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THE MANUFACTURE AND SALE
OF
SAINT EINSTEIN

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TABLE OF CONTENTS:

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

<u>5.7 Henry Ford for President</u>	.....
<u>5.8 The “Jewish Mission”</u>	.....
<u>5.9 Jewish Bankers Destroy Russia and Finance Adolf Hitler</u>	.....
<u>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</u>	.....
<u>5.11 Zionist Lies</u>	.....
<u>5.12 Zionists Declare that Anti-Semitism is the Salvation of the “Jewish Race”</u>	.....
<u>5.13 Communist Jews in America</u>	.....
<u>5.14 The Attempted Assassination of Henry Ford</u>	.....
<u>5.15 How the Zionists Blackmailed President Wilson</u>	.....
<u>5.15.1 Before the War, the Zionists Plan a Peace Conference After the War—to be Led by a Zionist Like Woodrow Wilson</u>	.....
<u>5.15.2 “Colonel” Edward Mandell House</u>	.....
<u>5.15.3 The Balfour Declaration—<i>QUID PRO QUO</i></u>	.....
<u>5.16 A Newspaper History of Zionist Intrigues During the First World War, which Proves that Jewish Bankers Betrayed Germany</u>	.....
<u>5.17 The Germans’ Side of the First World War</u>	.....

6 ZIONISM IS RACISM

<u>6.1 Introduction</u>	.....
<u>6.2 Political Zionism is a Form of Racism</u>	.....
<u>6.3 Most Jews Opposed Zionism</u>	.....
<u>6.4 The Brotherhood of Anti-Semites and Zionists</u>	.....
<u>6.5 Albert Einstein Becomes a Cheerleader for Racist Zionism</u>	.....
<u>6.5.1 While Zionists and Sycophants Hailed Einstein, Most Scientists Rejected Him and “His” Theories</u>	.....
<u>6.5.2 Hypocritical and Cowardly Einstein Plays the “Race Card” and Cripples Scientific Progress</u>	.....
<u>6.5.3 What is Good for Goose is not Good for the Goyim</u>	.....

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 <i>Blut und Boden</i> —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

7 NAZISM IS ZIONISM

Zionists have always employed the bogey of “anti-Semitism” to force Jews into segregation. After thousands of years of planning and work, the Jewish bankers had finally accumulated enough wealth to buy Palestine and destroy the Gentile world in fulfillment of Jewish Messianic prophecy. They only lacked one resource needed to become King of the Jews, the Holy Messiah. That one last necessary ingredient for fulfillment of the prophecies of the End Times was the Jewish People, the majority of whom rejected Zionism. The Jewish bankers had an ancient solution for that problem. They manufactured an anti-Semitic dictator who segregated the Jews and filled them with the fear of God. Palestine was for the fearful remnant. Those who would not obey were to have their necks broken and be thrown into the well.

“The way I see it, the fact of the Jews’ racial peculiarity will necessarily influence their social relations with non-Jews. The conclusions which—in my opinion—the Jews should draw is to become more aware of their peculiarity in their social way of life and to recognize their own cultural contributions. First of all, they would have to show a certain noble reservedness and not be so eager to mix socially—of which others want little or nothing. On the other hand, anti-Semitism in Germany also has consequences that, from a Jewish point of view, should be welcomed. I believe German Jewry owes its continued existence to anti-Semitism.”—ALBERT EINSTEIN¹⁴²⁷

“Hitler will be forgotten in a few years, but he will have a beautiful monument in Palestine. You know the coming of the Nazis was rather a welcome thing. So many of our German Jews were hovering between two coasts; so many of them were riding the treacherous current between the Scylla of assimilation and the Charybdis of a nodding acquaintance with Jewish things. Thousands who seemed to be completely lost to Judaism were brought back to the fold by Hitler, and for that I am personally very grateful to him.”—EMIL LUDWIG¹⁴²⁸

“[H]ad I been a Jew, I would have been a fanatical Zionist. I could not imagine being anything else. In fact, I would have been the most ardent Zionist imaginable.”—ADOLF EICHMANN¹⁴²⁹

7.1 Introduction

The Old Testament's solution to the Jewish question was two-fold. If the Jews obeyed God and remained segregated, God would give them the land from the Nile to the Euphrates. Note that the Jews were not the original inhabitants of the land and that they promised it to themselves. If the Jews did not obey God and assimilated into the Gentile world, they would be laid to waste in the lands in which they dwelt, and the righteous remnant—the most racist Jews—would steal the Promised Land from its original inhabitants. Note that racist Jews created this religious mythology and only racist Jews feel obliged to fulfill it.

The Old Testament taught racist Jews to subvert Gentile society. They suppressed the advancement of the Gentile world as best they could by taxing the people with wars and perpetual strife, which left the nations in debt. They fomented highly destructive revolutions, often by scapegoating fellow Jews. They did whatever they could to prevent Gentiles from accumulating wealth and dominating politics, the universities, the professions and the press. Always a minority, racist Jews have no regard for democratic principles. They are religious fanatics, who pretend that they are the master race elected by God to rule the world (*Isaiah* 65; 66).

7.2 Blut und Boden—A Jewish Ideal

Judaism is a racist and genocidal world view; in that it creates the mythology of a master race, the “chosen people”, tied to a specific “Holy Land”, who are after world domination following their deliberate destruction of other nations. This warmongering tribe believes in a God that exterminates their enemies in order to enthrone them as rulers of the Earth. Many who have spoken out against Judaism are repelled by what they consider to be a slavish loyalty to a mythology which denigrates the nobility and the dignity of the individual human being—especially the non-believer and all who are not “racially” allied with the supposedly master race of Judeans. They argue that it is irrational to utilize an imaginary “God” as the fundamental source of logical deduction for all that is said to be moral. They sought something more synthetic and rational. When searching for a religion to replace Judaic and Christian mythologies, Schopenhauer and Wagner adopted the mythologies of metempsychosis reincarnation of the “Aryans” as the supposedly true product of the “racial instincts” of the “Aryan race”—as opposed to the slavish and destructive Judaic and Christian mythologies, which many anti-Semites believed stemmed from the inferior and corrosive “racial instincts” of the Jews.

Many modern Zionists embraced these racist systems of thought and spoke in Nazi-like terms of “the end justifies the means”, or “hevlei Mashiah”, in order to justify their deliberate destruction of the Earth for the sake of Israel. Zionist Judah Leon Magnes criticized their “Joshua methods” and arrogance. Magnes captured their prevalent beliefs,

“There is the *Wille zur Macht*, the state, the army, the frontiers. We have been in exile; now we are to be masters in our own Home. We are to have a Fatherland, and we are to encourage the feelings of pride, honor, glory that are part of the paraphernalia of the ordinary nationalistic patriotism. In the

face of such danger one thinks of the dignity and originality of that passage in the liturgy which praises the Lord of all things that our portion is not like theirs and our lot not like that of all the multitude.”¹⁴³⁰

The farce of Jewish Zionist nationalistic supremacy reached a very low point when Martin Buber argued that the Zionist beliefs in their master race were superior to the Nazis’ assertions that they constituted a master race of the “chosen”; because God chose the Jews, and the Nazis just chose themselves; and, therefore, the Jews were entitled to their racism, while the Nazis were not,

“It is asserted that every great people regards itself as the chosen people; in other words, awareness of peculiarity is interpreted as a function of nationalism in general. Did not the National Socialists believe that Destiny had elected the German people to rule the entire world? [***] Our doctrine is distinguished from their theories in that our election is completely a demand. [***] Israel was chosen to become a true people, and that means God’s people.”¹⁴³¹

The origins of the Judeans lie in the Canaanites, and others. There never were “Israelites”. The mythology of a man named Moses, who led “his people” out of Egypt, lacks evidentiary archeological support. It is likely that the Judeans’ Torah originates with the Egyptian monotheism of Pharaoh Akhenaton IV.

Judaism and Christianity were the products of fancy, not fact. The philosophy of Philo “Judæus” is in many respects strikingly similar to the philosophy of Jesus, and one need only mix in some of Æsop’s legend and fables with Heraclitean and Platonic philosophy to arrive at the teachings of Christ as the recasting of Mosaic (Egyptian) and Greek monotheism in Greek dialectic terms as expressed by Essenian Jews—which is especially clear in the oldest known texts in their original languages. The life story of Jesus mirrors many of the much older myths of Mithras,¹⁴³² whom the Roman soldiers worshiped as their Sun god. The apocalyptic myths of Christianity were first stated by the Jewish apocalyptic writers not long before Christianity emerged from the wreckage of Judaism. Some argue that the entire gospels may have been fabrications written by Alexandrian and Essenian Jews in their efforts to incorporate Greek philosophy, sayings and superstitions into Judaism in a form of Christianity which would appeal to the Romans. Some of the ancient Greeks argued that Judaism is itself a plagiarism of the Greek philosophers.

When the Romans rejected this highly Hellenized Judaism of Christianity and campaigned against the Jews, some of the Jews themselves may have then changed the stories that they had written, in order to make it appear that they, too, had opposed the Heretic “Jesus”, which “name” may be interpreted simply as “Jew” or “Judean”. Agrippa and Alexander Lysimachus are then said to have persecuted the early Christians.¹⁴³³ Those who clung to Christianity took the Hellenization of Judaism even further in their apologies to the Romans by trying to convince them that this form of Judaism was Greek in nature. The Romans greatly admired and thoroughly copied Greek culture and religion and it was a sound stratagem to attempt

to convince the Romans that Christianity was Greek in nature, and, after all, it was. The early Christians also took on the Judaic penchant for religious fanaticism, proselytizing and the Judaic love of martyrdom. Jews of the Diaspora in general tended to segregate and considered themselves an independent nation, regardless of where they happened to live at the time. This troubled many who worried where their loyalties lay. Many have argued that the Jews were dispersed throughout the civilized world long before the Romans tossed them out of Palestine.

According to some, the Jewish segregationist habit of forming a “nation within a nation” predated the Roman imposed Diaspora. Though the story of the Egyptian captivity is fabricated, it evinces a segregationist spirit in the earliest Jewish works. Schiller wrote in his *Die Sendung Moses*,

“Die Hebräer kamen, wie bekannt ist, als eine einzige Nomadenfamilie, die nicht über 70 Seelen begriff, nach Ägypten und wurden erst in Ägypten zum Volk. Während eines Zeitraums von ungefähr vierhundert Jahren, die sie in diesem Land zubrachten, vermehrten sie sich beinahe bis zu zwei Millionen, unter welchen sechshunderttausend streitbare Männer gezählt wurden, als sie aus diesem Königreich zogen. Während dieses langen Aufenthalts lebten sie abgesondert von den Ägyptern, abgesondert sowohl durch den eigenen Wohnplatz, den sie einnahmen, als auch durch ihren nomadischen Stand, der sie allen Eingebornen des Landes zum Abscheu machte und von allem Anteil an den bürgerlichen Rechten der Ägypter ausschloss. Sie regierten sich nach nomadischer Art fort, der Hausvater die Familie, der Stammfürst die Stämme, und machten auf diese Art einen Staat im Staat aus, der endlich durch seine ungeheure Vermehrung die Besorgnis der Könige erweckte.”

Exodus 1:8-14 and 3:2 taught the Jews that oppression strengthened their “race” and ultimately increased their numbers, and note the ancient declaration made by the Jews themselves (the story is a fabrication) that the Jews were a dangerously disloyal nation within a nation, note also the image of enduring a holocaust,

“8 Now there arose up a new king over Egypt, which knew not Joseph. 9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we: 10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land. 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. 13 And the Egyptians made the children of Israel to serve with rigour: 14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour. [***] 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush

burned with fire, and the bush was not consumed.”

While it is true that the myth of the Hebrews in Egypt is the story of a nation within a nation, the relevant point is that the Jews were spread out across the ancient world long before the Romans sacked Jerusalem. They tended to live in highly segregated communities, which hypocritically insisted upon religious freedom for Jews, while proscribing the exercise of all other religions in their communities. Jewish intolerance and hypocrisy was typified in the age old refrain that the “Jews are a nation within a nation.” Therefore, they are a disloyal and potentially treacherous force in all other nations. Zionists played on this common conception to create animosity towards Jews, which would leave them with no choice but to found an independent nation on conquered soil.

Zionist Napoleon Bonaparte stated,

“The Jews must be considered as a nation, and not as a sect. They are a nation within a nation.”¹⁴³⁴

Thomas Jefferson declared that Jews constitute a nation within a nation. Daniel J. Boorstein wrote in his book *The Americans: The Colonial Experience*,

“The Society of Friends had become a kind of international conspiracy for Peace and for primitive Christian perfection. Some years after the Revolution, Thomas Jefferson called them ‘a religious sect . . . acting with one mind, and that directed by the mother society in England. Dispersed, as the Jews, they still form, as those do, one nation, foreign to the land they live in. They are Protestant Jesuits, implicitly devoted to the will of their superior, and forgetting all duties to their country in the execution of the policy of their order.’”¹⁴³⁵

Adolf Stoecker stated in 1879,

“The Jews are and remain a people within a people, a state within a state, a separate tribe within a foreign race.”¹⁴³⁶

Richard Gottheil, while not taking the harsh position that a Jew must be loyal only to Palestine, stated in 1898,

“We believe that the Jews are something more than a purely religious body; that they are not only a race, but also a nation; though a nation without as yet two important requisites — a common home and a common language.”¹⁴³⁷

Gottheil repeated this in a pamphlet and also stated in 1898,

“Zionism has sought and has found for us a basis which is a broader one than the religious one (and on which all religious distinctions vanish), that of race

and of nationality. And even though we do not know it, and even though we refuse to recognize it, there are forces which are unconsciously making for the same end, working out in spite of us the will of Almighty God. Never before has such intelligent interest been taken by the Jews in their own past history. Germany has become honeycombed with societies for the study of Jewish history. Vienna, Hamburg, and Frankfurt have associations for the preservation of Jewish art. The Société des Etudes Juives, the American Jewish Historical Society, the Anglo-Jewish Historical Society, the Maccabeans in London, the Judaeans in New York, the Council of Jewish Women, the Chautauqua Assembly meetings—all of these and many others are working in the same direction. They are welding the people of Israel together once more. They are not religious societies, mark you. They rest upon the solid basis of common racial and national affinity. [***] Nay! it would seem to me that just those who are so afraid that our action will be misinterpreted should be among the greatest helpers in the Zionist cause. For those who feel no racial and national communion with the life from which they have sprung should greet with joy the turning of Jewish immigration to some place other than the land in which they dwell. They must feel, e.g., that a continual influx of Jews who are not Americans is a continual menace to the more or less complete absorption for which they are striving. But I must not detain you much longer. Will you permit me to sum up for you the position which we Zionists take in the following statements: We believe that the Jews are something more than a purely religious body; that they are not only a race, but also a nation; though a nation without as yet two important requisites—a common home and a common language.”¹⁴³⁸

Zionist racist Max Nordau declared at least as early as 1905,

“The first Zionist congress solemnly proclaimed in the face of the attentive world that the Jews are a nation, and that they do not desire to be absorbed by other nations.”¹⁴³⁹

Zionist Rabbi Abraham Isaac Kook proclaimed,

“After our race was weaned [***] This people was fashioned by God to speak of His Glory; it was granted the heritage of the blessing of Abraham so that it might disseminate the knowledge of God, and it was commanded to live its life apart from the nations of the world. [***] It is a grave error to be insensitive to the distinctive unity of the Jewish spirit, to imagine that the Divine stuff which uniquely characterizes Israel is comparable to the spiritual content of all the other national civilizations. [***] It is a fundamental error to [***] discard the concept that we are a chosen people. We are not only different from all the nations, set apart by a historical experience that is unique and unparalleled, but we are also of a much higher and greater spiritual order.”¹⁴⁴⁰

Zionist leader Nachum Goldman stated,

“Diaspora Jewry (all Jews outside Palestine) has to overcome the conscious or subconscious fear of so-called double loyalty. It has to be convinced that it is fully justified in tying up its destiny with Israel’s. It has to have the courage to reject the idea that Jewish communities owe loyalty only to the states where they live.”¹⁴⁴¹

and,

“Judaism can have nothing in common with Germanism, if we go by the standards of race, history and culture, and the Germans have the right to prevent the Jews from intruding into the affairs of their folk. [***] The same demand I raise for the Jewish folk, as against the German. The tragedy of the situation consists in the fact that it is not yet possible to establish the rule whereby the Jews should be assisted to move toward their state in Palestine. The Jews are divided into two categories, those who admit that they belong to a race distinguished by a history thousands of years old and those who don’t. The latter are open to the charge of dishonesty. [***] *It is true that the participation of Jews in subversive movements and in the overthrow of the German government in November, 1918, was extraordinarily strong.* This is to be regretted since as a consequence of these activities, the Jewish people lost forces which could have been useful in its own folkist affairs.”¹⁴⁴²

Before political Zionism took root, the cry that Jews form a nation within a nation was long considered an anti-Semitic outburst. Haman was quoted in *Esther* 3:8,

“And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king’s laws: therefore it *is* not for the king’s profit to suffer them.”

Zionist Edmond Flegg tells us that he was initially surprised that some Jews had adopted the rhetoric of anti-Semites,

“It was then that, for the first time, I heard of Zionism. You cannot imagine what a light that was, my child! Remember that, at the period of which I am writing, this word Zionism had never yet been spoken in my presence. The anti-Semites accused the Jews of forming a nation within the nations; but the Jews, or at any rate those whom I came across, denied it. And now here were the Jews declaring: ‘We are a people like other peoples; we have a country just as the others have. Give us back our country.’”¹⁴⁴³

The Zionist ideologist Jakob Klatzkin stated, among other things, in his book of

1921 *Krisis und Entscheidung im Judentum; der Probleme des modernen Judentums*, Second Enlarged Edition, Jüdischer Verlag, Berlin, pages 61-63, and 118:

“ [I applaud] the contribution of our enemies in the continuance of Jewry in eastern Europe. [***] We ought to be thankful to our oppressors that they closed the gates of assimilation to us and took care that our people were concentrated and not dispersed, segregatedly united and not diffusedly mixed [***] One ought to investigate in the West and note the great share which antisemitism had in the continuance of Jewry and in all the emotions and movements of our national rebirth . [***] Truly our enemies have done much for the strengthening of Judaism in the diaspora. [***] Experience teaches that the liberals have understood better than the antisemites how to destroy us as a nation. [***] We are, in a word, naturally foreigners; we are an alien nation in your midst and we want to remain one.”¹⁴⁴⁴

“Man vergegenwärtige sich, wie groß der Anteil unserer Feinde am Fortbestand des Judentums im Osten ist. [. . .] Wir müßten beinahe unseren Bedrängern dankbar sein, wenn sie die Tore der Assimilation vor uns schlossen und dafür Sorge trugen, daß unsere Volksmassen konzentriert und nicht zerstreut, abgesondert geeint und nicht zerklüftet vermischt werden[. . .] Man untersuche es im Westen, welchen hohen Anteil der Antisemitismus am Fortbestand des Judentums und an all den Regungen und Bewegungen unserer nationalen Wiedergeburt hat. [. . .] Wahrlich, unsere Feinde haben viel zur Stärkung des Judentums in der Diaspora beigetragen. [. . .] Und die Erfahrung lehrt, daß die Liberalen es besser als die Antisemiten verstanden haben, uns als Volk zu vernichten. [. . .] Wir sind schlechthin Wesensfremde, sind — wir müssen es immer wiederholen — ein Fremdvolk in eurer Mitte und wollen es auch bleiben.”

Klatzkin gave credence to the accusations of Friedrich Wilhelm Ghillany in the 1840's (Ghillany,¹⁴⁴⁵ among other things, accused Jews of ritual murder near the time of the Damascus Affair, and published important critical texts on the history and divinity of Jesus),

“[The Jews] have been an alien, foreign element within Germany for more than a thousand years. We must either help them towards the land of their fathers, or fuse completely with them. . . . But it would be best for Europe if they were to emigrate. . . to Palestine. . . or to America.”¹⁴⁴⁶

Prominent Zionist and author of the *Encyclopaedia Judaica; das Judentum in Geschichte und Gegenwart*, Jakob Klatzkin wrote in Hebrew in a work published in 1925,

“The national viewpoint taught us to understand the true nature of antisemitism, and this understanding widens the horizons of our national

outlook. [***] In the age of enlightenment antisemitism was included among the phenomena that are likely to disappear along with other forms of prejudice and iniquity. The antisemites, so the rule stated, were the laggard elements in the march of progress. Hence, our fate is dependent on the advance of human culture, and its victory is our victory. [***] In the period of Zionism, we learned that antisemitism was a psychic-social phenomenon that derives from our existence as a nation within a nation. Hence, it cannot change, until we attain our national end. But if Zionism had fully understood its own implications, it would have arrived, not merely as a psychosociological explanation of this phenomenon, but also as a justification of it. It is right to protest against its crude expressions, but we are unjust to it and distort its nature so long as we do not recognize that essentially it is a defense of the integrity of a nation, in whose throat we are stuck, neither to be swallowed nor to be expelled. [***] And when we are unjust to this phenomenon, we are unfair to our own people. If we do not admit the rightfulness of antisemitism, we deny the rightfulness of our own nationalism. If our people is deserving and willing to live its own national life, then it is an alien body thrust into the nations among whom it lives, an alien body that insists on its own distinctive identity, reducing the domain of their life. It is right, therefore, that they should fight against us for their national integrity. [***] Know this, that it is a good sign for us that the nations of the world combat us. It is proof that our national image is not yet utterly blurred, our alienism is still felt. If the war against us should cease or be weakened, it would indicate that our image has become indistinct and our alienism softened. We shall not obtain equality of rights anywhere save at the price of an explicit or implied declaration that we are no longer a national body, but part of the body of the host-nation; or that we are willing to assimilate and become part of it. [***] Instead of establishing societies for defense against the antisemites, who want to reduce our rights, we should establish societies for defense against our friends who desire to defend our rights. [***] When Moses came to redeem the children of Israel, their leaders said to him, ‘You have made our odor evil in the eyes of Pharaoh and in the eyes of his servants, giving them a sword with which to kill us.’ Nevertheless, Moses persisted in worsening the situation of the people, and he saved them.”¹⁴⁴⁷

7.3 Zionism is Built on Lies and Hatred

Bernard Lazare tells us of the plagiarism and forgeries of some Alexandrian Jews in their efforts to lay claim to the contributions of Greek minds and of the hatred directed by some toward the Jews and from some Jews toward the Gentiles,

“Why were the Jews hated in all those countries, in all those cities? Because they never entered any city as citizens, but always as a privileged class. Though having left Palestine, they wanted above all to remain Jews,

and their native country was still Jerusalem, i.e., the only city where God might be worshiped and sacrifices offered in His Temple. They formed everywhere republics, as it were, united with Judea and Jerusalem, and from every place they remitted monies to the high priest in payment of a special tax for the maintenance of the Temple the didrachm.

Moreover, they separated themselves from other inhabitants by their rites and their customs; they considered the soil of foreign nations impure and sought to constitute themselves in every city into a sort of a sacred territory. They lived apart, in special quarters, secluded among themselves, isolated, governing themselves by virtue of privileges which were jealously guarded by them, and excited the envy of their neighbours. They intermarried amongst themselves and entertained no strangers, for fear of pollution. The mystery with which they surrounded themselves excited curiosity as well as aversion. Their rites appeared strange and gave occasion for ridicule; being unknown, they were misrepresented and slandered.

At Alexandria they were quite numerous. According to Philo, Alexandria was divided into five wards. Two were inhabited by the Jews. The privileges accorded to them by Caesar were engraved on a column and guarded by them as a precious treasure. They had their own Senate with exclusive jurisdiction in Jewish affairs, and they were judged by an ethnarch. They were ship-owners, traders, farmers, most of them wealthy; the sumptuousness of their monuments and synagogues bore witness to it. The Ptolemies made them farmers of the revenues; this was one of the causes of popular hatred against them. Besides, they had a monopoly of navigation on the Nile, of the grain trade and of provisioning Alexandria, and they extended their trade to all the provinces along the Mediterranean coast. They accumulated great fortunes; this gave rise to the *invidia auri Judaici*. The growing resentment against these foreign cornerers, constituting a nation within a nation, led to popular disturbances; the Jews were frequently assaulted, and Germanicus, among others, had great trouble protecting them.

The Egyptians took revenge upon them by deriding their religious customs, their abhorrence of pork. They once paraded in the city a fool, Carabas by name, adorned with a papyrus diadem, decked in a royal gown, and they saluted him as king of the Jews. Under Philadelphus, one of the first Ptolemies, Manetho, the high-priest of the Temple at Heliopolis, lent his authority to the popular hatred; he considered the Jews descendants of the Hyksos usurpers, and said that that leprous tribe had been expelled for sacrilege and impiousness. Those fables were repeated by Chaeremon and Lysimachus. It was not only popular animosity, however, that persecuted the Jews; they had also against them the Stoics and the Sophists. The Jews, by their proselytism, interfered with the Stoics; there was a rivalry for influence between them, and, notwithstanding their common belief in divine unity, there was opposition between them. The Stoics charged the Jews with irreligiousness, judging by the sayings of Posidonius and Apollonius Molo; they had a very scant knowledge of the Jewish religion. The Jews, they said,

refuse to worship the gods; they do not consent to bow even before the divinity of the emperor. They have in their sanctuary the head of an ass and render homage to it; they are cannibals; every year they fatten a man and sacrifice him in a grove, after which they divide among themselves his flesh and swear on it to hate strangers. 'The Jews, says Apollonius Molo, are enemies of all mankind; they have invented nothing useful, and they are brutal.' To this Posidonius adds: 'They are the worst of all men.'

Not less than the Stoics did the Sophists detest the Jews. But the causes of their hatred were not religious, but, I should say, rather literary. From Ptolemy Philadelphus, until the middle of the third century, the Alexandrian Jews, with the intent of sustaining and strengthening their propaganda, gave themselves to forging all texts which were capable of lending support to their cause. The verses of Aeschylus, of Sophocles, of Euripides, the pretended oracles of Orpheus, preserved in Aristobulus and the Stromata of Clement of Alexandria were thus made to glorify the one God and the Sabbath. Historians were falsified or credited with the authorship of books they had never written. It is thus that a History of the Jews was published under the name of Hecataeus of Abdera. The most important of these inventions was the Sibylline oracles, a fabrication of the Alexandrian Jews, which prophesied the future advent of the reign of the one God. They found imitators, however, for since the Sibyl had begun to speak, in the second century before Christ, the first Christians also made her speak. The Jews would appropriate to themselves even the Greek literature and philosophy. In a commentary on the Pentateuch, which has been preserved for us by Eusebius,¹⁷ Aristobulus attempted to show that Plato and Aristotle had found their metaphysical and ethical ideas in an old Greek translation of the Pentateuch. The Greeks were greatly incensed at such treatment of their literature and philosophy, and out of revenge they circulated the slanderous stories of Manetho, adapting them to those of the Bible, to the great fury of the Jews; thus the confusion of languages was identified with the myth of Zeus robbing the animals of their common language. The Sophists, wounded by the conduct of the Jews, would speak against them in their teaching. One among them, Apion, wrote a Treatise against the Jews. This Apion was a peculiar individual, a liar and babbler, to a degree uncommon even among rhetors, and full of vanity, which earned him from Tiberius the nickname 'Cymbalum mundi.' His stories were famous; he claimed to have called out, by means of magic herbs, the shade of Homer, says Pliny.

Apion repeated in his Treatise against the Jews the stories of Manetho, which had been previously restated by Chaeremon and Lysimachus, and supplemented them by quoting from Posidonius and Apollonius Molo. According to him, Moses was 'nothing but a seducer and wizard,' and his laws contained 'nothing but what is bad and dangerous.'¹⁸

As to the Sabbath, the name was derived, he said, from a disease, a sort of an ulcer, with which the Jews were afflicted, and which the Egyptians called sabbatosim, i.e., disease of the groins.

Philo and Josephus undertook the defence of the Jews and fought the Sophists and Apion. In *Contra Apionem*, Josephus is very severe on his adversary. ‘Apion,’ says he, ‘is as stupid as an ass and as imprudent as a dog, which is one of the gods of his nation.’ Philo, on the other hand, prefers to attack the Sophists in general, and if he mentions Apion at all, in his *Legatio ad Caium*, it is merely because Apion was sent to Rome to prefer charges against the Jews before Caligula.”¹⁴⁴⁸

The Old Testament makes many references to the diseases of the Egyptians afflicting the Jews, which probably included leprosy, syphilis and other sexually transmitted diseases. This tends to indicate that the Judeans learned monotheism from an expelled group of Egyptians, or perhaps from the Hyksos.

The Russian Jewess Helena Petrovna Blavatsky wrote of the ancient Jews’ enmity towards the rest of humanity and spoke of Jewish phallic worship, which was also practiced by the Turkic Khazars, who adopted Judaism and became one of the major bloodlines of today’s Ashkenazi Jews—the Orthodox and Ultra-Orthodox of whom worship the Talmud,¹⁴⁴⁹

“But phallic worship has developed only with the gradual loss of the keys to the inner meaning of religious symbols; and there was a day when the Israelites had beliefs as pure as the Âryans have. But now Judaism, built *solely* on phallic worship, has become one of the latest creeds in Asia, and theologically a religion of hate and malice toward everyone and everything outside themselves. Philo Judæus shows what was the genuine Hebrew faith. The Sacred Writings, he says, prescribe what we ought to do, *commanding us to hate the heathen and their laws and institutions*. They did hate Baal or Bacchus worship publicly, but left its worst features to be followed secretly. It is with the Talmudic Jews that the grand symbols of nature were the most profaned.”¹⁴⁵⁰

Jews took great offense at the claim often made in antiquity that they were decedents of the Egyptians and that Moses was an Egyptian priest. The Egyptian Pharaoh Akhenaton IV, is considered by many today to have been the father of monotheism and the Biblical stories of Moses’ background appear rather implausible, are apparently close copies of other ancient myths, and tend to indicate that Moses was an Egyptian by birth and descent, perhaps even the Egyptian Pharaoh Akhenaton IV.

Among many such “blasphemies”, Apion claimed that the Jews practiced human sacrifices, and would fatten up a Greek for the slaughter each year in the Temple, sacrifice the Greek in the woods, feast on the Greek’s viscera and swear a curse of hatred upon the Greeks. The Jews, especially Jewish royalty, had practiced Baal worship, and the worship of Baal and of Moloch entailed human sacrifices. Christianity is a Jewish tale of human sacrifice not unlike Moloch worship—though Jesus was sacrificed on the cross, not the funeral pyre. The Old Testament contains many verses which make reference to human sacrifices, for example *Genesis* 22:1-

18; *Exodus* 8:26; 13:2. *Joshua* 13:14. *Judges* 11:29-40. *I Kings* 13:1-2. *II Kings* 16:3-4; 17:17; 21:6; 23:20-25. *II Chronicles* 28:1-4; *Jeremiah* 7:3; 19:5; 32:35. *Ezekiel* 16:20-21; 20:26, 31; 23:37. and *Leviticus* 27:28-29:

“28 Notwithstanding, no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD. 29 None devoted, that shall be devoted of men, shall be redeemed; *but* shall surely be put to death.”

And *Leviticus* 20:1-7 admonishes Jews not to allow sacrifices of their own children to Moloch, indicating that Jewish child sacrifices were occurring, and perhaps prescribing that they should be made to the “Lord”, Baal, instead of to Moloch:

“1 And the LORD spake unto Moses, saying, 2 Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. 3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. 4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: 5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. 6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. 7 Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.”

Beyond this, Judaism, as a religious doctrine which revolves around a fabricated history, depends upon repeated instances, and prophecies, of the sacrifice of masses of human beings in genocides directed by God—ultimately the mass murder of all Gentiles and apostate Jews as a human sacrifice to God for the sake of Zionism and the remnant of “righteous” Jews.

Josephus recounts some of Apion’s tales, among them,

“Now, although I cannot but think that I have already demonstrated, and that abundantly more than was necessary, that our fathers were not originally Egyptians, nor were thence expelled, either on account of bodily diseases, or any other calamities of that sort; yet will I briefly take notice of what Apion adds upon that subject; for in his third book, which relates to the affairs of Egypt, he speaks thus:—‘I have heard of the ancient men of Egypt, that Moses was of Heliopolis, and that he thought himself obliged to follow the

customs of his forefathers, and offered his prayers in the open air, toward the city walls; but that he reduced them all to be directed toward sunrising, which was agreeable to the situation of Heliopolis: that he also set up pillars instead of gnomons, under which was represented a cavity like that of a boat, and the shadow that fell from their tops fell down upon that cavity, that it might go round about the like course as the sun itself goes round in the other.' [***] He then assigns a certain wonderful and plausible occasion for the name of Sabbath, for he says, that 'when the Jews had travelled a six days' journey, they had swellings on their groins; and that on this account it was that they rested on the seventh day, as having got safely to that country which is now called Judea; that then they preserved the language of the Egyptians, and called that day the Sabbath, for that malady of swellings on their groin was named Sabbatosis by the Egyptians.' [***] And as for this grammatical translation of the word Sabbath, it either contains an instance of his great impudence or gross ignorance; for the words Sabbo and Sabbath are widely different from one another; for the word Sabbath in the Jewish language denotes rest from all sorts of work; but the word Sabbo, as he affirms, denotes among the Egyptians the malady of a swelling in the groin. [***] He adds another Grecian fable, in order to reproach us. In reply to which, it would be enough to say, that they who presume to speak about divine worship, ought not to be ignorant of this plain truth, that it is a degree of less impurity to pass through temples, than to forge wicked calumnies of its priests. Now, such men as he are more zealous to justify a sacrilegious king than to write what is just and what is true about us, and about our temple; for when they are desirous of gratifying Antiochus, and of concealing that perfidiousness and sacrilege which he was guilty of, with regard to our nation, when he wanted money, they endeavour to disgrace us, and tell lies even relating to futurities. Apion becomes other men's prophet upon this occasion, and says, that 'Antiochus found in our temple a bed, and a man lying upon it, with a small table before him, full of dainties, from the [fishes of the] sea, and the fowls of the dry land; that this man was amazed at these dainties thus set before him; that he immediately adored the king, upon his coming in, as hoping that he would afford him all possible assistance; that he fell down upon his knees, and stretched out to him his right hand, and begged to be released; and that when the king bade him sit down, and tell him who he was, and why he dwelt there, and what was the meaning of those various sorts of food that were set before him, the man made a lamentable complaint, and with sighs, and tears in his eyes, gave him this account of the distress he was in; and said that he was a Greek, and that as he went over this province, in order to get his living, he was seized upon by foreigners, on a sudden, and brought to this temple, and shut up therein, and was seen by nobody, but was fattened by these curious provisions thus set before him: and that truly at the first such unexpected advantages seemed to him matter of great joy; that after a while they brought a suspicion upon him, and at length astonishment, what their meaning should be; that at last he inquired of the servants that came to

him, and was by them informed that it was in order to the fulfilling a law of the Jews, which they must not tell him, that he was thus fed; and that they did the same at a set time every year: that they used to catch a Greek foreigner, and fatten him thus up every year, and then lead him to a certain wood, and kill him, and sacrifice with their accustomed solemnities, and taste of his entrails, and take an oath upon this sacrificing a Greek, that they would ever be at enmity with the Greeks; and that then they threw the remaining parts of the miserable wretch into a certain pit.’ Apion adds further, that ‘the man said there were but a few days to come ere he was to be slain, and implored of Antiochus that, out of the reverence he bore to the Grecian gods, he would disappoint the snares the Jews laid for his blood, and would deliver him from the miseries with which he was encompassed.’”¹⁴⁵¹

Many such charges of “ritual murder” were made against Jews throughout history. They have become known as “blood libels”. One of the more famous of these is the story of Saint Simon of Trent. In Rev. S. Baring-Gould, *The Lives of the Saints*, New and Revised Edition, John Grant, Edinburgh, (1914), pp. 447-449,

“S. SIMON, BOY M.
(A.D. 1475.)

[Roman Martyrology. Authority :—The Acts of Canonization by Benedict XIV., and the Acts published in the Italian immediately after the event took place.]

THROUGH the Middle Ages, in Europe the Jews were harshly treated, suffering from sudden risings of the people, or from the exactions of princes and nobles. Tales of murder of Christian children were trumped up against them. This was, perhaps, the case in Trent, where on Tuesday in Holy Week, 1475, the Jews met to prepare for the approaching Passover, in the house of one of their number named Samuel, and it was agreed between three of them—Samuel, Tobias, and Angelus—that a child should be crucified, as an act of revenge against their tyrants, and of hatred against Christianity. The difficulty, however, was how to get one. Samuel sounded his servant Lazarus, and attempted to bribe him into procuring one, but the suggestion so scared the fellow, that he packed up all his traps and ran away. On the Thursday, Tobias undertook to get the boy, and going out in the evening, whilst the people were in church during the singing of Tenebræ, he prowled about till he found a child sitting on the threshold of his father’s door in the Fossati Street, aged twenty-nine months, and named Simon. The Jew began to coax the little fellow to follow him, and the boy did so, and he conducted him to the house of Samuel, where he was put to bed, and given raisins and apples to amuse him.

In the mean time the parents, Andrew and Mary, missing their child, began to seek him everywhere, but not finding him, and night falling darkly upon them, they returned, troubled and alarmed to their home.

During the night, when all was still, a Jew named Moses took the child from its bed, and carried it into the vestibule of the synagogue, which formed

a part of the house of Samuel, and sitting down on a bench began to strip the infant; a handkerchief being twisted round its throat to prevent it from crying. Then stretching out his limbs in the shape of a cross they began the butchery of the child, cutting the body in several places, and gathering his blood in a basin. The child being half dead, they raised him on his feet, and whilst two of them held him by the arms, the rest pierced his body on all sides with their awls.

When the child was dead, they hid the body in a cellar behind the barrels of wine.

All Friday the parents sought their son, but found him not, and the Jews, alarmed at the proceedings of the magistrates, who had taken the matter up, and were making investigations in all quarters, consulted what had better be done. They could not carry the body away, as every gate was watched, and the perplexity was great. At length they determined to dress the body again and throw it into the stream which ran under Samuel's window, but which was there blocked by an iron cage in which the refuse was caught. Tobias was to go to the bishop and chief magistrates and tell them that there was a child's body entangled in the grate, and he hoped that by thus drawing attention to it all suspicion of having been implicated in the murder would be diverted from him and his co-religionists.

This was done, and when John de Salis, the bishop, and James de Sporo, the governor, heard the report of the Jew, they at once went, and the body was removed before their eyes, and conveyed to the cathedral, followed by a crowd. As, according to a popular mediæval superstition, blood is supposed to flow from the wound when the murderer approaches, the officers of justice examined the body as the crowds passed it; and they noticed that blood exuded as Tobias approached. On the strength of this the house of Samuel and the synagogue were examined, and blood and other traces of the butchery were found in the cellar, and in the place where the deed had been done, and the bowl of blood was discovered in a cupboard. The most eminent physicians were called to investigate the condition of the corpse, and they unanimously decided that the child could not have been drowned, as the body was not swollen, and as there were marks on the throat of strangulation. The wounds they decided were made by sharp instruments like awls and knives, and could not be attributed to the gnawing of water-rats. The popular voice now accusing the Jews, the magistrates seized on the Jews and threw them into prison, and on the accusation of a renegade Jew named John, who had been converted to Christianity seven years before, and who declared that the Jews had often sought to catch and kill a child, and had actually done this elsewhere, more than five of the Jews were sentenced to be broken on the wheel, and then burnt.

The blood found in the basin is preserved in the cathedral of Trent, and the body of the child is also enshrined there in a magnificent mausoleum. Such is the story. A boy was drowned, and his body gnawed by rats. This was worked up into a charge against the Jews, to excuse a massacre and

plunder of the unfortunate Hebrews.”

Josephus’ denials of the charge that the Jews fabricated the “history” of the Israelites include attempted refutations of many ancient scholars, but Josephus has proven less than reliable and there is no ancient evidence yet found to support his views on the origins of the Israelites and Jews. Among the ancients who saw the Jews as Egyptians was Strabo, who wrote,

“[I]t is inhabited in general, as is each place in particular, by mixed stocks of people from Aegyptian and Arabian and Phoenician tribes; for such are those who occupy Galilee and Hiericus [*Footnote: Jericho*] and Philadelphia and Samaria, which last Herod surnamed Sebastê. [*Footnote: i. e. in Latin, ‘Augusta,’ in honour of Augustus Caesar.*] But though the inhabitants are mixed up thus, the most prevalent of the accredited reports in regard to the temple at Jerusalem represents the ancestors of the present Judaeans, as they are called, as Aegyptians. [***] Moses, namely, was one of the Aegyptian priests, and held a part of Lower Aegypt, as it is called, but he went away from there to Judaea, since he was displeased with the state of affairs there, and was accompanied by many people who worshipped the Divine Being. [***] Now Moses, saying things of this kind, persuaded not a few thoughtful men and led them away to this place where the settlement of Jerusalem now is[.]”¹⁴⁵²

If these many voices from antiquity (Herodotus, Ptolemy of Medes, Apion, Chaeremo, Diodorus, Lysimachus, Tacitus and Strabo) speak the truth, yet another tenet of racist Zionist mythology is proven false.

Not only ancient voices are raised against Zionist myth. Philip R. Davies also discredits Zionist folklore in his book *In Search of “Ancient Israel”*, JSOT Press, Sheffield, England, (1992). In addition, A. Arnaiz-Villena, N. Elaiwa, C. Silvera, A. Rostom, J. Moscoso, E. Gómez-Casado, L. Allende, P. Varela, and J. Martínez-Laso, published an important paper, “The Origin of Palestinians and Their Genetic Relatedness with other Mediterranean Populations”, *Human Immunology*, Volume 62, Number 9, (2001), pp. 889-900; which discredited Zionist legend, but which has been removed from the publication’s website (**see also:** A. Nebel, *et al.*, “High-Resolution Y Chromosome Haplotypes of Israeli and Palestinian Arabs Reveal Geographic Substructure and Substantial Overlap with Haplotypes of Jews”, *Human Genetics*, Volume 107, Number 6, (December, 2000), pp. 630-641.). In an article by Robin McKie, in *The Observer* (Guardian Unlimited), “Journal Axes Gene Research on Jews and Palestinians”, (25 November 2001), McKie claims,

“Academics who have already received copies of *Human Immunology* have been urged to rip out the offending pages and throw them away. Such a drastic act of self-censorship is unprecedented in research publishing and has created widespread disquiet, generating fears that it may involve the suppression of scientific work that questions Biblical dogma.”¹⁴⁵³

The exodus is a painful topic for some political Zionists, because, in addition to the loss of another pillar in the temple of their racist beliefs, the story of the exodus has long been a source of inspiration in times of crisis for the Jews in general and has come to symbolize the many long struggles many Jews have endured in their efforts to maintain their “race”, their religion and their “nation”. The reassuring story gives a promise of hope which many Jews believe carried them through to the promised land. It is perhaps this romantic and sentimental love of the promised land that enabled the political Zionists, who were motivated in no small part by greed, to gain some support in their attempts to risk all and join forces with the anti-Semites in a racist call for segregation in the first half of the Twentieth Century, which ultimately had horrific consequences. George Henry Borrow wrote in *The Zincali* in 1841,

“If there be one event in the eventful history of the Hebrews which awakens in their minds deeper feelings of gratitude than another, it is the exodus, and that wonderful manifestation of olden mercy still serves them as an assurance that the Lord will yet one day redeem and gather together his scattered and oppressed people. ‘Art thou not the God who brought us out of the land of bondage?’ they exclaim in the days of their heaviest trouble and affliction. He who redeemed Israel from the hand of Pharaoh is yet capable of restoring the kingdom and sceptre to Israel.”¹⁴⁵⁴

Like the ancients, Sigmund Freud again questioned the origins of Judaism in 1938, arguing that Moses was an Egyptian, in his book *Moses and Monotheism*,¹⁴⁵⁵ and he was attacked for it by some fellow Jews, who were concerned that if this question were further explored, the answers might profit the anti-Semites. The Nazis had already begun to inflict their cowardly violence against defenseless Jews, and Freud himself wisely left his beloved Vienna. Many have stated that the Old Testament contains nothing new and was plagiarized from many sources including the Monotheism of the Egyptian Pharaoh Amenhotep IV, a. k. a. Akhenaton. Many believe that David’s *Psalm* 104 is plagiarized from Akhenaton’s *Great Hymn to the Aten*.

The theory that the “Israelites” were Egyptians, who were expelled from Egypt due to their diseases and depravity, fits some of the plague stories and their related counterparts in Egyptian texts as contagions among the Hyksos, which stories otherwise rely upon divine intervention. The Hyksos conquerors were known as lepers, and may be the source of many of the legends of “Israelites”. The dietary and other laws of the Jews, and their practice of circumcision, burial of the dead, etc. are carry-overs from an Egyptian heritage—Egyptian priests emphasized cleanliness and completely shaved their bodies. Egyptians were circumcised and did not eat swine flesh, which was considered to be a source of leprosy. Disease may have been brought in by the Hyksos, who then infected other Egyptians—though the existence of the Hyksos is established, the existence of the ancient Israelites is not, and they were clearly fictions created by the Judeans, who may have received Egyptian lore from expelled Hyksos travellers, or from expelled Egyptian priests.

Publius Cornelius Tacitus wrote in his *Histories*, Book V, Chapters 2-8, of

70AD—the year Jerusalem is thought by some to have been destroyed, that the Jews were lepers among the Egyptians, who were expelled. Tacitus tells us that Moses rejected Egyptian gods due to the affliction his people suffered (there are recurring accusations of worship of the golden calf), and out of spite Moses sacrificed the animals the Egyptians worshiped and turned to monotheism as a means of uniting his group behind a belief system foreign to all others. Tacitus claimed that Jews do not eat swine flesh, because this animal carried the leprosy which afflicted them. Tacitus wrote, among other things,

“Most writers, however, agree in stating that once a disease, which horribly disfigured the body, broke out over Egypt; that king Bocchoris, seeking a remedy, consulted the oracle of Hammon, and was bidden to cleanse his realm, and to convey into some foreign land this race detested by the gods. The people, who had been collected after diligent search, finding themselves left in a desert, sat for the most part in a stupor of grief, till one of the exiles, Moyses by name, warned them not to look for any relief from God or man, forsaken as they were of both, but to trust to themselves, taking for their heaven-sent leader that man who should first help them to be quit of their present misery.”¹⁴⁵⁶

Tacitus concludes,

“5. This worship, however introduced, is upheld by its antiquity; all their other customs, which are at once perverse and disgusting, owe their strength to their very badness. The most degraded out of other races, scorning their national beliefs, brought to them their contributions and presents. This augmented the wealth of the Jews, as also did the fact, that among themselves they are inflexibly honest and ever ready to shew compassion, though they regard the rest of mankind with all the hatred of enemies. They sit apart at meals, they sleep apart, and though, as a nation, they are singularly prone to lust, they abstain from intercourse with foreign women; among themselves nothing is unlawful. Circumcision was adopted by them as a mark of difference from other men. Those who come over to their religion adopt the practice, and have this lesson first instilled into them, to despise all gods, to disown their country, and set at nought parents, children, and brethren. Still they provide for the increase of their numbers. It is a crime among them to kill any newly-born infant. They hold that the souls of all who perish in battle or by the hands of the executioner are immortal. Hence a passion for propagating their race and a contempt for death. They are wont to bury rather than to burn their dead, following in this the Egyptian custom; they bestow the same care on the dead, and they hold the same belief about the lower world. Quite different is their faith about things divine. The Egyptians worship many animals and images of monstrous form; the Jews have purely mental conceptions of Deity, as one in essence. They call those profane who make representations of God in human shape out of perishable

materials. They believe that Being to be supreme and eternal, neither capable of representation, nor of decay. They therefore do not allow any images to stand in their cities, much less in their temples. This flattery is not paid to their kings, nor this honour to our Emperors. From the fact, however, that their priests used to chant to the music of flutes and cymbals, and to wear garlands of ivy, and that a golden vine was found in the temple, some have thought that they worshiped father Liber, the conqueror of the East, though their institutions do not by any means harmonize with the theory; for Liber established a festive and cheerful worship, while the Jewish religion is tasteless and mean.”¹⁴⁵⁷

Tacitus was familiar with the Old Testament which is filled with stories of mass murder and of genocides allegedly sanctioned—insisted upon—perpetrated—by God. King David, a great hero of the work, was a treacherous murderer. It is truly a brutal and bloody religious mythology and largely a fabricated and horrific¹⁴⁵⁸ history of racism, misogyny, martyrdom, world domination, slavery, rape, genocide, infanticide, cannibalism and human sacrifice.¹⁴⁵⁹ The disgustingly low level of the Talmud is vividly displayed in the Rabbis pedophilia in *Kethuboth* 11a and 11b, where the learned discuss their conclusion that a girl under the age of three who has sexual intercourse with a grown man can later lawfully claim to be a virgin for the purposes of marriage, because her hymen will have since grown back. According to these religious leaders, a grown woman who fornicates with a prepubescent boy can likewise claim to be a virgin. *Kethuboth* 11b,

“A small boy who has intercourse with a grown-up woman makes her [as though she were] injured by a piece of wood. [*Footnote*: Although the intercourse of a small boy is not regarded as a sexual act, nevertheless the woman is injured by it as by a piece of wood.] [***] It means⁵ this: When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than this, [*Footnote*: Lit., ‘here’, that is, less than three years old.] it is as if one puts the finger into the eye; [*Footnote*: I.e., tears come to the eye again and again, so does virginity come back to the little girl under three years. Cf. *Nid.* 45a.] but when a small boy has intercourse with a grown-up woman he makes her as ‘a girl who is injured by a piece of wood,’”¹⁴⁶⁰

The *Sanhedrin* 69a states that a girl of three years and one day can enter marriage if an adult male rapes her, and that she can be passed to her husband’s brother, should her husband die, by his having raped her,

“A maiden aged three years and a day may be acquired in marriage by coition, and if her deceased husband’s brother cohabited with her, she becomes his. The penalty of adultery may be incurred through her; [if a *niddah*,] she defiles him who has connection with her, so that he in turn defiles that upon which he lies, as a garment which has lain upon [a person afflicted with gonorrhoea]. If she married a priest, she may eat of *terumah*;

if any unfit person cohabits with her, he disqualifies her from the priesthood. If any of the forbidden degrees had intercourse with her, they are executed on her account, but she is exempt.³ [69b] But why so: may she not prove to be barren, her husband not having married her on such a condition?⁵ Hence it must be that we take into account only the majority, and the majority of women are not constitutionally barren! No. The penalty incurred on her account is a sacrifice, [but not death]. But it is explicitly stated, ‘They are executed on her account?’—That refers to incest by her father. But the statement is, If *any* of the forbidden degrees had intercourse with her?⁶—Hence this [Mishnah] refers to a husband who explicitly accepted her under all conditions.”¹⁴⁶¹

Shabbath 133 commands a mohel who performs a circumcision to suck on the wounded penis with his mouth and draw blood into his mouth—a process referred to as *metzitzah b’peh*. This tradition continues to this day and may result in the transmission of the herpes virus and other diseases from the mohel to the baby.¹⁴⁶² *Shabbath* 133a states,

“*MISHNAH*. WE PERFORM ALL THE REQUIREMENTS OF CIRCUMCISION ON THE SABBATH. WE CIRCUMCISE,¹ UNCOVER [THE CORONA],² SUCK [THE WOUND],³ AND PLACE A COMPRESS AND CUMMIN UPON IT.⁴ IF ONE DID NOT CRUSH [THE CUMMIN] ON THE EVE OF THE SABBATH, HE MUST CHEW [IT] WITH HIS TEETH AND APPLY [IT TO THE WOUND]; IF HE DID NOT BEAT UP WINE AND OIL ON THE EVE OF THE SABBATH,⁵ EACH MUST BE APPLIED SEPARATELY. WE MAY NOT MAKE A HALUK⁶ FOR IT IN THE FIRST PLACE, BUT MUST WRAP A RAG ABOUT IT. IF THIS WAS NOT PREPARED FROM THE EVE OF THE SABBATH, ONE WINDS IT ABOUT HIS FINGER⁷ AND BRINGS IT, AND EVEN THROUGH ANOTHER COURTYARD.”¹⁴⁶³

Shabbath 133b states,

“WE SUCK OUT, etc. R. Papa said: If a surgeon does not suck [the wound], it is dangerous and he is dismissed. It is obvious? Since we desecrate the Sabbath for it, it is dangerous?⁶—You might say that this blood is stored up, therefore he informs us that it is the result of a wound, and it is like a bandage and cummin: just as when one does not apply a bandage and cummin there is danger, so here too if one does not do it there is danger.”^{7,1464}

The Jewish Encyclopedia in its article “Circumcision” states,

“**Mezizah:** By this is meant the sucking of the blood from the wound. The mohel takes some wine in his mouth and applies his lips to the part involved in the operation, and exerts suction, after which he expels the mixture of wine and blood into a receptacle (see Fig. 4, below) provided for the purpose. This procedure is repeated several times, and completes the

operation, except as to the control of the bleeding and the dressing of the wound.”¹⁴⁶⁵

The Talmud contains numerous obvious lies and fables, as Johannes Buxtorf pointed out.¹⁴⁶⁶

This ancient mythology and fabricated history, Judaism, of course, does not reflect upon the majority of modern ethnic Jews, most of whom have not read it, let alone believed in it; and, speaking anecdotally, the vast majority of those who genuinely believed in these works and prophecies whom your author has encountered, were fundamentalist Dispensationalist Christians, not ethnic Jews. Moderns enjoy the inheritance of a great many loving and wise Jewish and Christian philosophers, who have tried to construct a dignified and beautiful religion from the brutal past, as has been the case with many human groups and their various ancient religions. However, there are even today large and influential Jewish and Christian political movements which still adhere to the ancient bigotry and genocidal designs of Judaism, and they pose a genuine and substantial threat to humanity, for when the means are attained for achieving their ends, it is likely that they will win over many more adherents and carry out their ancient religious mandates with the religious fanaticism and disregard for human life and individual freedom they have displayed throughout their treacherous history.

The history of anti-Semitism to the time of political Zionism, as it was understood at the time political Zionism was formulated, is documented in brief in the eleventh edition of *Encyclopædia Britannica* (1910) in its article “Anti-Semitism” and in greater detail in Bernard Lazare’s *Antisemitism: Its History and Causes* of 1894. Both contain detailed references to the literature of the period and are more apologetic to the views of anti-Semites than we are today in the post-Holocaust world. Lazare’s work is especially noteworthy for its rejection of the mythology of the distinction of separate human races, which has since been bolstered by genetic research, and which foreshadowed Franz Boas’ cultural anthropology.

In very early Christian times, Marcion declared that the God of the Old Testament, the Creator God of the Jews, was a hateful and genocidal maniac, as revealed in the Old Testament—was in essence the Devil, and that Christ was of a different, loving supreme God; which view was, of course, greatly offensive to Jews. Tertullian¹⁴⁶⁷ and others slandered Marcion, and his views, though initially popular, eventually fell out of favor—thought they were in part revived by Friedrich Delitzsch in 1920, who openly criticized the God of the Old Testament and the Jews who created Him.¹⁴⁶⁸ St. John Chrysostom accused the Jews with the alleged selfaccusation iterated in Matthew 27:25, “[Jesus’] blood be upon us [Jews] and upon our children.”¹⁴⁶⁹ Other such passages appear in the New Testament and were perhaps added to generate and/or justify animosity against Jews. Matthew 23:31-39 states:

“Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the LORD.”

Luke 11 gives a somewhat different account. I *Thessalonians* 2:14-16 states,

“For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.”

John 8:44-45 states,

“Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not.”

Revelation 2:9:

“I know thy works, and tribulation, and poverty, (but thou art rich) and I *know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.”

Revelation 3:9:

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.”

St. Chrysostom placed the blame for Christ’s crucifixion on the Jews as a religious group and employed scripture to defame them, calling them evil tempters

and proselytizers, and instructed all Christians to refrain from contact with Jews; and most importantly, in his view, to refrain from practicing Jewish rituals and to avoid the synagogues, which he claimed were places of demon worship, brothels and theaters—much like the Canaanite temples. The cries for segregation sounded throughout the Dark Ages, and Jews were forced into “Ghettos” and were denied many rights. This lasted well into the 1800's and in the 1900's became the means for segregation and mass expulsion at the instigation of the political Zionists, who sought after a “world ghetto”¹⁴⁷⁰ in order to preserve the alleged racial purity of Jews.

Christians were forbidden to charge usurious interest rates when loaning money, because, *inter alia*, Aristotle had declared that the practice of Usury was unethical and a form of stealing.¹⁴⁷¹ This view was adopted by Christians. Hence, Christians did not often loan money to those who were most desperate for it, because there was no reward to compensate the risk. Jews were not so inhibited against Gentiles, though usury against fellow Jews was discouraged (*Deuteronomy* 15; 23:20), and Jews had always been skilled financiers long before Christianity emerged, though the Christians are most often blamed today for the usury of Jews given that they sometimes limited the ability of Jews to own land or work in agriculture or certain industries.¹⁴⁷² Exercising self-discipline and freed from the burdens of funding armies and instead profiteering from them, these financiers accumulated great wealth, compounding their fortunes with exorbitant interest rates that led Gentile societies into ruin. When governments wished to conduct wars, or when they ran into financial difficulties, or when they needed money to build palaces, or buy ships, or bribe other nations, or to pay ransoms, they often turned to these Jewish financiers for funds.¹⁴⁷³ No one loans such large sums of money without considering the risks involved and applying a rate of interest commensurate to the risk that will make the transaction profitable. As such, some Jews, who were otherwise segregated, gained access to the ruling classes of Europe and naturally exercised a tremendous measure of influence over the destiny of the European powers—which involvement by those who considered themselves foreigners was very much resented.

During their forced (and in many instances voluntary) segregation in the Ghettos, the Jews evolved a strong Bourgeoisie class, which thrived on city life, and, following emancipation, became a competitive threat to the underdeveloped Bourgeoisie class of the Gentiles, who had not emerged from the feudal system as advanced and prepared for city living as had the Jews—which was especially true in Russia. From the most ancient times of their history, the Jews stressed the value of educating of their young. Josephus noted long ago in his *Against Apion*,

“Our principal care of all is this, to educate our children well[.]”¹⁴⁷⁴

In the 1870's in the newly formed German nation, Jewish financiers were heavily involved in the many scandals which led to financial hardships for the general population, and this was generalized into a general hatred for Jews by Wilhelm Marr and Otto Glogau¹⁴⁷⁵—though it was Edward Lasker, who was Jewish, who on 14 January 1873 called the attention of the Prussian Diet to the crisis and indicted Bethel Henry Strousberg, who was also Jewish, on 7 February 1873.¹⁴⁷⁶ These

scandals were soon followed by the “Black Friday” of 9 May 1873 in Vienna, where the police closed the stock market, which had collapsed under the weight of widespread Jewish corruption. Such corruption also took place in the American stock market, where pools run by Jewish financiers would run up stock prices to bilk the comparatively poor, who had bought shares on margin. It was common knowledge that Jewish financiers kept specific reporters in their pockets. These corrupt cabals would bribe newspaper correspondents to write favorable reviews of certain companies in order to lure in poorer investors. The rich would then sell the stock for a profit, and then sell it short, for an additional profit. These profits were stolen from the middle class and the comparatively poor. This eventually resulted in the Great Depression.

There were many accusations made in the 1800's of undue and disproportionate Jewish influence in the newspapers by Friedrich Wilhelm Ghillany;¹⁴⁷⁷ and perhaps most notably by Richard Wagner, who charged that Jewish influences had destroyed his career after he had published an essay which was critical of undue Jewish influence; and by Eugen Karl Dühring, who, like Wagner, charged that Jews controlled the press and manipulated public opinion in a grossly destructive way, converting high culture into something cheap, base and banal; as well as by Adolf Stoecker,¹⁴⁷⁸ who called for segregation, as the racist Zionist Albert Einstein later would. Dühring wrote in 1881 that the promotion of Spinoza, Heine, Lessing, Lassal, etc. by some Jews was overblown and degenerative and resulted from dishonest self-advertisement. Heinrich von Treitschke and Wilhelm Marr also alleged in the Nineteenth Century that Jews controlled the press. Treitschke, who most famously stated, “Die Juden sind unser Unglück!” wrote in 1879,

“The little man can no longer be talked out of the fact that the Jews write the newspapers. Therefore, he won’t believe them any longer. Our newspaper system owes a great deal to Jewish talents. From the first the trenchancy and acuity of the Jewish spirit found a fruitful field. But here, too, the effect was ambiguous. Börne was the first to introduce a characteristically shameless tone into our journalism.”¹⁴⁷⁹

The accusation of undue Jewish influence in journalism again spiked when the *Protocols of the Learned Elders of Zion*, which advocated Jewish control over all important media outlets, became infamous in 1920.¹⁴⁸⁰ Many pointed to the pride some Jews took of their disproportionate rôle in the media of New York and Berlin.

Dühring’s attacks probably resulted in an insecurity that led many to dishonestly hype Einstein beyond all reasonable limits in order to establish in the public mind that Jews were not only capable of creative thought, but were the most significant thinkers. Dühring wrote, *inter alia*,

“For a century, the emergence of the Jews, as well as its precisely not modest propaganda for everything which belongs to their race, has had the greatest share in the fact that Spinoza has come more to the foreground. [***] Heine has formed something out of Romanticism and has moreover plagiarized

great models like the British poet Byron down to his own level. [***] Those small people, like Mr. Marx, who conducted even from London, but under the name of Socialism, a so-called worker's association, in truth however a Jewish alliance, showed wherever they erred in science, noteworthy talent really only in their literary shamelessness. In this way Mr. Marx had drawn along his Jews so discreetly to a formless and eccentric fragmentary book which he produced from himself without any talent, after unmentionably long toils, that these people were soon speaking of a Marxist century. The humour however became complete only when rather similarly people spoke of a Jewish century; for this entire so-called science in which such propagandistic Jews made a business aims, in its way, also not at the supposed happiness of the nations but at the merging of all nations into a Jewish kingdom. [***] The Jews, who do not create anything even in science, but even there only conduct business with the products and the work of another may occasionally put on the market individual talents and especially acquisitive talents—the creative power and genius, however, remain always foreign to them. [***] One needs only to consider the advertisements with which the Jews seek at present, at any cost, to raise their Lessing up to a god after they have for a century raised his fame ten times more than what he is worth with all the arts of false praise. The business which the Jewish press and Jewish literature have always systematically made out of bringing a powerful overvaluation of Lessing into the public has recently been carried out indeed to the point of disgust. The Jewish newspaper writers have raised the author of that flat Jewish piece which is entitled *Nathan der Weise* over the greatest authors and poets and declared him to be, for example, the greatest German, to say something against whom would be a *lèse Majesté*. [***] The preceding hurried treatment is however based here only on the fact that the overvaluation of Lessing by the Jews forms the example lying closest at hand, and the most popular, of the effects of the most unashamed Jewish advertisement, and that Lessing himself, together with Börne and Heine, represents a group of literary renown which must be briefly characterized as a Jewish group and be separated from the really creative and truly original greats like Voltaire, Rousseau, Bürger, Byron, to a certain extent also Goethe, Schiller, and Shelley. If the Jews did not have the daily press in their hands, it would not have been possible to falsify the truth with so many tears before the eyes of the peoples, to displace the natural judgement and force everywhere an interested Jewish opinion in its place. [***] Their inherited lack of imagination is the cause of their aversion to clear illustration, and correspondingly also a reason of the religious statutes founded by them. [***] In this coarse and base material direction also lies a chief reason of the incapacity of the Jews to prove themselves creative in science and art. [***] Some talent, which however remains far removed from creative genius and mostly indeed only apes, is all that is found exceptionally among individual Jews. Almost always, however, this talent is, above all, one of appropriation and of trading with the

intellectual accomplishments of others. [***] That is now the same Lasalle on whom the Jews later pride themselves in their lack of better racial comrades, and whom they glorify, in spite of everything which he has effected against the bourgeoisie and therewith also against themselves, with the most unashamed advertisements.”¹⁴⁸¹

Wagner may have had an axe to grind, due to his inability to live within his means, and as an historical witness, his claims need be scrutinized with an especial care. Dühring also believed that “Jewish elements” had interfered with his career. In 1882, Franz Mehring quoted a Jewish author who criticized Jews for, among other things, “the malicious gloating when veritable conspiracies deprived of their livelihoods people who were suspected of anti-Jewish feelings[.]”¹⁴⁸²

Some Germans, such as Wilhelm Marr, Eugen Karl Dühring and Friedrich Nietzsche, saw Christianity as an evolution of Jewish dogma, and wished to rid Germany of both “foreign” influences of a “slavish” philosophy that thrived not because of any intrinsic worth, but instead from the manipulation of human frailty and an appeal to the human will to everlasting life which renders us gullible. Dühring saw the “Jewish question” as a racial question—a viewpoint also taken by the political Zionists, most especially Theodor Herzl—who learned it from Dühring.¹⁴⁸³ Before Dühring and Herzl was the racist Zionist Socialist writer Moses Hess, who advocated a biological and “racial” answer to the “Jewish question”.

As early as Justin Martyr, Christians argued that God had given them the “prophetical gifts” promised to the Jews. Though the Jews saw their life eternal as the eternal life of the Jewish People, Christians personalized this prophetical gift to give each individual eternal life, thereby taking the nationalistic racism out of Judaism and greatly increasing the allure of the religion to Gentiles. The Jews’ Talmud and *Zohar* considered Jesus an insane imposter who had brought them great suffering, an alleged imposter who had been called the “whore’s son” in antiquity, and they continued to ridicule Jesus calling him the “hanged rogue”. Segregation among neighbors led to increasing suspicions, and many allegations accrued, some of which defamed the Jews, some of which defamed the Christians. The Jews were accused of murdering Christian babies in order to use their blood in Passover rituals, of desecrating the Host, etc. Conversely, some Jews accused Gentiles of murdering their babies.¹⁴⁸⁴

Martin Luther; angered by the Jews’ refusal to convert to Christianity, and their Talmudic writings which call the Virgin Mary a whore (Mary Magdalene) and Jesus the “whore’s son” and “the hanged man”,¹⁴⁸⁵ decried the Jews’ racism and genocidal plans in the strongest of terms, and claimed that they were no longer the “chosen people” because a loving God could not have inflicted the misery upon them that they had suffered in the intervening 1,500 years since the death of Christ, and that God was punishing them for having rejected His Son. In the 1500’s, Martin Luther wrote, among other things,

“Further, they presume to instruct God and prescribe the manner in which he is to redeem them. For the Jews, these very learned saints, look upon God as

a poor cobbler equipped with only a left last for making shoes. This is to say that he is to kill and exterminate all of us Goyim through their Messiah, so that they can lay their hands on the land, the goods, and the government of the whole world. And now a storm breaks over us with curses, defamation, and derision that cannot be expressed with words. They wish that sword and war, distress and every misfortune may overtake us accursed Goyim. They vent their curses on us openly every Saturday in their synagogues and daily in their homes. They teach, urge, and train their children from infancy to remain the bitter, virulent, and wrathful enemies of the Christians.”¹⁴⁸⁶

Jewish Bolshevism and Nazism very nearly accomplished all these Messianic goals for the Jews in the Twentieth Century.

George Henry Borrow recorded in his book of 1841, *The Zincali*, that,

“There are certainly some points of resemblance between the children of Roma [Gypsies, as in Egypt, though in reality of Indian origin] and those of Israel. Both have had an exodus, both are exiles and dispersed amongst the gentiles, by whom they are hated and despised, and whom they hate and despise, under the names of Busnees and Goyim; both, though speaking the language of the Gentiles, possess a peculiar tongue, which the latter do not understand, and both possess a peculiar cast of countenance, by which they may, without difficulty, be distinguished from all other nations; but with these points the similarity terminates. The Israelites have a peculiar religion, to which they are fanatically attached, the Romas have none, as they invariably adopt, though only in appearance, that of the people with whom they chance to sojourn; the Israelites possess the most authentic history of any people in the world, and are acquainted with and delight to recapitulate all that has befallen their race, from ages the most remote; the Romas have no history, they do not even know the name of their original country, and the only tradition which they possess, that of their Egyptian origin, is a false one, whether invented by themselves or others; the Israelites are of all people the most wealthy, the Romas the most poor; poor as a Gypsy being proverbial amongst some nations, though both are equally greedy of gain; and finally, though both are noted for peculiar craft and cunning, no people are more ignorant than the Romas, whilst the Jews have always been a learned people, being in possession of the oldest literature in the world, and certainly the most important and interesting.”¹⁴⁸⁷

Max Nordau stated, *inter alia*, in his address to the First Zionist Congress in 1897 published in *The Jewish Chronicle* on 3 September 1897 on pages 7-9, at 8 and 9,

“In the Ghetto, the Jew had his own world; it was to him the sure refuge which had for him the spiritual and moral value of a parental home. Here were associates by whom one wished to be valued, and also could be valued; here was the public opinion to be acknowledged by which was the aim of the

Jew's ambition. To be held in low esteem by that public opinion was the punishment for unworthiness. Here all specific Jewish qualities were esteemed, and through their special development that admiration was to be obtained which is the sharpest spur to the human mind. What mattered it that outside the Ghetto was despised that which within it was praised? The opinion of the outside world had no influence, because it was the opinion of ignorant enemies. One tried to please one's co-religionists, and their applause was the worthy contentment of his life. So did the Ghetto Jews live, in a moral respect, a real full life. [***] Before the emancipation the Jew was a stranger among the peoples, but he did not for a moment think of making a stand against his fate. He felt himself as belonging to a race of his own, which had nothing in common with the other people of the country. The emancipated Jew is insecure in his relations with his fellow-beings, timid with strangers, suspicious even toward the secret feeling of his friends. His best powers are exhausted in the suppression, or at least in the difficult concealment of his own real character. For he fears that this character might be recognized as Jewish, and he has never the satisfaction of showing himself as he is in all his thoughts and sentiments. He becomes an inner cripple, and externally unreal, and thereby always ridiculous and hateful to all higher feeling men, as is everything that is unreal. All the better Jews in Western Europe groan under this, or seek for alleviation. They no longer possess the belief which gives the patience necessary to bear sufferings, because it sees in them the will of a punishing but yet loving God."

In 1898, Zionist Communist Nachman Syrkin wrote,

"This sense of their higher religious estate, rooted in the general cast of the Jewish spirit, was the source of their morale in their war with the world. [***] How did the Jews react to the world? The religious-psychological difference had already sown the seed of estrangement and hatred between Christian and Jew, and the many troubles the Jews had suffered added to their bitterness. Huddling together with his brethren in the ghetto, the Jew gritted his teeth, cursed the enemy, and dreamed of revenge, the vengeance of heaven and earth."¹⁴⁸⁸

The Talmud, *Shabbath* 89a, states that Jewish hatred of all other peoples proceeded from Mount Sinai. The Old Testament book of *Deuteronomy*, Chapter 7, instructs the Jews to commit genocide against the other peoples of the Earth and *Numbers*, Chapter 24, prophesies a Messiah from the seed of Jacob who will exterminate all the other nations, all of the descendants of Esau, all of the rest of humanity.

Albert Einstein was not above hypocrisy, hatemongering and smear campaigns to achieve his personal political ends. Einstein had a reputation as a rabid anti-assimilationist, which is to say that Einstein was a rabid racist segregationist. On 15 March 1921, Kurt Blumenfeld wrote to Chaim Weizmann,

“Einstein [***] is interested in our cause most strongly because of his revulsion from assimilatory Jewry.”¹⁴⁸⁹

Einstein, who had himself married outside his religion, ethnicity and “race” over his mother’s racist objections, avowed (in nationalistic and racist terms Hitler would later use),

“To deny the Jew’s nationality in the Diaspora is, indeed, deplorable. If one adopts the point of view of confining Jewish ethnical nationalism to Palestine, then one, to all intents and purposes, denies the existence of a Jewish people. In that case one should have the courage to carry through, in the quickest and most complete manner, entire assimilation.

We live in a time of intense and perhaps exaggerated nationalism. But my Zionism does not exclude in me cosmopolitan views. I believe in the actuality of Jewish nationality, and I believe that every Jew has duties towards his coreligionists. [***] [T]he principal point is that Zionism must tend to strengthen the dignity and self-respect of the Jews in the Diaspora. I have always been annoyed by the undignified assimilationist cravings and strivings which I have observed in so many of my friends.”¹⁴⁹⁰

Racist and alarmist Hitler sounded very much like racist and alarmist Einstein,

“Only today, when the same deplorable misery is forced on many millions of Germans from the Reich, who under foreign rule dream of their common fatherland and strive, amid their longing, at least to preserve their holy right to their mother tongue, do wider circles understand what it means to be forced to fight for one’s nationality. [***] The elemental cry of the German-Austrian people for union with the German mother country, that arose in the days when the Habsburg state was collapsing, was the result of a longing that slumbered in the heart of the entire people — a longing to return to the never-forgotten ancestral home. [***] Gradually I began to hate them. All this had one good side: that in proportion as the real leaders or at least the disseminators of Social Democracy came within my vision, my love for my people inevitably grew. [etc. etc. etc.]”¹⁴⁹¹

The racist legacy of political Zionism lingers. Israeli Supreme Court Justice Haim Cohn was quoted in *The London Times* on 25 July 1963 on page 8:

“It is one of the bitterest ironies of fate that the same biological or racist approach which was propagated by the Nazis and characterized the infamous Nuremberg laws should, because of an allegedly sacrosanct Jewish tradition, become the basis for the official determination or rejection of Jewishness in the state of Israel.”¹⁴⁹²

When some Jews attempted to help the Falasha, the “black Jews” of Ethiopia, to

emigrate to Israel in the early 1980's, they initially received little help from the Israeli Government.¹⁴⁹³

7.4 The Hypocritical Vilification of Caligula—Ancient Jewish Historians are not Credible

In the era of Philo the Jew, the Roman Emperor Gaius Caesar Augustus Germanicus (a. k. a. *Caligula*) had, pursuant to Roman custom, declared himself a god and demanded that the Jews worship him and instructed the Jews of Alexandria to erect statues to him and to swear by his name. This was an intolerable request and constituted sacrilege for the Jews. However, it was the normal practice of a Roman Emperor and the Jews themselves had often desecrated the temples of other religions and committed genocide against many other peoples, in order to spare the honor of their “jealous God”,

“Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; [***] For thou shalt worship no other god: for the LORD, whose name is *Jealous*, *is* a jealous God: [***] For the LORD thy God *is* a consuming fire, *even* a jealous God. [***] (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.”¹⁴⁹⁴

and they believed, “The LORD *is* a man of war: the LORD *is* his name.”¹⁴⁹⁵ Among the many such acts we find in *Deuteronomy* 7:4-6,

“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* a 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.”

Many of the ancient Greeks and Egyptians of Alexandria hated the Jews who lived there;¹⁴⁹⁶ because, in addition to their hypocritical religious intolerance, the Jews of Alexandria had exercised monopoly control over many markets, were tax collectors, and employed other corrupt means to accumulate vast fortunes and draw off the gold of other peoples.¹⁴⁹⁷ Manetho and Apion exposed Judaism as a vulgar and hateful religion, which was filled with lies, plagiarisms and historical deceptions. The *Septuagint* (which corrupted Judaism to somewhat soften and render less obvious the Jews’ quest for world domination, their racism and their religious and historical fabrications) was in part a work meant to placate the Greeks and the Egyptians. In the early Christian Era, Marcion, Clement, Origen, and many others,

again exposed the hateful nature of Judaism. The Jews were largely successful in attacking these early critics, through deceitful “Christian” reactionaries. They grew less successful at suppressing anti-Judaism as time went on and they faced Cyprian, Chrysostom, and many other Christians, who would not tolerate Jewish proselytizing, Jewish intolerance and Jewish anti-Christianism. The cruder attacks tended to be the more successful.

As is evident in Philo the Jew’s writings, the Jews of Alexandria virulently defamed the Egyptians and Greeks, and treated all other religions with utter and expressed contempt and otherwise degraded their neighbors in the harshest terms—terms that would later be applied to Christians and then to Moslems in the Talmud and Cabalistic literature. Among many examples, Philo stated,

“The greater portion of these men ere Egyptians, wicked, worthless men, who had imprinted the venom and evil disposition of their native asps and crocodiles on their own souls, and gave a faithful representation of them there.”¹⁴⁹⁸

The Bible and Talmud also treat Egyptians as if sub-human animals.¹⁴⁹⁹ Rabbi Meir Kahane quoted *Midrash Tehillim* 22:1, on 23 May 1986,

“Each Jew took his dog and put his foot on the throat of a dead Egyptian and said to his dog: Eat of the hand that enslaved me; eat of the heart that showed me no pity.”¹⁵⁰⁰

Philo the Jew’s racist hatred and hypocrisy are even more apparent in his essay *Flaccus* than in his *On the Embassy to Gaius*—which will be addressed here in detail. He asserts in *Flaccus* that Jews have a right to their religion and the rights and privileges of all other countries, but that Judea is a holy place and cannot be violated by any other religion, while demanding that the Egyptians, whom he loathes, give up their lands to Jews and allow Jews to dominate their chief cities and political life through the Roman leaders they have bought, while the Egyptians, whom he describes as subhuman, struggle in poverty and slavery in their own lands. In those superstitious times, Philo repeatedly threatens people with the power of his God, and concludes, “that the nation of the Jews is not left destitute of the providential assistance of God.”¹⁵⁰¹ However, it is clear in his self-indulgent stories that the governing force “behind the scenes”¹⁵⁰² was the corrupt influence of Philo’s money, not God, on the Romans—a fact well-known to Caligula, who allegedly became archenemy of the Jews.

According to the stories of the ancient Jews, Caligula, who, like all Roman Emperors of his era, believed himself to be a god, demanded that a statue of him be placed in the Jewish Temple in Jerusalem, due to an act of hypocrisy by some of the Jews of Jamnia, who demanded that other peoples obey their Jewish laws in the Jewish holy land, while the Jews refused to obey the laws of Rome.

The Jews hypocritically forbade Gentiles to practice Gentile religions in Judea, or in any of the sections of foreign cities with large Jewish populations, while

demanding that Jews be given religious freedom throughout the world. Jewish hypocrisy and intolerance offended the Romans' sense of justice. Tacitus wrote,

“Quite different is their faith about things divine. The Egyptians worship many animals and images of monstrous form; the Jews have purely mental conceptions of Deity, as one in essence. They call those profane who make representations of God in human shape out of perishable materials. They believe that Being to be supreme and eternal, neither capable of representation, nor of decay. They therefore do not allow any images to stand in their cities, much less in their temples. This flattery is not paid to their kings, nor this honour to our Emperors. From the fact, however, that their priests used to chant to the music of flutes and cymbals, and to wear garlands of ivy, and that a golden vine was found in the temple, some have thought that they worshiped father Liber, the conqueror of the East, though their institutions do not by any means harmonize with the theory; for Liber established a festive and cheerful worship, while the Jewish religion is tasteless and mean.”¹⁵⁰³

According to the stories of the ancient Jews, the Jews of Jamnia violated a religious monument to Caligula by destroying it on the grounds that it violated Jewish religious laws, then were shocked to learn that Caligula would retaliate by violating the Jewish Temple with a statue of himself. Instead of realizing their hypocrisy, Jews like Philo and Josephus instead heaped defamation upon defamation on people who sought social justice and the equitable distribution of wealth—the people of Alexandria and other cities where the Jews were a privileged, segregated and intolerant class. Philo records,

““You know the principal and primary cause of all; for that indeed is universally known to all men. [Caligula] desires to be considered a god; and he conceives that the Jews alone are likely to be disobedient; and that therefore he cannot possibly inflict a greater evil or injury upon them than by defacing and insulting the holy dignity of their temple; for report prevails that it is the most beautiful of all the temples in the world, inasmuch as it is continually receiving fresh accessions of ornament and has been for an infinite period of time, a never-ending and boundless expense being lavished on it. And as he is a very contentious and quarrelsome man, he thinks of appropriating this edifice wholly to himself. (199) And he is excited now on this subject to a much greater degree than before by a letter which Capito has sent to him.

‘Capito is the collector of the imperial revenues in Judaea, and on some account or other he is very hostile to the nations of the country; for having come thither a poor man, and having amassed enormous riches of every imaginable description by plunder and extortion, he has now become afraid lest some accusation may be brought against him, and on this account he has contrived a design by which he may repel any such impeachment, namely,

by calumniating those whom he has injured; (200) and a circumstance which we will now mention, has given him some pretext for carrying out his design.

‘There is a city called Jamnia; one of the most populous cities in all Judaea, which is inhabited by a promiscuous multitude, the greatest number of whom are Jews; but there are also some persons of other tribes from the neighbouring nations who have settled there to their own destruction, who are in a manner sojourners among the original native citizens, and who cause them a great deal of trouble, and who do them a great deal of injury, as they are continually violating some of the ancestral national customs of the Jews. (201) These men hearing from travellers who visit the city how exceedingly eager and earnest Gaius is about his own deification, and how disposed he is to look unfavourably upon the whole race of Judaea, thinking that they have now an admirable opportunity for attacking them themselves, have erected an extemporaneous altar of the most contemptible materials, having made clay into bricks for the sole purpose of plotting against their fellow citizens; for they knew well that they would never endure to see their customs transgressed; as was indeed the case.

(202) ‘For when the Jews saw what they had done, and were very indignant at the holiness and sanctity and beauty of the sacred place being thus obscured and defaced, they collected together and destroyed the altar; so the sojourners immediately went to Capito who was in reality the contriver of the whole affair; and he, thinking that he had made a most lucky hit, which he had been seeking for a long time, writes to Gaius dilating on the matter and exaggerating it enormously; (203) and he, when he had read the letter, ordered a colossal statue gilt all over, much more costly and much more magnificent than the rich altar which had been erected in Jamnia, by way of insult to be set up in the temple of the metropolis, having for his most excellent and sagacious counsellors Helicon, that man of noble birth, a chattering slave, a perfect scum of the earth, and a fellow of the name of Apelles, a tragic actor, who when in the first bloom of youth, as they say, made a market of his beauty, and when he was past the freshness of youth went on the stage; (204) and in fact all those who go on the stage selling themselves to the spectators, and to the theatres, are not lovers of temperance and modesty, but rather of the most extreme shamelessness and indecency.

‘On this account Apelles was taken into the rank of a fellow counsellor of the emperor, that Gaius might have an adviser with whom he might indulge in mocking jests, and with whom he might sing, passing over all considerations of the general welfare of the state, as if everything in every quarter of the globe was enjoying profound peace and tranquillity under the laws.

(205) ‘Therefore Helicon, this scorpion-like slave, discharged all his Egyptian venom against the Jews; and Apelles his Ascalonite poison, for he was a native of Ascalon; and between the people of Ascalon and the inhabitants of the holy land, the Jews, there is an irreconcilable and never-ending hostility although they are bordering nations.’

(206) When we heard this we were wounded in our souls at every word he said and at every name he mentioned; but those admirable advisers of admirable actions a little while afterwards met with the fit reward of their impiety, the one being bound by Gaius with iron chains for other causes, and being put to the torture and to the rack after periods of relief, as is the case with people affected with intermittent diseases; and Helicon was put to death by Claudius Germanicus Caesar, for other wicked actions, that, like a madman as he was, he had committed; but there occurrences took place at a later date.”¹⁵⁰⁴

The book of *Esther*, Chapter 3, tells another story in which retribution was sought against Jews for their failure to abide by the laws of the nations in which they lived—though the Jews hypocritically forbade the practice of any other religion in their presence:

“1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him. 2 And all the king’s servants, that *were* in the king’s gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence. 3 Then the king’s servants, which *were* in the king’s gate, said unto Mordecai, Why transgressest thou the king’s commandment? 4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai’s matters would stand: for he had told them that he *was* a Jew. 5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. 6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai. 7 In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar. 8 And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king’s laws: therefore it *is* not for the king’s profit to suffer them. 9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king’s treasuries. 10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews’ enemy. 11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee. 12 Then were the king’s scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king’s lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every

province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. 13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey. 14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. 15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed."

To this day, there are Zionists who want to force all Gentiles, and especially Palestinians, out of Jerusalem (*Isaiah* 52:1), and even out of Israel and "Greater Israel" from the Nile to the Euphrates.¹⁵⁰⁵ They follow the ancient law of the *halakha* that only Jews and Judaism be permitted in the "Holy Land", while hypocritically insisting that Jews be permitted religious freedom, be permitted citizenship and be enfranchised in all other lands. Yehoshafat Harkabi noted that Rabbi Meir Kahane wrote in modern times,

"The Arabs of Israel are a desecration of God's name. Their non-acceptance of Jewish sovereignty over the Land of Israel is a rejection of the sovereignty of the God of Israel and of his kingdom. Removing them from the land is therefore more than a political matter. It is a religious matter, a religious obligation to wipe out the desecration of God's name. Instead of worrying about the reactions of the Gentiles if we act, we should tremble at the thought of God's wrath if we do not act. Tragedy will befall us if we do not remove the Arabs from the land, since redemption can come at once in its full glory if we do, as God commands us. . . . Let us remove the Arabs from Israel and hasten the Redemption (*Thorns in Your Eyes*, pp. 244-245)."¹⁵⁰⁶

Yehoshafat Harkabi noted that Maimonides wrote long ago,

"An affirmative precept is enjoined for the destruction of idolatry and its worshippers, and everything made for its sake. . . . In the Land of Israel, it is a duty actively to chase out idolatry until we have exterminated it from the whole of our country. Outside of the holy land, however, we are not so commanded; but only that whenever we acquire any territory by conquest, we should destroy all the idolatry found there (*Hilkhot Avodah Zara*, ch. 7:1)."¹⁵⁰⁷

and,

"It is forbidden to show them mercy, as it was said, 'nor show mercy unto them' (Deut. 7:2). Hence, if one sees one of them who worships idols

perishing or drowning, one is not to save him. . . . Hence you learn that it is forbidden to heal idolators even for a fee. But if one is afraid of them or apprehends that refusal might cause ill will, medical treatment may be given for a fee but not gratuitously. . . . The foregoing rules apply to the time when the people of Israel live exiled among the nations, or when the Gentiles' power is predominant. But when Israel is predominant over the nations of the world, we are forbidden to permit a gentile who is an idolator to dwell among us. He must not enter our land, even as a temporary resident; or even as a traveler, journeying with merchandise from place to place, until he has undertaken to keep the seven precepts which the Noachides were commanded to observe (*Hilkhot Avodah Zara*, ch. 10:8)."¹⁵⁰⁸

Philo the Jew also records that attempts were planned to bribe Helicon, but that he could not be bribed, and to control Caligula through Macro, who was close friends with Flaccus of Alexandria—at that time friendly to the Jews of Alexandria; and Philo records conversations that must either have been the product of his imagination, or the result of the corrupt use of agents within the Roman government. It appears that the schemes and conspiracies alleged in Philo's writings did not occur, but that he and others were the ones attempting to exert their influence in Rome and sought to maintain a privileged status at the expense of others. Philo relentlessly smears Caligula and Gentile peoples. The ancient slanders against Caligula are actually quite similar to the life history of Mausolus, whose tomb was one of the seven wonders of the ancient world. It was an Old Testament habit for Jews to defame all other peoples and to plagiarize their beliefs and their historical stories.

Philo threatens that a Jewish God will punish all who contradict the wishes of the Jews and sees no hypocrisy in his demand that all people on Earth obey Jewish law, lest there be civil war instigated by Jews; while the Jews refused to obey the laws of Rome. Philo wrote, quoting Caligula,

“‘If any people in the bordering countries, with the exception of the metropolis itself, wishing to erect altars or temples, nay, images of statues, in honour of me and of my family are hindered from doing so, I charge you at once to punish those who attempt to hinder them, or else to bring them before the tribunal.’ (335) Now this was nothing else but a beginning of seditions and civil wars, and an indirect way of annulling the gift which he appeared to be granting. For some men, more out of a desire of mortifying the Jews than from any feelings of loyalty towards Gaius, were inclined to fill the whole country with erections of one kind or another. But they who beheld the violation of their national customs practised before their eyes were resolved above all things not to endure such an injury unresistingly.”¹⁵⁰⁹

Great enmity existed between the Egyptians, Greeks and Jews of Alexandria; in part because the Jews maintained themselves as a privileged and segregated class. As often happens in places of great wealth discrepancy and wealth condensation, Egyptians and Greeks looted Jewish estates in their quest for social justice.

According to Philo, Flaccus reduced the two Jewish sectors of the city into one smaller parcel and quarantined the Jews in it. According to Josephus, three ambassadors of Alexandria called upon the Emperor. One of the ambassadors, Apion, criticized the Jews.¹⁵¹⁰ Another ambassador was Philo the Jew, who was the brother of the wealthiest man in the world, Alexander Lysimachus. Philo's own accounts, however, reveal that Josephus misrepresented the history. Though it appears that Philo was himself a liar, and Josephus simply corrupted Philo's fantasies. There is, however, redeeming value in analyzing their accounts, which exhibit Jewish double standards and duplicity in the ancient world.

There were, in Philo's accounts, two meetings of the embassies of Jewish Alexandria with Caligula (Gaius or Caius). Philo the Jew, who attended both meetings, makes no mention of Apion. Whereas Philo himself stated that the Emperor treated him cordially at the first meeting,

“For it appeared good to present to Gaius a memorial, containing a summary of what we had suffered, and of the way in which we considered that we deserved to be treated; (179) and this memorial was nearly an abridgment of a longer petition which we had sent to him a short time before, by the hand of king Agrippa; for he, by chance, was staying for a short time in the city, while on his way into Syria to take possession of the kingdom which had been given to him; (180) but we, without being aware of it, were deceiving ourselves, for before also we had done the same, when we originally began to set sail, thinking that as we were going before a judge we should meet with justice; but he was in reality an irreconcilable enemy to us, attracting us, as far as appearance went, with favourable looks and cheerful address; (181) for, receiving us favourably at first, in the plains on the banks of the Tiber (for he happened to be walking about in his mother's garden), he conversed with us formally, and waved his right hand to us in a protecting manner, giving us significant tokens of his good will, and having sent to us the secretary, whose duty it was to attend to the embassies that arrived, Obulus by name, he said, ‘I myself will listen to what you have to say at the first favourable opportunity.’

So that all those who stood around congratulated us as if we had already carried our point, and so did all those of our own people, who are influenced by superficial appearances. (182) But I myself, who was accounted to be possessed of superior prudence, both on account of my age and my education, and general information, was less sanguine in respect of the matters at which the others were so greatly delighted. ‘For why,’ said I, after pondering the matter deeply in my own heart, ‘why, when there have been such numbers of ambassadors, who have come, one may almost say, from every corner of the globe, did he say on that occasion that he would hear what we had to say, and no one else? What could have been his meaning? for he was not ignorant that we were Jews, who would have been quite content at not being treated worse than the others; (183) but to expect to be looked upon as worthy to receive especial privileges and precedence, by a master

who was of a different nation and a young man and an absolute monarch, would have seemed like insanity. But it would seem that he was showing civility to the whole district of the Alexandrians, to which he was thus giving a privilege, when promising to give his decision speedily; unless, indeed, disregarding the character of a fair and impartial hearer, he was intending to be a fellow suitor with our adversaries and an enemy of ours, instead of behaving like a judge.’”¹⁵¹¹

Josephus misrepresented the story in his *Antiquities of the Jews*, Book 18, Chapter 8, and stated that the Emperor, angered by what Apion (a person Josephus wished to defame) had allegedly told him, refused to hear Philo the Jew, and only then ordered that a statue of Caligula be erected in the Temple. Josephus wrote,

“CHAPTER VIII.

Embassy of the Jews to Caius—Caius sends Petronius
into Syria to make war against the Jews.

THERE was now a tumult arisen at Alexandria, between the Jewish inhabitants and the Greeks; and three ambassadors were chosen out of each party that were at variance, who came to Caius. Now one of these ambassadors from the people of Alexandria was Apion, (29) who uttered many blasphemies against the Jews; and, among other things that he said, he charged them with neglecting the honors that belonged to Caesar; for that while all who were subject to the Roman empire built altars and temples to Caius, and in other regards universally received him as they received the gods, these Jews alone thought it a dishonorable thing for them to erect statues in honor of him, as well as to swear by his name. Many of these severe things were said by Apion, by which he hoped to provoke Caius to anger at the Jews, as he was likely to be. But Philo, the principal of the Jewish embassy, a man eminent on all accounts, brother to Alexander the alabarch, (30) and one not unskillful in philosophy, was ready to betake himself to make his defense against those accusations; but Caius prohibited him, and bid him begone; he was also in such a rage, that it openly appeared he was about to do them some very great mischief. So Philo being thus affronted, went out, and said to those Jews who were about him, that they should be of good courage, since Caius’s words indeed showed anger at them, but in reality had already set God against himself.

Hereupon Caius, taking it very heinously that he should be thus despised by the Jews alone, sent Petronius to be president of Syria, and successor in the government to Vitellius, and gave him order to make an invasion into Judea, with a great body of troops; and if they would admit of his statue willingly, to erect it in the temple of God; but if they were obstinate, to conquer them by war, and then to do it. Accordingly, Petronius took the government of Syria, and made haste to obey Caesar’s epistle. He got

together as great a number of auxiliaries as he possibly could, and took with him two legions of the Roman army, and came to Ptolemais, and there wintered, as intending to set about the war in the spring. He also wrote word to Caius what he had resolved to do, who commended him for his alacrity, and ordered him to go on, and to make war with them, in case they would not obey his commands. But there came many ten thousands of the Jews to Petronius, to Ptolemais, to offer their petitions to him, that he would not compel them to transgress and violate the law of their forefathers; 'but if,' said they, 'thou art entirely resolved to bring this statue, and erect it, do thou first kill us, and then do what thou hast resolved on; for while we are alive we cannot permit such things as are forbidden us to be done by the authority of our legislator, and by our forefathers' determination that such prohibitions are instances of virtue.' But Petronius was angry at them, and said, 'If indeed I were myself emperor, and were at liberty to follow my own inclination, and then had designed to act thus, these your words would be justly spoken to me; but now Caesar hath sent to me, I am under the necessity of being subservient to his decrees, because a disobedience to them will bring upon me inevitable destruction.' Then the Jews replied, 'Since, therefore, thou art so disposed, O Petronius! that thou wilt not disobey Caius's epistles, neither will we transgress the commands of our law; and as we depend upon the excellency of our laws, and, by the labors of our ancestors, have continued hitherto without suffering them to be transgressed, we dare not by any means suffer ourselves to be so timorous as to transgress those laws out of the fear of death, which God hath determined are for our advantage; and if we fall into misfortunes, we will bear them, in order to preserve our laws, as knowing that those who expose themselves to dangers have good hope of escaping them, because God will stand on our side, when, out of regard to him, we undergo afflictions, and sustain the uncertain turns of fortune. But if we should submit to thee, we should be greatly reproached for our cowardice, as thereby showing ourselves ready to transgress our law; and we should incur the great anger of God also, who, even thyself being judge, is superior to Caius.'

When Petronius saw by their words that their determination was hard to be removed, and that, without a war, he should not be able to be subservient to Caius in the dedication of his statue, and that there must be a great deal of bloodshed, he took his friends, and the servants that were about him, and hasted to Tiberias, as wanting to know in what posture the affairs of the Jews were; and many ten thousands of the Jews met Petronius again, when he was come to Tiberias. These thought they must run a mighty hazard if they should have a war with the Romans, but judged that the transgression of the law was of much greater consequence, and made supplication to him, that he would by no means reduce them to such distresses, nor defile their city with the dedication of the statue. Then Petronius said to them, 'Will you then make war with Caesar, without considering his great preparations for war, and your own weakness?' They replied, 'We will not by any means make war with

him, but still we will die before we see our laws transgressed.’ So they threw themselves down upon their faces, and stretched out their throats, and said they were ready to be slain; and this they did for forty days together, and in the mean time left off the tilling of their ground, and that while the season of the year required them to sow it. (31) Thus they continued firm in their resolution, and proposed to themselves to die willingly, rather than to see the dedication of the statue.

When matters were in this state, Aristobulus, king Agrippa’s brother, and Heleias the Great, and the other principal men of that family with them, went in unto Petronius, and besought him, that since he saw the resolution of the multitude, he would not make any alteration, and thereby drive them to despair; but would write to Caius, that the Jews had an insuperable aversion to the reception of the statue, and how they continued with him, and left of the tillage off their ground: that they were not willing to go to war with him, because they were not able to do it, but were ready to die with pleasure, rather than suffer their laws to be transgressed: and how, upon the land’s continuing unsown, robberies would grow up, on the inability they would be under of paying their tributes; and that Caius might be thereby moved to pity, and not order any barbarous action to be done to them, nor think of destroying the nation: that if he continues inflexible in his former opinion to bring a war upon them, he may then set about it himself. And thus did Aristobulus, and the rest with him, supplicate Petronius. So Petronius, (32) partly on account of the pressing instances which Aristobulus and the rest with him made, and because of the great consequence of what they desired, and the earnestness wherewith they made their supplication, — partly on account of the firmness of the opposition made by the Jews, which he saw, while he thought it a terrible thing for him to be such a slave to the madness of Caius, as to slay so many ten thousand men, only because of their religious disposition towards God, and after that to pass his life in expectation of punishment; Petronius, I say, thought it much better to send to Caius, and to let him know how intolerable it was to him to bear the anger he might have against him for not serving him sooner, in obedience to his epistle, for that perhaps he might persuade him; and that if this mad resolution continued, he might then begin the war against them; nay, that in case he should turn his hatred against himself, it was fit for virtuous persons even to die for the sake of such vast multitudes of men. Accordingly, he determined to hearken to the petitioners in this matter.

He then called the Jews together to Tiberias, who came many ten thousands in number; he also placed that army he now had with him opposite to them; but did not discover his own meaning, but the commands of the emperor, and told them that his wrath would, without delay, be executed on such as had the courage to disobey what he had commanded, and this immediately; and that it was fit for him, who had obtained so great a dignity by his grant, not to contradict him in any thing: — ‘yet,’ said he, ‘I do not think it just to have such a regard to my own safety and honor, as to refuse

to sacrifice them for your preservation, who are so many in number, and endeavor to preserve the regard that is due to your law; which as it hath come down to you from your forefathers, so do you esteem it worthy of your utmost contention to preserve it: nor, with the supreme assistance and power of God, will I be so hardy as to suffer your temple to fall into contempt by the means of the imperial authority. I will, therefore, send to Caius, and let him know what your resolutions are, and will assist your suit as far as I am able, that you may not be exposed to suffer on account of the honest designs you have proposed to yourselves; and may God be your assistant, for his authority is beyond all the contrivance and power of men; and may he procure you the preservation of your ancient laws, and may not he be deprived, though without your consent, of his accustomed honors. But if Caius be irritated, and turn the violence of his rage upon me, I will rather undergo all that danger and that affliction that may come either on my body or my soul, than see so many of you to perish, while you are acting in so excellent a manner. Do you, therefore, every one of you, go your way about your own occupations, and fall to the cultivation of your ground; I will myself send to Rome, and will not refuse to serve you in all things, both by myself and by my friends.'

When Petronius had said this, and had dismissed the assembly of the Jews, he desired the principal of them to take care of their husbandry, and to speak kindly to the people, and encourage them to have good hope of their affairs. Thus did he readily bring the multitude to be cheerful again. And now did God show his presence to Petronius, and signify to him that he would afford him his assistance in his whole design; for he had no sooner finished the speech that he made to the Jews, but God sent down great showers of rain, contrary to human expectation; (33) for that day was a clear day, and gave no sign, by the appearance of the sky, of any rain; nay, the whole year had been subject to a great drought, and made men despair of any water from above, even when at any time they saw the heavens overcast with clouds; insomuch that when such a great quantity of rain came, and that in an unusual manner, and without any other expectation of it, the Jews hoped that Petronius would by no means fail in his petition for them. But as to Petronius, he was mightily surprised when he perceived that God evidently took care of the Jews, and gave very plain signs of his appearance, and this to such a degree, that those that were in earnest much inclined to the contrary had no power left to contradict it. This was also among those other particulars which he wrote to Caius, which all tended to dissuade him, and by all means to entreat him not to make so many ten thousands of these men go distracted; whom, if he should slay, (for without war they would by no means suffer the laws of their worship to be set aside,) he would lose the revenue they paid him, and would be publicly cursed by them for all future ages. Moreover, that God, who was their Governor, had shown his power most evidently on their account, and that such a power of his as left no room for doubt about it. And this was the business that Petronius was now engaged

in.

But King Agrippa, who now lived at Rome, was more and more in the favor of Caius; and when he had once made him a supper, and was careful to exceed all others, both in expenses and in such preparations as might contribute most to his pleasure; nay, it was so far from the ability of others, that Caius himself could never equal, much less exceed it (such care had he taken beforehand to exceed all men, and particularly to make all agreeable to Caesar); hereupon Caius admired his understanding and magnificence, that he should force himself to do all to please him, even beyond such expenses as he could bear, and was desirous not to be behind Agrippa in that generosity which he exerted in order to please him. So Caius, when he had drank wine plentifully, and was merrier than ordinary, said thus during the feast, when Agrippa had drunk to him: 'I knew before now how great a respect thou hast had for me, and how great kindness thou hast shown me, though with those hazards to thyself, which thou underwentst under Tiberius on that account; nor hast thou omitted any thing to show thy goodwill towards us, even beyond thy ability; whence it would be a base thing for me to be conquered by thy affection. I am therefore desirous to make thee amends for every thing in which I have been formerly deficient; for all that I have bestowed on thee, that may be called my gifts, is but little. Everything that may contribute to thy happiness shall be at thy service, and that cheerfully, and so far as my ability will reach.' (34) And this was what Caius said to Agrippa, thinking he would ask for some large country, or the revenues of certain cities. But although he had prepared beforehand what he would ask, yet had he not discovered his intentions, but made this answer to Caius immediately: That it was not out of any expectation of gain that he formerly paid his respects to him, contrary to the commands of Tiberius, nor did he now do any thing relating to him out of regard to his own advantage, and in order to receive any thing from him; that the gifts he had already bestowed upon him were great, and beyond the hopes of even a craving man; for although they may be beneath thy power, [who art the donor,] yet are they greater than my inclination and dignity, who am the receiver. And as Caius was astonished at Agrippa's inclinations, and still the more pressed him to make his request for somewhat which he might gratify him with, Agrippa replied, 'Since thou, O my lord! declarest such is thy readiness to grant, that I am worthy of thy gifts, I will ask nothing relating to my own felicity; for what thou hast already bestowed on me has made me excel therein; but I desire somewhat which may make thee glorious for piety, and render the Divinity assistant to thy designs, and may be for an honor to me among those that inquire about it, as showing that I never once fail of obtaining what I desire of thee; for my petition is this, that thou wilt no longer think of the dedication of that statue which thou hast ordered to be set up in the Jewish temple by Petronius.'

And thus did Agrippa venture to cast the die upon this occasion, so great was the affair in his opinion, and in reality, though he knew how dangerous

a thing it was so to speak; for had not Caius approved of it, it had tended to no less than the loss of his life. So Caius, who was mightily taken with Agrippa's obliging behavior, and on other accounts thinking it a dishonorable thing to be guilty of falsehood before so many witnesses, in points wherein he had with such alacrity forced Agrippa to become a petitioner, and that it would look as if he had already repented of what he had said, and because he greatly admired Agrippa's virtue, in not desiring him at all to augment his own dominions, either with larger revenues, or other authority, but took care of the public tranquillity, of the laws, and of the Divinity itself, he granted him what he had requested. He also wrote thus to Petronius, commending him for his assembling his army, and then consulting him about these affairs. 'If therefore,' said he, 'thou hast already erected my statue, let it stand; but if thou hast not yet dedicated it, do not trouble thyself further about it, but dismiss thy army, go back, and take care of those affairs which I sent thee about at first, for I have now no occasion for the erection of that statue. This I have granted as a favor to Agrippa, a man whom I honor so very greatly, that I am not able to contradict what he would have, or what he desired me to do for him.' And this was what Caius wrote to Petronius, which was before he received his letter, informing him that the Jews were very ready to revolt about the statue, and that they seemed resolved to threaten war against the Romans, and nothing else. When therefore Caius was much displeased that any attempt should be made against his government as he was a slave to base and vicious actions on all occasions, and had no regard to what was virtuous and honorable, and against whomsoever he resolved to show his anger, and that for any cause whatsoever, he suffered not himself to be restrained by any admonition, but thought the indulging his anger to be a real pleasure, he wrote thus to Petronius: 'Seeing thou esteemest the presents made thee by the Jews to be of greater value than my commands, and art grown insolent enough to be subservient to their pleasure, I charge thee to become thy own judge, and to consider what thou art to do, now thou art under my displeasure; for I will make thee an example to the present and to all future ages, that they may not dare to contradict the commands of their emperor.'

This was the epistle which Caius wrote to Petronius; but Petronius did not receive it while Caius was alive, that ship which carried it sailing so slow, that other letters came to Petronius before this, by which he understood that Caius was dead; for God would not forget the dangers Petronius had undertaken on account of the Jews, and of his own honor. But when he had taken Caius away, out of his indignation of what he had so insolently attempted in assuming to himself divine worship, both Rome and all that dominion conspired with Petronius, especially those that were of the senatorian order, to give Caius his due reward, because he had been unmercifully severe to them; for he died not long after he had written to Petronius that epistle which threatened him with death. But as for the occasion of his death, and the nature of the plot against him, I shall relate

them in the progress of this narration. Now that epistle which informed Petronius of Caius's death came first, and a little afterward came that which commanded him to kill himself with his own hands. Whereupon he rejoiced at this coincidence as to the death of Caius, and admired God's providence, who, without the least delay, and immediately, gave him a reward for the regard he had to the temple, and the assistance he afforded the Jews for avoiding the dangers they were in. And by this means Petronius escaped that danger of death, which he could not foresee."¹⁵¹²

Note the Greek-like fairytale nature of Josephus' religious story, with its superstitious threats by God, its miracles and omens, its morals, its cunning heroes and villains, and its fatalistic resolution through divine wisdom making all right in the world, demonstrating the power of the Jewish God and the blessings received by those who obeyed His will, and the fall of those who disobeyed it through fatal hubris.

According to Josephus' spurious account, after being refused an audience with the Emperor, Philo the Jew then slandered the Emperor and threatened him, declaring that God would exact vengeance upon him. In his alleged anger, the Emperor ordered that Publius Petronius be made president of Syria and sent him to Judea with Roman armies to erect a statue of the Emperor in the Temple, demanding that the Jews worship Caligula as god.

However, Philo the Jew, quoting another, informs us that Caligula had already issued his order that his image appear in the Temple in the form of statue before meeting with the ambassadors, the first time,

"And he with difficulty, sobbing aloud, and in a broken voice, spoke as follows: 'Our temple is destroyed! Gaius has ordered a colossal statue of himself to be erected in the holy of holies, having his own name inscribed upon it with the title of Jupiter!'"¹⁵¹³

Josephus' account contradicts Philo the Jew's own account, that it was the Jews' destruction of a shrine to Caligula in Jamnia that provoked Caligula to retaliate by demanding that they place a statue of him in the Temple. In addition, whereas Philo accuses Helicon of putting thoughts into Caligula's head, Josephus changes the story to blame Apion—the same Josephus who made such a show of declaring his honesty and virtue as a historian, while defaming the Greeks, in his work *Against Apion*—in which Josephus recklessly defames Apion and the Egyptians with still more shrill lies. Of course, the fact that Josephus' account is dishonest does not render Philo's account accurate, though it is certainly more plausible.

The entire story appears to be a canard meant to artificially fulfil prophecies and may simply be a repetition of the story of Antiochus Epiphanes, who was also said to be mad, and who also desecrated the Temple with a statue of a foreign god, and who had pigs sacrificed at the altar of the Temple which he converted to the worship of Zeus. Antiochus Epiphanes was said to be the first of a line of what Christians call the "anti-Christ"; and Jews fear that another anti-Messiah will rise in Syria, which

may well explain why the Neo-Conservative Jews in America are pushing America towards war with Syria, another obvious reason being their desire for a greater Israel from the Nile to the Euphrates, and perhaps most ominously *Isaiah* 17:1 states, “The burden of Damascus. Behold, Damascus *is* taken away from *being* a city, and it shall be a ruinous heap.”

Some doubt whether the Temple actually was at the site of the Dome of the Rock and the Al Aqsa Mosque. The Roman Emperor Hadrian built a temple of Jupiter on the site claimed for the Jewish Temple, and the remains which are extant today of an ancient temple may be the remains of Hadrian’s temple to Jupiter. The supposed first Temple of Solomon probably never existed. The Samaritans placed Solomon’s Temple at Mount Gerizim (*John* 4:20).¹⁵¹⁴ Some hold that the Temple was at the Gihon Spring, which made a better location for a temple, given that it had a spring available to wash away the blood from sacrifices.¹⁵¹⁵

According to Josephus, the Jews declared that they would die before they would see the Temple defiled. In his story, the Jews lay with their throats bare for forty nights aware that war with the Romans was futile and declared that they should be killed before their laws were defiled and their Temple desecrated—an account that is false on its face. According to Josephus, Publius Petronius, speaking as if a monotheistic Jew himself (Philo implies that Petronius, Augustus and Julia Augusta were Jewish converts), declared that he could not commit such an injustice against a people behaving so nobly and called upon the “power of God” to help him persuade the Emperor to change his mind. This speech is a figment of Josephus’ imagination. According to Josephus, Petronius sent out a letter informing Caligula that he would rather die himself than follow such an unfair order. This, too, is a figment of Josephus’ imagination. The letter instead attempted to persuade Caligula that it would be impractical to place the statue in the Temple before the crops were harvested and gave other justifications for delay.

In Philo’s account, it was the Jewish King Agrippa who courted death, not the Roman Petronius. Philo reproduced Agrippa’s supposed words,

“O master, that your Agrippa may not be driven wholly to forsake life; for I shall appear (if you do not do so) to have been released from bondage, not for the purpose of being saved, but for that of being made to perish in a more conspicuous manner. [***] command me at once to be put out of the way. For what advantage would it be to me to live, who place my whole hopes of safety and happiness in your friendship and favour?”¹⁵¹⁶

Not only did Petronius not offer to commit suicide, Philo tells us that he planned to run away to Alexandria,

“[Petronius] himself was intending, as is said, to sail to Alexandria in Egypt[.]”¹⁵¹⁷

During this period of civil disobedience, the Jews could not attend to their occupations and so could not pay tribute to the Romans, and, should the Romans

murder them, could never increase the wealth of Rome. While a sit-down strike may have occurred, it did not occur in the fashion of Josephus' fancy. The Jewish King Herod Agrippa was closely associated with, and literally indebted to, Alexander Lysimachus, Philo the Jew's wealthy brother, and to Caligula who had made him King.

According to Josephus, Herod Agrippa tricked Caligula, his friend and supporter. King Herod Agrippa, who oppressed the first followers of Christ (*Acts* 12) and ruled over the lands of Judea—intervened on behalf of the Jews by getting Caligula drunk and flattering him, compelling Caligula to offer Agrippa, the man he had made King, such graces in return, lest he appear less noble than Agrippa. According to Josephus' accounts, when Caligula asked Agrippa what it is that he might desire, Agrippa asked Caligula to free the Jews from the requirement of erecting a statue to the worship of Caligula in the Temple. Caligula allegedly agreed.

In the meanwhile, according to Josephus' fictional account, Publius Petronius' letter reached Caligula, who ordered that Publius Petronius must follow through on his pledge to kill himself before committing such an injustice against so many good people. Amazingly, Caligula was assassinated by Cassius Chaerea of the Prætorian Guard before his letter reached Publius Petronius, and so slow was the ship dispatched to deliver his order to Publius Petronius, that news of Caligula's assassination reached Publius Petronius before Caligula's letter, and both Publius Petronius and the sanctity of the Temple were spared by divine providence. This story of guile is a fabrication meant to save Agrippa's honor, the honor of the Temple and of the Jewish people; while concomitantly smearing the Romans and threatening all with the power of the Jewish God.

We must be on guard against the ethnic bias shown by "historians" like Josephus, who fantasize and distort in order to embellish their image and the image of their people, while smearing others. (It would be inappropriate and cumbersome to name all of the discrepancies between Josephus' and Philo's story in this place.) Max Born and Philipp Frank lied about events in the early 1920's in much the same way Josephus lied about the history of Caligula—in order to protect the image of their humiliated saint and to smear those who opposed Einstein with deliberate lies. Jewish tribalism has many ill effects and the dishonesty of no small number of Jewish historians is one of them.

Contrary to the accounts of Josephus, Philo the Jew stated that Agrippa coincidentally called upon Caligula and had no knowledge of the unfolding events. Caligula communicated to Agrippa that something was terribly wrong by staring through him, and then informed Agrippa of his plan to place a statue of himself in the Temple, at which point Agrippa went into shock and passed out. When he had somewhat recovered—with the help of drugs—Agrippa wrote a long and passionate letter to Caligula, pleading with him to not defile the Temple. Caligula appeared to relent somewhat and wrote to Petronius. However, Philo makes clear that this was a delaying tactic by Caligula, one made after Petronius' deceitful delaying tactics. Caligula constructed an even greater statue in Rome than that which he had ordered Petronius, governor of Syria, to construct in Sidon. In this way, Caligula was able to install the statue in the Temple before the Jews could in any way organize to obstruct

him. He had used their tactics against them and outwitted them. Philo wrote,

“What advantage, then, was gained? some one will say; for even when they were quiet, Gaius was not quiet; but he had already repented of the favour which he had showed to Agrippa, and had re-kindled the desires which he had entertained a little while before; for he commanded another statue to be made, of colossal size, of brass gilt over, in Rome, no longer moving the one which had been made in Sidon, in order that the people might not be excited by its being moved, but that while they remained in a state of tranquillity and felt released from their suspicions, it might in a period of peace be suddenly brought to the country in a ship, and be suddenly erected without the multitude being aware of what was going on.

XLIII. (338) And he was intending to do this while on his voyage along the coast during the period which he had allotted for his sojourn in Egypt. For an indescribable desire occupied his mind to see Alexandria, to which he was eager to go with all imaginable haste, and when he had arrived there he intended to remain a considerable time, urging that the deification about which he was so anxious, might easily be originated and carried to a great height in that city above all others, and then that it would be a model to all other cities of the adoration to which he was entitled, inasmuch as it was the greatest of all the cities of the east, and built in the finest situation in the world. For all inferior men and nations are eager to imitate great men and great states.”¹⁵¹⁸

Though Josephus would have us believe that the sanctity of the Temple was preserved through the wit and cunning of Agrippa, the humanity of Petronius who had converted to Judaism, and the will of God; Philo the Jew informs us that all the synagogues in the world were violated with statues of Caligula, and the Temple, the holy of holies, was indeed made a temple to Caligula, and that Philo the Jew and all the ambassadors of the Jews recanted and worshiped Caligula as the god Jupiter,

“So great therefore was his inequality of temper towards every one, and most especially towards the nation of the Jews to which he was most bitterly hostile, and accordingly beginning in Alexandria he took from them all their synagogues there, and in the other cities, and filled them all with images and statues of his own form; for not caring about any other erection of any kind, he set up his own statue every where by main force; and the great temple in the holy city, which was left untouched to the last, having been thought worthy of all possible respect and preservation, he altered and transformed into a temple of his own, that he might call it the temple of the new Jupiter, the illustrious Gaius. [***] We have now related in a concise and summary manner the cause of the hatred of Gaius to the whole nation of the Jews; we must now proceed to make our palinode to Gaius.”¹⁵¹⁹

The fact that Philo the Jew's account differs from Josephus' account does not

mean that either man told the truth. Josephus, however, has been discredited and his story is false on its face, with its physical impossibilities. Philo was a participant in the events. Artifacts from the period confirm Philo's story to the extent that Jewish religious artifacts and temple carvings from the period bear images of Roman gods.

It would be very interesting to discover that Jews, or Jewish Christians, not the Romans, were the ones to destroy the Jewish Temple, which had been desecrated by the statue, the idol, of a foreign god. Such an event would be in keeping with the story of Christ and would explain the dispersal of the Jews as their self-fulfillment of Judaic prophetic myth. The Jews were bound by God to destroy any and all idolatrous temples in Jerusalem, and if Philo's story is true, the Jews were duty bound to ruin the formerly Jewish Temple and all others like it. It would be like them to blame this on the Romans and use the hatred of the Romans as a means to preserve what was left of the unity of their disintegrating nation.

Caligula was not the only Roman Emperor who has been smeared by historians in order to preserve Jewish honor. Nero has been blamed for the burning of Rome, which was more likely carried out by Jews, who resented being forced to worship Roman gods and the Emperor of Rome, and who resented the Roman occupation. Though it is claimed that Nero blamed the Christians for the fire in order to deflect suspicions that he had set it, others have claimed that Nero's Jewish wife Poppæa urged him to blame the Christians¹⁵²⁰ in order to protect the Jews from retaliation against them, and is so doing not only burned Rome, but also put to death many Gentiles who had the audacity to pretend to be Jews. The murders of the Christians often took the form of human sacrifices. Nero is said to have killed Poppæa by kicking her in the stomach while pregnant, which is perhaps symbolic of an attempted abortion. Their first child died as an infant and was declared a deity, almost as if the child were a sacrifice.

The intercession of Poppæa into Roman-Jewish relations is interesting on another point. She allegedly persuaded Nero to allow the Jews to shield the Temple from the Romans' view, so that religious sacrifices could be made in complete privacy. Jews were often accused of human sacrifice and the Old Testament repeatedly mentions Jews sacrificing their children by "passing them through the fire". One bone of contention among more modern Jews who debated Zionism and the reconstruction of the Temple was whether or not the sacrifices of animals should be resumed. Among racist Jews, Gentiles have long been considered animals. Judaism has long called on Gentiles to sacrifice themselves in the name of God in wars fought on Israel's behalf. Esau was destined to soldier for Jacob.

Idolatry was nothing new to the Jews. Solomon was an idolater who supposedly constructed the Temple with magic, employing both demons and angels to build it. This is an instance of Jewish Dualism, the belief that ultimate power can only be attained by the use of both good and evil forces, both of which stem from God. Posidonius and Apollonius Molo charged the Jews with worshiping the head of an ass. When Moses came down from Mount Sinai with the Commandments, he found his brother Aaron and their people worshiping a Golden Calf they had made from golden earrings molten in a pot (*Exodus* 32). Some believe that Jewish sects to this day worship the Golden Calf, which is symbolic of wealth accumulation, and in

some minds, of the “Beast” Baal. The Hebrews called God “Baal” and Jacob called God “El”, who was Baal’s father. The Frankists openly advocated the deliberate practice of evil, accused fellow Jews of using Christian blood in their rituals, and taught their followers to, “acquire wealth even in deceitful and crooked ways.”¹⁵²¹

Jews oftentimes worshiped the earthly and devilish “Covenant of Baal” (*Exodus* 32. *Leviticus* 26:30. *Numbers* 22:41. *Judges* 6:25, 31; 8:33; 9:4; 11:31, 39. *I Kings* 14:22-24; 16:31-33; 18:18-19, 26; 19:10, 14, 18; 22:53. *II Kings* 3:2-3; 8:18, 27; 10:18-28; 11:18; 16:3-4; 17:10, 16-18, 23; 18:4-5; 21:6; 22:5; 23:5, 12, 32, 37; 24:9, 19. *I Chronicles* 12:5 (“Bealiah”); *II Chronicles* 23:17; 24:7; 28:1-4. *Jeremiah* 7:3, 9, 31; 11:12-13; 17:2; 19:5, 13; 32:29, 35. *Ezekiel* 14:11. *Hosea* 2:16)—a. k. a. Baal-Berith (*Judges* 8:33, 9:4), also called El-Berith (*Judges* 9:46), Baal-Zebub (*II Kings*, 1:2, 3, 6, 16. *Shabbath* 83b. *Sanhedrin* 63b), Baal-Peor (*Numbers* 25:1-9, 18; 31:16. *Deuteronomy* 3:29. *Joshua* 22:17. *Hosea* 9:10. *Psalms* 106:28 [eating the sacrifices of the dead]), Baal-Habab, Baal-Moloch (*II Chronicles* 28:1-4)—the God of Flies, the Golden Calf, the religion of Devil worship and human sacrifices (*Genesis* 22:1-18. *Exodus* 8:26; 13:2. *Leviticus* 27:28-29. *Joshua* 13:14. *Judges* 11:31, 39. *I Kings* 13:1-2. *II Kings* 16:3-4; 17:17; 21:6; 23:20-25. *II Chronicles* 28:1-4. *Jeremiah* 7:3; 19:5; 32:35. *Ezekiel* 16:20-21; 20:26, 31; 23:37.)

Ancient Jews kept secrets hidden behind the screen of the Temple in the Holy of Holies. The Temple had a secret area where only the High Priest was allowed to enter and it contained the Ark of the Covenant. The Ark was covered in gold, and embellished with golden rings, which facilitated movement and which might have been symbolic of the Golden Calf and of the earrings used to make it. Might the Ark have contained the Golden Calf? Aaron, who had introduced the worship of the Golden Calf, was the first High Priest. The cover of the Ark had two Cherubim on it, which were forbidden by the very Commandments it was said to house:

“3 Thou shalt have no other gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;”—*Exodus* 20:3-5

Solomon’s Temple contained Solomon’s Molten Sea—a giant pot perhaps symbolizing the smelting pot used to melt the gold Aaron used to cast the Golden Calf. The Molten Sea sat upon twelve oxen, three facing each of the four points of the compass, or the winds (*I Kings* 7:23-26. *II Chronicles* 4:2-5, 15) of Baal. God commanded that golden offerings be made to the Ark (*I Samuel* 6:8). Solomon’s Temple was filled with carved Cherubim covered in Gold. The oracle and its *giant* Cherubim were covered in gold (*I Kings* 6). The forbidden images of angels might well have been erected in reverence of the fallen angels said to have bred with human females and to have introduced evil to the world (*Genesis* 6:1-5. *I Enoch*) and may have reflected the tradition of Dualism present in the story of Adam and Eve, Cain and Abel, and Jacob and Esau.

The New Testament ascribes Satanic aspects to some Jews. *John* 8:44-45 states,

“Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not.”

Revelation 2:9:

“I know thy works, and tribulation, and poverty, (but thou art rich) and I *know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.”

Revelation 3:9:

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.”

John 7:1 tells that,

“After these *things* Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.”

Caligula did unto the Jews as the Jews did unto others. Ancient Jews were religious zealots blind to their own arrogance and hypocrisy. Philo the Jew’s family, in collusion with Agrippa and Claudius, murdered Caligula. Philo must have been deeply gratified to have served up this revenge upon Caligula—if any of these events actually took place.

Philo the Jew and Josephus went to great lengths to defame Caligula, and their characterizations have prevailed through history. There is, though, another side to the story. Jews hypocritically demanded religious freedom and religious tolerance from others, but forbid others from practicing their religions, from worshiping their gods and idols, from building their temples of perishable materials, in any districts predominantly inhabited by Jews. Alexandrian Jews were resented for their control of markets, tax collecting and corruption, as well as their segregationist religion and nationalism, and the Roman Emperor was not so disliked as they were in the nations—in fact, Caligula was loved and they were often hated. Philo the Jew decries the civil wars he alleges Caligula caused, but only hints at the social injustice and rampant corruption in those cities which prompted revolts against Jews, and Philo admits that the worship of Caligula was only a pretext for attempts to obtain social justice. Philo betrays the religious arrogance and bigotry of the Alexandrian Jews. Quoting Caligula, Philo wrote,

“‘If any people in the bordering countries, with the exception of the metropolis itself, wishing to erect altars or temples, nay, images of statues, in honour of me and of my family are hindered from doing so, I charge you at once to punish those who attempt to hinder them, or else to bring them before the tribunal.’ (335) Now this was nothing else but a beginning of seditions and civil wars, and an indirect way of annulling the gift which he appeared to be granting. For some men, more out of a desire of mortifying the Jews than from any feelings of loyalty towards Gaius, were inclined to fill the whole country with erections of one kind or another. But they who beheld the violation of their national customs practised before their eyes were resolved above all things not to endure such an injury unresistingly. [***] What is this that you say? Do you, who are a man, seek to take to yourself the air and the heaven, not being content with the vast multitude of continents, and islands, and nations, and countries of which you enjoy the sovereignty? And do you not think any one of the gods who are worshipped in that city or by our people worthy of any country or city or even of any small precinct which may have been consecrated to them in old time, and dedicated to them with oracles and sacred hymns, and are you intending to deprive them of that, that in all the vast circumference of the world there may be no visible trace or memorial to be found of any honour or pious worship paid to the true real living God? (348) Truly you are suggesting fine hopes to the race of mankind; are you ignorant that you are opening the fountains of evils of every kind, making innovations, and committing acts of audacious impiety such as it is wicked to do and even to think of? [***] For if he were to give us up to our enemies, what other city could enjoy tranquillity? What city would there be in which the citizens would not attack the Jews living in it? What synagogue would be left uninjured? What state would not overturn every principle of justice in respect of those of their countrymen who arrayed themselves in opposition to the national laws and customs of the Jews? They will be overthrown, they will be shipwrecked, they will be sent to the bottom, with all the particular laws of the nation, and those too which are common to all and in accordance with the principles of justice recognized in every city.”¹⁵²²

And wealthy Philo betrays another of his motives, one less noble than the preservation of the honor of his religion and that of his nation, which he eventually betrayed,

“For [Caligula’s] designs were prepared against all those in authority and all those possessed of riches, and especially against those in Rome and those in the rest of Italy, by whom such quantities of gold and silver had been treasured up that even if all the riches of all the rest of the habitable world had been collected together from its most distant borders, it would have been found to be very inferior in amount. On this account he began, he, this hater of the citizens, this devourer of the people, this pestilence, this destructive

evil, began to banish all the seeds of peace from his country, as if he were expelling evil from holy ground [***] Is it fitting now to compare with these oracles of Apollo the ill-omened warning of Gaius, by means of which poverty, and dishonor, and banishment, and death were given premature notice of to all those who were in power and authority in any part of the world?"¹⁵²³

After Caligula was assassinated, Claudius took the throne—with the assistance, one might even say, at the insistence of King Agrippa—and exacted vengeance upon the enemies of the Jews. Claudius was intimate friends with Philo the Jew's brother, Alexander Lysimachus, long before the assassination took place. Alexander Lysimachus was also steward to Claudius' mother Antonia. Caligula had imprisoned Alexander Lysimachus. Claudius set Alexander Lysimachus free. Claudius executed the assassins of Caligula, made Agrippa, the Great Herod's grandson, not only King of Judea, but also of Samaria, and Claudius issued an edict in two forms, as repayment to the Jews who had given him the throne,

"Now about this time there was a sedition between the Jews and the Greeks, at the city of Alexandria; for when Caius was dead, the nation of the Jews, which had been very much mortified under the reign of Caius, and reduced to very great distress by the people of Alexandria, recovered itself, and immediately took up their arms to fight for themselves. So Claudius sent an order to the president of Egypt to quiet that tumult; he also sent an edict, at the requests of King Agrippa and King Herod, both to Alexandria and to Syria, whose contents were as follows: 'Tiberius Claudius Cæsar Augustus Germanicus, high priest, and tribune of the people, ordains thus: Since I am assured that the Jews of Alexandria, called Alexandrians, have been joint inhabitants in the earliest times with the Alexandrians, and have obtained from their kings equal privileges with them, as is evident by the public records that are in their possession, and the edicts themselves; and that after Alexandria had been subjected to our empire by Augustus, their rights and privileges have been preserved by those presidents who have at divers times been sent thither; and that no dispute had been raised about those rights and privileges, even when Aquila was governor of Alexandria; and that when the Jewish ethnarch was dead, Augustus did not prohibit the making such ethnarchs, as willing that all men should be so subject [to the Romans] as to continue in the observation of their own customs, and not be forced to transgress the ancient rules of their own country religion; but that, in the time of Caius, the Alexandrians became insolent towards the Jews that were among them, which Caius, out of his great madness and want of understanding, reduced the nation of the Jews very low, because they would not transgress the religious worship of their country, and call him a god: I will therefore that the nation of the Jews be not deprived of their rights and privileges, on account of the madness of Caius; but that those rights and privileges which they formerly enjoyed be preserved to them, and that they

may continue in their own customs. And I charge both parties to take very great care that no troubles may arise after the promulgation of this edict.’

And such were the contents of this edict on behalf of the Jews that was sent to Alexandria. But the edict that was sent into the other parts of the habitable earth was this which follows: ‘Tiberius Claudius Caesar Augustus Germanicus, high priest, tribune of the people, chosen consul the second time, ordains thus: Upon the petition of King Agrippa and King Herod, who are persons very dear to me, that I would grant the same rights and privileges should be preserved to the Jews which are in all the Roman empire, which I have granted to those of Alexandria, I very willingly comply therewith; and this grant I make not only for the sake of the petitioners, but as judging those Jews for whom I have been petitioned worthy of such a favor, on account of their fidelity and friendship to the Romans. I think it also very just that no Grecian city should be deprived of such rights and privileges, since they were preserved to them under the great Augustus. It will therefore be fit to permit the Jews, who are in all the world under us, to keep their ancient customs without being hindered so to do. And I do charge them also to use this my kindness to them with moderation, and not to show a contempt of the superstitious observances of other nations, but to keep their own laws only. And I will that this decree of mine be engraven on tables by the magistrates of the cities, and colonies, and municipal places, both those within Italy and those without it, both kings and governors, by the means of the ambassadors, and to have them exposed to the public for full 30 days, in such a place whence it may plainly be read from the ground.’¹⁵²⁴

This edict continued a long tradition of governmental edicts which granted Jews special privileges and which ensured religious tolerance towards Jews, while granting the Jews the privilege of being intolerant. Ancient Jews did not accord the peoples they had vanquished religious freedom and were intolerant even of their neighbors’ religious beliefs, which they forbade and sought to completely destroy. The book of *Ezra*, Chapter 6, provides an example both of the special privileges allegedly accorded to ancient Jews, and of the hatred of ancient Jews against the “heathens”, as well as the use of the Jewish God as a superstitious granter of gifts to those who sponsor the Jews—the gods of various peoples were often used as a threat to curse or to bless enemies or friends in the ancient world, a mythology which continues today (Zionists curried, and curry, favor for their cause among Christians by promising them uninhibited access to the holy sites and the fulfilment of religious prophecy). Note also the use of the wealth of other nations for the construction of the Temple, and the hypocrisy lying in the fact that a monument to Caligula was destroyed by a people who demanded religious tolerance for themselves. It must be borne in mind that the accounts of *Ezra* may be fabrications as may the alleged “roll”:

“Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. 2 And there was found

at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written: 3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits; 4 *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: 5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God. 6 Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from thence: 7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. 8 Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. 9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail: 10 That they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons. 11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. 12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed. 13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. 14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. 15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. 16 ¶ And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, 17 And offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel. 18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. 19 ¶ And the children of the captivity kept the passover

upon the fourteenth *day* of the first month. 20 For the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. 21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat, 22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.”

Alexander Lysimachus was the wealthiest man in the world. He decorated the Temple with gold. Alexander Lysimachus’ son, Philo the Jew’s nephew, Marcus Julius Alexander married Agrippa’s daughter Bernice. Ironically, Alexander Lysimachus’ other son, Tiberius Julius Alexander, allegedly abandoned Judaism, became procurator of Judea and prefect of Egypt and took part in the attacks on Jerusalem. The facts tend to indicate that the family of Philo the Jew, the wealthiest family in the world, assassinated Caligula in the defense of the Temple, Jewish law and the Jews of Alexandria—truly speaking, also in defense of their wealth and privilege, and to free Alexander Lysimachus. Then the Jews did what they were bound to do by their religion.

Josephus’ story of Publius Petronius is implausible, and it is far more likely that Caligula never intended to withdraw his order that a statue of him be placed in the Temple, and that Claudius and Philo the Jew’s family conspired to murder him. Claudius attained the throne, and Philo the Jew received the edict favoring the Jews, the freedom of his brother, and corrupt influence in the Roman government, which enabled him to maintain a privileged status for the Jews of the ancient world—though this was short-lived.

Philo the Jew, also known as Philo of Alexandria, is most famous for Hellenizing the Jewish faith with mystical writings on the Pentateuch, a Hellenization carried out in earnest in Alexandria, with, among other things the translation of the Torah into Greek in the Septuagint with Heraclitean and Platonic language and overtones. Many ancients claimed that the Old Testament itself was a plagiarized fabrication by the Judeans, who had no known authentic ancient history of their own and instead cobbled one together *circa* 500-450 BC, copying the beliefs of the Egyptians, Greeks and others.

In the 1870's, Julius Wellhausen¹⁵²⁵ set out to prove the contention that the Old Testament was of comparatively recent origin and that the Pentateuch had multiple authors. He established that the Old Testament signifies the creation of the new religion of Judaism and not the history of Israel. His work was popular and well-received.

7.5 All the Best Zionists are Anti-Semites

The worst enemy of the common Jew has always been the Zionist.

In 1932, Einstein stated, referring to the “deplorably high development of nationalism everywhere”—his own rabid Zionism excepted,

“The introduction of compulsory service is therefore, to my mind, the prime cause of the moral collapse of the white race, which seriously threatens not merely the survival of our civilization but our very existence. This curse, along with great social blessings, started with the French Revolution, and before long dragged all the other nations in its train.”¹⁵²⁶

Einstein complained to Lorentz on 12 January 1920 that even well-educated persons fell victim to “the illiberal nationalistic standpoint.”¹⁵²⁷ Einstein called “Nationalism” an “ugly name”.¹⁵²⁸ Einstein’s Zionist hypocrisy did not go unnoticed. He was asked why he stood firmly against Gentile nationalism, while making Zionist nationalism his primary purpose in life. According to Thüring, the *Jüdische Presse* reported on 29 May 1929,

“Man fragte [Einstein], warum er als Verfechter aller internationalen Interessen, als Gegner aller nationalistischen Bestrebungen die jüdische nationale Sache zu seiner eigenen mache. Er erklärte seinen Standpunkt durch ein Gleichnis: Wer einen rechten Arm hat und davon spricht und immer davon spricht, ist ein Narr. Wem aber rechte Arm fehlt, der darf alles tun, um sich das fehlende Glied zu ersetzen. Daher sei er in einer Welt, in der jedes Volk die Bedingungen des nationalen Lebens hat, ein Feind des Nationalismus, als Jude aber ein Anhänger der jüdisch-nationalen Idee, weil den Juden die notwendige und natürliche Voraussetzung ihres nationalen Lebens fehlt.”

This clearly elucidates Einstein’s nationalistic perspective, which mirrored the Nazis’ nationalistic perspective. The Nazis simply pursued the same false reasoning as Einstein and asserted that their right arm was infected with Einstein’s self-described foreign and disloyal nationalists. Einstein agreed with the Nazis and saw them as the salvation of the Jews.

Therein lies the potential danger of Einstein’s segregationism. Segregationist nationalism is bound to lead to genocidal nationalism. Einstein’s tacit premise that citizenry and nationhood be based on ancient territory, ethnicity, race and religion—on *Blut und Boden*, instead of the sovereignty of a group of living persons in a territory, whether homogenous or heterogeneous in its ethnicities and religions, was racist bigotry—commonly held bigotry, but bigotry nonetheless. Einstein’s Zionist nationalism, which was no different from Nazi nationalism, would disconnect Jews around the world from the nations in which they were citizens. His racist nationalism definitely did not conform with his internationalist views, which were premised upon a community of nations, which implies a human family. In addition, Einstein voluntarily amputated his right arm, though he pretended that his self-inflicted wound was a congenital defect. Einstein was born a German, not a Palestinian. But Einstein’s hypocrisy, his system of double standards, his desire that

the Gentiles be consumed in wars and that the Jews reestablish a State and rule the world, were nothing new. They were Judaism.

Einstein was an advocate of world government and a segregated “Jewish State”. While this seemed a contradiction to many, including many Jews, especially many secular Jews, Einstein was merely expressing his loyalty to Jewish Messianic myth. Given Einstein’s racist Zionism, it is clear that Einstein wished for a day when Jews would rule a world devoid of Gentile government and that they would be segregated from, and reign over, the “Goyim”, to use Einstein’s term. “Internationalism” was a code word for a world devoid of Gentile government—a Jewish Messianic prophecy. “Zionism” was a code word for Jewish supremacy reigning over the world from Jerusalem in the Jewish Nation. Einstein’s “Internationalism” and Einstein’s “Zionism” need no reconciliation, they are one in the same objective—Judaism. Rather those who are confused by Einstein’s apparent contradictions need only read the Hebrew Bible, where the Jewish prophets tell the Jews to reconstruct the Jewish State and at the same time destroy all the Gentile governments of the world.

After World War II had ended, Einstein’s friend Peter A. Bucky also questioned the apparent contradiction in Einstein’s political philosophy. Bucky asked Einstein how he reconciled his Zionism with his anti-Nationalism. As a good racist Zionist Jew was wont to do, Einstein exploited modern anti-Semitism to legitimize racist Jewish Nationalism which is at least 2,500 years old,

“I think that [nationalism] is justified in this special case because the world has forced the Jews to entrench themselves with the continued existence of anti-Semitism.”¹⁵²⁹

Einstein felt that Jews owed anti-Semites a great debt of appreciation for forcing Jews to “entrench themselves”. He must also have known that the Zionists created the Nazis to force reluctant assimilating Jews to Palestine. Einstein dreaded a world without anti-Semitism, without segregation and without segregated racist Jews like himself. The incentive for Jews to create anti-Semitism is clear. There is abundant evidence that leading Jews have again and again down through history created and sponsored anti-Semitism. In the racist Zionist’s view, racist segregationist Judaism and the Jewish tribe cannot continue to exist without manufacturing anti-Semitism to keep them alive.

Given that the vast majority of German Jews during Einstein’s lifetime vehemently opposed his bigotry, it is especially odd that Einstein was so unenlightened and so racist. His own children were assimilated Jews, and he hated them for it.¹⁵³⁰ Whereas most German Jews considered the racism of Zionist Eastern Jews primitive and uncivilized, Einstein considered assimilation uncivilized and inhuman, because Einstein believed that European Gentiles were sub-human and incapable of civilization. His Zionist sponsors created wars for, among other things, the purpose of discrediting Gentile government. Einstein owed his fame to Zionists, who used him to publicize their cause. Einstein was more loyal to the Zionists’ racism, than he was to his own children. Racism buttered Einstein’s bread, his children wanted eat it, though he wouldn’t let them—they were sub-human. Fellow

Jewish racists kept Einstein in the spotlight and shielded him from criticism.

Einstein, himself, echoed and endorsed the views of the anti-Semites in an interview in which he again revealed himself to be a racist and a segregationist. Zionists intentionally provoked and sought to inspire anti-Semitism, and anti-Semites welcomed the openly racist positions of the Zionists.¹⁵³¹ Einstein went along with the crowd of prominent political Zionists who openly stated that anti-Semitism is welcomed, encouraged and useful to the Zionists. They based their myth on Spinoza's declaration that emancipation leads to assimilation and that the Jews only exist in modern times because glorious anti-Semitism kept them segregated.¹⁵³²

Prominent Zionist and author of the *Encyclopaedia Judaica; das Judentum in Geschichte und Gegenwart*, Jakob Klatzkin stated in 1925,

“The national viewpoint taught us to understand the true nature of antisemitism, and this understanding widens the horizons of our national outlook. [***] In the age of enlightenment antisemitism was included among the phenomena that are likely to disappear along with other forms of prejudice and iniquity. The antisemites, so the rule stated, were the laggard elements in the march of progress. Hence, our fate is dependent on the advance of human culture, and its victory is our victory. [***] In the period of Zionism, we learned that antisemitism was a psychic-social phenomenon that derives from our existence as a nation within a nation. Hence, it cannot change, until we attain our national end. But if Zionism had fully understood its own implications, it would have arrived, not merely as a psychosociological explanation of this phenomenon, but also as a justification of it. It is right to protest against its crude expressions, but we are unjust to it and distort its nature so long as we do not recognize that essentially it is a defense of the integrity of a nation, in whose throat we are stuck, neither to be swallowed nor to be expelled. [***] And when we are unjust to this phenomenon, we are unfair to our own people. If we do not admit the rightfulness of antisemitism, we deny the rightfulness of our own nationalism. If our people is deserving and willing to live its own national life, then it is an alien body thrust into the nations among whom it lives, an alien body that insists on its own distinctive identity, reducing the domain of their life. It is right, therefore, that they should fight against us for their national integrity. [***] Know this, that it is a good sign for us that the nations of the world combat us. It is proof that our national image is not yet utterly blurred, our alienism is still felt. If the war against us should cease or be weakened, it would indicate that our image has become indistinct and our alienism softened. We shall not obtain equality of rights anywhere save at the price of an explicit or implied declaration that we are no longer a national body, but part of the body of the host-nation; or that we are willing to assimilate and become part of it. [***] Instead of establishing societies for defense against the antisemites, who want to reduce our rights, we should establish societies for defense against our friends who desire to defend our rights. [***] When Moses came to redeem the children of Israel, their leaders

said to him, 'You have made our odor evil in the eyes of Pharaoh and in the eyes of his servants, giving them a sword with which to kill us.' Nevertheless, Moses persisted in worsening the situation of the people, and he saved them."¹⁵³³

Klaus J. Herrmann has collected a great deal of evidence related to Zionist racism in his presentation, "Historical Perspectives on Political Zionism and Antisemitism", *Zionism & Racism: Proceedings of an International Symposium*, International Organization for the Elimination of All Forms of Racial Discrimination, Tripoli, (1977), pp. 197-210. At page 197, Herrmann states, [quoting Constantin Brunner, *Der Judenhass und die Juden*, Berlin, (1918), p. 112; and Ernst Ludwig Pinner, "Meine Abkehr vom Zionismus", *Los vom Zionismus*, J. Kauffmann, Frankfurt, (1928), pp. 32-33; and referencing Houston Stewart Chamberlain, *Die Grundlagen des neunzehnten Jahrhunderts*, F. A. Bruckmann, München, (1899), English translation by John Lees, *Foundations of the Nineteenth Century*, John Lane, New York, (1910)—see: F. Kahn, "H. St. Chamberlain (Eine Charakteristik)", *Jüdische Rundschau*, Volume 25, Nummer 63/64, (10 September 1920), pp. 499-500, for a contemporary view of the impact on Jews of Chamberlain's much-read book. His book was popular among Zionists and the English translation of it received a long and favorable review in the *Times Literary Supplement* of 15 December 1910, pp. 500-501.]:

"Jews," wrote Brunner, 'have been taken in by the racial theories of the Jew-haters;' and he accused the Zionists of having taken as their teacher the notorious racist and forger of scholarly documentation Houston Stewart Chamberlain, whose 'confused nonsense revelations' had been 'restammered' in a Zionist book on the subject of race. 'How could Germans of Jewish background begin to talk of a Jewish nation, and to fashion of the worst calumny the dream of their greatest nonsense!'¹

One of Brunner's disciples, Ernst Ludwig Pinner, who had been a Zionist earlier, bitterly accused the Zionists of having

taken up Europe's newest nonsense, namely racial theory as the justification of national emotion. Racial arrogance and racial hate poison national emotion, as did previously religious arrogance and religious hatred. Today it is race which is exalted as the banner in whose name everything is justified.

Pinner also designated the Zionists as 'Jews infected by the sickness of racial insanity . . . because, similar to the Jew-haters, they drew political consequences out of race-consciousness.'² Pinner did absolve Zionists of 'preaching arrogance and hatred';³ whether or not he would have done so in later years remains open to conjecture."

At pages 204-205, Klaus J. Herrmann quotes the Zionist ideologist Jakob

Klatzkin who stated, among other things, in his book of 1921 *Krisis und Entscheidung im Judentum; der Probleme des modernen Judentums*, Second Enlarged Edition, Jüdischer Verlag, Berlin, pages 61-63, and 118:

“[I applaud] the contribution of our enemies in the continuance of Jewry in eastern Europe. [***] We ought to be thankful to our oppressors that they closed the gates of assimilation to us and took care that our people were concentrated and not dispersed, segregatedly united and not diffusedly mixed [***] One ought to investigate in the West and note the great share which antisemitism had in the continuance of Jewry and in all the emotions and movements of our national rebirth. [***] Truly our enemies have done much for the strengthening of Judaism in the diaspora. [***] Experience teaches that the liberals have understood better than the antisemites how to destroy us as a nation. [***] We are, in a word, naturally foreigners; we are an alien nation in your midst and we want to remain one.”¹⁵³⁴

“Man vergegenwärtige sich, wie groß der Anteil unserer Feinde am Fortbestand des Judentums im Osten ist. [. . .] Wir müßten beinahe unseren Bedrängern dankbar sein, wenn sie die Tore der Assimilation vor uns schlossen und dafür Sorge trugen, daß unsere Volksmassen konzentriert und nicht zerstreut, abgesondert geeint und nicht zerklüftet vermischt werden[. . .] Man untersuche es im Westen, welchen hohen Anteil der Antisemitismus am Fortbestand des Judentums und an all den Regungen und Bewegungen unserer nationalen Wiedergeburt hat. [. . .] Wahrlich, unsere Feinde haben viel zur Stärkung des Judentums in der Diaspora beigetragen. [. . .] Und die Erfahrung lehrt, daß die Liberalen es besser als die Antisemiten verstanden haben, uns als Volk zu vernichten. [. . .] Wir sind schlechthin Wesensfremde, sind — wir müssen es immer wiederholen — ein Fremdvolk in eurer Mitte und wollen es auch bleiben.”

Some Jews, and some critics of the Jews, have for thousands of years asserted that Jews always form a separate state within the nations they inhabit. This they attribute to the Jewish religion, with its one God to rule over all—Jews being the chosen people who will one day receive the Messiah who will assist them in ruling the world after all other nations are destroyed, which fatalistic belief system inspires the nationalism many Jews have expressed in the Diaspora.

When Zionists like Herzl, Klatzkin and Rabbi Meir Bar-Ilan, who stated in 1922,

“We have no ‘church’ that is not also concerned with matters of state, just as we have no state which is not also concerned with ‘church’ matters—in Jewish life these are not two separate spheres.”¹⁵³⁵

confirmed that these ancient religious, nationalistic and political aspirations were current in modern Europe, where Jews had been emancipated, it caused many to view Jews not only with suspicion, but with contempt, most especially so because

radical revolutionary organizations were often led by, and populated with, Jews in disproportionate numbers to Gentiles. Many leading figures warned the public that the Bolshevik Jews were seeking world domination. They wanted to end the immigration of Eastern European Jews to Germany, and to expel Eastern European Jews from Germany. The Bolshevik Jews had already conducted successful, though short-lived, revolutions in German territory. Many of the Jews emigrating to Germany from the East were the descendants of the Frankists, who had pledged themselves to destroy the Gentile nations by means of deception and revolution. Frankist Jews were often crypto-Jews who hid their Jewish ethnicity in order to deceive Christians who might not otherwise trust them, to place the blame for their actions on other peoples so as to cause an unjust hatred towards those innocent peoples, and to prevent a backlash against Jews for the vile actions Jews were taking against other peoples. The Talmud teaches the Jews that they can sin against others with immunity if they hide the fact that they are Jewish such that Jews will not be attacked in retaliation. *Moed Katan 17a* states,

“R’ IL’AI SAYS: [***] IF A PERSON SEES THAT HIS evil INCLINATION IS OVERWHELMING HIM, [***] HE SHOULD GO TO A PLACE WHERE THEY DO NOT RECOGNIZE HIM [***] AND CLOTHE HIMSELF IN BLACK AND WRAP HIMSELF IN BLACK, [***] AND HE SHOULD DO WHAT HIS HEART DESIRES, [***] AND HE SHOULD NOT DESECRATE THE NAME OF HEAVEN OPENLY.”¹⁵³⁶

An alternative translation:

“For R. Il’ai says, If one sees that his [evil] *yezer*⁵ is gaining sway over him, let him go away where he is not known; let him put on sordid⁶ clothes, don a sordid wrap and do the sordid deed that his heart desires rather than profane the name of Heaven openly.”^{7,1537}

Albert Einstein stated in the *Berliner Tageblatt* on 30 December 1919,

“It is quite likely that there are Bolshevik agents in Germany, but they undoubtedly hold foreign passports, have at their disposal ample funds and cannot be seized by any administrative measures. The big profiteers among the Eastern European Jews have certainly, long ago, taken precautions to elude arrest by officials. The only [Jews] affected would be *those poor and unfortunate ones*, who in recent months made their way to Germany under inhumane privations, in order to look for work here.”¹⁵³⁸

Albert Einstein was himself a racist; and, therefore, a hypocrite when criticizing the racism of others. John Stachel wrote,

“While he lived in Germany, however, Einstein seems to have accepted the then-prevalent racist mode of thought, often invoking such concepts as ‘race’

and ‘instinct,’ and the idea that the Jews form a race.”¹⁵³⁹

On 8 July 1901, Einstein wrote to Winteler,

“There is no exaggeration in what you said about the German professors. I have got to know another sad specimen of this kind — one of the foremost physicists of Germany.”¹⁵⁴⁰

Einstein wrote to Besso sometime after 1 January 1914,

“A free, unprejudiced look is not at all characteristic of the (adult) Germans (blinders!).”¹⁵⁴¹

After the war Einstein and some of his friends alluded to much earlier conversations with Einstein where he had correctly predicted the eventual outcome of the war. In his diaries, Romain Rolland recorded his conversations with Einstein in Switzerland at their meeting of 16 September 1915,

“What I hear from [Einstein] is not exactly encouraging, for it shows the impossibility of arriving at a lasting peace with Germany without first totally crushing it. Einstein says the situation looks to him far less favorable than a few months back. The victories over Russia have reawakened German arrogance and appetite. The word ‘greedy’ seems to Einstein best to characterize Germany. [***] Einstein does not expect any renewal of Germany out of itself; it lacks the energy for it, and the boldness for initiative. He hopes for a victory of the Allies, which would smash the power of Prussia and the dynasty. . . . Einstein and Zangger dream of a divided Germany—on the one side Southern Germany and Austria, on the other side Prussia. [***] We speak of the deliberate blindness and the lack of psychology in the Germans.”¹⁵⁴²

Einstein’s dreams during the First World War remind one of the “Carthaginian Peace” of the Henry Morgenthau, Jr. plan for the destruction of Germany following the Second World War. Morgenthau worked with Lord Cherwell (Frederick Alexander Lindemann), Churchill’s friend and advisor, who planned to bomb German civilian populations into submission. Lindemann studied under Einstein’s friend, Walther Nernst, who worked with Fritz Haber, a Jewish developer of poisonous gas. James Bacque argues that the Allies, under the direction of General Eisenhower, starved hundreds of thousands, if not millions of German prisoners of war to death. Dwight David Eisenhower was called “the terrible Swedish-Jew” in his yearbook for West Point, *The 1915 Howitzer*, West Point, New York, (1915), p. 80. He was also called “Ike”, as in. . . Eisenhower? The Soviets also abused countless German POW’s after the Second World War.¹⁵⁴³

Einstein often spoke in genocidal and racist terms against Germany, and for the Jews and England, and he betrayed Germany before, during and after the war.

Einstein wrote to Paul Ehrenfest on 22 March 1919,

“[The Allied Powers] whose victory during the war I had felt would be by far the lesser evil are now proving to be *only slightly* the lesser evil. [***] I get most joy from the emergence of the Jewish state in Palestine. It does seem to me that our kinfolk really are more sympathetic (at least less brutal) than these horrid Europeans. Perhaps things can only improve if only the Chinese are left, who refer to all Europeans with the collective noun ‘bandits.’”¹⁵⁴⁴

While responsible people were trying to preserve some sanity in the turbulent period following World War I, Zionists like Albert Einstein sought to validate and encourage the racism of anti-Semites. The Dreyfus Affair taught them that anti-Semitism had a powerful effect to unite Jews around the world. The Zionists were afraid that the “Jewish race” was disappearing through assimilation. They wanted to use anti-Semitism to force the segregation of Jews from Gentiles and to unite Jews, and thereby preserve the “Jewish race”. They hoped that if they put a Hitler into power—as Zionists had done in the past, they could use him to herd up the Jews and force the Jews into Palestine against their will. This would also help the Zionists to inspire distrust and contempt for Gentile government, while giving the Zionists the moral high-ground in international affairs, despite the fact that the Zionists were secretly behind the atrocities. Theodor Herzl wrote in his book *The Jewish State*,

“Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. Jew-baiting has merely stripped off our weaklings; the strong among us were invariably true to their race when persecution broke out against them. This attitude was most clearly apparent in the period immediately following the emancipation of the Jews. Later on, those who rose to a higher degree of intelligence and to a better worldly position lost their communal feeling to a very great extent. Wherever our political well-being has lasted for any length of time, we have assimilated with our surroundings. I think this is not discreditable. Hence, the statesman who would wish to see a Jewish strain in his nation would have to provide for the duration of our political well-being; and even Bismarck could not do that. [***] The Governments of all countries scourged by Anti-Semitism will serve their own interests in assisting us to obtain the sovereignty we want. [***] Great exertions will not be necessary to spur on the movement. Anti-Semites provide the requisite impetus. They need only do what they did before, and then they will create a love of emigration where it did not previously exist, and strengthen it where it existed before. [***] I imagine that Governments will, either voluntarily or under pressure from the Anti-Semites, pay certain attention to this scheme; and they may perhaps actually receive it here and there with a sympathy which they will also show to the Society of Jews.”¹⁵⁴⁵

Albert Einstein wrote to Max Born on 9 November 1919, and encouraged anti-

Semitism and advocated segregationism (one must wonder what rôle Albert's increasing racism played in his divorce from Mileva Marić—a Gentile Serb),

“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.”¹⁵⁴⁶

In 1933, the Zionists publicly declared their allegiance to the Nazis. They wrote in the *Jüdische Rundschau* on 13 June 1933,

“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.”¹⁵⁴⁷

On 21 June 1933, the Zionists issued a declaration of their position with respect to the Nazi régime, in which they expressed a belief in the legitimacy of the Nazis' racist belief system and condemned the anti-Fascist forces.¹⁵⁴⁸

Michele Besso wrote that it might have been Albert Einstein's racism and bigotry which caused him to separate from his first wife Mileva Marić in 1914. Besso wrote to Einstein on 17 January 1928,

“[. . .]perhaps it is due in part to me, with my defense of Judaism and the Jewish family, that your family life took the turn that it did, and that I had to bring Mileva from Berlin to Zurich[.]”¹⁵⁴⁹

The hypocrisy of racist Zionists often manifested itself in this way. Many had “intermarried”. Racist Zionist Moses Hess was married to a Christian Gentile prostitute named Sybille Pritsch.

Einstein may have been effected by his mother's early racist opposition to his relationship with Marić. Another factor in the Einsteins' divorce was, of course, Albert's incestuous relationship with his cousin Else Einstein, and his desire to bed her daughters, as well as his general promiscuity. Albert Einstein opposed his sister Maja's marriage to Gentile Paul Winteler on racist grounds, and Albert thought they should divorce. Albert Einstein wrote to Michele Besso on 12 December 1919, “No mixed marriages are any good (Anna says: oh!)”¹⁵⁵⁰ Besso, himself, was married to a Gentile, Anna Besso-Winteler. Denis Brian wrote,

“When asked what he thought of Jews marrying non-Jews, which, of course, had been the case with him and Mileva, [Albert Einstein] replied with a

laugh, 'It's dangerous, but then all marriages are dangerous.'"¹⁵⁵¹

On 3 April 1920, Einstein wrote, criticizing assimilationist Jews,

"And this is precisely what he does *not* want to reveal in his confession. He talks about religious faith instead of tribal affiliation, of 'Mosaic' instead of 'Jewish' because the latter term, which is much more familiar to him, would emphasize affiliation to his tribe."¹⁵⁵²

Albert Einstein often referred to Jews as "tribesmen" and Jewry as the "tribe". Fellow German Jew Fritz Haber was outraged at Albert Einstein's racist treachery and disloyalty. Einstein confirmed that he was disloyal and a racist, and was obligated,

"[. . .] to step in for my persecuted and morally depressed fellow tribesmen, as far as this lies within my power[.]"¹⁵⁵³

After declaring that Jewish children segregate due to natural forces and that they are "different from other children",¹⁵⁵⁴ not due to religion or tradition, but due to genetic features and "heritage", Einstein continued his 3 April 1920 statement,

"With adults it is quite similar as with children. Due to race and temperament as well as traditions (which are only to a small extent of religious origin) they form a community more or less separate from non-Jews. [***] It is this basic community of race and tradition that I have in mind when I speak of 'Jewish nationality.' In my opinion, aversion to Jews is simply based upon the fact that Jews and non-Jews are different. [***] Where feelings are sufficiently vivid there is no shortage of reasons; and the feeling of aversion toward people of a foreign race with whom one has, more or less, to share daily life will emerge by necessity."¹⁵⁵⁵

Einstein made similar comments in a document dated sometime "after 3 April 1920". Einstein was in agreement with Philipp Lenard that a "Jewish heritage" could be seen in intellectual works published by Jews. Einstein stated,

"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.”¹⁵⁵⁶

In a draft letter of 3 April 1920, Einstein wrote that children are conscious of “racial characteristics” and that this alleged “racial” gulf between children results in conflicts, which instill a sense of foreignness in the persecuted child. Einstein wrote,

“Unter den Kindern war besonders in der Volksschule der Antisemitismus lebendig. Er gründete [s]ich auf die den Kindern merkwürdig bewussten Rassenmerkmale und auf Eindrücke im Religionsunterricht. Thätliche Angriffe und Beschimpfungen auf dem Schulwege waren häufig, aber meist nicht gar zu böseartig. Sie genügten immerhin, um ein lebhaftes Gefühl des Fremdseins schon im Kinde zu befestigen.”¹⁵⁵⁷

Einstein’s racism was perhaps a defense mechanism to depersonalize the attacks he faced as a child and to counter the hurt with a sense of communal love, and communal hatred. Like Adolf Stoecker before him,¹⁵⁵⁸ Albert Einstein advocated the segregation of Jewish students. 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.”¹⁵⁵⁹

Einstein stated,

“We must be conscious of our alien race and draw the logical conclusions from it. [***] We must have our own students’ societies and adopt an attitude of courteous but consistent reserve to the Gentiles. [***] It is possible to be [***] a faithful Jew who loves his race and honours his fathers.”¹⁵⁶⁰

On 5 April 1920, Einstein repeated what he had heard from his political Zionist friends, who believed that anti-Semitism was necessary to the preservation of the “Jewish race”,

“Anti-Semitism will be a psychological phenomenon as long as Jews come in contact with non-Jews—what harm can there be in that? Perhaps it is due to anti-Semitism that we survive as a race: at least that is what I believe.”¹⁵⁶¹

and,

“I am neither a German citizen, nor is there in me anything that can be described as ‘Jewish faith.’ But I am happy to belong to the Jewish people, even though I don’t regard them as the Chosen People. Why don’t we just let the Goy keep his anti-Semitism, while we preserve our love for the likes of

us?"¹⁵⁶²

This letter was published in the *Israelitisches Wochenblatt für die Schweiz*, on 24 September 1920, on page 10. It became famous and was widely discussed in newspapers and was used as a political issue. Einstein's racism had already become a weapon for critics of the Jews to wield against German Jews loyal to the Fatherland. Einstein ridiculed the *Central-Verein deutscher Staatsbürger jüdischen Glaubens*, an organization that combated anti-Semitism and vigorously defended and celebrated Jews, because Einstein sought to promote anti-Semitism and because Einstein believed that being "Jewish" was a racial, not a religious, condition. Einstein knew quite well that the letter had been published. The *C. V.* contacted him about it and published a statement regarding it in their periodical *Im deutschen Reich* in March of 1921,

"So wurde auch in einzelnen Versammlungen der bekannte Brief des Naturforschers Professor Einstein, den dieser an den Central-Verein gerichtet hat, und in welchem er die Bestrebungen des Central-Vereins ablehnt, weil sie zu national-deutsch und zu wenig jüdisch orientiert seien, zum Gegenstand der Erörterungen gemacht. Dieser Brief hat in der öffentlichen Erörterung der jüdischen und judengegnerischen Presse in den letzten Monaten und auch bei den Wahlen eine gewisse Rolle gespielt und Anlaß zu den verschiedenartigsten Betrachtungen je nach der Parteistellung der Versammlungsredner und der verschiedenen Zeitungen gegeben. So hat sich z. B. die jüdisch-nationale „Wiener Morgenzeitung“ veranlaßt gesehen, den Central-Verein in wenig vornehmer Weise anzugreifen und ihn wegen seines nationaldeutschen Standpunktes zu verdächtigen. Diese Angriffe würden durch die Auffassung von Professor Einstein nicht gedeckt worden sein, wenn die „Wiener Morgenzeitung“ gewußt hätte, daß Professor Einstein ohne nähere Kenntnis der Bestrebungen und der Arbeit des Central-Vereins seinen Brief geschrieben und keineswegs an eine Veröffentlichung, die nur durch eine Indiskretion erfolgt ist, gedacht hat. Erst nach der Veröffentlichung hat er von der Art und Weise der Tätigkeit des Central-Vereins Kenntnis erhalten und hat, wie mit gutem Grund versichert werden kann, infolge dieser Kenntnisse eine wesentlich andere Auffassung vom Werte der Arbeit unseres Central-Vereins gewonnen. Auch dieser Vorfall sollte Anlaß geben, Urteile in der Öffentlichkeit erst dann zu fällen, wenn die Sachlage einigermaßen geklärt ist."¹⁵⁶³

On 24 May 1931, the *Sunday Express* of London published an interview it claimed it had had with Einstein while he was visiting Oxford. The interview contained inflammatory statements similar to those published in the *Israelitisches Wochenblatt für die Schweiz* on 24 September 1920. These statements were repeated in several German language newspapers across Europe together with scathing editorial indictments of Einstein. Einstein claimed that no interview had taken place

and the quotations were taken from a letter he had written eleven years prior. Einstein stated in a letter to Michael Traub of 22 August 1931 that this letter had never been published,¹⁵⁶⁴ though it had been published and Einstein knew quite well that it had been published.

Einstein accused the *Central-Verein deutscher Staatsbürger jüdischen Glaubens e. V.* of instigating the “forgery”. The C.V. denied that it was behind the publication in the *Sunday Express* and invited Einstein to respond in their official organ the *Central-Verein Zeitung*. Einstein took the opportunity and stated, “Es wurden mir schon wiederholt Auszüge aus einem Artikel der „S u n d a y E x p r e ß“ zugesandt, aus denen ich ersehe, daß es sich **um eine glatte Fälschung** handelt. Ich habe in O x f o r d überhaupt kein einziges Zeitungsinterview gegeben. Der Inhalt ist eine böswillige Entstellung eines vor elf Jahren geschriebenen, nicht für die Oeffentlichkeit bestimmten Briefes.”¹⁵⁶⁵ He affirmed in 1931 that he had made the statements and did not repudiate them.

In 1932, Einstein stated, referring to the “deplorably high development of nationalism everywhere”—his own rabid Zionism excepted,

“The introduction of compulsory service is therefore, to my mind, the prime cause of the moral collapse of the white race, which seriously threatens not merely the survival of our civilization but our very existence. This curse, along with great social blessings, started with the French Revolution, and before long dragged all the other nations in its train.”¹⁵⁶⁶

Einstein had a reputation as a rabid anti-assimilationist, which is to say that Einstein was a rabid racist segregationist. On 15 March 1921, Kurt Blumenfeld wrote to Chaim Weizmann,

“Einstein [***] is interested in our cause most strongly because of his revulsion from assimilatory Jewry.”¹⁵⁶⁷

Einstein stated in 1921,

“To deny the Jew’s nationality in the Diaspora is, indeed, deplorable. If one adopts the point of view of confining Jewish ethnical nationalism to Palestine, then one, to all intents and purposes, denies the existence of a Jewish people. In that case one should have the courage to carry through, in the quickest and most complete manner, entire assimilation. We live in a time of intense and perhaps exaggerated nationalism. But my Zionism does not exclude in me cosmopolitan views. I believe in the actuality of Jewish nationality, and I believe that every Jew has duties towards his coreligionists. [***] [T]he principal point is that Zionism must tend to strengthen the dignity and self-respect of the Jews in the Diaspora. I have always been annoyed by the undignified assimilationist cravings and strivings which I have observed in so many of my friends.”¹⁵⁶⁸

In 1921, Einstein declared, referring to Eastern European Jews,

“These men and women retain a healthy national feeling; it has not yet been destroyed by the process of atomisation and dispersion.”¹⁵⁶⁹

Einstein wrote in the *Jüdische Rundschau*, on 21 June 1921, on pages 351-352,

“This phenomenon [*i. e.* Anti-Semitism] in Germany is due to several causes. Partly it originates in the fact that the Jews there exercise an influence over the intellectual life of the German people altogether out of proportion to their number. While, in my opinion, the economic position of the German Jews is very much overrated, the influence of Jews on the Press, in literature, and in science in Germany is very marked, as must be apparent to even the most superficial observer. This accounts for the fact that there are many anti-Semites there who are not really anti-Semitic in the sense of being Jew-haters, and who are honest in their arguments. They regard Jews as of a nationality different from the German, and therefore are alarmed at the increasing Jewish influence on their national entity. [***] But in Germany the judgement of my theory depended on the party politics of the Press[.]”¹⁵⁷⁰

Einstein also stated,

“The way I see it, the fact of the Jews’ racial peculiarity will necessarily influence their social relations with non-Jews. The conclusions which—in my opinion—the Jews should draw is to become more aware of their peculiarity in their social way of life and to recognize their own cultural contributions. First of all, they would have to show a certain noble reservedness and not be so eager to mix socially—of which others want little or nothing. On the other hand, anti-Semitism in Germany also has consequences that, from a Jewish point of view, should be welcomed. I believe German Jewry owes its continued existence to anti-Semitism.”¹⁵⁷¹

Nazi Zionist Joseph Goebbels, sounding very much like political Zionist Albert Einstein, was quoted in *The New York Times*, on 29 September 1933, on page 10,

“It must be remembered the Jews of Germany were exercising at that time a decisive influence on the whole intellectual life; that they were absolute and unlimited masters of the press, literature, the theatre and the motion pictures, and in large cities such as Berlin, 75 percent of the members of the medical and legal professions were Jews; that they made public opinion, exercised a decisive influence on the Stock Exchange and were the rulers of Parliament and its parties.”

On 1 July 1921, Einstein was quoted in the *Jüdische Rundschau* on page 371,

“Let us take brief look at the *development of German Jews* over the last hundred years. With few exceptions, one hundred years ago our forefathers still lived in the Ghetto. They were poor and separated from the Gentiles by a wall of religious tradition, secular lifestyles and statutory confinement and were confined in their spiritual development to their own literature, only relatively weakly influenced by the forceful progress which intellectual life in Europe had undergone in the Renaissance. However, these little noticed, modestly living people had one thing over us: *Every one of them belonged with all his heart to a community*, into which he was incorporated, in which he felt a worthwhile member, in which nothing was asked of him which conflicted with his normal processes of thought. Our forefathers of that era were pretty pathetic both bodily and spiritually, but—in social relations—in an enviable state of mental equilibrium. Then came emancipation. It offered undreamt of opportunities for advancement. The isolated individual quickly found their way into the upper financial and social circles of society. They eagerly absorbed the great achievements of art and science which the Occidentals¹⁵⁷² had created. They contributed to the development with passionate affection, and themselves made contributions of lasting value. They thereby took on the lifestyle of the Gentile world, turning away from their religious and social traditions in growing masses—took on Gentile customs, manners and mentality. It appeared as if they were being completely dissolved into the numerically superior, politically and culturally better organized host peoples, such that no trace of them would be left after a few generations. The complete eradication of the Jewish nationality in Middle and Western Europe appeared to be inevitable. However, it didn’t turn out that way. It appears that racially distinct nations have instincts which work against interbreeding. The adaptation of the Jews to the European peoples among whom they have lived in language, customs and indeed even partially in religious practices *was unable to eliminate all feelings of foreignness* which exist between Jews and their European host peoples. In short, this spontaneous feeling of foreignness is ultimately due to a loss of energy.¹⁵⁷³ For this reason, *not even well-meant arguments can eradicate it*. Nationalities do not want to be mixed together, rather they want to go their own separate ways. A state of peace can only be achieved by mutual tolerance and respect.”

Einstein stated that Jews should not participate in the German Government,

“I regretted the fact that [Rathenau] became a Minister. In view of the attitude which large numbers of the educated classes in Germany assume towards the Jews, I have always thought that their natural conduct in public should be one of proud reserve.”¹⁵⁷⁴

Einstein merely parroted the Zionist Party line. Werner E. Mosse wrote,

“While the leaders of the CV saw it as their special duty to represent the interests of the German Jews in the active political struggle, Zionism stood for. . . systematic Jewish non-participation in German public life. It rejected as a matter of principle any participation in the struggle led by the CV.”¹⁵⁷⁵

In 1925, Einstein wrote in the official Zionist organ *Jüdische Rundschau*,

“By study of their past, by a better understanding of the spirit [Geist] that accords with their race, they must learn to know anew the mission that they are capable of fulfilling. [***] What one must be thankful to Zionism for is the fact that it is the only movement that has given many Jews a justified pride, that it has once again given a despairing race the necessary faith, if I may so express myself, given new flesh to an exhausted people.”¹⁵⁷⁶

On 12 October 1929, Albert Einstein wrote to the *Manchester Guardian*,

“In the re-establishment of the Jewish nation in the ancient home of the race, where Jewish spiritual values could again be developed in a Jewish atmosphere, the most enlightened representatives of Jewish individuality see the essential preliminary to the regeneration of the race and the setting free of its spiritual creativeness.”¹⁵⁷⁷

Einstein’s public racism eventually waned, but he continued to publicly express his segregationist philosophy in the same terms as anti-Semites, as well as his belief that Jews “thrived on” and owed their “continued existence” to anti-Semitism.

Einstein stated in December of 1930 to an American audience,

“There is something indefinable which holds the Jews together. Race does not make much for solidarity. Here in America you have many races, and yet you have the solidarity. Race is not the cause of the Jews’ solidarity, nor is their religion. It is something else—which is indefinable.”¹⁵⁷⁸

Einstein’s confusing public statement perhaps resulted from his desire to promote multi-culturalism in America, which had the benefit of freeing up Jewish immigration to the United States.¹⁵⁷⁹ Einstein was also likely parroting, or trying to parrot, a fellow anti-assimilationist political Zionist whose pamphlet was well known in America, Solomon Schechter and his *Zionism: A Statement*, Federation of American Zionists, New York, (1906), in which Schechter states, among other things, “Zionism is an ideal, and as such is indefinable.”

Einstein stated in 1938,

“JUST WHAT IS A JEW?”

The formation of groups has an invigorating effect in all spheres of human striving, perhaps mostly due to the struggle between the convictions and aims represented by the different groups. The Jews, too, form such a

group with a definite character of its own, and anti-Semitism is nothing but the antagonistic attitude produced in the non-Jews by the Jewish group. This is a normal social reaction. But for the political abuse resulting from it, it might never have been designated by a special name.

What are the characteristics of the Jewish group? What, in the first place, is a Jew? There are no quick answers to this question. The most obvious answer would be the following: A Jew is a person professing the Jewish faith. The superficial character of this answer is easily recognized by means of a simple parallel. Let us ask the question: What is a snail? An answer similar in kind to the one given above might be: A snail is an animal inhabiting a snail shell. This answer is not altogether incorrect; nor, to be sure, is it exhaustive; for the snail shell happens to be but one of the material products of the snail. Similarly, the Jewish faith is but one of the characteristic products of the Jewish community. It is, furthermore, known that a snail can shed its shell without thereby ceasing to be a snail. The Jew who abandons his faith (in the formal sense of the word) is in a similar position. He remains a Jew.

[***]

WHERE OPPRESSION IS A STIMULUS

[***]

Perhaps even more than on its own tradition, the Jewish group has thrived on oppression and on the antagonism it has forever met in the world. Here undoubtedly lies one of the main reasons for its continued existence through so many thousands of years.^{”1580}

Albert Einstein was parroting racist political Zionist leader Theodor Herzl, who wrote in his book *The Jewish State*,

“Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. Jew-baiting has merely stripped off our weaklings; the strong among us were invariably true to their race when persecution broke out against them. This attitude was most clearly apparent in the period immediately following the emancipation of the Jews. Later on, those who rose to a higher degree of intelligence and to a better worldly position lost their communal feeling to a very great extent. Wherever our political well-being has lasted for any length of time, we have assimilated with our surroundings. I think this is not discreditable. Hence, the statesman who would wish to see a Jewish strain in his nation would have to provide for the duration of our political well-being; and even Bismarck could not do that. [***] The Governments of all countries scourged by Anti-Semitism will serve their own interests in assisting us to obtain the sovereignty we want. [***] Great exertions will not be necessary to spur on the movement. Anti-Semites provide the requisite impetus. They need only do what they did before, and then they will create a love of emigration where it did not previously exist, and strengthen it where it existed before. [***] I

imagine that Governments will, either voluntarily or under pressure from the Anti-Semites, pay certain attention to this scheme; and they may perhaps actually receive it here and there with a sympathy which they will also show to the Society of Jews.”¹⁵⁸¹

Einstein’s statements and those of other like-minded racist Zionists threw fuel on the fire and were reflective of the spirit and tone enunciated in *Protocols of the Learned Elders of Zion*, Number 9, which states (no matter who wrote it),

“Nowadays, if any States raise a protest against us, it is only *pro forma* at our discretion, and by our direction, for their anti-Semitism is indispensable to us, for the management of our lesser brethren.”¹⁵⁸²

Many Zionist leaders espoused racist nationalism, which made them the darlings of the Nazis, the Nazis they had put into power. Joachim Prinz wrote, among other things, a racist polemic against assimilation in his book published in Germany in the Hitler-era, *Wir Juden* of 1934,

“Die Theorie der Assimilation ist zusammengebrochen. Kein Schlupfwinkel birgt uns mehr. Wir wünschen an die Stelle der Assimilation das Neue gesetzt: *das Bekenntnis zur jüdischen Nation und zur jüdischen Rasse*. Ein Staat, der aufgebaut ist auf dem Prinzip der Reinheit von Nation und Rasse, kann nur vor dem Juden Achtung und Respekt haben, der sich zur eigenen Art bekennt. Nirgendwo kann er in diesem Bekenntnis mangelnde Loyalität dem Staate gegenüber erblicken. Er kann keine anderen Juden wollen, als die Juden des klaren Bekenntnisses zum eigenen Volk. Er kann keine liebedienerischen, kriecherischen Juden wollen. Er muß von uns das Bekenntnis zur eigenen Art fordern. Denn nur jemand, der *eigene* Art und *eigenes* Blut achtet, wird den Respekt vor dem *nationalen Willen anderer Nationen* haben können.

In dem Bekenntnis des Juden zu seiner eigenen Nation, in seiner Gewißheit, in sich sein eigenes Blut zu tragen, seine eigene Vergangenheit und seine eigene Art — wird er erst beginnen, die Distanz vor den Erlebnissen der anderen Nationen zu wahren, die notwendig ist, um ein ehrliches Miteinander und eine anständige Nachbarschaft zu halten. In dem Augenblick, in dem dieses Bekenntnis zur jüdischen Nationalität die Mehrheit der Judenheit ergreift, beginnt *die erste ehrliche Aussprache zwischen Juden und Nichtjuden*.”¹⁵⁸³

Prinz wrote of the supposed suicide of the emancipated Jews through assimilation in *liberal* states, and he despised liberalism. His goal was to preserve the alleged purity of the Jewish race in a Jewish nation, *i. e.* the expulsion of the Jews to a new territory which allowed the Zionists to enforce racial segregation. Prinz wrote,

“The brochure of the baptized Jew Karl *Marx* on the Jewish question is an anti-Jewish pamphlet and an autobiographical entry in the chapter of Jewish self-hatred.”

“Die Broschüre des getauften Juden Karl *Marx* über die Judenfrage ist ein antijüdisches Pamphlet und ein autobiographischer Beitrag zum Kapitel des jüdischen Selbsthasses.”¹⁵⁸⁴

Prinz was not alone in his condemnation of Karl Marx’s anti-Semitism.¹⁵⁸⁵ Hitler and Prinz had much in common. Lenni Brenner documents Prinz’ and the Zionists’ kinship with the Nazis’ nationalistic and racial views in his book *Zionism in the Age of the Dictators*.¹⁵⁸⁶

Dietrich Bronder and Hennecke Kardel¹⁵⁸⁷ state that the top leadership of the Nazi Party and the orchestrators of the “final solution” were of Jewish descent, including Adolf Hitler,¹⁵⁸⁸ Adolf Eichmann, Reinhard Heydrich, Rudolf Hess (member of the *Thule-Gesellschaft*, an organization Zionists created to promote anti-Semitism in order to force Jews to accept Zionism), Dietrich Eckart (member of the *Thule-Gesellschaft*), Alfred Rosenberg (member of the *Thule-Gesellschaft*), Julius Streicher (member of the *Thule-Gesellschaft*), Joseph Goebbels, and Hans Frank (member of the *Thule-Gesellschaft*). Dietrich Bronder wrote in 1964,

“Aus den eigenen Untersuchungen des Verfassers über die führenden Nationalsozialisten sei hier nur mitgeteilt, daß sich unter 4000 Männern der Reichsführung 120 Ausländer von Geburt befanden, viele mit einem oder zwei Elternteilen ausländischer Herkunft und ein Prozent sogar jüdischer Abkunft — also im Sinne der NS-Rassengesetze „untragbar“.

a) So rechnen zu den Auslandsgeborenen:

Reichsminister und Führerstellvertreter Rudolf Heß (Ägypten); Reichsminister Darré (Argentinien); Gauleiter und Staatssekretär E. W. Bohle und der Reichskommissar Herzog von Sachsen-Coburg (England); Generaloberst Löhr (Jugoslawien); General der Waffen-SS Phleps (Rumänien); Reichsärzteführer und Staatssekretär Dr. Conti und der Berliner Oberbürgermeister Lippert (Schweiz); NSKK-Obergruppenführer G. Wagner (Frankreich); sowie aus Rußland: Reichsminister und Reichsleiter Alfred Rosenberg und die NS-Reichshauptamtsleiter Brockhausen, Dr. von Renteln und Schickedanz, Reichsminister Backe, Präsident Dr. Neubert, Staatsrat Dr. Freiherr von Freytag-Loringhoven und Bischof J. Beermann.

b) Darüber hinaus stammten von einem oder beiden ausländischen Elternteilen (u. v. a.):

Der Reichsjugendführer Baldur von Schirach, Generaloberst Rendulic sowie der Generaldirektor Gustav Krupp von Bohlen-Halbach.

c) Selbst jüdischer Abkunft bzw. mit jüdischen Familien verwandt waren: der Führer und Reichskanzler Adolf Hitler; seine Stellvertreter, die Reichsminister Rudolf Heß und Reichsmarschall Hermann Göring; die

Reichsleiter der NSDAP Gregor Strasser, Dr. Josef Goebbels, Alfred Rosenberg, Hans Frank und Heinrich Himmler; die Reichsminister von Ribbentrop (der mit dem berühmten Zionisten Chaim Weizmann, dem 1952 verstorbenen ersten Staatsoberhaupt von Israel, einst Brüderschaft getrunken hatte) und von Keudell; die Gauleiter Globocznik (der Judenvernichter), Jordan und Wilhelm Kube; die hohen SS-Führer und z. T. in der Judenvernichtung tätigen Reinhard Heydrich, Erich von dem Bach-Zelewski und von Keudell II; die Bankiers und alten Förderer Hitlers vor 1933 Ritter von Stauß (Vizepräsident des NS-Reichstages) und von Stein; der Generalfeldmarschall und Staatssekretär Milch, der Unterstaatssekretär Gauß; die Physiker und Alt-Pg.'s Philipp von Lenard und Abraham Esau; die Uralt-Pg.'s Hanffstaengel (NS-Auslandspressechef) und Prof. Haushofer (s. S. 190).¹⁵⁸⁹

Inferences can be drawn that these crypto-Jewish Nazi leaders were either motivated by self-hatred, or they were front men under the control of Herzlian political Zionists. Both may have been true of the genocidal Nazi Party leaders. Bryan Mark Rigg estimates the total number of Jewish soldiers and sailors in the Nazi military perhaps ranged upwards to 150,000.¹⁵⁹⁰

Many Zionists hated themselves and Jews in general and defamed Jews in their literature, especially the relatively impoverished and uneducated Jews of the East, whom the Zionists tried to bribe into migrating to Palestine, though they only largely succeeded in capturing ne'er-do-wells. Herzl considered himself to be a sleazy ultra-Jew in the most pejorative sense of which he could conceive to use the term "Jew". Herzl justified himself by generalizing his character flaws as if they were a racial "Jewish" trait. He hated the masses of poor Jews from the East and the rich Jews of the West, who wanted to assimilate.

In 1845, *The North American Review* wrote of the snobbish class hatred common among Jews, the inter-Jewish racism which has long plagued Jews, and the various dogmatic Jewish sects hatefully at odds with one another (note the misogyny and dogmatic indoctrination of Jews, which continues to this day,¹⁵⁹¹ and which manifests itself in, among other things, virulent Jewish censorship of others),

"As the Jews were anciently divided into several religious sects,—the Pharisees, the Sadducees, the Essenes,—so we find them distinguished at the present day. Their chief modern denominations, some of which represent the more ancient, are the Caraites, the Zabathaites, the Chasidim, the Rabbinists, or Talmudists, and the Reformed Jews. The Samaritans

[Footnote: Mixed descendants of a remnant of the ten tribes left in their own land, and of the Assyrians colonized among them. 2 Kings, xvii. 24, &c. In Christ's time they had a temple on Mount Gerizim, which they held more sacred than Mount Zion and its temple. They receive only the Pentateuch, and perhaps the Books of Joshua and Judges, which are found among them; but confidently wait for the Messiah, and observe the Mosaic laws more

strictly than even the Jews. Wolff found fifty families of them at the foot of Gerizim, and they have also been met with in other parts of Palestine and in Egypt.]

are not to be classed among them, though akin to them in many respects. The main point of difference between most of these sects, though not the only one, respects the Talmud. The *Talmud*—a word that means *doctrine*—is a voluminous work of two parts,—the *Mishna*, that is the *second law*, and the *Gemara*, or *completion*. The former, consisting of a divine interpretation of the written law, say the Talmudists, was given to Moses at the same time with that delivered on Mount Sinai, together with rules for its exegesis, all to be orally handed down; and by him it was made known to the whole people, and specially committed to his successors. These traditions were collected in the *Mishna*, a work ascribed to Judah Hannasi,—the Holy, as he is usually called,—about the middle of the second century. Many glosses upon this text soon accumulated, which the Rabbi Jochanan, about the year 230, threw together in the form of a perpetual commentary upon it, entitled the *Gemara*; and this, with the *Mishna*, is called the Jerusalem Talmud; though sometimes the *Mishna*, and sometimes the *Gemara* alone, is, by synecdoche, called the Talmud. About a century later, Ashi and Abhina, distinguished Babylonian rabbins, compiled a much larger collection of opinions, which, with the *Mishna*, is styled the Babylonian Talmud, a work held in much higher esteem than the other, and generally understood when the Talmud, without further specification, is mentioned. It has commonly been published in twelve large folios. The other is comprised in a single folio. The Talmud has been justly described as ‘containing things frivolous and superstitious, impieties and blasphemies, absurdities and fables.’ As an example of all these in one,—God is represented as having contracted impurity by the burial of Moses, and as washing in fire to cleanse himself. These traditions, many of them the same by which, in Christ’s time, the Jews ‘made the commandment of God of none effect,’ since then, in accumulated instances, have been used to destroy the force of the Old Testament Scriptures; which, indeed, Rabbinites consider of very little importance.

[***]

Rabbinism is the Catholic faith, from which all these sects are, in modern phrase, dissenters. It is the lineal descendant of Pharisaism, and distinguished by its blind adherence to the Talmud. The estimation in which strict Rabbinites hold this book is unbounded. ‘He that has learned the Scripture, and not the *Mishna*,’ says the *Gemara*, ‘is a blockhead.’ Isaac, a distinguished rabbi, says, ‘Do not imagine that the written law is the foundation of our religion, which is really founded on the oral law.’ The Rabbinical doctrine is, ‘The Bible is like water, the *Mishna* like wine, and the *Gemara* like spiced wine.’ Some even say, that ‘to study the Bible is but a waste of time.’ For strict Rabbinism, a melancholy compound of superstition and fanaticism, we must look to Poland, Russia, Hungary, and Palestine, of which we speak,

in describing the system. In those countries, the Rabbinites, or Talmudists, discountenance as profane all other study than that of the Bible and Talmud, but are very careful to educate their sons in their religious lore. The Talmud forbids teaching females more than their appropriate domestic arts. 'Whoever instructs his daughter in the Bible is as if he instructed her in abominations.' But it is a disgrace, if boys are not taught to read the Hebrew Bible. The rich provide teachers for their own children, and either permit the poorer to share this provision, or aid them in obtaining masters. So honorable is the office of teacher made, that a bare support is enough generally to secure a competent one. The ordinary method of instruction is very simple. The child, when four years old, is taught the Hebrew letters, and then to pronounce words, the meaning of which he afterwards learns from his tutor; and thus proceeds, without grammar or dictionary, until he can translate the Pentateuch with tolerable ease. Then he begins at Genesis to study exegetically, surrendering his mind, however, entirely to the guidance of some Jewish commentator; and, from first to last, never forming an independent judgment, but implicitly following tradition, and of course never detecting its gross perversions of the Bible. Some stop short of this commentary, with which others conclude their education; while others still, whose parents can afford it, especially if they display quickness in study and fondness for it, pass on to the Talmud,—first the Mishna, then the Gemara, each with its rabbinical commentaries. As an evidence of the ardor sometimes manifested in these studies, and of complete devotion to them, we are told, that a traveller, some years ago, met three young educated rabbins, who 'were born and lived to manhood in the middle of Poland, and yet knew not one word of its language.' A Jewish youth, distinguished for proficiency in Talmudical learning, is anxiously sought in marriage for the daughters of wealthy parents; who look not only at the certain honor of such an alliance, but also at the chance, thus increased, of the Messiah's coming in their line. On the other hand, the Talmud designates by the name of 'people of the land,' equivalent to *peasantry*, those educated in the Bible alone, or not at all; and represents them as an inferior class, fit only for servile labor, with whom others may not intermarry; applying Deut. xxvii. 21,—'Cursed be he that lieth with any manner of beast.' Indeed, the Talmud authorizes every species of oppression towards such, giving them the hope of heaven only if they submit. The Jewish 'peasant' is a servant of servants, ground down by those who have learned, by being oppressed, the art of oppression. In Russia and Poland, where the Jews collect the government taxes among themselves, the rabbins make the peasantry pay nearly the whole. This class, too, where the Jews regulate the conscription, must furnish all the soldiers required.

Some other characteristics of the strict Rabbinites may be briefly noticed. They are the lowest of the Jews in point of morals, and this is sufficiently accounted for by the gross immorality of many Talmudical precepts. On the great yearly *Day of Atonement*, complete absolution from all past sins is pronounced, and from all religious vows, bonds, and oaths taken since the

last preceding, and until the next, atonement. This latter absolution, contained in a prayer denominated *col nidre*, being supposed by Christians to extend to all oaths and obligations, civil as well as religious, which the Jews deny, has caused them much trouble in some parts of Europe. The Talmud teaches, moreover, that no respect is due to a Gentile's, or an unlearned Jew's, rights of property; and it accumulates other abominable doctrines, too numerous, and some of them too vile, to mention. Indeed, the modern Rabbinical Jews are generally, in practice, superior to the precepts of the Talmud. They believe in a purgatory, and pray for the souls of the dead; they hold that all Hebrews will rise in the Holy Land, those dying elsewhere rolling painfully under ground until they reach that soil; and that 'all Israel hath part in eternal life.' The dead buried in the Holy Land are expected to be the first to rise in the Messiah's day; and so strong has been the desire of burial there, that in the seventeenth century large quantities of Jewish bones were yearly sent thither to be interred. Ship-loads of this melancholy freight might often be seen at Joppa. They believe that a council properly constituted is infallible, and practically, by their implicit confidence in the Talmud, they make the ancient rabbins their 'fathers.' They place a high estimate on the merits of good works, especially those of a ceremonial kind. Thus, though the reading of the Bible is considered hardly a good act, and even as a positive waste of time, the act of taking out the Pentateuch from its depository in the synagogue, and the duty of standing on the left side of the reader, and of closing and removing the roll after service, are considered highly meritorious, and the privilege of performing them is often sold to the highest bidder. A pilgrimage to the Holy Land, much more to pass one's life there, is a superlative merit. They place great confidence in the supererogatory merits of their ancient saints, especially of Abraham, Isaac, and Jacob, for the males, and of Sarah, Rebekah, and Leah, for females. They have daily morning and evening prayer in the synagogue; and all the prayers for public and private devotion are prescribed, and in Hebrew; for the Talmud affirms, that the angels who receive them understand no other language. Women, servants, and children under twelve years of age, are not required to observe the hours of prayer. The Jews of the Holy Land are, perhaps, singular in praying to saints, and honoring and even worshipping relics. They never approach the supposed stones of the temple, some of which are much worn by kissing, without removing their shoes. Every spot where a saint is supposed to be buried is a place of prayer and pilgrimage. The Talmudists do not allow women to attend the synagogue, until they are married; and then, in Poland, Russia, and the East, they occupy a separate apartment.

Public worship among the Talmudical Jews is, for the most part, where the civil power has not interfered, very irreverent and disorderly. A missionary at Beyroot saw comfits thrown among the people in the synagogue, when particular portions of the service were read, *to show the sweetness of the law!* and the audience—some of the adults, and all the boys—tumbling over one another in the scramble for them on the floor. The

Talmud declares, that, in observing the feast of Purim, ‘Every man must get so drunk, that he cannot distinguish between the phrases, *Blessed be Mordecai*, and *Cursed be Haman*.’ While the Talmud imposes many burdensome ceremonies in addition to the Mosaic institutions, it also furnishes multiplied expedients for lightening the latter; and a fertile ingenuity, newly exercised for each emergency, or perpetuated in legendary rules, has extended the dispensation to every desirable point. Stephens, in his travels in the Holy Land, lodged with a Jew, who would not suffer a lamp, lighted the day before, to be extinguished on the Sabbath; but ‘described an admirable contrivance he had invented for reconciling appetite with duty;—an oven, heated the night before to such a degree, that the process of cooking was continued during the night, and the dishes were ready when wanted on the Sabbath.’ Yet even the Talmudical Jews are generally superior in morals to their Christian neighbours, especially in the point of female purity. No wonder they hate the New Testament, reading it only through the profligate and intolerant conduct of their persecutors.

Hospitality and alms-giving to their brethren are sacred duties among all the Jews. A large majority of those in Palestine are paupers, and, for their support, contributions, averaging fourteen thousand dollars a year, are made in different parts of Europe, deposited at Amsterdam, and thence transmitted to Beyroot. Jerusalem, Hebron, Tiberias, and Saphet are holy cities in Jewish esteem, and in all the Italian synagogues money-boxes are kept, marked, ‘For Jerusalem,’ ‘For Saphet,’ &c. The largest collections are in Amsterdam. Leghorn sends about four thousand dollars. But the poor unlearned Jews of Palestine are greatly oppressed by the rabbins, and generally defrauded, wholly or in part, of their share in these charities. When the Hebrew quarter at Smyrna was destroyed by fire, in 1841, Mr. Rothschild, of Vienna, gave 20,000 francs for the sufferers. He and his brothers have lately offered 100,000 francs for founding a Jewish hospital at Jerusalem. Sir Moses Montefiori, during his late visit to Palestine, contributed munificently to the wants of his poor brethren there.”¹⁵⁹²

Lenni Brenner cites numerous examples of defamations against Jews by the Jewish Zionists Maurice Samuel, Ben Frommer, Micah Yosef Berdichevsky, Yosef Chaim Brenner¹⁵⁹³ and Aaron David Gordon.¹⁵⁹⁴ One could add Theodor Herzl’s, Berl Katzenelson’s¹⁵⁹⁵ and Vladimir Jabotinsky’s¹⁵⁹⁶ names to the list. Mussolini called Jabotinsky a “Jewish Fascist” and David Ben-Gurion found Adolf Hitler’s writings reminiscent of Jabotinsky’s.¹⁵⁹⁷ Lenni Brenner wrote, quoting Chaim Greenberg,

“In March 1942 Chaim Greenberg, then the editor of New York’s Labour Zionist organ, *Jewish Frontier*, painfully admitted that, indeed, there had been:

a time when it used to be fashionable for Zionist speakers (including

the writer) to declare from the platform that ‘To be a good Zionist one must be somewhat of an anti-Semite’. . . To this day Labor Zionist circles are under the influence of the idea that the Return to Zion involved a process of purification from our economic uncleanness. Whosoever doesn’t engage in so-called ‘productive’ manual labor is believed to be a sinner against Israel and against mankind.”¹⁵⁹⁸

Martin Luther accused the Jews of not sharing the societal burden of manual labor. The ancients also made such accusations against the Jews. Zionists like Theodor Herzl emphasized that Jews must engage in manual labor in their proposed segregated society, so that their gene pool would not be corrupted by foreign laborers, and Herzl stressed his assertions that the poor Jews of Galicia and Eastern Europe were well accustomed to manual labor. Echoing the charges of anti-Semites, Herzl and other Zionists publicly accused the Jews of being “parasites”—to use their term—and the Zionists wanted Jews to take up farming and manual labor allegedly so as to cease to be “parasites”. They had other ulterior motives. Racists, and there was no one more racist than the Zionists, had long argued that conquered peoples exacted a vengeance of the vanquished by outbreeding, and by overwhelming the cultures of nations which used them as slave labor. The Zionists wanted to avoid any such occurrence by using exclusively Jewish labor in the “Jewish Homeland”. They also wanted to strengthen their gene pool, which they believed had been weakened by the ghetto system and urbanization. In addition, in the early 1920’s, some, like Lord Sydenham, complained that the Zionists were exporting Jews of poor character from the East to Palestine, people who were not fit for, nor skilled in, the farmwork that was needed in Palestine. Beyond this, Jewish laws forbids non-Jews to live in Jerusalem, even in Greater Israel, and the racist Jews needed a Jewish slave labor force of Eastern European Jews to build them a new nation without violating Jewish law.

Indeed, one of the first objectives of the Jewish Bolsheviks was to train Eastern European Jews to farm and perform the trades. A. Borisow wrote in *The Jewish Chronicle* on 22 September 1922 on page 16,

“‘Nep and the Jews.
A New Element in Soviet Russia.
BY A. BORISOW.

A new persecutor has arisen to plague our long-suffering Russian Jewry in the form of the New Economic Policy, familiarly known in Russia as the ‘Nep.’

Most people will look up in surprise when they hear me describe the ‘Nep,’ the far-famed and much-heralded New Economic Policy of the Soviet Government, as a persecutor. For does not ‘Nep’ mean the renunciation of the Communist illusions, liberation from the bureaucratic Soviet institutions,

the reintroduction of trade into the country, the circulation of money, the right of possession of land and factories? All that is surely a blessing to the Jewish population, mainly an urban and commercial element, and yet I stigmatise it as a persecutor!

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

What is it that the 'Nep' has brought us?

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

Trade in Russia has again become free. People are allowed to exchange commodities, to buy and sell. As that was the usual occupation of the majority of the Jews in pre-war Russia, it should be an excellent thing for the Jews. There is no need now to fear that the 'Cheka' will come down on the traders and have them shot for speculation.

But what is the result?

The reintroduction of trade has meant the annihilation of everything that has been done to foster productive work among the Jews. During the four years of Communism in Russia, the foundations of the old economic order were undermined.

With fire and sword the Communists wiped out every trace of trading in the country. They put a stop to what they called 'speculation.' The 'Cheka' drove our *Luftmenschen* by the fear of death into productive work. No one imagined there would ever be a return to the old conditions. Lest they died of hunger, they were compelled to adapt themselves to the new conditions. They learned some kind of handicraft, or they took to agriculture. Productive co-operatives sprang up in the towns. The younger generation, especially, took to establishing agricultural co-operatives. Thousands of young men and women joined the *Hechaluz*, joined together in a rigid discipline in order to take up agriculture as their life work. The Jewish population, under compulsion, became if not proletarianised, in the sense of becoming a factory population, at least labourised—engaged in direct labour. They did

productive work instead of engaging in barter.

And now the 'Nep' has come, and stamped out all these hopeful signs, put a stop to all this new endeavour which has meant so much adaptation and hard work. It has killed the co-operatives, and the *Hechaluz* groups. People have left their handicrafts, their agricultural work, and they have again started their small trading—not only those who were traders in the pre-Revolution period, but also people who had never before in their lives had anything to do with commerce or barter. Men who were intellectuals, lawyers, writers, Government officials, have hailed the 'Nep' as the liberator. People who had grown tired of hungering, who had sold their last garment in order to get a dry crust of bread, who could no longer stand being herded together, ten of them in an unheated cellar, have become drunk with the lust of making money. Hundreds of millions of roubles, they heard, could be made by engaging in trade. So they went into trade. They are 'Nepping.'

It would be ridiculous to blame anyone for that. All we can do is to deplore it. But we must regret that the forced and unwilling, yet nevertheless healthy work of transition of a large part of the Jewish population to productive work has been brought to nothing.

If the 'Nep' at least provided the people with the means of livelihood, if those who have thrown away their handicraft and their agriculture, in order to engage in trade improved their economic position, there would be some sort of justification even for the loss.

Business in Russia to-day is conducted by the million. The slightest transaction involves tens of millions. Where are the people to obtain these huge initial sums with which to start their businesses? Nobody had any money. Most of those who have started in business have sold their effects down to their very last plate or spoon in order to get some sort of a starting capital. They buy up goods for several tens of millions and they sell them again at some hundreds per cent. profit. Splendid, it seems at first sight. But in the interval which the transaction takes to complete, the rate of exchange has generally fallen to such an extent that the total sum realised buys less than the original sum had purchased. Sixty million roubles, for example, to-day buy about as much as 20 to 25 millions bought a short while ago. Nominally, the 'Nep' man has become richer. Actually, he has become poorer.

There is an anecdote in circulation among these 'Nep' people which will serve as an apt illustration.

Somebody bought in the Urals five waggon-loads of nails, brought them to Moscow and sold them at a tremendous profit. He went back again to the Urals, but this time he was unable to get more than three waggon-loads of nails for his money. He came back to Moscow, sold them again at an immense profit, and went back to the Urals. This time he managed to buy no more than one waggon-load of nails. And so it went on and on, until at last he went to the Urals with a simply colossal sum, but all he could get for it was just one nail. So he took that nail and hitched a rope to it and hanged

himself.

It is not difficult to earn money, but to become rich or even to make a decent livelihood is impossible, especially with the State shearing the 'Nep' people unmercifully. They are taxed to an enormous extent. And it is not to be wondered at that hundreds and thousands of Jews who at first petitioned for permits to become 'Neppists' are now returning their permits to the Government asking to be released from the honour of being among the builders of the New Economic Policy.

But it is not easy to give it up. When the shopkeepers in Homel, staggering under their heavy taxation, declared a sort of strike, refusing to open their shops and engage in business, they were denounced as counter-revolutionaries, and one of the leaders of the 'Yewsekzie,' the notorious Merejin, published two inflammatory articles in the 'Emess' denouncing the 'first attack by the Jewish bourgeoisie against the Soviet Government,' and demanding that they should be punished as traitors.

Naturally, not all the 'Nep' people go through the same kind of thing. As always, there are exceptions, and there are individuals who have made fortunes, especially in Moscow, which is to-day the greatest, perhaps the only trading centre in Russia. It is to Moscow that the Jews are flocking from every part of the country. Till recently things were not so bad in Minsk, where people managed to do well on contraband trade with Poland. But now there is a Customs office at the railway station in Minsk; all goods are thoroughly examined, and permission to bring goods back into Russia is given only to those who agree to smuggle illegal Communist literature into Poland.

Things are somewhat better for those families who have children over the age of twelve, able to travel round the villages, buy up goods and bring them home to their parents to sell. To have several grown-up children to-day in Russia means to be a rich man. Each child is a bread-winner. So from their earliest days children are being brought up to trade. Speculation is again becoming the forte of the Jews. All education is neglected, in order to train the children to become good business people. Of ideals it is better to say nothing at all.

But the most fortunate under the "Nep" are those families who have been down with typhus. That is an exceptional bit of luck. These people have no fear of again contracting the disease, so they travel about along the railway lines, and bring goods to their homes. There are very few others who will venture to set foot in a train, for the compartments are generally the homes of lice and contagion. They are consequently becoming monopolists. People who want to have things done for them in distant parts usually have to employ these typhus people, who get a good proportion of the profits.

A few individuals become rich, speculating in diamonds and in the exchange rate. The overwhelming majority, however, scuttle about the place like poisoned rats, buying and selling, working sixteen hours in the day, thinking of nothing in the world except their little businesses, and at the end

of it all they have gained hardly anything.

Economically, 'Nep' has brought nothing but demoralisation into the life of Russian Jewry.

The moral degeneration is appalling. The mentality of the few new rich is disgusting. Everything is to their view concentrated within their little business transactions. The hunger for profits is stronger than anything else in the world, more potent than social or intellectual interests, for which there is no room left in their minds. A 'Nep' man who has really done well will never give anything away unless he is given a place of honour on some committee or other. The rule of the day in Jewish life in Russia is that 'he who has the money gets the honey.' The few new rich 'Nep' people are the rulers of Jewish life. The old social order has been broken up. The former communal workers have emigrated or have become the poorest of the poor. New people have taken their place.

The story of the 'Nep' is not finished yet. We will not venture to prophesy what it may bring to Russian Jewry in the future. But there is no doubt about what it is to-day. It is a persecution. It is not a New Economic Policy, but, as they say a 'luckless' economic policy."

In an age of Social Darwinism, the Zionists promoted the idea that only young and strong Jews should emigrate to Palestine and that they alone should avoid death at the hands of the Nazis. The infamous stories of the selection process of the SS, whereby healthy Jews of childbearing age were selected to survive, while others were selected to die, was, if true, most likely a Zionist directive meant to undue the supposed genetic damage of the ghettos. The Nazis were also infamous for forcing Jews to perform strenuous manual labor, literally working the old and the weak to death.¹⁵⁹⁹ This practice fulfilled several Zionist objectives—killing off the old and the weak—training Jews to do the dirty work that would be needed to be done in Palestine—fulfilling Jacob's Biblical rôle as an agrarian—and ensuring that the Holy Land would become predominantly Jewish, almost exclusively Jewish, which is also a Biblical goal and one the racist Israelis are still attempting to achieve today. The Nazis devoted a great deal attention to identification of "Jewish racial traits".

While the Zionist Nazis favored Zionist Jews and helped to usher them out of Nazi occupied lands, the Zionist Nazis targeted assimilatory Jewry and Orthodox Jewry, who were largely opposed to Zionism. The Zionists hoped to persuade both assimilated Jews and Orthodox Jews to violate their sensibilities and the Talmud and emigrate to Palestine *en masse* after the Second World War. The Zionists viciously punished these assimilated and Orthodox Jews who had opposed the Zionists after the First World War. The following article appeared in *The Jewish Chronicle* on 11 April 1919 on page 10,

"Jewish Factions in the Polish Parliament.

COPENHAGEN [F. O. C.]

When the leaders of the Jewish factions in Poland rose in Parliament to explain the Jewish policy and demands in the new State, there was only one

note of agreement struck by them, namely, the loyalty of the Jews to Poland and their goodwill towards the State. Otherwise, a sharp conflict of opinions manifested itself between the Jewish Nationalists (the Zionists and the People's Party) and the Orthodox Group (to which the Assimilation Party also leans on Jewish National questions). The former demanded national minority rights for the Jews, whereas the latter claimed equal rights only. Rabbi Perlmutter, on behalf of the Orthodox Party (speaking in the House without uncovering), declared that he desired to see a great Poland sweeping to the sea. M. Prilutzky, on behalf of the Jewish Nationalists, claimed National rights for the Jews, including special schools and the right to employ Yiddish in Courts of Justice and in State documents. He had a very hostile reception, members shouting at him: 'Let America grant such demands first, and we shall follow.'

Rabbi Halpern replied to M. Prilutzky that the Orthodox Party, which, as he believed, formed the preponderating group of Jews in Poland, only demanded equal rights. He stated that the Jews loved Poland, and that they believed the declarations of the Polish Party leaders that the Jews would get equal rights. He expressed the fear that the Nationalists would impair the relations between the Poles and the Jews."

Many Jews were aware of the fact that the Zionists were sponsoring anti-Semitism and that Zionists agreed with the precepts of anti-Semitism—were themselves anti-Semites. Some Zionists loudly protested against this truth. On 3 September 1897 on page 12, an article in *The Jewish Chronicle* paraphrased Dr. Birnbaum's statement at the First Zionist Congress,

"Dr. BIRNBAUM mentioned that it had often been contended that Zionism was but a reaction against anti-Semitism. It had not been denied that the growth of Zionism coincided with that of anti-Semitism, and, therefore, the conclusion was arrived at that the former only existed at the mercy of the latter. This was a complete mistake. It should be remembered that every movement had its causes and impetus. Through the former it obtained its pioneers, and through the latter its troops. Zionism could proudly say of itself that all who stood at its head had either long left the anti-Semitic impetus behind them, or that from the beginning their belief originated in the anomaly of the existence of a Jewish people. The want of a land of their own caused this anomaly to be the greater. There was a sentimental feeling in favour of Palestine, but sentiment would not suffice because the land whither they would go did not need special attraction; any country in which their distress would cease would be attractive; what they required was a land which would be able to keep them once they were there, till the grand process of converting them from a mercantile people into a people devoted to all callings, especially agriculture, had been completed, and they would no longer hanker after the flesh pots of Egypt [*Exodus* 16:3]. Palestine was the only country able to accomplish this. The second reason in favour of

Palestine was the benefits that would be conferred not on Jews alone, but on mankind in general. A Jewish people in Palestine would not alone be the medium between the social-ethical and political-aesthetical elements of Europeism, but also the long-sought medium between the East and the West. No people is so apt for this as the Jews with their inherited Oriental qualities and their acquired European character. No country is so fitted to be the territorial medium as Palestine, with its proximity to Europe and to the Suez Canal, and as being the inevitable station on the railway to India. Fears had been expressed for the future of the Holy Sepulchre if Jews became the masters of Palestine, but by making the Christian holy places extra-territorial the difficulty would be overcome and all fears would be dissipated.”

Much of what Birnbaum stated echoed the sophistry contained in Theodor Herzl’s book *The Jewish State*. If the Zionists were genuinely interested in the best interests of humanity, they would have propped up the Turkish Empire, instead of trying to tear it down. It was the Turkish Empire which had the potential to fulfill the rôles the Zionist European Jews artificially claimed as their own. The Zionists knew that a large Jewish presence in Palestine would have the exact opposite effect of what they claimed. Instead of bringing peace to the region, it would inflame the Moslems and Catholics against the Jews and against one another. The Zionists tossed out the bait that the Suez Canal was of vital interest to European trade, and then falsely asserted that a Jewish presence would secure that interest, when in fact the Jews knew quite well that a Jewish presence would jeopardize European interests by instigating religious conflict. There was nothing that prevented the British and the French from maintaining productive relations with Moslems, other than Jewish Messianic designs.

The Jews did not want to secure the Suez for the sake of the Europeans, rather the Jews wanted the Northern European and British Protestants to secure Palestine for the Jews and protect them from the Catholics and the Muhammadans who would be inflamed by a Jewish colonization of their Holy Lands and shrines. Jewish intolerance of other religions remains a threat today, when Jewish Israelis attack Christians in Bethlehem, violate international law in Jerusalem, and seek to destroy the militaries and societies in Moslem countries, so that the Moslems will have no means with which to fight back when the Jews and Dispensationalist Christians destroy the Dome of the Rock and Al Aqsa Mosque and build a Jewish Temple in their place. The Israelis are also using the military of the United States to take over the territory of Greater Israel, which they know will eventually pass into their hands.

Beginning in the late 1800’s, Jewish Zionists heavily promoted anti-Semitism and anti-Semites. Crypto-Jews founded and led anti-Jewish societies, which were financed with Jewish bankers’ money. The most prominent Nazis were crypto-Jewish Frankists—Zionist propagandists in anti-Semite’s clothing, *agents provocateur*, including Alfred Rosenberg, who took his political ideology from Houston Stewart Chamberlain, Liebenfels and List. Theodor Herzl took his racist political ideology from Eugen Karl Dühring, making Dühring an influence on both Herzlian Zionist racist mythology and Nazi racist mythology.¹⁶⁰⁰ Before Dühring was

the Jewish racist Zionist Moses Hess, who created National Socialist racism. Dietrich Eckart proposed that a demagogue should lead the Germans to drive out the Jews—long a Zionist objective.

In 1909, Zionist Max Nordau presented a character profile for the successful revolutionary that fit Hitler, Lenin and Stalin.¹⁶⁰¹ Nordau, though born and raised in Austro-Hungary, called himself a German, parroted the *Übermensch* philosophy, ridiculed Judaism and Christianity, copied the Germanic Hegelian dialectic, then called the modern world and those philosophers he was copying “degenerate”—a favorite word of Lombroso, who was Jewish,¹⁶⁰² and the Nazis.¹⁶⁰³ Disraeli, Nordau and Zollschan promoted the alleged superiority of the “blonde Nordic race” in order to promote the segregation of their own “Jewish race”. They asserted that the German and the Jew were superior races to the Slav and the Negro.

Cesare Lombroso,¹⁶⁰⁴ who was Jewish,¹⁶⁰⁵ advocated the extermination of alleged criminal phenotypes. His theories later became the model for the Nazis’ gassing of political opponents, criminals, the insane and the infirm. Jewish Zionist Max Nordau was in many senses the archetype Nazi. Many Nazis and anti-Semites were of Jewish origin. Both the Zionists and the Nazis loathed the Slavic “race” and brought about its downfall in modern times. They also attempted to wipe out the blonde “race” of Nordics they pretended to admire.

The Old Testament is filled with stories of Jews massacring other Jews and of human sacrifice. The Old Testament and the Talmud instruct pious Jews to kill Jews who abandon Judaism, especially those who sincerely convert to other religions, as well as heathen priests.¹⁶⁰⁶ While addressing the justifications given by religious Zionist terrorists for Yigal Amir’s murder of Yitzhak Rabin, Jessica Stern wrote in her book *Terror in the Name of God: Why Religious Militants Kill*,

“According to the halakah, the rulings of Din Mosser and Din Rodef apply to those Jews who have committed the most despicable crime imaginable—the betrayal of their fellow Jews. The punishment of the Mosser—a person who hands over sacred Jewish property to the gentile—as well as that of the Rodef—a person who murders or facilitates the murder of Jews—shall be death. Since the execution of the Mosser or the Rodef is aimed at saving the lives of other Jews, there is no need for a trial.”¹⁶⁰⁷

The political Zionists considered non-Zionist Jews to be traitors and they believed assimilation would lead to the death of the mythical “Jewish race”. Moses Hess wrote,

“The most touching point about these Hebrew prayers is, that they are really an expression of the collective Jewish spirit; they do not plead for the individual, but for the entire Jewish race. The pious Jew is above all a Jewish patriot. The ‘new’ Jew, who denies the existence of the Jewish nationality, is not only a deserter in the religious sense, but is also a traitor to his people, his race and even to his family. If it were true that Jewish emancipation in exile is incompatible with Jewish nationality, then it were the duty of the

Jews to sacrifice the former for the sake of the latter. This point, however, may need a more elaborate explanation, but that the Jew must be above all a Jewish patriot, needs no proof to those who have received a Jewish education. Jewish patriotism is not a cloudy Germanic abstraction, which dissolves itself in discussions about being and appearance, realism and idealism, but a true, natural feeling, the tangibility and simplicity of which require no demonstration, nor can it be disposed of by a demonstration to the contrary. ”1608

Anti-Semitism was very useful to both the Communists and the Zionists. Politically active anti-Semitic demagogues like Lueger, Ahlwardt, Treitschke and Stoecker had numerous Jewish connections, as did Adolf Hitler—some even had Jewish blood, as did Hitler. Anselm von Rothschild stated that Stoecker was an apostate Jew. The Rothschilds wanted desperately to buy Palestine and establish a Jewish state there, with a Rothschild sitting as king of the world, but the Rothschilds lacked broad Jewish support. The political Zionists later concluded that they could only obtain Jewish support in a climate of advanced anti-Semitism. *The Chicago Tribune*, on 12 December 1881 on page 6, reprinted a letter from Rothschild to Stoecker:

“BARON ROTHSCHILD.

The Letter Written by Him in Defense of the Jews.

Baron Anselm von Rothschild, of Vienna, wrote the annexed letter to Hof-Prediger Stoecker, of Berlin, the instigator of the anti-Semitic agitation in Germany:

VIENNA, November, 1881.—*To the Court Preacher Stoecker*—SIR: If I am correctly informed, your physician once advised you to take plenty of exercise, and since then you have been almost constantly employed in anti-Semitic movements. This matter really concerns me very little, for, thank God, Austria has not yet advanced so far on the path of intelligence and refinement as to possess a ‘Judenhetze,’ such as the cultivated city of Berlin can boast of. But still I should like to call the attention of your reverence to certain grave errors which have crept into your speech recently delivered in the German Parliament.

You said in that address, ‘Behind me stand the millions.’ You are mistaken: the millions stand behind me, and if you doubt this you are respectfully invited to visit my counting-house, where ample proofs shall be given you. You contend that ‘the Jewish usurers have ruined all classes of people.’ Now, pray tell me, my dear Court-Preacher, who goes to the Jewish usurer? Is it not those whose credit is exhausted? And if their fellow-men will not trust them any longer, are they not already ruined before they seek their last resort—the Jewish usurer? This is only another of many cases where the Jew is made the scapegoat for the offenses of his neighbors. [A Gentile, or Gentile government, could be easily forced to seek loans from a Jewish usurer through the agitation of the Jewish press for war, or an infinite

number of other corrupt means—as evinced by the Jewish financiers’ destruction of Russia.]

You say further that the Jews, out of all proportion to their numbers, assisted by talent and capital, exercise a mighty influence in the community. I am really surprised that this should surprise you. As if talent had not, from time immemorial, held the sceptre. Would you rather that this world should be ruled by fools than by wise men? And as far as the disproportion of our numbers is concerned we Jews cannot help but feel highly flattered if we possess more talent than our Gentile countrymen. And as for our power as capitalists this is the result of our business genius and our economy. Why do not the Christians imitate us? Do we hinder them from earning money or from saving it? [The answer to this question is obviously yes. Jewish power, wealth and influence in the press result from Jewish racism and Jewish tribalism, and the Cabalist and Talmudic doctrines which encourage Jews to take advantage of Christian integrity in order to exploit Christians. Rich Jews promoted honesty and decentralized power among the Gentiles, while promoting dishonesty and tribalism among their own. This gave the Jews an advantage, which could only be overcome by the Gentiles’ sinking to the debased level of the foe, or expelling it. Rothschild’s racist arrogance is ample proof of the fact, and if the Gentiles had truly leveled the playing field by sinking to Rothschild’s level, they would have quickly crushed the Jews.]

‘The Jews should be more modest,’ you say. It is true that modesty is a most desirable virtue, suited alike to Jew and Gentile, but as Goethe has it, ‘Only scoundrels are modest.’ Now, among the Jews there are so few scoundrels, and then really it is much easier for a Court Preacher to be modest than for a Jew. If a Court Preacher displays that commendable virtue, his flock will bow before him and exclaim, ‘So mighty and yet so modest.’ Let a Jew be modest and he is kicked and spurned, and the mob say, ‘Serves him right.’ [The reality is that the rich Jews concentrated their wealth and shared it with neither Gentile nor poor Jew. This concentration of wealth gave the Jews enormous power and the resentment this corrupt and undemocratic warmongering power caused was directed at poor Jews, often through the machinations of rich Jews, who sought to keep their poor brethren segregated.]

You aver that the Jew in Lessing’s ‘Nathan’ is no Jew at all, but a Christian. With the same right I might say the Court Preacher Stoecker is no Christian, but an apostate Jew who has banded himself with some barbarous relics of the Middle Ages to prosecute a miserable anti-Semitic agitation. But I will not say this, as I would not desire to so grossly insult my co-religionists. [It is highly interesting that Rothschild called Stoecker an apostate Jew.]

Your friend Bachem is of the opinion that the people are backing him. I will admit that there is a people in his wake, but as a German philosopher once said: ‘There are enough wretches in the world to back any bad cause.’ Your friend also indulges in the crushing accusation that the Jews are grain

speculators. Now, do you know who was the first speculator in grain? None other than Jew, Joseph, in Egypt, although at that time there was no Court Preacher to discover any crime in his action, and the people were grateful to him. [The Egyptian people were not grateful to Joseph, who brought them into slavery (*Genesis* 47).]

In one of your discourses you once exclaimed: ‘Look at Herr von Bleichroeder. He has more money than all the evangelical preachers put together.’ Now, I am sure that Herr von Bleichroeder has never said: ‘Look at Court Preacher Stoecker. He earns more money by a single sermon than a hundred Jewish firms do in a whole year.’

In conclusion, if you will not admit that the Jews have any good qualities, you will at least not envy them for the little money they may possess. If in spite of their wealth they cannot prevent, in the year of 1881, the formation of an agitation against them, what would become of them if they had no money? It is true the Jews put some value on wealth, and I must say that I would rather be a rich Jew than a poor Christian. But then, are there not poor Christians who would rather be rich Jews? Even you, most reverent sir, might, perhaps, be willing to change positions with me (and I flatter myself that you would not make so bad a bargain). For myself, I can only say that if I were not Rothschild, I should still be very far from wishing myself the Court Preacher Stoecker. Very respectfully, A. VON ROTHSCHILD.”

Under the heading “Foreign Articles”, the following statement appeared in *Niles’ Weekly Register*, Volume 17, Number 427, (13 November 1819), p. 169,

“Mr. Rothschild, the great London banker, indignant at the persecution of his Jewish brethren in Germany, has refused to take bills upon any of the cities in which they are persecuted; and great embarrassments to trade have been experienced in consequence of his determination. ¶It is intimated that the persecution of the Jews is in part owing to the fact, that Mr. Rothschild and his brethren were among the chief of those who furnished the ‘legitimates,’ with money to forge chains for the people of Europe.”

There would not have been agitations against the Jews, if the Jews in the press had not attacked Christianity and if the Jewish financiers had not attacked Europe with perpetual war¹⁶⁰⁹ throughout the Nineteenth Century. That “little money” in the hands of the Rothschilds alone amounted to some, or one might say “sum” \$3,400,000,000.00, acquired through deceitful and inhuman means. It is interesting, though not at all unusual, that Stoecker was a Jew and was behind the anti-Jewish agitation. The same could be said of Goebbels, Streicher, Heydrich, Frank, etc., and, no doubt, Rothschild.

The outspoken Mayor of Vienna Karl Lueger proclaimed that he decided who was, and who was not, a Jew, meaning that he could protect those Jews who helped him—those Jews who put him in power in order to spread anti-Semitism. He had Jewish backers and was an agent for their agenda. Anti-Semite Hermann Ahlwardt

advocated the segregation of Jews in the Reichstag in 1895. The segregation of Jews was a Zionist objective. Ahlwardt spoke in anti-assimilationist terms Theodor Herzl would soon use in his book *The Jewish State*. Adolf Stoecker also raised his voice to advocate segregation in the schools, as did racist Zionist Albert Einstein. The dogma of segregation had both Zionist and anti-Semitic origins—for example racist Zionist Moses Hess' *Rom und Jerusalem: die letzte Nationalitätsfrage* of 1862 and anti-Semite Eugen Karl Dühring's *Die Judenfrage als Racen-, Sitten- und Culturfrage: mit einer weltgeschichtlichen Antwort* of 1881. Hermann Ahlwardt stated to the Reichstag in 1895,

“A Jew who was born in Germany does not thereby become a German; he is still a Jew. Therefore it is imperative that we realize that Jewish racial characteristics differ so greatly from ours that a common life of Jews and Germans under the same law is quite impossible because the Germans will perish.”¹⁶¹⁰

Jewish Zionist Bernard Lazare wrote in 1894,

“Everything is tending to bring about such a consummation. Such is the irony of things that antisemitism which everywhere is the creed of the conservative class, of those who accuse the Jews of having worked hand in hand with the Jacobins of 1789 and the Liberals and Revolutionists of the nineteenth century, this very antisemitism is acting, in fact, as an ally of the Revolution. Drumont in France, Pattai in Hungary, Stoecker and von Boeckel in Germany are co-operating with the very demagogues and revolutionists whom they believe they are attacking. This antisemitic movement, in its origin reactionary, has become transformed and is acting now for the advantage of the revolutionary cause. Antisemitism stirs up the middle class, the small tradesmen, and sometimes the peasant, against the Jewish capitalist, but in doing so it gently leads them toward Socialism, prepares them for anarchy, infuses in them a hatred for all capitalists, and, more than that, for capital in the abstract. And thus, unconsciously, antisemitism is working its own ruin, for it carries in itself the germ of destruction.

Such, then, is the probable fate of modern antisemitism. I have tried to show how it may be traced back to the ancient hatred against the Jews; how it persisted after the emancipation of the Jews, how it has grown and what are its manifestations. In every way I am led to believe that it must ultimately perish, and that it will perish for the various reasons which I have indicated, because the Jew is undergoing a process of change; because religious, political, social, and economic conditions are likewise changing; but above all, because antisemitism is one of the last, though most long lived, manifestations of that old spirit of reaction and narrow conservatism, which is vainly attempting to arrest the onward movement of the Revolution.”¹⁶¹¹

Dietrich Eckart¹⁶¹² promoted Adolf Hitler as a viable anti-Semitic demagogue,

though many thought that Hitler appeared to be a Jewish actor or comedian spoofing an anti-Semitic demagogue, and they laughed at him. Eckart said,

“The best would be a worker who knows how to talk. . . . He doesn’t need much brains, politics is the stupidest business in the world, and every marketwoman in Munich knows more than the people in Weimar. I’d rather have a vain monkey who can give the Reds a juicy answer, and doesn’t run away when people begin swinging table legs, than a dozen learned professors. He must be a bachelor, then we’ll get the women.”¹⁶¹³

In 1934, Jacob R. Marcus incorrectly predicted that Nazis would not carry the Holocaust, because so many of its prominent leaders were, by Nazism’s own standards, “sub-human”,

“The present National Socialist government is too shrewd, in spite of its racial commitments, to lend itself to such extravaganzas. It wants no Brahmanic caste-system in which even the shadow of a low caste Hindu is a pollution. It knows that any attempt toward racial eugenics along purely Nordic lines would disrupt present day Germany with its half-dozen racial strains. Nordicism, if it were literally true to itself, would mean the exclusion from the German state of the following non-Nordic types: the late Paul von Hindenburg; Streicher, the rabid anti-Semitic Nuremberg journalist; Ley, the head of the National Socialist Labor Front; Goebbels, Minister of National Enlightenment and Propaganda; and finally, Hitler, himself. Here is a racial analysis of Hitler made in 1929 by the racial-hygienist, Professor von Gruber, then President of the Bavarian Academy of Sciences and a member of the racially-minded Pan-American Association:

‘For the first time I saw Hitler at close range. Face and head of poor race, mongrel, low slanting forehead, ugly nose, broad cheek bones, small eyes, dark hair. A short brushlike mustache, no broader than the nose, gives the face a defiant touch. The facial expression is not that of a man who has complete control of himself but of one who is aroused to frenzy. Repeated twitching of the facial muscles. When through, expression of contented self-reliance.’ (*Essener Volkswacht*, Nov. 9, 1929.)”¹⁶¹⁴

The exposure of the active involvement of Zionists with the Nazi hierarchy—even as instigators of the entire Nazi movement—is shocking, but one is reminded of the willingness of some Jewish religious fanatics to commit suicide and to submit to genocide in order to preserve the integrity of the holy land and of the “race” of the “chosen”. Racists like the Jewish Zionist Meir Kahane thrived on conflict. Kahane asked Jews to rejoice at the United Nations Resolution which acknowledged that Zionism is a form of racism. He hoped that it would lead to strife between Gentiles and Jews, because he believed that this would ultimately lead to the destruction of the Gentile world, as Jewish prophecy foretold. Kahane hoped that the entire world would turn against Israel, and falsely tied all Jews to Israel, in the

hopes that Jews would be humiliated and then the Gentiles would be destroyed by God, in the form of Zionist subversion. Kahane succinctly wrote, *inter alia*,

“The banding together by the nations of the world against Israel is the guarantee that their time of destruction is near and the final redemption of the Jew at hand.”¹⁶¹⁵

Jessica Stern, in her book *Terror in the Name of God: Why Religious Militants Kill*, writes of Jews who are willing,

“to risk a world war in pursuit of religious redemption for the Jewish people.”^{30”1616}

Baruch Kimmerling wrote,

“At the center of this culture of death is the remembrance of martyrs—Jews who, in Zionist ideology, had to die so that the state might be born. [***] *A triumphal creed shadowed by death, Zionism transformed the catastrophes of Jewish history into nationalist fables of redemption.*”¹⁶¹⁷

Though Kahane has been rejected by the vast majority of Jews, and by the majority of Israelis, his message is in keeping with Judaism. Kahanism has a romantic allure to some Jews of a promise of community and common enemy. That battles with their better natures and Kahanism threatens to become a broad movement if not checked and exposed again and again as the hateful mythology that it is. This lust for persecution and martyrdom in order to bring death upon the enemies of the Jews, real or imagined enemies, is an ancient tradition for Jews. It is clearly advocated in the writings of Philo the Jew and Josephus, as well as those of Theodor Herzl. Philo the Jew vilified the Egyptians and Caligula with lies—as did Josephus with even more outrageous lies. Josephus fabricated the myth of Masada. These legendary lies are ingrained in the psyches of those who see these lies as their history and who have a “Masada Complex” of imagined persecution and martyrdom.¹⁶¹⁸ Many modern Jews have created an unhealthy culture of death and persecution around the Holocaust—some say the Holocaust has become a new religion.¹⁶¹⁹

In the book of *Numbers*, Chapter 25, Jews were commanded by God to commit genocide against Jews who had assimilated. According to the *Gospel of John* 11:47-53, Caiaphas chose to execute Jesus in order to preserve the nation of the Jews and to gather back its supposedly chosen people:

“47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. 48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. 49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50 Nor

consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 53 Then from that day forth they took counsel together for to put him to death.”

The book of *Matthew* 1:21-23 states that “Jesus”—the Jew—was meant to rescue the Jewish Nation,

“21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

If the New Testament is a fiction in part, or in whole, it is a fabrication that fixes blame for the destruction of the Temple and of Jerusalem on Jesus—from the Jewish point of view, instead of on the corruption of some leading Jews against the Roman government and the murder of Caligula for defiling the Temple. It also makes Jesus a means by which to preserve and consolidate the Jewish nation—a human sacrifice. If the New Testament is authentic, then Jesus’ murder was a ploy, which enabled Jewish leaders to secure the unity of their people. In either event, the founding of Christianity—the story of the crucifixion of Christ—was a nationalistic attempt to unite the Jews of the world through human sacrifice—an alleged unity that some Jews have since sought and continue to seek at all costs to the themselves and without any regard for the rights and interests of others, both selflessly and selfishly willing to lead the world into an apocalyptic war in order to preserve their nationalistic vision.

At this critical time when humanity faces many important decisions and should be planning for the future of the survival of the human race, the tiny and insignificant country of Israel with a population of only six million receives grossly disproportionate attention on the world stage, draining off resources and time that the other six-and-one-half-billion human beings cannot afford to spare. Humanity would be better served to devote its resources to more important problems and simply impose an equitable solution to the problems in the Middle East with overwhelming force, or overwhelming disinterest. Though it seems the racist Jews will never rest until they have murdered off the Gentiles in way or another.

Early Christians inherited their love of martyrdom from the Jews and mostly were Jews. Ancient writers assert that ancient Jews believed that death by martyrdom was a certain means to immortality. One is further reminded of the countless failed attempts to form a Jewish nation and the desperation of the Zionists to find a means to achieve their ends because they believed the “Jewish race” was on the verge of extinction. The political Zionists embraced anti-Semitism as that meanest of means.

It is a fact that the Nazis in their writings and in their speeches promoted the

Zionists, and that the Zionists in their writings and in their speeches promoted anti-Semitism and the Nazis. It is also a fact that the Zionists advocated the racist position that Jews cannot and should not assimilate and were a foreign, disloyal, and combative nation within Germany.

This common interest between Nazis and Zionists includes financial collusion between Zionists and anti-Semites—the type of financial collusion Herzl advocated in his book *The Jewish State*. Herzl, who exhibited a psychopathic personality, held the majority of the Jews in low regard, and was eager to “sacrifice” them for his cause. His philosophical descendants were even more inhumane. Of course, the guilt of the Zionists who fomented the political climate which precipitated the Holocaust in no way abrogates the guilt of the many Germans and Europeans who participated in murdering millions of innocent men, women and children in the Holocaust and the Second World War. It serves as a warning to us all of the power held by those who mold public opinion and the possibilities for good or evil that control over that force holds. It is presently in the hands of the Zionists and has been for centuries.

7.5.1 Nazism is a Stalking Horse for Zionism and Communism

Adolf Hitler was a former Bolshevik with connections to members of the *Thule-Gesellschaft*—a subversive organization founded by crypto-Jewish Zionists on the Illuminati model to foment an anti-Semitic revolution that would force the Jews out of Europe and into Palestine.¹⁶²⁰ Hitler was filmed marching in the funeral procession of Jewish Communist Kurt Eisner, who led a short-lived Soviet Republic in Munich at the end of the First World War. Hitler was a Bolshevik and a Zionist with many strong ties to the Jewish community. He surrounded himself with Jews and crypto-Jews throughout his life.

To many of his contemporaries, Hitler appeared to be a Jewish actor, comically spoofing a ranting anti-Semitic demagogue. Many of Hitler’s contemporaries knew that Hitler was a Red subversive who was trying to weasel his way into power through Jew-baiting, and pretending to fight Bolshevism, in order to convert Germany into a Zionist Bolshevik nation led by crypto-Jews. This was a common Communist tactic. At the same time, American Jewish Communists were also Jew-baiting and trying to attract a following through the use of anti-Semitic propaganda in an effort to use anti-Jewish prejudice as a means to fulfill Jewish prophecy and put Jews in power around the world. This was an old Frankist trick. One could even say that Christianity served the same purpose.

The Soviet Union tried to subvert Moslem nations with anti-Israeli positions meant to lure Moslem nations into turning Communist and to make it appear that Israel was a necessary ally to the United States and Western Europe. If the Moslem nations had gone Communist, Israel, which itself had a Communist Party, would then have had complete control over those nations, which undoubtedly would have been ruled by crypto-Jews or Jewish agents. In a short period of time, the Moslem faith would have been proscribed, and the Moslems, even in the oil rich nations, would have found themselves completely ruined and in abject poverty. The current President of Iran is serving Israel’s interests by making anti-Israeli statements which

serve as a spurious pretext for war. The Israelis have placed crypto-Jews and Jewish agents in power throughout the Middle East and have organized anti-Israeli terrorist organizations so as to provide Israel with pretexts to attack and dehumanize Moslems.

The Nazi Party's platform of "The 25 Points" published on 24 February 1920 was so obviously Bolshevistic, that Adolf Hitler had to apologize for it on 13 April 1928 in order to appease the German Capitalists who had sponsored Hitler believing he would fight Bolshevism and fatten their pockets with profitable wars against the Bolsheviks,

"On April 13th, 1928, Adolf Hitler made the following declaration:

It is necessary to reply to the false interpretation on the part of our opponents of Point 17 of the Programme of the N.S.D.A.P.

Since the N. S. D. A. P. admits the principle of private property, it is obvious that the expression 'confiscation without compensation' merely refers to possible legal powers to confiscate, if necessary, land illegally acquired, or not administered in accordance with national welfare. It is directed in accordance with national welfare. It is directed in the first instance against the Jewish companies which speculate in land.

Munich, April 13th, 1928.

(signed) Adolf Hitler."¹⁶²¹

The Nazis wanted to eliminate class differences, abolish personal property and make businesses communal.

Nazism was in many respects quite Marxist. When the NSDAP began, many in the *Freikorps* believed that Adolf Hitler was a Communist and that the Nazis were "Reds". The term "NAZI" comes from the party's name, *Nationalsozialistische Deutsche Arbeiterpartei*, or "National Socialist German Worker's Party"; which sounded very much like the older Communist parties *Allgemeiner Deutscher Arbeiter-Verein*, or "Universal German Worker's Union"; and *Sozialdemokratische Arbeiterpartei*, or "Social Democrat Worker's Party". Ernst Röhm, Chief of the *SA*, was very liberal minded and sought support from Communists. Gregor Strasser was another Communist Nazi. When Hitler made it very clear that he would protect the interests of the wealthy capitalists who supported him financially, while stating that he reserved the right to confiscate land for the State, it confused many Socialists who weren't sure whether Hitler embraced Socialism or Capitalism. Though the Nazis sought to distance themselves from Bolshevism, their propaganda of revolution and worker's rights was often directly copied from Bolshevik propaganda.

Indeed, archival footage shows that Hitler marched with a detachment from his regiment in the funeral procession of the Jewish Communist Kurt Eisner in February of 1919.¹⁶²² Eisner was shot after the Bavarian Revolution in November, 1918. Hitler's group wore both red and black armbands to sponsor Socialism and to mourn the death of a Socialist revolutionary. Soon thereafter, Bolsheviks established a Soviet Republic in Bavaria, and Adolf Hitler became a spokesman for the Soviet Counsel. After the Bolshevik Revolution was suppressed, Hitler began to work for

the Right as an anti-Bolshevist and an anti-Jewish propagandist. But he soon showed his true colors as a devoted Communist Red working towards a controlled opposition when he turned the rightist party to the left and converted the DAP into the NSDAP. In the Bolshevik totalitarian tradition, Hitler eventually destroyed all political parties but his. Like other crypto-Jewish Bolshevik tyrants, he wanted a thoroughly homogenous State with only one political party, Socialism.

Hermann Rauschning, who was himself at one time a powerful Nazi leader, wrote several books in the late 1930's and early 1940's, which alleged that many Nazis were essentially Bolshevik revolutionaries and that Hitler was in many respects seen by them as a Marxist revolutionary.¹⁶²³ Rauschning knew in advance that Hitler would turn on Russia. Rauschning, who made it clear that he believed Hitler hated Bolsheviks, stated in 1939,

“There has been from the beginning in the National Socialist Party a group favoring close alliance with Soviet Russia. [***] It insisted upon the need to create this continental line as the foundation for a new world order — not through war, but through an alliance with Russia. After all, the advocates of this scheme said, it mattered little whether the vast empire was National Socialist or Bolshevik. The differences were, in their opinion, of no importance as against the larger world-revolutionary tasks of rational economic planning, of creating the new social order, and a ‘just’ redistribution of the world’s wealth. It was not of such paramount importance, in the end, whether Germans or Russians would come out on top in this close symbiosis of Germany and Russia. What really mattered was the finish of the democratic order, free economy, and capitalism. Though he did not accept these ideas, Hitler never rejected them.”¹⁶²⁴

Though he was considered highly credible for many years, several researchers have discredited Rauschning’s claim to have had numerous conversations with Hitler, and he is today disregarded as a historical witness to Hitler’s personality.¹⁶²⁵ Regardless of these facts and allegations, many of Rauschning’s general predictions came true and he was a witness to, and a member of, the inner circles of the Nazi hierarchy. His statements with respect to the redder tones of Nazism are verified by the actions and beliefs of Ernst Röhm and the fact that many sincere Socialists became uneasy and began to leave the Party in the 1930's when it became clear that Capitalism was still king. Adolf Hitler was more devoted to Zionism than to Communism. He was put into power to create a “Jewish State” and for those who put him in power, Communism was a transitory means to achieve that end.

The seemingly paradoxical accusation, that both Capitalism and Marxism are ultimately centralized Jewish movements, can be explained in many ways. It is usually dismissed as paranoia sponsored by *The Protocols of the Learned Elders of Zion*, which presents a plan to pit Liberals against Conservatives, in order to weaken and confuse both groups, and in order to control all government from behind the scenes without detection and regardless of which political persuasion is in power at any particular time in any given place. Jewish financiers had sponsored an arms build

up in opposing empires, which led to the First World War, through their control of news media by direct ownership, tribal loyalty and with advertising dollars. Their media control gave them control over public opinion and control over politicians. Jewish financiers funded the Bolshevik Revolution in Russia in order to free the Jews there from the Pale of Settlement and to seize the reins of power in Russia and rob the nation of its vast wealth. The artificial struggle between Capitalists and Communists weakened peoples and states and left them vulnerable to Jewish exploitation and totalitarian control. The constant war resulting from the battles of Capitalism and Communism suppressed the masses, weakened the nations in preparation for world revolution, and enriched the Jewish arms dealers and bankers.

A large branch of the Nazis, primarily under the leadership of Ernst Röhm, were in greater sympathy with the Communists than the Zionists. The industrialists who sponsored Hitler were vehemently anti-Communist Capitalists. Hitler was more of a Zionist than a Communist. He knew that the primary goal of Communism was to destroy Gentile society. Hitler's primary goal was the establishment of the "Jewish State". Like many top Bolshevik dictators, he did not care about the working class.

The Zionists hated the Capitalism that enabled and sponsored Jewish assimilation and the Zionists hated the anti-nationalistic Communism which led to "Red Assimilation". This is why Bolshevism morphed into Nazism, which destroyed both assimilationist Capitalism and assimilationist Communism. Zionist Berl Katzenelson stated,

"[. . .]they enjoy emancipation purchased through assimilation in capitalistic France and communistic Russia[. . .]"¹⁶²⁶

Racist political Zionist Theodor Herzl stated 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."¹⁶²⁷

The Nazis' attacks on Jews aided the Zionists' agenda of forcing rich assimilationist Jews towards Zionism, and punishing them for their opposition to it,

as was accomplished by brutal Nazi persecution; while concurrently eliminating the sanctuary that Marxist nations afforded liberated Jews; as was accomplished by the Nazi invasion of the Soviet Union—these being major objectives of both Theodor Herzl and Chaim Weizmann, as evinced in Herzl's diaries¹⁶²⁸ and Weizmann's autobiography.¹⁶²⁹ Hitler's strategies in some ways copied those of Napoleon and in some ways were opposites of those of Napoleon. Both Napoleon and Hitler were Zionists who seemingly irrationally attacked Russia in order in part to force, or to enable, Jews to move to Palestine. Both had Zionist allies and both fit the Zionist mold of a dictator. Napoleon sought to fulfill the Zionist dream of the Jews with philo-Semitism. After Napoleon failed, Hitler sought to fulfill the Zionist dream of the Jews with anti-Semitism, and succeeded.

In an article in 1943 in which he acknowledged that the First World War freed the Jews of central and eastern Europe then led to rabid anti-Semitism, and in which he acknowledged that the Zionists had allies in the newspapers of New York and in American Presidents from "Wilson down", Zionist Rabbi Abba Hillel Silver emphasized the importance of America to Zionism and called for "American Israel" to unite behind Zionism. Hillel also recognized the repeated Zionist connections between revolutions, emancipation, assimilation, anti-Semitism and world war,

"The story of Jewish emancipation in Europe from the day after the French Revolution to the day before the Nazi revolution is the story of political positions captured in the face of stubborn and sullen opposition, which left our emancipated minority in each country encamped within an unbeaten and unreconciled opposition, so that at the slightest provocation, as soon as things got out of order, the opposition returned to the attack and inflicted grievous wounds. And in our day, stirred by the political and economic struggles which have torn nations apart, this never-failing, never-reconciled opposition swept over the Jewish political and economic positions in Europe and completely demolished them. There is a stout black cord which connects the era of Fichte in Germany with its feral cry of '*hep, hep,*' and the era of Hitler with its cry of '*Jude verrecke.*' The Damascus affair of 1840 links up with the widespread reaction after the Revolution of 1848—the Mortara affair of Italy; the Christian Socialist Movement in the era of Bismarck; the Tisza-Eszlar affair in Hungary; the revival of blood accusations in Bohemia; the pogroms in the eighties in Russia; *La France Juive* and the Dreyfus affair in France; the pogroms of 1903; the Ukrainian blood baths after the last war, and the human slaughter houses of Poland in this war."¹⁶³⁰

Some political Zionists wanted to unite the Jews of the world, gather them together and forcibly expel them to Palestine, punishing those who had abandoned Israel with death as was prophesied in the Old Testament. German Bolshevik movements were often led by Eastern European Jews. Anti-Bolshevik movements were also led by Eastern European Bolshevik Jews, who wanted a controlled opposition they could use to sponsor revolutions which would ultimately place them in power in fulfillment of Jewish Messianic prophecy. This controlled opposition

became known as “The Trust”. They followed the example of “Judas”—the “Jew”, who placed “Jesus”—the “Jew” on the throne of the Messiah by betraying him and fulfilling the Old Testament Jewish prophecy, which saved the Jewish Nation (*Zechariah* 11:12. *Matthew* 27:9).

The Jewish bankers may well have been inspired by the story of Judas the “Jew” and Jesus the “Jew” to betray the Jews of Europe into a Holocaust of the Jewish bankers’ design, and in so doing to have fulfilled Jewish prophecy. Note that the story of Jesus and Judas is suspiciously similar to the story of Julius Cæsar and Brutus—the story of a man who would be king and his friend turned betrayer who caused his murder and so saved the nation. Note further that the parallel between Judas and Brutus was captured in the story of Dante’s *Inferno*, and that John Wilkes Booth, the Jewish actor who assassinated President Lincoln perhaps at the behest of the Jewish bankers, likened himself to Brutus.

Eastern European Jews were the most ardent political Zionists. The Bolsheviks were among the most dogmatic thinkers, the most ruthless and undemocratic tyrants the world has ever known; and, like the Nazis, they had no compunctions about forcing people into acts they would not voluntarily commit. Both the Nazis and the Bolsheviks outlawed all rival political parties in territories under their control. Their rigid dogmatism and totalitarianism were typically Judaic, as were their terror tactics and genocides meant to segregate Jews.

Throughout its existence, the Nazi regime preached revolution by the working class. Like many totalitarian Socialist regimes, National Socialism punished free thought and banned all political parties other than National Socialism. While preaching the superiority of the “Nordic race”, it subverted the intellectual growth of Northern Europe and promoted *Gleichschaltung* and the *Ermächtigungsgesetz*, which enslaved and degraded the German People in the same way Stalin enslaved the Soviets. This resulted in the degradation of German culture and the growth of the decadent mythologies of *Germanenorden*.

Hitler attacked German and European society in the exact way he alleged that Jews sought to undermine it. In the name of rescuing Europe from Jewish Bolshevism, Hitler immediately destroyed the intellectual classes who opposed him or who even had the potential to oppose him. It was obvious that Hitler was an agent of the Bolsheviks and the Zionists, and was accomplishing their goals. Jewish leadership yet again used anti-Semitism as means to put Jewish agents into power who would ruin Gentile nations and segregate Jews.

The hypocrisy of Hitler’s attacks on Jews versus his own assumption of dictatorial powers¹⁶³¹ was apparent in an interview he gave to Anne O’Hare McCormick which was published in *The New York Times* on 10 July 1933. As early as 8 April 1933, in the “Topics of the Times” Section of *The New York Times* on page 12, the following statement appeared,

“‘HITLER’s chief enemy, over whose prostrate body he has ridden to victory, is ‘Marxianism.’ But Marxianism and Hitlerism are really brothers. They are both the offspring of the Absolute of Hegelian dialectic. KARL MARX, riding the theory of materialistic determinism to death, and HITLER, setting out to

reconstruct Christianity on a purely Aryan basis, are equally good illustrations of what the German mind is likely to do when it gets hold of a formula.”

The commonality of the oppression of both Bolshevist and Nazi Socialist dictatorships, and the common totalitarianism, was so obvious to so many that Goebbels protested loudly that Nazism was not Bolshevism—despite the fact that it was. In response to the comparison of Hitlerism to Stalinism in the *London Times*,¹⁶³² Goebbels gave a speech in 1935, “Communism with the Mask Off”, in which he stated, *inter alia*,

“In the beginning of August, this year, one of the most authoritative English newspapers published a leading article entitled ‘Two Dictatorships’, in which a naive and misdirected attempt was made to place before the readers of the paper certain alleged similarities between Russian Bolshevism and German National Socialism. This article gave rise to an extraordinary amount of heated discussion in international centres, which was only another proof of the fact that an astonishing misconception exists among the most prominent West European circles as to the danger which communism presents to the life of the individual and of the nation. Such people still cling to their opinion in face of the terrible and devastating experiences of the past eighteen years in Russia.

The author of the article stated that the two symbols which are to-day opposed to one another, namely that of Bolshevism and National Socialism, stand for regimes which ‘in essential structure are similar and in many of their laws—their buttresses—are identical. The similarity is moreover increasing’. He went on to say:

‘In both countries are the same censorships on art, literature, and of course the Press, the same war on the intelligentsia, the attack on religion, and the massed display of arms, whether in the Red Square or the Tempelhofer Feld.’

‘The strange and terrible thing is’, he declared, ‘that two nations, once so widely different, should have been schooled and driven into patterns so drably similar.’”¹⁶³³

The Times truly touched a Nazi nerve. Cesare Santoro wrote in his book *Hitler Germany as Seen by a Foreigner*, Second Edition, Internationaler Verlag, Berlin (1939), page 59,

“A particularly vehement and outspoken speech was delivered on this occasion by the Reich Minister of Propaganda, Dr. Goebbels, who is the most fertile orator in new Germany, a master of the art of polemics and endowed with a rare gift for irony, and whose persuasive eloquence played a decisive part in the development of the party, especially in Berlin. In the speech in question Dr. Goebbels cited an article in a leading London

newspaper which pointed out a certain analogy between the Russian and German systems. With the help of extensive statistical and other material, Dr. Goebbels showed that the author of the article had not taken the trouble to study the fundamental and essential principles either of National Socialism or of Bolshevism; and that he was consequently not qualified to appreciate the differences which separate them.”

In 1938, Nesta Helen Webster stated that Fascism and Bolshevism were commonly considered to be the same thing, in Chapter 4, “Bolshevism and Fascism”, of her book, *Germany and England*, Boswell, London, (1938). She tried to convince her readers that Nazism was not Bolshevism, in spite of the obvious parallels.

Adolf Hitler was *Time Magazine*’s “Man of the Year” for 1938. The article on Hitler in the 2 January 1939 issue of *Time* stated,

“The Fascintern, with Hitler in the driver’s seat, with Mussolini, Franco and the Japanese military cabal riding behind, emerged in 1938 as an international, revolutionary movement. Rant as he might against the machinations of international Communism and international Jewry, or rave as he would that he was just a Pan-German trying to get all the Germans back in one nation, Führer Hitler had himself become the world’s No. 1 International Revolutionist—so much so that if the oft-predicted struggle between Fascism and Communism now takes place it will be only because two revolutionist dictators, Hitler and Stalin, are too big to let each other live in the same world. [***] Most cruel joke of all, however, has been played by Hitler & Co. on those German capitalists and small businessmen who once backed National Socialism as a means of saving Germany’s bourgeois economic structure from radicalism. [***] Hard-pressed for food-stuffs as well as funds, the Nazi regime has taken over large estates and in many instances collectivized agriculture, a procedure fundamentally similar to Russian Communism.”¹⁶³⁴

One of the major mistakes Germany had made in the First World War was to make it easy for England to enter the war. Many have asserted that Goebbels and Hitler thought that England would stay out of the approaching second war as long as England believed that Germany would safeguard Western Europe from Bolshevism. In fact, it did not matter whether England entered the war, or not. Stalin and Hitler would not rest until Eastern Europe came under Bolshevik control. Most of the world’s Jews lived in Eastern Europe.

It worried Nazi leadership when they learned that the British public had discovered that Nazism was a twin bother to Bolshevism. German Jewish bankers and German industrialists had financed the Nazis and the Bolshevik Revolution in Russia.¹⁶³⁵ Some German industrialists were duped into sponsoring the attack on the Soviets, because they were glad to learn that the Nazis would attack the anti-Capitalistic Bolsheviks (whom the German industrialist had helped to put into power—they were then also the dupes of Jewish bankers, who promised them

victory over Pan-Slavism and unlimited access to Russia's vast wealth—the German industrialists did not know that the Bolsheviks would mass murder 30 million Gentiles in the first six years of their reign). They believed that perpetual war would make them rich beyond their wildest dreams.

Gentile German industrialists had become increasingly concerned by the Bolshevik Nazis, who were planning to nationalize industry. In order to dispel their fears, Hitler arrested and murdered the most outspoken Communists in the Nazi Party including Ernst Röhm and Gregor Strasser in the infamous “night of the long knives” on 30 June 1934 and 1 July 1934. After Hitler slaughtered the most obvious Bolsheviks in the Nazi Party, and concurrently killed off any potential rivals less inclined to Zionism than himself, coal magnate Emil Kirdorf reassured his fellow industrialists that Hitler was their man. Some say Emil Kirdorf was half Jewish. He had long financed and promoted Adolf Hitler and even promoted Hitler's little book to his industrialist friends: A. Hitler, *Der Weg zum Wiederaufstieg*, H. Bruckmann, München, (1927).

The Nazis used both the threat of Bolshevism and the alleged need for *Lebensraum* as pretexts to attack Poland and then the Soviets in order to destroy Eastern Europe and ready it for a Communist takeover, and to attack the defenseless Jewish families who lived in the East and segregate them, then, it was planned, force them into a “Jewish State”. The Zionist Winston Churchill had issued the same carrot and stick threats at the same time. Churchill helped Zionist Adolf Hitler to turn Eastern Europe into a Communist bloc and to create the State of Israel—all of this vast destruction, communization and the ruin of Gentile nations and peoples, took place in the name of protecting the world from Jewish Bolshevism.

In 1932, Goebbels combined Bolshevik propaganda with anti-Semitic propaganda and misrepresented Marxism in order to mask his advocacy of its ideals. Goebbels adopted Socialism while presenting it as nationalistic racism, as opposed to *international* communism, which the Nazis attributed to “Jews”.¹⁶³⁶ However, this was exactly what racist Zionist Communist National Socialist Moses Hess had proposed in the mid-Nineteenth Century. In addition, the Nazis called for world revolution as loudly as had Trotsky.

When the Nazis strengthened their hand, the Nazi propaganda, which had initially declared that Nazism differed from Bolshevism in that it was limited to a German revolution, became international, or multinational, and declared itself to be on a “world mission” to stamp out “international Bolshevism”. Russian Bolshevism had criminalized anti-Semitism on pain of death, which political Zionists feared would cause the extinction of the “Jewish race” in the East through assimilation. On this point, as with so many others, the Zionists and Nazis supported one another. Santoro continued on page 60,

“This last argument put forward by Dr. Goebbels reveals one of the main reasons of the hostility to Bolshevism manifested by the new Germany—namely, the predominance in the development of the Bolshevik creed of Jewish elements similar to those which National Socialism considers to have been the chief cause of all the evils that befell Germany after the

World War, and which have now been completely eliminated from German public life. Hitler combats Russian Bolshevism for the same motive which dictated his hostility to Marxism in Germany, which was likewise dominated by Jewish influence.

From an international point of view it is interesting to note that for the first time an allusion was made in the speech of Dr. Goebbels to the 'world mission' of Hitler as champion in the struggle against Bolshevism outside the German frontiers. 'If' (said Dr. Goebbels) 'Germany which has been redeemed and united in the spirit of National Socialism takes the lead, at the head of all those groups which are animated by a similar spirit, in this struggle against international Bolshevism, she is convinced that over and above her national aims she has a world mission to fulfil, on the successful issue of which the fate of all civilised nations will depend.'"

The Bolsheviks were always nihilistic. They wanted to tear down society. They did not care whether Hitler won, or Stalin won, because in either event the revolution won, which is to say humanity lost. Hitler and Stalin initially had a pact which troubled unaware Jewish Communists in America, but under this pact which brought peace, they could not impart the destruction to Europe both men sought. When the time was right, they started the war the Jews had been planning for centuries.

7.5.2 Hitler and Goebbels Reveal Their True Motives at War's End

Joseph Goebbels, who was called the "little rabbi" in school, revealed himself as a Bolshevik yet again at the end of the war when the Nazis and Bolsheviks had crushed the spirit of Eastern Europe and readied it for a Communist takeover. Goebbels rejoiced in Hitler's "Nero Order", which called for the destruction of Germany, for the destruction of "the last so-called achievements of the bourgeois nineteenth century".¹⁶³⁷

Hitler issued the "Nero Order" on 19 March 1945 and demanded the destruction of German infrastructure, industry, etc. in the hopes that the German People would be annihilated—which was his Bolshevik and Zionist goal from the very beginning. Goebbels stated,

"If the Führer were to meet an honourable death in Berlin, with Europe falling to the Bolsheviks, within five years at the latest, the Führer would become a legendary personality and National Socialism mythic, because he would have been sanctified by this greatest and last act, and all the human frailties which today people criticise him for would be wiped away at one stroke."¹⁶³⁸

One might conclude that Goebbels believed that Hitler would be revealed as a Bolshevik who had conquered Europe for the world revolution the Nazis had been preaching in a chorus with the Bolsheviks from the beginnings of the Nazi movement. One might alternatively conclude that Goebbels believed that Hitler

would be seen as a hero because he had opposed the Bolsheviks, who would certainly impose terror on a conquered Europe. An eyewitness account of some of Goebbels' last words provides us with a means to determine his intentions—to determine that he was as an *agent provocateur* for the Bolsheviks—and the Zionists,

“the German people deserved the fate that awaited them. . . . [Goebbels] remarked cynically that the German people had after all chosen this fate themselves. ‘In the referendum on Germany’s quitting the League of Nations they chose in a free vote to reject a policy of subordination and in favour of a bold gamble. Well, the gamble hadn’t come off. . . . Yes, that may surprise some people, including my colleagues. But have no illusions. I never compelled anybody to work for me, just as we didn’t compel the German people. They themselves gave us the job to do. Why did you work with me? Now, you’ll have your little throat cut.’ Striding towards the door, [Goebbels] turned round once more and shouted: ‘but the earth will shake as we leave the scene.’”¹⁶³⁹

Goebbels murdered his wife and children at the end of the war. He was never close to them. He preferred dark-haired Jewish women to his “Aryan” wife.

In the last days of the war on 16 April 1945, Hitler proclaimed,

“For the last time the Jewish-Bolshevik deadly foe has come forth with his masses to attack. He is seeking to destroy Germany and to exterminate our people. Many of you soldiers from the East already know yourselves what fate threatens above all German women and children. While the elderly, menfolk and children will be murdered, women and girls will be degraded into barrack-room whores. The rest will be marched off to Siberia.”¹⁶⁴⁰

The best means Hitler had to ensure that the Bolsheviks would impose this horrible fate on the Germans was for the Nazis to continue to fight the Soviets and to resist any attempts at a negotiated peace that would end the destruction of Germany and it secure its borders from a Soviet takeover. Nazi leaders Rudolf Hess and Heinrich Himmler sought peace at the beginning, and at the end of the war, and both were silenced by the British. Goebbels relished the fact that the crimes the Nazis committed against the Jews would mean that the Germans would have to fight to the very end and consume themselves.

Hitler continued the war in the knowledge and the hopes that his failure to seek peace terms would lead to the destruction of Germany and the extermination of the German People, and note that he knew that the war was killing off the best of the German’s genetic stock,

“If the war is to be lost, the nation will also perish. This fate is inevitable. There is no need to consider the basis of a most primitive existence any longer. On the contrary it is better to destroy even that, and to destroy it ourselves. The nation will have proved itself the weaker and the future will

belong exclusively to the stronger Eastern nation. Those who remain alive after the battles are over are in any case only inferior persons, since the best have fallen.”¹⁶⁴¹

Hitler stated,

“That is the decision. To save everything here, and only here, and to deploy the last man, that is our duty.”¹⁶⁴²

Hitler, who had once stated that Oliver Cromwell was his hero¹⁶⁴³—Oliver Cromwell who had emancipated the Jews and welcomed them to England—Cromwell the Puritan revolutionary who had declared the Pope in Rome to be the anti-Christ—this Adolf Hitler likened himself to Napoleon, the revolutionary who had emancipated the Jews of Europe—Napoleon who had fought to take Palestine for the Jews—Napoleon who had suicidally attacked Russia in order to emancipate its Jews and bring them to Palestine—Adolf Hitler iterated the nihilistic Bolshevistic mantra:

“I have been Europe’s last hope. She proved incapable of refashioning herself by means of voluntary reforms. She showed herself impervious to charm and persuasion. To take her I had to use violence.

Europe can be built only on a foundation of ruins. Not material ruins, but ruins of vested interests and economic coalitions, of mental rigidity and narrow-mindedness. Europe must be refashioned in the common interest of all and without regard for individuals. Napoleon understood this perfectly.

I, better than anyone else, can well imagine the torments suffered by Napoleon, longing, as he was, for the triumph of peace and yet compelled to continue waging war, without ceasing, and without seeing any prospect of ceasing—and still persisting in the hope eternal of at last achieving peace.”¹⁶⁴⁴

Like Napoleon, Hitler was viewed by his subjects as a messiah.

Hennecke Kardel entertained the possibility of links between Jewish self-hatred among the Nazi hierarchy, Nazism, Bolshevism, Zionism and Jewish financing in his book *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). Though it is often claimed that Hitler and other Nazi leaders who were of mixed Jewish descent, or in some instances pure Jewish descent, were self-hating Jews; it is more likely that they hated the “Aryans” far more, their eternal enemy Esau, whom they did so much to destroy.

Zionist racist Moses Hess stated in 1862 that the only obstacle to the success of Zionism was the reluctance of cultured Jews to accept their fate and move to Palestine. Hess forecast the Nazi régime in 1862, established most of its tenets, and predicted that the assimilatory aspirations of cultured Jews would “be shattered only by a blow from without,” a blow that would “close their ephemeral existence”. Hess concluded his racist Zionist treatise *Rome and Jerusalem* with the apocalyptic

forecast:

“In contradistinction to orthodoxy, which cannot be destroyed by an external force without at the same time endangering the embryo of Jewish Nationalism that slumbers within it, the hard covering that surrounds the hearts of our cultured Jews will be shattered only by a blow from without, one that world events are already preparing; and which will probably fall in the near future. The old frame-work of European Society, battered so often by the storms of revolution, is cracking and groaning on all sides. It can no longer stand a storm. Those who stand between revolution and reaction, the mediators, who have an appointed purpose to push modern Society on its path of progress, will after society becomes strong and progressive, be swallowed up by it. The nurses of progress, who would undertake to teach the Creator himself wisdom, prudence and economy; those carriers of culture, the saviors of Society, the speculators in politics, philosophy and religion, will not survive the last storm. And along with the other nurses of progress our Jewish reformers will also close their ephemeral existence. On the other hand, the Jewish people, along with other historical nations will, after this last catastrophe, the approach of which is attested by unmistakable signs of the times, receive its full rights as a people.

‘Remember the days of old,
Consider the years of many generations;
Ask thy father and he will tell thee,
Thy elders and they will inform thee,
When the Most High divided to the nations
their inheritance,
When he separated the sons of Adam,
He set the bounds of the peoples
According to the number of the Children of
Israel.’[Footnote: Deut. xxxii, 7-8.]

Just as after the last catastrophe of organic life, when the historical races came into the world’s arena, there came their division into tribes, and the position and rôle of the latter was determined, so after the last catastrophe in social life, when the spirit of humanity shall have reached its maturity, will our people, with the other historical people, find its legitimate place in universal history.”¹⁶⁴⁵

When the pressure from without of Nazism failed to persuade the cultured Jews of Europe to move to Palestine, Hitler set out to fulfill his promise of 1939,

“If international finance Jewry in and outside Europe succeeds in plunging the peoples into another world war, then the end result will not be the Bolshevization of the earth and the consequent victory of Jewry but the

annihilation of the Jewish race in Europe.”¹⁶⁴⁶

“Wenn es dem internationalen Finanzjudentum in und außerhalb Europas gelingen sollte, die Völker noch einmal in einen Weltkrieg zu stürzen, dann wird das Ergebnis nicht der Sieg des Judentums sein, sondern die Vernichtung der jüdischen Rasse in Europa!”¹⁶⁴⁷

The Jewish Nazi tyrant of Poland, Dr. Hans Frank, stated at a Cabinet Session on 16 December 1941,

“As far as the Jews are concerned, I want to tell you quite frankly, that they must be done away with in one way or another. The Fuehrer said once: should united Jewry again succeed in provoking a world war, the blood of not only the nations which have been forced into the war by them, will be shed, but the Jew will have found his end in Europe”¹⁶⁴⁸

Did the crypto-Jewish Zionists Adolf Hitler and Hans Frank mean that they would exterminate the Jews of Europe in death camps, or did they mean that they would deport the Jews of Europe to Palestine as a final solution to the Jewish question? Frank was a long-term Zionist who wanted to segregate the Jews in Polish concentration camps and then ship them to Palestine—not to say that he did not intend to kill off a large percentage of his brethren in the process. In the fall of 1933 in Nuremberg on *Reichsparteitag*, Frank stated that his goal was to secure a “Jewish State”,

“Unbeschadet unseres Willens, uns mit den Juden auseinanderzusetzen, ist die Sicherheit und das Leben der Juden in Deutschland staatlich, reichsamtlich und juristisch nicht gefährdet. Die Judenfrage ist rechtlich nur dadurch zu lösen, dass man an die Frage eines jüdischen Staates herangeht.”¹⁶⁴⁹

The Zionists had always viewed wealthy Jewish assimilationists as their arch-enemy in their struggle to force Jews to Palestine against their will. Hitler’s last testament states, among other things,

“But I left no doubt about the fact that if the peoples of Europe were again to be treated as so many packages of shares by these international money and finance conspirators, then the people who bear the real guilt for this murderous struggle would also have to answer for it: the Jews! It also left no doubt that this time we would not permit millions of European children of Aryan descent to die of hunger, or millions of grown-up men to suffer death, or hundreds of thousands of women and children to be burned and bombed to death in the cities, without the real culprit suffering his due punishment, though in a more humane way.”¹⁶⁵⁰

Hitler was put into power by political Zionists to create an anti-Semitic Bolshevik revolution in Europe that would destroy the intellectual class, all forms of Monarchy and would place the working class proletariat in the hands of absolute Jewish rule in achievement of the Messianic vision of racist Zionists like Moses Hess and Theodor Herzl. Since it was the goal of political Zionists to eliminate the sanctuary that Marxism afforded Jews, Hitler preached anti-Semitism while concurrently preaching “World Revolution”, *i. e.* thinly veiled Bolshevism. Among Adolf Hitler’s first anti-Semitic statements after leaving Bolshevism to become an anti-Semitic propagandist was his assertion that the fight against Bolshevism meant the extirpation of the Jews—which was also a goal of the political Zionists.¹⁶⁵¹ Hitler later inexplicably attacked the Soviet State in which Jews were becoming assimilated. Hitler attempted to create an anti-Semitic Bolshevik tyranny in Europe and to found a Jewish State to provide a homeland for forcibly expelled Jews. Liebenfels, Rosenberg and the other architects of Nazi ideology had always sponsored Zionism as a right of expelled Jews, in full agreement with Theodor Herzl’s prescriptions for a final resolution to the Jewish question.

Why did not the Russian Bolsheviks do to the Jews what the Nazis later would, if Jewish leadership controlled both movements? There are several reasons. While some Zionists predicted that assimilation would take place after the revolution emancipated the Jews, there were also many Zionists who hoped that the Russian People were too anti-Semitic and the Jews were of Russia were too racist and tribalistic for assimilation to occur in the East. Another reason is that the Zionists hoped to found a “Jewish State” soon after the war and they wanted to maintain Russia as a source of wealth and power and leverage against the Moslems of the Middle East, or, alternatively, they wanted to found a “Jewish State” in formerly Soviet territory. Yet another reason is that there were far greater numbers of Jews in Russia than in Germany, and the Bolshevik Revolution in Russia would not as easily have succeeded with a Nazi-style party platform, which, given the Jewish propaganda of the time, would not have appeared to have differed greatly from the Czar’s platform as depicted in the press. There are several other more obvious reasons.

The Nazis eventually and inevitably lost their perpetual war of revolution on the world. Hitler’s posthumously published sequel to his *Mein Kampf*, which sequel was written in 1928, asserted that “eternal war” was a doomed proposition. He must have known that his completely unnecessary declarations of war against the United States and the Soviet Union were suicidal to the German Nation.¹⁶⁵² He knew the history of the First World War. It seems that he was either a complete fool, or was bent on destroying Germany, Communizing Europe and founding a “Jewish State” at the expense of the World. Given that Hitler’s régime so exactly fulfilled Jewish Messianic prophecy, and given that Hitler had so many relations with Zionists, and further given that Jews who sought to fulfill those Jewish Messianic prophecies put Adolf Hitler into power, the “coincidences” are too many and too unlikely to have been the products of chance.

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

Jewish Messianic Cause

The Second World War ended in 1945 with Albert Einstein's 1915 vision of a divided and destroyed Germany made real. Communism was infinitely stronger than before the war and it looked as if France, Greece, Italy, Germany and even England, in their weakened state, would succumb to it. Zionists used the Nazis' crimes against Jews, which the Zionist Jews intentionally caused, to justify the formation of the State of Israel, and the theft of Palestine, and the perpetual vilification of the Moslems.

Since the ancient Diaspora, all previous attempts to found a State of Israel had failed and the outlook for Jews after the First World War was near total assimilation, and, in the racist minds of political Zionists, the consequent extermination of the "Jewish race". They were, in fact, desperate enough to create the Nazis as a means achieve their ends and they believed Jewish Messianic prophecy fully justified their treachery.

In 1921, political Zionist Jakob Klatzkin stated,

"[I applaud] the contribution of our enemies in the continuance of Jewry in eastern Europe. [***] We ought to be thankful to our oppressors that they closed the gates of assimilation to us and took care that our people were concentrated and not dispersed, segregatedly united and not diffusedly mixed [***] One ought to investigate in the West and note the great share which antisemitism had in the continuance of Jewry and in all the emotions and movements of our national rebirth. [***] Truly our enemies have done much for the strengthening of Judaism in the diaspora. [***] Experience teaches that the liberals have understood better than the antisemites how to destroy us as a nation. [***] We are, in a word, naturally foreigners; we are an alien nation in your midst and we want to remain one."¹⁶⁵³

In 1898, Nachman Syrkin wrote,

"Nonetheless, the enemy has *always* considered the Jews a nation, and they have always known themselves as such."¹⁶⁵⁴

In 1945, after the Zionist Nazi atrocities, Albert Einstein callously reminded the world of the Balfour Declaration and the Palestine Mandate in order to exploit the tragedy of the Holocaust the Zionists had deliberately caused. Einstein used the Holocaust to justify the fulfilment of his pre-Nazi political Zionist agenda. Einstein asserted that the Holocaust proved that the world thought of the Jews as a nation. Genocidal human sacrifice had long been a Judaic tradition, and in more recent times, Friedrich Engels made it clear that the Communists were comfortable with human sacrifices amounting to ten million lives lost in order to prepare the way for revolution and Communist world dominance. In 1887, Frederick Engels knew that the First World War was coming and that it would destroy the Empires of Europe and leave them ripe for revolution,

“No other war is now possible for Prussia-Germany than a world war, and indeed a world war of hitherto unimagined sweep and violence. Eight to ten million soldiers will mutually kill each other off, and in the process devour Europe barer than any swarm of locusts ever did. The desolation of the Thirty Years’ War compressed into three or four years and spread over the entire continent: famine, plague, general savagery, taking possession both of the armies and of the masses of the people, as a result of universal want; hopeless demoralization of our complex institutions of trade, industry and credit, ending in universal bankruptcy; collapse of the old states and their traditional statecraft, so that crowns will roll over the pavements by the dozens and no one be found to pick them up; absolute impossibility of foreseeing where this will end, or who will emerge victor from the general struggle. Only *one* result is absolutely sure: general exhaustion and the creation of the conditions for the final victory of the working class.”¹⁶⁵⁵

In 1945, Einstein wrote, among other things,

“[The Jews’] status as a uniform political group is proved to be a fact by the behavior of their enemies. Hence in striving toward a stabilization of the international situation they should be considered as though they were a nation in the customary sense of the word. [***] In parts of Europe Jewish life will probably be impossible for years to come. In decades of hard work and voluntary financial aid the Jews have restored the soil of Palestine to fertility. All these sacrifices were made because of trust in the officially sanctioned promise given by the governments in question after the last war, namely that the Jewish people were to be given a secure home in their ancient Palestinian country. To put it mildly, the fulfillment of this promise has been but hesitant and partial. Now that the Jews—especially the Jews in Palestine—have in this war too rendered a valuable contribution, the promise must be forcibly called to mind. The demand must be put forward that Palestine, within the limits of its economic capacity, be thrown open to Jewish immigration. If supranational institutions are to win that confidence that must form the most important buttress for their endurance, then it must be shown above all that those who, trusting to these institutions, have made the heaviest sacrifices are not defrauded.”¹⁶⁵⁶

Einstein’s statements prove that the human sacrifice of countless Jewish lives in the Zionist Holocaust had not changed the nationalistic racism of the political Zionists at all, but rather had strengthened their hand—in fulfillment of the Zionists’ expressed plans. The racist Zionists had no regrets over their mass murder of Jews and they rejoiced at their slaughter of Gentiles. In the 1890’s, Bernard Lazare iterated the Zionist mantra:

“It is because the Jews are a nation that anti-Semitism exists. [***] If the cause of anti-Semitism is the existence of the Jews as a nationality, its effect

is to make this nationality more tangible for the Jews, to make them more aware of the fact that they are a people.”¹⁶⁵⁷

Albert Einstein told Peter A. Bucky that the Holocaust had the benefit of uniting “all the Jews in the world”:

“But the suffering had not been in vain, in Einstein’s view. He felt that the Jews who died in Hitler’s pogroms had strengthened the bond uniting all of the Jews in the world.”¹⁶⁵⁸

Einstein was simply repeating the Zionist party line, as expressed by Rabbi Abba Hillel Silver in 1943,

“Should not, I ask you fellow Jews, ought not, the incalculable and unspeakable suffering of our people and the oceans of blood which we have shed in this war and in all the wars of the centuries; should not the myriad martyrs of our people, as well as the magnificent heroism and the vast sacrifices of our brave soldier sons who are today fighting on all the battle fronts of the world—should not all this be compensated for finally and at long last with the re-establishment of a free Jewish Commonwealth?”¹⁶⁵⁹

Did it occur to no one that the world, including the Jews, would be far better off if racist Zionism and Jewish tribalism were eradicated, rather than further justified, as a result of yet another massive Jewish tragedy? What, other than Jewish racism, prevented a massive drive for assimilation world-wide after the Holocaust?

7.5.4 Einstein Lulls Jews into Complacency—The Zionist Trap

After the Second World War and the Holocaust were over, few Jews wanted to emigrate to Palestine, despite the racist Zionists’ best efforts to destroy their lives and make it impossible for them to live anywhere else. They had had enough of racist segregation. The Zionists then again employed corruption and the manipulation of public opinion to coerce Jews into moving to Palestine against their will and better natures.¹⁶⁶⁰

Einstein had long known that the Zionists would put a Hitler into power to attack European Jewry. Paul Ehrenfest made an interesting comment in an 8 February 1920 letter to Albert Einstein—a racist political Zionist who believed that anti-Semitism was the salvation of the Jews. Ehrenfest stated that the Zionists had commissioned a Hitler to save them from assimilation,

“Something quite discontinuous is about to happen in Europe now, isn’t that true?—And on this occasion a devil will surely come, on special commission to grab all Jews in Europe *uniformly* and *synchronously* by the scruff of the neck and give them a tremendous shake. Will the great miracle then happen that our prophets foresee, which will awaken and unite us all, orthodox and

atheists alike, to a new living faith?—Maybe you have already seen something of it, even just a hint? I can't see it anywhere yet.”¹⁶⁶¹

Ehrenfest had earlier written to Einstein that an old and very influential Zionist Prof. Oppenheim had warned him that Zionists ought not to mix with secular Jews, who were not, in his view, Jews at all.¹⁶⁶² A sorry fate awaited secular Jews at the hands of the anti-Semites the Zionists had commissioned on special order. After stating that it was not in his nature to lie to the public with the dishonest Zionist propaganda claiming that Einstein was a “Jewish Newton”, Ehrenfest expressed doubts about acting immorally and wrote to Einstein on 9 December 1919,

“But God only knows, this old man may be right: maybe salvation of the masses can only be bought by the *hardest* sacrifice—sacrificing the last remnants of ‘purity.’ [Please don’t read this as elegant empty words!]
—Well, maybe that’s how it is—but then my powers do not suffice.”¹⁶⁶³

Disturbed that Jews were perpetually defining themselves by a persecution myth—this many years, decades, centuries, before the appearance of the Holocaust the Zionists themselves created—a myth which made their lives easier in that it gave them unfair advantages in society and unburdened them from an existential quest for *Self*; Ralph Philip Boas identified many of the circumstances in America in 1921, which led to the Holocaust in Europe, including Jewish racism, the Jewish love of manufactured martyrdom, the lack of a genuine *raison d’être* for Judaism in the Twentieth Century, and the need of a common enemy to prevent the Jews from extinction through assimilation—the glorification of the myth that Gentile kindness is the worst enemy of the Jews and that anti-Semitism is the Jews’ salvation from integration:

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

It is, therefore, a happy chance for the American Jew that his age-long persecution has either ended or has degenerated into petty social

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

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

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What is true of Europe is true also of the United States: the Jew occupies a position the importance of which is out of all proportion to his numbers. Hence the problem of Judaism is of real interest in America, because the influence which the Jew can have upon social life and the current political and financial situation depends almost entirely upon his mode of life and manner of thought. [***] What the Jew is going to do with this self-consciousness may, to Christians, seem of little moment. It is not of that loyal kind which moves men to blow up munition factories, or to plant bombs in steamships. For others, doubtless, its implications are not of great importance. For himself, however, they are everything. His self-consciousness colors his whole point of view. It is not a simple thing. It is compounded of many factors. It is both racial and religious; it makes him both hopeful and despondent; it gives cause both for pride and for a feeling of inferiority; it makes him clannish, and it makes him long for a wider field of acquaintance. [***] Judaism is clannish. Jews undoubtedly hang together. The combination of persecution with its inevitable concomitant, self-justification, acts as a centripetal force in driving Jews upon themselves. Just as Jews have the almost grotesque notion that a man will make his philosophic and religious convictions ‘jibe’ with his birth, so they have the wholly grotesque notion that a man should choose his friends and his wife from the small group among whom he happens to be born, though later education and environment may move him a thousand miles away. The results of this clannishness are paradoxical. For instance, the average Jew is sure that the chief reason why Anti-Semitism is everywhere ready to show its ugly head, is jealousy of the splendid history and the extraordinary

business ability of the race. At the same time he subconsciously assumes the inferiority which has long been attributed to him, covering his feelings, however, by uncalled-for justification and bitter opposition to all criticism. It is torture to him, for example, that *The Merchant of Venice* should be read in the public schools. Who can blame him? For Shylock, although undoubtedly an exaggerated character, nevertheless makes concrete those qualities the portrayal of which hurts because it bears the sting of truth.

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

There are three attitudes which Jews in this country take toward their problem—a few as a result of having thought it through, the majority as a result of the forces of inertia, environment, or chance, forces of which they themselves are perhaps not aware. Some Jews attempt to get rid of their self-consciousness by separating from the group. They deliberately set out to convince themselves that there is no difference between them and other men, and that they can act and live in all respects like other American citizens. A second group find their fellow Jews entirely satisfactory. They are conscious of a difference between themselves and others, but, living as they do in large cities where the Jewish community numbers hundreds of thousands, they feel no need of association with non-Jews other than that which they get in business. They are rich, or at least well-to-do; they have all the comforts that money can buy; they occupy fine streets and build expensive synagogues. They are willing, not only to accept their group-consciousness, but to develop it to the fullest extent by means of societies and fraternal orders. In the third place, there is a small group of Jews keenly conscious of their race, who would like to make Judaism vital as a great religion and a great tradition. They differ from the second group in that they not only accept their individuality but try to justify it. It is not sufficient for them that there should be enough Jewish organizations and undertakings to make a respectable year-book: they are interested in showing why such organizations should exist. They not only *are* Jews, but they *want to be* Jews; they want to feel that Judaism really has a mission to fulfill and a message to carry to the questioning world.

The Jew who attempts to solve his problem by separating from his community must leave the great centres of Jewish life and go to some small town where he may make a fresh start. There he will find himself in an anomalous position. He will have neither the support that comes from rubbing elbows with one's own kind, nor the mental and moral stiffening that comes from active opposition. He will be simply an odd fish, and as such will be subject, not to antagonism, but to curiosity. What cordiality he meets with is the cordiality of curiosity. He is a strange creature, similar—on a far lower

scale of interest—to a Chinese traveler or a Hindu student. He is engaged in conversation on the ‘Jewish problem,’ or Jewish customs and history, until he sickens with trading on the race-consciousness that he is striving to forget. With cruel kindness his friends impress upon him that his Judaism ‘makes no difference,’ with the result that he finds himself anticipating every imminent friendship by a clear statement of his race, lest the friendship be built upon the sands of prejudice. His social relations must be above reproach. A hasty word, an ill-considered action, in other men to be put down to idiosyncrasy, in him is attributed to his birth. Even when there exists the frankest and most open friendship, he is continually seeing difficulties. The fathers have eaten a sour grape and the children’s teeth are set on edge. The self-consciousness that he learned in youth reappears in maturity. Whether he will or no, a Jew he remains.

If he finds his situation intolerable he may, of course, utterly and completely deny his Jewish affiliation. He may consort with Christians, join a Christian church, marry a Christian wife, and tread under foot the old associations that will occasionally cast a disagreeable shadow across his life. Unfortunately for such a solution, a cloud still hangs about the idea of apostasy. Such a refuge seems to a man of honor despicable. It is a cowardly procedure, surely, to deny one’s birth and sail under false colors, the more so since, though it does no harm to others, it gains advantage for one’s self. Why it should be treason for a Jew to abandon his religion and forget his birth any more than for a Frenchman or a Swede to do so? Probably for the reason that no one cares whether a man was born in France or not, whereas in certain circles it makes a great deal of difference if a man was born in Jewry. Furthermore, Christians feel strongly that the Jew who forsakes the religion into which he was born, does so, not because his eyes have been opened upon the truth, but because he sees in apostasy definite material advantages. The Jew who would take this means of obtaining peace, therefore, would find himself cursed by an irrational idealism which can disturb while it cannot fortify and achieve.

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

And, indeed, they have, perhaps, a measure of justice in their position. It is impossible for a Jew to live apart from his race for several years without looking upon his people with a new light. For one thing, distance has enabled him to focus. He has learned to sympathize more than a little with those hotel-keepers whose ban upon Jews is a terrible thorn in the flesh of the man

whose money ought to take him anywhere. He has come to see that the clannishness of Jews serves only to intensify what social discrimination may exist, and to make present in the imagination much that does not. He has realized that persecution is not necessarily justification, and that because a Jew was blackballed at a fashionable club does not prove that he was a man of first-rate calibre. And finally, he has perceived that there is an arrogance of endurance as well as an arrogance of persecution, and that for a man to be continually assuming that people are taking the trouble to despise him for his birth, is to postulate an importance that does not exist.

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

It is, therefore, something of a shock to him when he reënters a great Jewish community, for he finds that the great mass of American Jews have sunk into a comfortable materialism. What persecution could not accomplish, success in business has brought to pass. The innate qualities of the Jew could not save him from the fate of the Christian who has become rich in a hurry—grossness and self-conceit. That Jeshurun waxed fat and kicked is as true now as it ever was, and there is little reason to expect that the race which was hopelessly cankered by national prosperity in the days of Solomon can escape a similar fate in the twentieth century. [***] The sad result is that in prosperity the Jewish self-consciousness ceases to be religious and becomes merely racial.

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

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[Zionism] is actuated by a spirit of helpfulness and by an ideal of racial unity. [***] Aided by persecution and poverty, [American Judaism] furnished admirable discipline to a race naturally stubborn and tenacious. Persecution, poverty, and discipline gone, what is left?—an indistinct monotheism joined to an ethical tradition never formulated into a system, and only vaguely defined. None of the great Jewish philosophers ever succeeded in establishing a Jewish creed; indeed, there was no need of one when common suffering wrought so effectual a bond. [***] At all events it must be remembered that, since the problem of Judaism comes from intense self-consciousness, persecution and sentimental tolerance are both bad for the Jew. The one saves him the trouble of seeking out his reason for existence; the other flatters him into a belief that there is no necessity for the search. If men will treat Jews like other people, instead of nourishing their age-long notions of peculiarity, they will make it easier for time to settle the Jewish problem as it settles all others.”¹⁶⁶⁴

Kurt G. W. Ludecke wrote in 1937 of Moses Pinkeles, a. k. a. Trebitsch Lincoln, a. k. a. Arthur Trebitsch, a Jew who marched with anti-Semites in the streets of Berlin, scripted their statements, and who funded Adolf Hitler and paid for his Nazi purchase of the newspaper *Münchener Beobachter* from the Thule Society, which became the Nazi Party’s official organ the *Völkischer Beobachter*,

“Another encounter in Vienna lives in my memory as something even more extraordinary. Some one introduced me to Arthur Trebitsch, and I spent a whole evening with him. His name was somewhat known through his books, *Geist und Judentum* and *Deutscher Geist oder Judentum?*, but I for my part had never heard of him; so I found myself quite unprepared for the strange discussion which ensued.

Arthur Trebitsch was a peculiar and pathetic personality, a full-blooded Jew who was an apostate from his people and his religion; who uncompromisingly attacked the Jew and the Jewish spirit in his speeches and writings, yet could not enter into the Gentile world with which he strove to ally himself. Whether the attitude which turned his life into a tragedy sprang from his mind or his emotions, I cannot say. This was the first time I had talked at length with an intellectual and erudite Jew about the German-Jewish problem, and though even among Gentiles I was now discovering a widespread doubt of the Nazi program, I was amazed to find that Trebitsch still passionately endorsed it.

Trebitsch did not consider himself a Jew, either spiritually or physically, in spite of his two Jewish parents. Convinced that he was the result of a phenomenon which biologists call “mutation,” he presented himself as a Gentile. Seriously believing that he looked very much like Houston Stewart Chamberlain, the declared scientific enemy of the Jewish people, he produced as proof one of his pamphlets which showed their pictures facing each other. Looking at his eyes and fair hair, I had to agree that the

photographs bore a striking resemblance.

Never before had I considered the Jewish problem from the standpoint of the individual Jew who finds much to condemn in his own people and dares to say so. Trebitsch was an extreme case; yet some of his findings were sound. Discovering that his people were resentful of criticism, he had turned his coat—without finding it any warmer. My mind reverted at once to the two famous apostates, Spinoza and Uriel de Acosta, who were excommunicated from the synagogues, and I reflected that there is no more sorrowful destiny than that which overtakes those who alienate their own people without making friends elsewhere.

Trebitsch sought to convince me that he could be a valuable ally in the Nazi struggle. Intuition and reason told me to remain reserved. But it was distressing to witness the despair of this exhausted and high-strung man, who beyond question was sincere. Ostracized on one side and rejected on the other, he was indeed an outcast. The tragic overtones of our interview made a deep impression on me, and at the earliest moment I spoke about him at length with Rosenberg. Needless to say, there was no place for him in the Party.”¹⁶⁶⁵

Douglas Reed wrote in 1938 of Moses Pinkeles, a. k. a. Ignatz (Ignatius) Trebitsch-Lincoln, a Jew who financed Hitler, and of Zionists who sponsored Hitler,

“Oblivion for a few years, and then came the Kapp Putsch in Germany, the first of the Nationalist conspiracies to overthrow the democratic liberal regime that was so kind to the Jews, and reinstate the big business men, big landlords, monarchists, militarists, in the seats of the mighty in Germany. Who was a leading figure in this short-lived seizure of power? Trebitsch Lincoln, now a German die-hard. Among the other sympathizers was a relatively unknown man, one Adolf Hitler. Trebitsch Lincoln on the side of the anti-Semites? Of course, he was a Christian. [***] If you doubt me, think of Trebitsch Lincoln leading the anti-Semites down the Wilhelmstrasse to the seat of power. But I can show you the modern counterpart of Trebitsch Lincoln, and I don’t mean those pro-Hitler Jews who were said by rumour to have marched round Berlin in the early Nazi days carrying a banner with the legend ‘Hinaus mit uns!’—‘Chuck us out!’”¹⁶⁶⁶

Eustace Mullins, Ezra Pound’s authorized biographer, stated on Daryl Bradford Smith’s radio program *The French Connection*, that the German-Jewish bankers Warburg and Oppenheimer marched with the Nazis carrying signs that read “throw us out”.

Prominent Zionist and author of the *Encyclopaedia Judaica*; *das Judentum in Geschichte und Gegenwart*, Jakob Klatzkin stated in 1925,

“The national viewpoint taught us to understand the true nature of antisemitism, and this understanding widens the horizons of our national

outlook. [***] In the age of enlightenment antisemitism was included among the phenomena that are likely to disappear along with other forms of prejudice and iniquity. The antisemites, so the rule stated, were the laggard elements in the march of progress. Hence, our fate is dependent on the advance of human culture, and its victory is our victory. [***] In the period of Zionism, we learned that antisemitism was a psychic-social phenomenon that derives from our existence as a nation within a nation. Hence, it cannot change, until we attain our national end. But if Zionism had fully understood its own implications, it would have arrived, not merely as a psychosociological explanation of this phenomenon, but also as a justification of it. It is right to protest against its crude expressions, but we are unjust to it and distort its nature so long as we do not recognize that essentially it is a defense of the integrity of a nation, in whose throat we are stuck, neither to be swallowed nor to be expelled. [***] And when we are unjust to this phenomenon, we are unfair to our own people. If we do not admit the rightfulness of antisemitism, we deny the rightfulness of our own nationalism. If our people is deserving and willing to live its own national life, then it is an alien body thrust into the nations among whom it lives, an alien body that insists on its own distinctive identity, reducing the domain of their life. It is right, therefore, that they should fight against us for their national integrity. [***] Know this, that it is a good sign for us that the nations of the world combat us. It is proof that our national image is not yet utterly blurred, our alienism is still felt. If the war against us should cease or be weakened, it would indicate that our image has become indistinct and our alienism softened. We shall not obtain equality of rights anywhere save at the price of an explicit or implied declaration that we are no longer a national body, but part of the body of the host-nation; or that we are willing to assimilate and become part of it. [***] Instead of establishing societies for defense against the antisemites, who want to reduce our rights, we should establish societies for defense against our friends who desire to defend our rights. [***] When Moses came to redeem the children of Israel, their leaders said to him, ‘You have made our odor evil in the eyes of Pharaoh and in the eyes of his servants, giving them a sword with which to kill us.’ Nevertheless, Moses persisted in worsening the situation of the people, and he saved them.”¹⁶⁶⁷

Who was the “devil” the political Zionists commissioned to shake up the Jews of Europe? When Hitler came to power, some Zionists asked all Jews to let him do as he wished. Some Zionists even hailed him as their savior.

Leon Simon wrote in the introduction to a collection of Einstein’s Zionist works, that emancipation posed a greater threat to the Jewish “race” than the problems of the unemancipated. Hitler soon thereafter unemancipated the Jews. Simon wrote in 1930, *inter alia*,

“THERE are two main ways of approach to Zionism. One starts from those

Jews who are made to suffer for being Jews, the other from the smaller number who are not. In the one case Zionism means the transfer of masses of Jews from countries in which they are obviously not wanted to a country which they might call their own; in the other case it means the re-creation in Palestine of a Hebraic type of life, which will be regarded by all Jews as the embodiment of their own distinctive outlook and ideals, and will thus help to counteract the inevitable tendency of the Jews, when they are not driven back on themselves by external restrictions, to lose their sense of being a separate people.

Of these two conceptions of Zionism, the former has the more direct and obvious appeal. The fact that masses of Jews are made to suffer for the crime of being Jews and wishing to remain Jews is too patent to call for demonstration; and, while it is true that in some countries Jewish disabilities have been removed so far as that can be done by statute, bitter experience engenders a sceptical attitude towards the idea that universal emancipation will provide a panacea for the Jew's troubles. In the first place, the countries with the largest numbers of Jews are not all eager to admit them to full equality; and in the second place, even where equality has been accorded, dislike of the Jew often makes itself felt too strongly for his liking or comfort. Hence, from the point of view of a Jew who wishes to see his people better off in the world than it is to-day, or has been these many centuries, there is much to commend a scheme which sets out to cut at the root of the trouble by removing all the victims of anti-Semitism to a land of their own. By contrast with this perfectly simple and intelligible idea, the other conception of Zionism appears abstruse, almost other-worldly. The problem to which it offers a solution is one of which the existence, let alone the urgency, is not, readily realised by ordinary men and women. It requires no great exercise of thought or imagination to appreciate the unenviable position of the Jewish masses, or the desirability of transporting them to a safe home of refuge. It is less easy to recognise that the emancipated Jew presents, from the point of view of Jewish survival, at least as difficult a problem as the unemancipated; that the very removal of restrictions on the political and economic freedom of the Jews in this or that country creates conditions which are more inimical than persecution to the maintenance of whatever is worthily distinctive of the Jew as such; that the consequent disintegration of an ancient people, involving the disappearance of one of the world's great cultures, is even more tragic than the material ills of the Jewish masses; and that the paramount need of the hour is a safe home of refuge for the Jewish spirit.¹⁶⁶⁸

7.5.4.1 Depressions Make for Fertile Ground for Anti-Semitic Zionist Dictators

Hitler had little political success until the Great Depression hit the world. The Depression, together with immense funding from Jewish financiers and from industrialists, propelled Hitler to power in early 1933. Samuel Untermyer called for

a boycott of Germany in 1933, and chastised Jewish bankers for financing Adolf Hitler and Nazism,

“Revolted as it is, it would be an interesting study in psychology to analyze the motives, other than fear and cowardice, that have prompted Jewish bankers to lend money to Germany as they are now doing. It is in part their money that is being used by the Hitler régime in its reckless, wicked campaign of propaganda to make the world anti-Semitic; with that money they have invaded Great Britain, the United States and other countries where they have established newspapers, subsidized agents and otherwise are spending untold millions in spreading their infamous creed.

The suggestion that they use that money toward paying the honest debts they have repudiated is answered only by contemptuous sneers and silence. Meantime the infamous campaign goes on unabated with ever increasing intensity to the everlasting disgrace of the Jewish bankers who are helping to finance it and of the weaklings who are doing nothing effective to check it.”¹⁶⁶⁹

The political Zionists learned from the financial crisis of 1873, that a financial catastrophe would provide an opportunity to promote political anti-Semitism, which was their goal. At least as early as 1914, Ignatz Zollschan stated,

“In Germany, in the west European states, and in the United States of America, which enjoy a great economic and political prosperity, and, moreover, have no great percentage of Jewish population, the expropriation of the Jews cannot come into consideration. But should stagnation and depression take the place of prosperity, conditions similar to those in eastern Europe may be expected. In order to verify this statement, we need only cast our glance upon the so-called foundation-years in Germany, and upon the financial crisis in the year 1873. For it was then that birth was given to political anti-Semitism in Germany.”

In 1898, Communist Zionist Nachman Syrkin wrote that economic hardships resulted in increased anti-Semitism and the success of criminal anti-Semitic politicians.¹⁶⁷⁰

7.5.4.2 Einstein a Subtle Hitler Apologist

When the “Hitlerites” showed their strength in the elections, political might paid for by Jewish financiers, Einstein and some other Zionist leaders told Jews not worry but to close ranks and unite. Of course, should Hitler lead the country into war, it would benefit bankers, investors, and factory owners. Hitler’s anti-Semitism benefitted the political Zionists. An article entitled “Fascists Walk Out of Berlin Council”, *The New York Times* on 19 September 1930 on page 9 quoted the *Jewish Telegraphic Agency*, which quoted Albert Einstein,

“There is no reason for despair,’ declared Professor Einstein, ‘for the Hitler vote is only a symptom, not necessarily of anti-Jewish hatred but of momentary resentment caused by economic misery and unemployment within the ranks of misguided German youth. I hope that the momentary fever and wave will rapidly fall.

‘During the more dangerous Dreyfus period almost the entire French nation was to be found in the anti-Semitic camp. I hope that as soon as the situation improves the German people will also find their road to clarity.’”

Einstein acted as a Nazi apologist and tried to subvert any organized Jewish reaction to Hitler—he effectively promoted Hitler at a critical time in history. Many Jews in Germany failed to respond to Hitler’s victory with an organized reaction, in part because treacherous Jews like Albert Einstein led them to believe that Hitler would soon be unseated and that Nazism was an ephemeral malady they need not bother too much about.

At a time when anti-Zionist Jews were desperately trying to organize all Jews to fight against the Fascists, while many Zionists were encouraging the Fascists,¹⁶⁷¹ Einstein wanted to remove Jews from Germany and was confused by his own racist hypocrisy. Following Hitler’s election victory in 1933, Albert Einstein commented, merely parroting the Zionist Party line,¹⁶⁷²

“For the time being, I see the National Socialist movement as merely a product of the current economic crisis and the teething pains of the Republic. The solidarity of the Jews is for me an eternal commandment, but I feel a specific reaction to the election results would be entirely inappropriate.”

“Ich sehe in der nationalsozialistischen Bewegung einstweilen nur eine Folgeerscheinung der momentanen wirtschaftlichen Notlage und eine Kinder-Krankheit der Republik. Solidarität der Juden halte ich immer für geboten, aber eine besondere Reaktion auf das Wahlergebnis für ganz unzweckmässig.”¹⁶⁷³

At the time Einstein made this cavalier statement, he knew that the Nazis were going to annihilate the Jews of Europe—as did Zionist Nazi apologist Ludwig Lewisohn, the dear friend, and the lover, of the famous Hitler-promoter George Sylvester Viereck.¹⁶⁷⁴ Albert Einstein wrote to Gustav Bucky on 15 July 1933,

“I really do believe that any action aimed at keeping Jews in Germany would have the effect of speeding up their annihilation.”¹⁶⁷⁵

In 1933, Einstein told British Prime Minister (1923-1929, 1935-1937) Stanley Baldwin of Hitler’s plan for world conquest and that Hitler would perhaps cause a new world war. Baldwin, who was later criticized for not preparing England to face Germany, told Einstein that Great Britain had her allies.¹⁶⁷⁶ Einstein did take a firmer stand against the Nazis and against the Prussian Academy of Sciences in 1933 than

many Zionists, and was accused of public anti-Germanism by that Academy. In this exchange, Einstein fought for the rights of Jews to human dignity and the right to equality under the law. What Einstein meant by “annihilation” in 1933 is not necessarily clear. He may have meant the rooting out of Jews from Germany by cutting off their means of earning a living and forcing them to Palestine—as the Nazis and Zionists had planned,¹⁶⁷⁷ or he may have meant mass murder.

7.5.5 Einstein’s Seething Racist Hatred and Rabid Nationalism

The smear tactics of Zionists are well known. Einstein’s smear tactics gained him and his defenders an international reputation as agitators and reckless defamers. A “Biographical Sketch” issued to U. S. Army Intelligence sometime in 1940 stated,

“The origin of the case is that in Berlin, even in the political free and easy period of 1923 to 1929, the Einstein home was known as a Communist center and clearing house. Mrs. and Miss Einstein were always prominent at all extreme radical meetings and demonstrations. When the German police tried to bridge some of the extreme Communist activities, the Einstein villa at Wannsee was found to be the hiding place of Moscow envoys, etc. The Berlin conservative press at the time featured this, but the authorities were hesitant to take any action, as the more radical press immediately accused these reporters as being Anti-Semites.”¹⁶⁷⁸

The historic record bears out the accusation that Einstein and his sponsors had the means and the will to smear innocents in their efforts to redirect public attention away from their own vile actions. It had become a habit for them, and they took every opportunity, no matter how unjustified, to raise the issue of race, paint themselves as victims of racist oppression, and often went so far as to accuse innocent persons of racism. The ridiculous extremes of this political maneuvering were manifest long before the Holocaust, and reached across the English Channel.

In 1919, hypocritical, racist, ethnocentric and insulting Einstein smeared all Germans, all English, and the reporter who had helped to promote him,

“A final comment. The description of me and my circumstances in *The Times* shows an amusing feat of imagination on the part of the writer. By an application of the theory of relativity to the taste of readers, today in Germany I am called a German man of science, and in England I am represented as a Swiss Jew. If I come to be regarded as a *bête noire*, the descriptions will be reversed, and I shall become a Swiss Jew for the Germans and a German man of science for the English!”¹⁶⁷⁹

Einstein, either directly, or through someone else, took his line from Bernard Lazare’s *L’Antisémitisme: Son Histoire et Ses Causes* of 1894,

“In general the Jews, even the revolutionaries, have kept the Jewish spirit,

and if they have given up religion and faith, they have nevertheless been formed, thanks to their ancestry and their education, by the influence of Jewish nationalism. This is true in a very special fashion of the Jewish revolutionaries who lived in the first half of this century. Heinrich Heine and Karl Marx are two typical examples. Heine is held to be German in France. In Germany he is accused of being French. He was above all a Jew.”¹⁶⁸⁰

A couple of years after Einstein made his comment, in June of 1921, *The Jewish Chronicle* reported,

“The *Times* of Monday last, by the by, published an interview with Einstein. The interviewer gave minute personal descriptions of the remarkable scientist, and yet did not venture to suggest that he was a Jew. If (the *Jewish World* comments) he had been a Bolshevik or a reprehensible character of any kind, we doubt not the fact would have dawned upon the *Times* correspondent that he was a Jew, and would have found place in what he had to say. Strange how circumstances alter one’s point of view!”¹⁶⁸¹

Strange, indeed, that no matter what a *Times* correspondent said about Einstein; either Einstein, or some extremist among his supporters, would viciously smear that correspondent as a bigot, without any grounds whatsoever. And for what purpose? This appears to have been a habit for them, a pernicious habit and a divisive habit meant to perpetuate, intensify and generate hatred, fear and conflict—for political Zionist purposes.

Einstein’s ardent nationalism became so extreme, that it played into the hands of his political foes, and became an example for their generalizations. Max Nordau described the pernicious habits of racists, with no small measure of hypocrisy, in his address to the First Zionist Congress in 1897,

“No one has ever tried to justify these terrible accusations by facts. At most, now and then, an individual Jew, the scum of his race and of mankind, is triumphantly cited as an example, and contrary to all laws of logic, the example is made general. This tendency is psychologically correct. It is the practice of human intellect to invent for the prejudices, which sentiment has called forth, a cause seemingly reasonable. Probably wisdom has long been acquainted with this psychological law, and puts it in fairly expressive words: ‘If you have to drown a dog,’ says the proverb, ‘you must first declare him to be mad.’ All kinds of vices are falsely attributed to the Jews, because one wishes to convince himself that he has a right to detest them. But the pre-existing sentiment is the detestation of the Jews.”¹⁶⁸²

Einstein detested Germans throughout his life. He hated Germans long before the Nazi Party was formed. Einstein’s racist nationalism rivaled and perhaps even surpassed Physics in Einstein’s self-image, making him the ideological twin of the Nazis—one who wanted to exterminate the Germans—one who wanted to

exterminate all Gentile Europeans. He was described in the *Daily Graphic* as,

“A man of the most simple tastes, he lives in a lofty flat in Berlin. He is an indifferent linguist, and will lecture in German, but he has a passion for music, and beyond this his scientific pursuits and his work for Zionism comprise his sole interests.”¹⁶⁸³

While hiding from Arvid Reuterdaahl’s challenge to a public debate,¹⁶⁸⁴ Einstein announced through his secretary Salomon Ginzberg during his famous stay in America,

“I came here with one object—the promotion of the establishment of the Hebrew University in Jerusalem. [***] The great purpose of my mission to this country must not be overshadowed by my theory. I will be here a short time, and all of that time must be devoted to the great Palestine reconstruction project.”¹⁶⁸⁵

Einstein stated in an interview following his visit to America,

“I really went on behalf of the Jewish cause. Yes, I have placed my name and indeed my self in the service of the Zionist movement to make propaganda for Palestine, and the true purpose of the America trip was to collect money for a fund to establish a university in Jerusalem.”¹⁶⁸⁶

Nationalism became so consuming a personal passion for Einstein, that he took advantage of his fraudulently-based fame to promote the political cause. R. S. Shankland stated,

“About publicity Einstein told me that he had been *given* a publicity value which he did not *earn*. Since he had it he would use it if it would do good; otherwise not. [*Emphasis found in the original*]”¹⁶⁸⁷

His famous trip to America was not made to promote or celebrate the theory of relativity, but to promote his personal vision of nationalism and to raise money for this cause. Though this was absolutely his right, many found Einstein’s exploitation of his scientific fame for political purposes distasteful—to the point of being disgraceful.

As early as February of 1914, loyal German Jews publicly protested against anti-German Zionism. Albert Einstein was a virulently racist oddity among German Jews. German Jews knew quite well that the Zionists were planning to deliberately place all Jews in harm’s way and ruin Germany. *The New York Times* wrote on 8 February 1914, Section 3, page 3,

“PROTEST AGAINST ZIONISTS.

German-Jewish Organizations Say They Harm Jews and Fatherland.

Special Cable to THE NEW YORK TIMES.

BERLIN, Feb. 7.—Several Jewish organizations of Germany have joined in a protest against what they call the ‘insidious German national Chauvinism,’ which is being carried on in the name of German Jews by German Zionists.

It is alleged that the Zionists are resorting to methods that must bring the whole Jewish cause into disrepute at home and abroad and sow seeds of discord between Christians and Jews in Germany itself.

The protest, which has taken the form of a strong public statement, addressed to the press of the country, urges that the mere matter of faith which separates German Jews from their fellow-citizens must not be exploited by overzealous co-religionists to the disadvantage of both Jews and the Fatherland.”

In 1930, some German Jews demanded that Albert Einstein stop using his scientific fame to promote racism, disloyalty and “interracial” strife. *The New York Times* reported on 7 December 1930 on page 11,

“The National German-Jewish Union, a small group of extreme nationalist and anti-Zionist Jews, protested against Professor Einstein using his world-fame as a scientist for ‘propagating Zionism.’”

After the Second World War, Jews again criticized Einstein for his nationalistic Zionism. Einstein responded,

“In my opinion condemning the Zionist movement as ‘nationalistic’ is unjustified. [***] Thus already our precarious situation forces us to stand together irrespective of our citizenship.”¹⁶⁸⁸

Einstein parroted the Zionist dogma that ethnic, racial and religious unity among peoples of Jewish descent around the world constituted a sovereignty without physical borders, which should be organized around a community in Palestine, but which sovereign status should be intrinsic to anyone of Jewish descent anywhere in the world—since a Jewish dispersion had allegedly taken place two thousand years ago. Theodor Herzl stated that anti-Semitism was justified and that the only means to end it was segregation. Chaim Weizmann made it very clear that Zionism is not a form of self-defense against prejudice, but is instead an indefensible product of Jewish bigotry. Weizmann proclaimed,

“The sufferings of Russian Jewry never were the cause of Zionism. The fundamental cause of Zionism was, and is, the ineradicable national striving of Jewry to have a home of its own—a national center, a national home with a national Jewish life.”¹⁶⁸⁹

German Jews around the world had largely assimilated into various nations and cultures and were often quite successful. They were leading and highly productive members of their societies. Eastern European Jews were often living in intolerable conditions and sought to emigrate to the West. They looked to their religious brethren in the West for help, but were often resented and rejected, because they clung to their ancient Jewish racism, and their desire to flee their neighbors and their call to other Jews in other countries was itself a manifestation of their racist tribalism.

Many German Jews feared that these clannish Easterners would inspire anti-Semitism and resented their presence.¹⁶⁹⁰ Weizmann feared that the Russian Revolution would put an end to Zionism, because it achieved the freedom of Russian Jews,

“At that time the whole world—and the Jews more than anyone else—had been thrilled by the overthrow of the czarist regime in Russia, and the establishment of the liberal Kerensky regime.”¹⁶⁹¹

Weizmann was a rabid anti-assimilationist.¹⁶⁹² He wasn’t simply after social justice for Jews. Weizmann was after self-imposed segregation of the Jews.

The Zionists are the product of an ancient racist and genocidal religious mythology. This religious mythology is largely political and racist, and it affects even secular Jews, some of whom view it as the product of Jewish genes, and therefore of intrinsic value in defining Jews and their actions. The prophets need not have been inspired by God, for they were inspired by a yet more divine source, Jewish blood. The creation myth was turned on its head such that some secular Jews stated that the Jews created a fellow Jew, “God”, to express the urges of their “Jewish blood”—their “Jewish soul”. Those many secular Jews who rejected this racist viewpoint, also could not have helped but have been somewhat affected by the legacy of centuries of Jewish culture which had evolved in the continuing presence of religious Jewish racism.

The Hebrew Bible contains numerous stories of the segregation, punishment and genocide of assimilationist Jews by anti-assimilationist Jews. For example, *Numbers*, Chapter 25, states:

“And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. 2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. 3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel. 4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce

anger of the LORD may be turned away from Israel. 5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor. 6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation. 7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand; 8 and he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. 9 And those that died in the plague were twenty and four thousand. 10 ¶ And the LORD spake unto Moses, saying, 11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. 12 Wherefore say, Behold, I give unto him my covenant of peace: 13 and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. 14 Now the name of the Israelite that was slain, *even* that was slain with the Mid'i-anitish woman, *was* Zimri, the son of Salu, a prince of a chief house among the Simeonites. 15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian. 16 And the LORD spake unto Moses, saying, 17 Vex the Midianites, and smite them: 18 for they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake."

Since many Zionists were atheists, or pretended to be atheists to assuage Christian and Moslem concerns, as well as secular and religious Jewish fears, and since Herzl and others had made Zionism a political question rather than a religious question, Zionism became strictly a matter of racist segregation.

There was a definite rift between Eastern European Jews and German Jews, who feared that the presence of these Easterners, especially when led by rabidly racist Zionists, would inspire and intensify anti-Semitism. Einstein and Weizmann wanted to force Western European Jews into sponsoring the emigration of Eastern European Jews—who appeared in Western Europe like peoples from another time—and who would make a suitable slave labor force for the Zionists.¹⁶⁹³ In turn, these highly racist Eastern European Jews resented the assimilationist Western Jews. Many of the Jews of Palestine also resented the Eastern European Jews for creating conflicts in Palestine, where Jews, Moslems and Christians had been living together in peace.

A racist unity among Jews had long been a goal of the political Zionists despite the resistance they encountered from Jews around the world. Max Nordau wrote, soon after the First Zionist Congress in Basel in August of 1897:

“Die Voraussetzung des politischen Zionismus ist, dass es ein jüdisches Volk gibt. Das gerade leugnen die Assimilationsjuden und die von ihnen besoldeten geistlosen, salbungsvoll schwatzenden Rabbiner.”

and,

“{*Margin Note: Die Assimilanten*} Viele Juden, namentlich des Westens, haben innerlich vollkommen mit dem Judenthum gebrochen und sie werden es wahrscheinlich bald auch äusserlich thun, und wenn nicht sie, dann ihre Kinder oder Enkel. Diese wünschen ganz unter ihren christlichen Landsleuten aufzugehen. Sie empfinden es als schwere Störung, dass andere Juden neben ihnen ihr besonderes Volksthum laut verkünden und reinlich Scheidung zwischen sich und den anderen Völkern fordern. Ihre grosse Angst ist, in ihrem Geburtslande, dessen freie Bürger sie sind, als Fremde bezeichnet zu werden. Sie fürchten, dass man dies mehr als je vorher thun wird, wenn ein grosser Theil des jüdischen Volkes offen die Rechte eines selbständigen Volkes für sich fordert, und nun gar, wenn erst irgendwo in der Welt wirklich ein politisches und culturelles Centrum des Judenthums entsteht, um das sich Millionen national geeinigter Juden gruppieren.

{*Margin Note: Zwei Millionen gegen zehn*} Alle diese Gefühle der Assimilationsjuden sind verständlich. Sie sind auch von ihrem Standpunkt aus berechtigt. Aber sie haben keinen Anspruch darauf, dass der Zionismus ihnen zu Liebe Selbstmord begehe. Die Juden, die in ihrem Geburtslande zufrieden und glücklich sind und die Zumuthung, es aufzugeben, empört zurückweisen, sind etwa ein Sechstel des jüdischen Volkes, sagen wir 2 Millionen von zwölf. Die übrigen fünf Sechstel, zehn Millionen, fühlen sich in ihrem Aufenthaltsorte sehr unglücklich und sie haben auch allen Grund dazu. Diesen zehn Millionen ist nicht zuzumuthen, dass sie sich für immer widerstandlos in ihre Knechtschaft fügen, dass sie jedes Streben nach Erlösung aus ihrer Noth aufgeben, bloss damit das Behagen der zwei Millionen glücklicher und zufriedener Juden nicht gestört werde.”¹⁶⁹⁴

Theodor Herzl wrote of the utility of using Eastern European Jewish peasants as a slave labor force in his book *The Jewish State* and in his diaries. The Zionist Nazis helped the political Zionists to train this slave labor force and to condition them to accept their fate. After the Holocaust, Chaim Weizmann tried to blame assimilatory Jews for the tragic events the Zionists deliberately caused,

“[Rathenau’s] attitude was, of course, all too typical of that of many assimilated German Jews; they seemed to have no idea that they were sitting on a volcano; they believed quite sincerely that such difficulties as admittedly existed for German Jews were purely temporary and transitory phenomena, primarily due to the influx of East European Jews, who did not fit into the framework of German life, and thus offered targets for anti-Semitic attacks.”¹⁶⁹⁵

Joachim Prinz explored the issue in his book *Wir Juden*, Erich Reiss, Berlin, (1934), pp. 50-55. Albert Einstein wrote to Max Born on 22 March 1934 that the same impediments Western European Jews had placed against the immigration of Eastern European Jews during their migration to the West were now being instituted against German Jews by the Jews of America, France and England,

“It is particularly unfortunate that the satiated Jews of the countries which have hitherto been spared cling to the foolish hope that they can safeguard themselves by keeping quiet and making patriotic gestures, just as the German Jews used to do. For the same reason they sabotaged the granting of asylum to German Jews, just as the latter did to Jews from the East. This applies just as much in America as in France and England.”¹⁶⁹⁶

Einstein’s personality interfered with his attempts to open up immigration for Eastern European Jews and his bigoted hatred worked against his cause. In the long run, Einstein’s racism and provocative statements proved horrifically counter-productive and deliberately aided anti-Semitic racists in their ascent to power in Europe, which might have been his goal all along. Einstein later avowed that the plan for the inhuman carnage of which many Europeans and European governments eventually proved capable under Zionist leadership, appeared in Hitler’s *Mein Kampf*, which was written in the 1920’s.¹⁶⁹⁷ He knew well what to expect.

Hitler’s mentor, Dietrich Eckart, who was a member the Zionists’ anti-Semitic propaganda school the *Thule-Gesellschaft*, exploited Jewish racism and anti-Germanism for propaganda purposes. Dietrich Eckart wrote, quoting Hitler, in Eckart’s *Der Bolschewismus von Moses bis Lenin: Zwiegespräch zwischen Adolf Hitler und mir*,

“‘Send me a box full of German soil, so that I can at least symbolically defile the accursed country,’ wrote the German Jew, Börne; [Notation: Ludwig Börne (alias Löb Baruch), *Briefe aus Paris* (Hamburg, 1832), I.] and Heinrich Heine sniffed out Germany’s future from a toilet bowl. [Notation: Heinrich (alias Chaim) Heine, *Deutschland, ein Wintermärchen* (1844).] The physicist, Einstein, whom the Jewish publicity agents celebrate as a second Kepler, explained he would have nothing to do with German nationalism. He considered ‘deceitful’ the custom of the Central Association of German Citizens of Jewish Faith [Notation: *Zentralverein deutscher Staatsbürger jüdischen Glaubens*. {Translator}] of concerning themselves only with the religious interests of the Jews and not with their racial community also. A rare bird? No, only one who believed his people already safely in control, and thus considered it no longer necessary to keep up pretenses. In the Central Association itself, the mask has already fallen. A Dr. Brünn frankly admitted there that the Jews could have no German national spirit. [Notation: Artur Brünn, *Im Deutschen Reich* (the periodical of the *Zentralverein*) 1913, No. 8.] We always mistake their unprincipled exertions to accommodate themselves to all and everyone for impulses of the heart. Whenever they see

an advantage to be gained by adopting a certain pose, they never hesitate, and certainly wouldn't let ethical considerations stand in their way. How many Galician Jews have first become Germans, then Englishmen, and finally Americans! And every time in the twinkling of an eye. With startling rapidity they change their nationality back and forth, and wherever their feet touch, there resounds either the 'Watch on the Rhine,' or the 'Marsellaise,' or 'Yankee Doodle.' Dr. Heim does not once question the fact that our Warburgs, our Bleichroders, or our Mendelssohns are able to transfer their patriotism as well as their residence of today to London or to New York on the morrow. 'On the sands of Brandenburg an Asiatic horde!' Walther Rathenau once blurted out about the Berlin Jews. [Notation: Walther Rathenau, *Berliner Kulturzentren*, 1913. Rathenau was a Jewish war profiteer in World War I and later a minister in the Weimar government. He was executed by German patriots in 1922. {Translator}] He forgot to add that the same horde is on the Isar, the Elbe, the Main, the Thames, the Seine, the Hudson, the Neva, and the Volga. And all of them with the same deceit toward their neighbors."¹⁶⁹⁸

Should Albert Einstein be forgiven as an ethnocentric and racist victim of his time and political affiliations, who defended "his people" from what appeared to him to be a threat to their very existence—the dangers of assimilation and philo-Semitism? Early on, Jews with far more sense than Einstein organized to defend themselves from the fanatical and racist Zionists, knowing that the political games of the racists on both sides of the "Jewish question" would result in tragedy and trauma for the world's Jews. Klaus J. Herrmann wrote,

"To counter the coalition of antisemites and Zionists, in 1912, within the Association for Liberal Judaism, a number of distinguished leaders of Germany's Jewish communities decided to form an *Anti-Zionist Committee*. This Committee [***] took on the task of 'enlightening the German Jews on and combating Zionism.'"¹⁶⁹⁹

Paul Ehrenfest saw the harm racist and segregationist Zionist Jews were doing to his fellow Jews.¹⁷⁰⁰ Since all reasonable Jews knew the destruction that would inevitably follow from Einstein's ideology, Einstein should have known it, and indeed he did know it. One outgrowth of these anti-Zionist organizations, which formed to protect themselves, is Neturei Karta. Rabbi Moshe Shonfeld documented the collaboration of the Zionists with the Nazis and the deliberate human sacrifice of innocent Jews in order to establish the "Jewish State".¹⁷⁰¹ Numerous other Jewish authors have chastised Zionist Jews for their behavior towards other Jews during the Holocaust.¹⁷⁰² Rabbi E. Schwartz published a statement on behalf of the American Neturei Karta in *The New York Times* on 18 May 1993,

"To achieve the goal of statehood the Zionists have always deliberately provoked anti-Semitism. [***] Their interest was not to save Jews, on the

contrary, more spilling of Jewish blood would strengthen their demand of the nations for the creation of their state.”¹⁷⁰³

Albert Einstein, the “Person of the Century” who sought to promote and foment anti-Semitism wherever he went, stated in 1921,

“On the other hand, anti-Semitism in Germany also has consequences that, from a Jewish point of view, should be welcomed. I believe German Jewry owes its continued existence to anti-Semitism.”¹⁷⁰⁴

Contrast this with Nobel Peace Prize laureate Elie Wiesel’s statement in 1968,

“Every Jew, somewhere in his being, should set apart a zone of hate—healthy, virile hate—for what the German personifies and for what persists in the German. To do otherwise would be a betrayal of the dead.”¹⁷⁰⁵

Lieutenant General Rafael Eytan, outgoing Chief of Staff of the Israeli Army, stated on 12 April 1983,

“When we have settled the land, all the Arabs will be able to do about it will be to scurry around like drugged roaches in a bottle.”¹⁷⁰⁶

Wiesel has stressed his view that the Holocaust should be seen as a uniquely tragic event in History. However, this exclusivist view of Jewish History predates the Holocaust by at least a century, for example in a statement from 1845,

“The sufferings of the Jews—whether the ‘wringing out of the dregs of a cup of trembling’ from Jehovah, or not—have far exceeded all other experience, and the common measure of human endurance.”¹⁷⁰⁷

After the First World War Einstein and some of his friends alluded to much earlier conversations with Einstein where he had correctly predicted the eventual outcome of the war. In his diaries, Romain Rolland recorded his conversations with Einstein in Switzerland at their meeting of 16 September 1915,

“What I hear from [Einstein] is not exactly encouraging, for it shows the impossibility of arriving at a lasting peace with Germany without first totally crushing it. Einstein says the situation looks to him far less favorable than a few months back. The victories over Russia have reawakened German arrogance and appetite. The word ‘greedy’ seems to Einstein best to characterize Germany. [***] Einstein does not expect any renewal of Germany out of itself; it lacks the energy for it, and the boldness for initiative. He hopes for a victory of the Allies, which would smash the power of Prussia and the dynasty. . . . Einstein and Zangger dream of a divided Germany—on the one side Southern Germany and Austria, on the other side

Prussia. [***] We speak of the deliberate blindness and the lack of psychology in the Germans.”¹⁷⁰⁸

Einstein’s dreams during the First World War remind one of the “Carthaginian Peace” of the Henry Morgenthau, Jr. plan for the destruction of Germany following the Second World War. Morgenthau worked with Lord Cherwell (Frederick Alexander Lindemann), Churchill’s friend and advisor, who planned to bomb German civilian populations into submission. Lindemann studied under Einstein’s friend, Walther Nernst, who worked with Fritz Haber, a Jewish developer of poisonous gas. James Bacque argues that the Allies, under the direction of General Eisenhower, starved hundreds of thousands, if not millions of German prisoners of war to death. Dwight David Eisenhower was called “the terrible Swedish-Jew” in his yearbook for West Point, *The 1915 Howitzer*, West Point, New York, (1915), p. 80. He was also called “Ike”, as in. . . Eisenhower? The Soviets also abused countless German POW’s after the Second World War.¹⁷⁰⁹

Einstein often spoke in genocidal and racist terms against Germany, and for the Jews and England, and he betrayed Germany before, during and after the First World War. Einstein wrote to Paul Ehrenfest on 22 March 1919,

“[The Allied Powers] whose victory during the war I had felt would be by far the lesser evil are now proving to be *only slightly* the lesser evil. [***] I get most joy from the emergence of the Jewish state in Palestine. It does seem to me that our kinfolk really are more sympathetic (at least less brutal) than these horrid Europeans. Perhaps things can only improve if only the Chinese are left, who refer to all Europeans with the collective noun ‘bandits.’”¹⁷¹⁰

Einstein avowed *circa* 3 April 1920, that,

“If what anti-Semites claim were true, then indeed there would be nothing weaker, more wretched, and unfit for life, than the German people”.¹⁷¹¹

Einstein avowed that the anti-Semites’ beliefs were true. Therefore, Einstein must have believed at least as early as 1920 that the Germans ought to be exterminated. When discussing the meaning of life, Einstein spoke to Peter A. Bucky about persons and creatures who “[do] not deserve to be in our world” and are “hardly fit for life.”¹⁷¹² Einstein’s language is quite similar to the language of Hitler’s “T4” “*Euthanasia-Programme*”.

After siding with Germany’s enemies in the First World War—while living in Germany, and after intentionally provoking Germans into increased anti-Semitism, which he thought was good for Jews, and after defaming German Nobel Prize laureates in the international press to the point where they felt obliged to join Hitler’s cause, which cause eventually resulted in the genocide of Europe’s Jews; Einstein sponsored the production of genocidal weapons to mass murder Germans, whom he had hated all of his life, in the famous letter to President Roosevelt that Einstein signed urging Roosevelt to begin the development of atomic bombs. Einstein signed

this letter before the alleged mass murder of Jews had begun.¹⁷¹³

Genocidal Einstein callously asserted that the use of atomic bombs on civilian populations was “morally justified”. I quote Einstein without delving into the question of who first bombed civilian centers,

“It should not be forgotten that the atomic bomb was made in this country as a preventive measure; it was to head off its use by the Germans, if they discovered it. The bombing of civilian centers was initiated by the Germans and adopted by the Japanese. To it the Allies responded in kind—as it turned out, with greater effectiveness—and they were morally justified in doing so.”¹⁷¹⁴

Einstein advocated genocidal collective punishment,

“The Germans as an entire people are responsible for these mass murders and must be punished as a people if there is justice in the world and if the consciousness of collective responsibility in the nations is not to perish from the earth entirely.”¹⁷¹⁵

and,

“It is possible either to destroy the German people or keep them suppressed; it is not possible to educate them to think and act along democratic lines in the foreseeable future.”¹⁷¹⁶

Albrecht Fölsing has assembled a compilation of post-WW II quotations by Albert Einstein, which evince Einstein’s lifelong habit of stereotyping people based on their ethnicity. Einstein again expressed his hatred after the war—a temptation Max Born had resisted,

“With the Germans having murdered my Jewish brethren in Europe, I do not wish to have anything more to do with Germans, not even with a relatively harmless Academy. [***] The crimes of the Germans are really the most hideous that the history of the so-called civilized nations has to show. [***] [It was] evident that a proud Jew no longer wishes to be connected with any kind of German official event or institution. [***] After the mass murder committed by the Germans against my Jewish brethren I do not wish any publications of mine to appear in Germany.”¹⁷¹⁷

Einstein wrote to Born on 15 September 1950 that his pathological hatred towards Germans predated the Nazi period,

“I have not changed my attitude to the Germans, which, by the way, dates not just from the Nazi period. All human beings are more or less the same from birth. The Germans, however, have a far more dangerous tradition than any

of the other so-called civilized nations. The present behavior of these other nations towards the Germans merely proves to me how little human beings learn even from their most painful experiences.”¹⁷¹⁸

and on learning that Born would return to Germany, Einstein wrote on 12 October 1953,

“If anyone can be held responsible for the fact that you are migrating back to the land of the mass-murderers of our kinsmen, it is certainly your adopted fatherland — universally notorious for its parsimony.”¹⁷¹⁹

Einstein wanted to carry out the extermination of the Germans he had been planning for many decades before the Holocaust. Einstein could not forgive the fact that other nations forgave the Germans and did not take the opportunity the Zionists had created for the complete extermination of the German People, the extermination of Amalek.

7.5.6 The Final Solution of the Jewish Question is Zionism, but the Final Solution of the German Question is Extermination

The generally accepted history of the Wannsee-Konferenz of 20 January 1942 holds that the Nazis first proposed the party policy of the genocidal extermination of Jews on this date. Lesser known today is the fact that a Jewish American named Theodor Newman Kaufman advocated the genocidal sterilization of all Germans as a “final solution” in 1941 in his book *Germany Must Perish!*, Argyle Press, Newark, New Jersey, (1941), for which an ad was posted in *The New York Times* on 1 March 1941 on page 13. Kaufman had called for the sterilization of all Americans in 1939.

Kaufman promoted his book by sending out small black cardboard coffins with a note inside which read, “Read GERMANY MUST PERISH! Tomorrow you will receive your copy,” to leading figures and persons in the media. This was followed by a copy of the book the next day. This book was briefly noted in “Latest Books Received”, *The New York Times*, (16 March 1941), Book Reviews Section, pp. 28-30, at 29; which simply states, “A plan for permanent peace among civilized nations.” *Time Magazine*, under the heading “A Modest Proposal”, described the odd book, the strange method by which Kaufman had promoted it, and the peculiar history of Theodor Newman Kaufman, who claimed to have known members of Winston Churchill’s family.¹⁷²⁰ In an interesting aside, Albert Einstein’s personal physician, Professor Janos Plesch, became Winston Churchill’s personal physician.¹⁷²¹

Kaufman’s book advocating the genocide of Germans was known to most Germans. *Germany Must Perish!* was condemned in German publications, which alleged that President Roosevelt had sponsored it and had even written passages in it. The book, which proposed the genocide of the Germans, provoked attacks on Jews in Germany.¹⁷²² To the Germans, *Germany Must Perish!* represented the climax of the generalized vilification of all Germans propagandized by enemies of Germany

in the First World War, like Émile Durkheim.¹⁷²³ At least as early as the 1860's, recalling the myth of Esau and Amalek, Zionist racist and National Socialist Moses Hess¹⁷²⁴ argued that the "German race" had a genetically programmed antagonism towards the "Jewish race"—the implication being that one must destroy the other in order to survive. Hess cushions his blows by mentioning enlightened Germans who have supposedly overcome their alleged genetic compulsions to destroy Jews, but his genocidal hatred of Germans is clear.

Hess was an interesting figure. He married a Christian prostitute. He wrote together with Marx, then criticized him. Hess created many of the elements of National Socialism that would eventually become the National Socialist German Worker's Party, or "Nazi" Party.

With Kaufman's *Germany Must Perish!* as evidence, the Nazis told the German public that the Americans, under the direction of Jews, planned to exterminate the "German race" if the Allies won the war. This life and death struggle between the "German race" and the "Jewish race" was foretold in Hess' book of 1862, *Rom und Jerusalem: die letzte Nationalitätsfrage*, Eduard Wengler, Leipzig, (1862); English: *Rome and Jerusalem: A Study in Jewish Nationalism*, Bloch, New York, (1918).

Goebbels proclaimed that the inhumane crimes Germans had committed against Jews compelled Germany to fight to the very end, thereby maximizing German and Allied and European casualties and the destruction of Europe. At the end of the war, Hitler called for Germans to kill themselves, because they had proven themselves unworthy to live in the fight for survival. Some have alleged that Hitler was sent to destroy Germans, who many Jews had alleged were genetic or cultural enemies of Jews predisposed to destroy them. Hitler destroyed Europe with perpetual war and he destroyed "Red Assimilationist" Jews in order to punish them and to shock American Jews into embracing Zionism.

Einstein's genocidal statements hint at the proposed measures advocated in Kaufman's book of 1941. Among other things, Kaufman wrote,

"A final solution: Let Germany be policed forever by an international armed force? *Even if such a huge undertaking were feasible life itself would not have it so. As war begets war, suppression begets rebellion. Undreamed horrors would unfold.* Thus we find that there is no middle course; no act of mediation, no compromise to be compounded, no political or economic sharing to be considered. There is, in fine, no other solution except one: That Germany must perish forever from this earth! [***] There remains then but one mode of ridding the world forever of Germanism — and that is to stem the source from which issue those war-lusted souls, by preventing the people of Germany from ever again reproducing their kind. This modern method, known to science as Eugenic Sterilization, is at once practical, humane and thorough. Sterilization has become a byword of science as the best means of ridding the human race of its misfits: the degenerate, the insane, the hereditary criminal. [***] The population of Germany, excluding conquered and annexed territories, is about 70,000,000, almost equally divided between male and female. To achieve the purpose of German extinction it would be

necessary to only sterilize some 48,000,000—a figure which excludes, because of their limited power to procreate, males over 60 years of age, and females over 45. [***] Reviewing the foregoing case of sterilization we find that several factors resulting from it firmly establish its advocacy. Firstly, no physical pain will be imposed upon the inhabitants of Germany through its application, a decidedly more humane treatment than they will have deserved. As a matter of fact it is not inconceivable that after Germany's defeat, the long-suffering peoples of Europe may demand a far less humane revenge than that of mere sterilization. Secondly, execution of the plan would in no way disorganize the present population nor would it cause any sudden mass upheavals and dislocations. The consequent gradual disappearance of the Germans from Europe will leave no more negative effect upon that continent than did the gradual disappearance of Indians upon this.”¹⁷²⁵

Perhaps inspired by the accusations against Jews of poisoning the wells in the 1300's, some Jews unsuccessfully attempted revenge against the Germans for the Holocaust after the Second World War by poisoning the water supply of Germany. Tom Segev wrote in his book *The Seventh Million: The Israelis and the Holocaust*,

“Kovner therefore set six million German citizens as his goal. He thought in apocalyptic terms: revenge was a holy obligation that would redeem and purify the Jewish people. The group divided into cells, each with a commander. Their primary goal, Plan A, was ‘to poison as many Germans as possible.’ Plan B was to poison several thousand former SS men in the American army’s POW camps. Reichman succeeded in infiltrating some members of the group into the Hamburg and Nuremberg water companies. Kovner went to Palestine to bring the poison—and, he hoped, to receive the blessing of the Haganah.”¹⁷²⁶

It is often alleged that a group of high ranking Nazi officials met at a conference in Wannsee and settled on a plan to exterminate the Jews of Europe in concentration camps. There is a purported transcript of this meeting. Some have disputed the authenticity of the minutes of the Wannsee-Konferenz. At any rate, the minutes of the Wannsee Conference do not contain any statements plotting the deliberate murder of the Jews or the extermination of all Jews. The “final solution of the Jewish question” proposed in the purported minutes of the Wannsee Conference was not murder or complete extermination; but was instead the deportation of Jews to the East in conformity with the wishes of the Zionist Jews.¹⁷²⁷

Zionist Nazi propagandist Julius Streicher affirmed at the Nuremberg Trials that the Nuremberg Laws of 1935 were patterned after Jewish Law,

“Yes, I believe I had a part in it insofar as for years I have written that any further mixture of German blood with Jewish blood must be avoided. I have written such articles again and again; and in my articles I have repeatedly emphasized the fact that the Jews should serve as an example to every race,

for they created a racial law for themselves—the law of Moses, which says, ‘If you come into a foreign land you shall not take unto yourself foreign women.’ And that, Gentlemen, is of tremendous importance in judging the Nuremberg Laws. These laws of the Jews were taken as a model for these laws. When, after centuries, the Jewish lawgiver Ezra discovered that notwithstanding many Jews had married non-Jewish women, these marriages were dissolved. That was the beginning of Jewry which, because it introduced these racial laws, has survived throughout the centuries, while all other races and civilizations have perished.”¹⁷²⁸

Dr. Marx asked Julius Streicher,

“Were you of the opinion that the 1935 legislation represented the final solution of the Jewish question by the State?”¹⁷²⁹

Streicher responded that Zionism was the final solution of the Jewish question,

“With reservations, yes. I was convinced that if the Party program was carried out, the Jewish question would be solved. The Jews became German citizens in 1848. Their rights as citizens were taken from them by these laws. Sexual intercourse was prohibited. For me, this represented the solution of the Jewish problem in Germany. But I believed that another international solution would still be found, and that some day discussions would take place between the various states with regard to the demands made by Zionism. These demands aimed at a Jewish state.”¹⁷³⁰

Nazi Secretary of State in the Interior Ministry Wilhelm Stuckart, who attended the Wannsee-Konferenz, was questioned by Robert M. W. Kempner at his Nuremberg trial and denied that the extermination of the Jews was discussed,

“No, I don’t believe that I am wrong in saying that there was no discussion of the final solution of the Jewish question, in the sense in which it is now understood.

KEMPNER: Heydrich related clearly, in your presence, what it was about?

STUCKART: That is absolutely out of the question—otherwise I would have known what it meant.”¹⁷³¹

Refer to the Nuremberg trial transcripts of 22 November 1945, where Stuckart was quoted as referring to the “final solution” in the late 1930’s, as a political solution, some years before the Wannsee-Konferenz occurred, meaning the formation of a “Jewish State”. This quotation was cited prior to the first appearance of the purported “Protocols of the Wannsee Conference”. Again, some have called into questions the authenticity of these “Protocols”.

Though Eichmann stated that the “final solution” had always meant a Zionistic political solution to him, Eichmann alleged many years after the war that he had heard from third party sources that Hitler changed course in the middle of the war and planned to exterminate the Jews.¹⁷³² David Irving has argued that Hitler never had any such plan.

Accusations that Hitler was out to exterminate the Jews predated the Holocaust by many years, and served the interests of the Zionists, just as the Holocaust served and serves the interests of the Zionists. *The New York Times* reported on 8 February 1923, on page 3, in an article entitled, “SAYS FORD AIDS ROYALISTS. Auer Charges Financial Help to Bavarian Anti-Semites.”:

“Henry Ford was accused of financing a Bavarian monarchist revolution by Herr Auer, Vice President of the Bavarian Diet, who came to Berlin today to report to President Ebert on the situation. Herr Auer informed The Tribune that Henry Ford’s financial as well as moral backing had been given to Bavarian revolution-makers during the past year because a part of the program of Herr Hitler, leader of the Monarchists, is the extermination of the Jews in Germany.”

It would be interesting to determine the exact German word Auer used, which had been translated as “exterminate”. Was it *Ausrottung*, or perhaps *Vernichtung*? There has been a dispute over the meaning of Hitler’s many statements against the Jews in the original German, which hinges on whether or not he meant to simply rid Germany of Jews by deporting them, or whether he was out to exterminate all Jews. At the time, Hitler was calling for the expulsion of Jews from Bavaria and from all German lands. The money scandal drew attention in the newspapers in Germany, but most attention was paid to the French connection. Hitler’s agent Kurt G. W. Ludecke failed in his attempts to solicit monies for the Nazis from Henry Ford.¹⁷³³

The “Hamburg Resolutions of the German Social Reform Party” proclaimed in 1899,

“The strivings of Zionism are a fruit of the antisemitic movement. [***] Unfortunately [any hope that all Jews will emigrate to Palestine] appears to be infeasible. [***] As such, [the Jewish question] should be solved in common with other nations and result finally in full separation, and—if self-defense demands—in final annihilation [*Vernichtung*] of the Jewish race.”¹⁷³⁴

Adolf Hitler wrote in an article entitled “Staatsmänner oder Nationalverbrecher” in the *Völkischer Beobachter*, Volume 35, Number 22, (15 March 1921), p. 1-2, that the fight against Bolshevism in Russia entailed the rooting out (*Ausrottung*) of the Jews. On 30 January 1939 Hitler famously threatened before the Reichstag that if Jewish finance again led the world into war, it would not mean a victory for “world Jewry”, but “the annihilation [*Vernichtung*] of the Jewish race in Europe”,

“If international finance Jewry in and outside Europe succeeds in plunging

the peoples into another world war, then the end result will not be the Bolshevization of the earth and the consequent victory of Jewry but the annihilation of the Jewish race in Europe.”¹⁷³⁵

“Wenn es dem internationalen Finanzjudentum in und außerhalb Europas gelingen sollte, die Völker noch einmal in einen Weltkrieg zu stürzen, dann wird das Ergebnis nicht der Sieg des Judentums sein, sondern die Vernichtung der jüdischen Rasse in Europa!”¹⁷³⁶

The Jewish Zionist Nazi tyrant of Poland, Dr. Hans Frank, stated at a Cabinet Session on 16 December 1941,

“As far as the Jews are concerned, I want to tell you quite frankly, that they must be done away with in one way or another. The Fuehrer said once: should united Jewry again succeed in provoking a world war, the blood of not only the nations which have been forced into the war by them, will be shed, but the Jew will have found his end in Europe”¹⁷³⁷

Did the crypto-Jewish Zionists Adolf Hitler and Hans Frank mean that they would exterminate the Jews of Europe in death camps, or did they mean that they would deport the Jews of Europe to Palestine as a final solution to the Jewish question? Frank was a long-term Zionist who wanted to segregate the Jews in Polish concentration camps and then ship them to Palestine—not to say that he did not intend to kill off a large percentage of his brethren in the process. In the fall of 1933 in Nuremberg on *Reichsparteitag*, Frank stated that his goal was to secure a “Jewish State”,

“Unbeschadet unseres Willens, uns mit den Juden auseinanderzusetzen, ist die Sicherheit und das Leben der Juden in Deutschland staatlich, reichsamtlich und juristisch nicht gefährdet. Die Judenfrage ist rechtlich nur dadurch zu lösen, dass man an die Frage eines jüdischen Staates herangeht.”¹⁷³⁸

The expression “final solution of the Jewish question (*or*: “problem”)” was a commonplace in the parlance of the Zionists long before the Wannsee Konferenz.¹⁷³⁹ Jewish Zionist Nahum Sokolow wrote in the introduction of his *History of Zionism* of 1919,

“The progress of modern civilization has come to be regarded as a sort of ‘Messiah’ for the final solution of the Jewish problem.”¹⁷⁴⁰

Sokolow spoke in reference to the “Jewish mission” of reformed Jews under the influence of Moses Mendelssohn. The Zionists believed this “final solution of the Jewish problem” resulted in fatal assimilation, whereas the Zionists were pitching Palestine as the “final solution of the Jewish problem”. Many others believed that

assimilation was the only viable “final solution to the Jewish question”.¹⁷⁴¹

Boris Brasol wrote in 1921,

“When the Zionist claim was first established, and Theodore Hertzl, in 1897, came out with his specific program of a Jewish State, the world at large gave a sigh of relief as it was trusted that henceforth the Jews would have a country of their own where they would be able to develop freely and unhampered their racial peculiarities, their cultural traditions and their religious thought. Christian countries have been so accustomed to innumerable complaints made by the Jews of their oppression, of anti-Semitism breeding throughout the world, of pogroms ravaging the Jewish masses, that there was every reason to hope that the Jews would dash to Palestine, leaving those cruel Christians to their own destinies. What better scheme for a fair solution of the Jewish problem could be hoped for by both Gentiles and Jews?”¹⁷⁴²

The Zionists wrote in the official organ of the German Zionist Organization, *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.”¹⁷⁴³

Jewish Zionist Joachim Prinz stated in 1937,

“Everyone in Germany knew that only the Zionists could responsibly represent the Jews in dealings with the Nazi government. We all felt sure that one day the government would arrange a round table conference with the Jews, at which—after the riots and atrocities of the revolution had passed—the new status of German Jewry could be considered. The government announced very solemnly that there was no country in the world which tried to solve the Jewish problem as seriously as did Germany. Solution of the Jewish question? It was our Zionist dream! We never denied the existence of the Jewish question! Dissimilation? It was our own appeal! . . . In a statement notable for its pride and dignity, we called for a conference.”¹⁷⁴⁴

In 1917, Jewish Zionist Elisha M. Friedman made several references to the “solution of the Jewish question”,

“Recent events have served to accentuate Zionism as an attempt at the solution of the Jewish question. [***] And only yesterday, as it were, Adolph

Lewinsohn, whose activities transcend creed, has likewise joined those that see in Zionism a solution to the Jewish question. [***] Insofar as it affords no relief to the assimilationist and intensifies the loyalty of the great mass of a dispersed people, the policy of partial assimilation defeats its own ends. It is purposeless. It has been tested out, as a solution of the Jewish question, and has proven an eloquent failure.”¹⁷⁴⁵

In 1914, Jewish Zionist Israel Zangwill made reference to the “solution of the Jewish Question”,

“But if the prospect of a territorial solution of the Jewish Question, whether in Palestine or in the New World appears remote, it must be admitted that the Jewish race, in abandoning before the legions of Rome the struggle for independent political existence, in favor of spiritual isolation and economic symbiosis, discovered the secret of immortality, if also of perpetual motion.”¹⁷⁴⁶

In 1898, an American Jewish Zionist, Richard Gottheil, proposed a Zionist “final solution of the Jewish question”. Gottheil feared the “extermination” of the Jewish race, not through violent genocide, but by “a final solution of the Jewish question” of “assimilation”. Gottheil proposed that Jews form a nation in Palestine in order to maintain the Jewish race. Note that Gottheil mentions “those Jews who are forced to go” to Palestine. Gottheil’s speech appeared in *The World’s Best Orations*, Volume 6, F. P. Kaiser, St. Louis, (1899), pp. 2294-2298:

“THE JEWS AS A RACE AND AS A NATION

(Peroration of the Address, ‘The Aims of Zionism,’ Delivered in New York City, November 1st, 1898)

I KNOW that there are a great many of our people who look for a final solution of the Jewish question in what they call «assimilation.» The more the Jews assimilate themselves to their surroundings, they think, the more completely will the causes for anti-Jewish feeling cease to exist. But have you ever for a moment stopped to consider what assimilation means? It has very pertinently been pointed out that the use of the word is borrowed from the dictionary of physiology. But in physiology it is not the food which assimilates itself into the body. It is the body which assimilates the food. The Jew may wish to be assimilated; he may do all he will towards this end. But if the great mass in which he lives does not wish to assimilate him — what then? If demands are made upon the Jew which practically mean extermination, which practically mean his total effacement from among the nations of the globe and from among the religious forces of the world, — what answer will you give? And the demands made are practically of that nature.

I can imagine it possible for a people who are possessed of an active and aggressive charity which it expresses, not only in words, but also in deeds, to contain and live at peace with men of the most varied habits. But, unfortunately, such people do not exist; nations are swayed by feelings which are dictated solely by their own self-interests; and the Zionists in meeting this state of things, are the most practical as well as the most ideal of the Jews.

It is quite useless to tell the English workingman that his Jewish fellow-laborer from Russia has actually increased the riches of the United Kingdom; that he has created quite a new industry, — that of making ladies' cloaks, for which formerly England sent £2,000,000 to the continent every year. He sees in him some one who is different to himself, and unfortunately successful, though different. And until that difference entirely ceases, whether of habit, of way, or of religious observance, he will look upon him and treat him as an enemy.

For the Jew has this especial disadvantage. There is no place where that which is distinctively Jewish in his manner or in his way of life is *à la mode*. We may well laugh at the Irishman's brogue; but in Ireland, he knows, his brogue is at home. We may poke fun at the Frenchman as he shrugs his shoulders and speaks with every member of his body. The Frenchman feels that in France it is the proper thing so to do. Even the Turk will wear his fez, and feel little the worse for the occasional jibes with which the street boy may greet it. But this consciousness, this ennobling consciousness, is all denied to the Jew. What he does is nowhere *à la mode*; no, not even his features; and if he can disguise these by parting his hair in the middle or cutting his beard to a point, he feels he is on the road towards assimilation. He is even ready to use the term «Jewish» for what he considers uncouth and low.

For such as these amongst us, Zionism also has its message. It wishes to give back to the Jew that nobleness of spirit, that confidence in himself, that belief in his own powers which only perfect freedom can give. With a home of his own, he will no longer feel himself a pariah among the nations, he will nowhere hide his own peculiarities, — peculiarities to which he has a right as much as any one, — but will see that those peculiarities carry with them a message which will force for them the admiration of the world. He will feel that he belongs somewhere and not everywhere. He will try to be something and not everything. The great word which Zionism preaches is conciliation of conflicting aims, of conflicting lines of action; conciliation of Jew to Jew. It means conciliation of the non-Jewish world to the Jew as well. It wishes to heal old wounds; and by frankly confessing differences which do exist, however much we try to explain them away, to work out its own salvation upon its own ground, and from these to send forth its spiritual message to a conciliated world.

But, you will ask, if Zionism is able to find a permanent home in Palestine for those Jews who are forced to go there as well as those who wish to go, what is to become of us who have entered, to such a degree, into the

life around us, and who feel able to continue as we have begun? What is to be our relation to the new Jewish polity? I can only answer: Exactly the same as is the relation of people of other nationalities all the world over to their parent home. What becomes of the Englishman in every corner of the globe? What becomes of the German? Does the fact that the great mass of their people live in their own land prevent them from doing their whole duty towards the land in which they happen to live? Is the German-American considered less of an American because he cultivates the German language and is interested in the fate of his fellow-Germans at home? Is the Irish-American less of an American because he gathers money to help his struggling brethren in the Green Isle? Or are the Scandinavian-Americans less worthy of the title Americans, because they consider precious the bonds which bind them to the land of their birth, as well as those which bind them to the land of their adoption?

Nay! it would seem to me that just those who are so afraid that our action will be misinterpreted should be among the greatest helpers in the Zionist cause. For those who feel no racial and national communion with the life from which they have sprung should greet with joy the turning of Jewish immigration to some place other than the land in which they dwell. They must feel, for example, that a continual influx of Jews who are not Americans is a continual menace to the more or less complete absorption for which they are striving.

But I must not detain you much longer. Will you permit me to sum up for you the position which we Zionists take in the following statements: —

We believe that the Jews are something more than a purely religious body; that they are not only a race, but also a nation; though a nation without as yet two important requisites — a common home and a common language.

We believe that if an end is to be made to Jewish misery and to the exceptional position which the Jews occupy, — which is the primary cause of Jewish misery, — the Jewish nation must be placed once again in a home of its own.

We believe that such a national regeneration is the fulfillment of the hope which has been present to the Jew throughout his long and painful history.

We believe that only by means of such a national regeneration can the religious regeneration of the Jews take place, and they be put in a position to do that work in the religious world which Providence has appointed for them.

We believe that such a home can only naturally, and without violence to their whole past, be found in the land of their fathers — in Palestine.

We believe that such a return must have the guarantee of the great powers of the world in order to secure for the Jews a stable future.

And we hold that this does not mean that all Jews must return to Palestine.

This, ladies and gentlemen, is the Zionist program. Shall we be able to carry it through? I cannot believe that the Jewish people have been preserved throughout these centuries either for eternal misery or for total absorption at

this stage of the world's history. I cannot think that our people have so far misunderstood their own purpose in life, as now to give the lie to their own past and to every hope which has animated their suffering body.

Bear with me but a few moments longer while I read the words which a Christian writer puts into the mouth of a Jew. «The effect of our separateness will not be completed and have its highest transformation, unless our race takes on again the character of a nationality. That is the fulfillment of the religious trust that molded them into a people, whose life has made half the inspiration of the world. . . . Revive the organic centre; let the unity of Israel which has made the growth and form of its religion be an outward reality. Looking toward a land and a polity, our dispersed people in all the ends of the earth may share the dignity of a national life which has a voice among the peoples of the East and the West — which will plant the wisdom and skill of our race so that it may be, as of old, a medium of transmission and understanding. Let that come to pass, and the living warmth will spread to the weak extremities of Israel. Let the central fire be kindled again, and the light will reach afar. The degraded and scorned of the race will learn to think of their sacred land, not as a place for saintly beggary to await death in loathsome idleness, but as a republic, where the Jewish spirit manifests itself in a new order founded on the old, purified, enriched by the experiences which our greatest sons have gathered from the life of the ages. A new Judea, poised between East and West — a covenant of reconciliation. The sons of Judah have to choose, that God may again choose them. The Messianic time is the time when Israel shall will the planting of the national ensign. The divine principle of our race is action, choice, resolved memory. Let us help to will our own better future of the world — not renounce our higher gift and say: «Let us be as if we were not among the populations,» but choose our full heritage, claim the brotherhood of our nation, and carry into it a new brotherhood with the nations of the Gentiles. The vision is there; it will be fulfilled.»

These are the words of the non-Jewish Zionist, George Eliot. We take hope, for has not that Jewish Zionist said: «We belong to a race that can do everything but fail.»”

On 22 August 1897, on page 12, in an article entitled, “Jews Against Zionism”, *The New York Times* wrote,

“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.”

Like countless other Jewish Zionists, Theodor Herzl spoke of Zionism as the “solution of the Jewish question”. In fact the very title of Herzl’s seminal book makes the reference, *Der Judenstaat; Versuch einer modernen Lösung der Judenfrage*, M. Breitenstein, Leipzig, Wien, (1896). English translation: *A Jewish*

State: An Attempt at a Modern Solution of the Jewish Question, The Maccabæan Publishing Co., New York, (1904). Herzl stated in this book,

“This guard of honour would be the great symbol of the solution of the Jewish Question after eighteen centuries of Jewish suffering.”¹⁷⁴⁷

In an article entitled “Zionist Congress in Basel”, *The New York Times* quoted Theodor Herzl, on 31 August 1897, on page 7,

“I think we shall find Palestine at our disposal sooner than we expected. Last year I went to Constantinople and had two long conferences with the Grand Vizier, to whom I pointed out that the key to the preservation of Turkey lay in the solution of the Jewish question.”

In his opening address to the First Zionist Congress, Herzl stated,

“Wir Zionisten wünschen zur Lösung der Judenfrage nicht etwa einen internationalen Verein, sondern die internationale Diskussion.”¹⁷⁴⁸

Herzl’s statements were recorded in, “The Zionist Congress: Full Report of the Proceedings”, *The Jewish Chronicle*, (3 September 1897), pp. 10-15, at 11, 12 and 15,

“We Zionists desire for the solution of the Jewish Question. [***] But it is not the solution of the Jewish Question, and cannot be so in its present form. [***] The financial help which the Jews are able to offer to Turkey is not small, and would serve to put an end to many an evil from which the country is suffering. If a part of the Oriental question can be solved, together with the Jewish question, this surely is in the interest of all nations. [***] In this way we understand, we expect the solution of the Jewish Question. [***] On the day when the Jews again held the plough in Palestine, on that day would the Jewish Question be solved.”

In examining the history of expressed threats of genocide, it should be mentioned that long before Kaufman’s genocidal book *Germany Must Perish!* advocated the extermination of Gentile Germans, anti-Semite Eugen Karl Dühring implicitly advocated the genocide of Jews in the 1901 edition of his *Die Judenfrage*, Chapter 5, Sections 4-9, which concludes with the statement:

“Precisely this situation must however urge the determined component of better humanity only so much more to act in order to create communities and communal life whose principles extend over the earth and thereby also, obviously, do not leave any room for Hebrew life.”¹⁷⁴⁹

Jörg Lanz-Liebenfels advocated the deportation and sterilization of “inferior

racess” in his book *Theozoologie, oder Die Kunde von den Sodomsäfflingen und dem Götter-Elektron eine Einführung in die älteste und neueste Weltanschauung und eine Rechtfertigung des Fürstentums und des Adels*. . ., Moderner Verlag, Wien, (1905).¹⁷⁵⁰ Hitler’s racial views came in part from Lanz-Liebenfels, who promoted the procreation of blond-haired people and the sterilization of the “ape-men” of the “inferior races”—he was also a Zionist who encouraged the formation of a Jewish State, and his mythologies may have been derived from the Jewish myth that angels bred with humans to produce a unique race. One example of the political Zionists’ equivalent of Liebenfels prescriptions for the ideal “Aryan”, was Elias Auerbach’s article “Rassenkunde” in Zionist Martin Buber’s journal *Der Jude*, Volume 5, Number 1, (1920-1921), pp. 49-57, which discusses eye and hair color, skeletal proportions, etc. of the average Jew. In 1909, Buber himself romanticized that a Jew awakening to his heritage undergoes many stages of racial self-awareness,

“He perceives then what commingling of individuals, what confluence of blood, has produced him, what round of begettings and births has called him forth. He senses in this immortality of the generations a community of blood, which he feels to be the antecedents of his I, its perseverance in the infinite past. To that is added the discovery, promoted by this awareness, that blood is a deep rooted nurturing force within individual man; that the deepest layers of our being are determined by blood ; that our innermost thinking and our will are colored by it. Now he finds that the world around him is the world of imprints and influences, whereas blood is the realm of a substance capable of being imprinted and influenced, a substance absorbing and assimilating all into its own form. And he therefore senses that he belongs no longer to the community of those whose constant elements of experience he shares, but to the deeper-reaching community of those whose substance he shares. [***] Whoever, faced with the choice between environment and substance, decides for substance will henceforth have to be a Jew truly from within, to live as a Jew with all the contradiction, all the tragedy, and all the future promise of his blood.”¹⁷⁵¹

Josef Ludwig Reimer published *Ein pangermanisches Deutschland. Versuch über die Konsequenzen der gegenwärtigen wissenschaftlichen Rassenbetrachtung für unsere politischen und religiösen Probleme*, F. Luckhardt, Berlin, Leipzig, (1905); which advocated dividing human beings into three categories with the rulers being blond-haired, blue-eyed supermen, who ruled the “mixed-race” and middle class, and the lowest grouping, the non-Germanics.¹⁷⁵² The non-Germanics would be sterilized or prevented by law from bearing children. Extremist and violent Social Darwinism appeared in Germany in the Nineteenth Century in the writings of Friedrich von Hellwald, and Ernst Haeckel advocated Eugenics.¹⁷⁵³

The “Eugenics” of Sir Fancis Galton¹⁷⁵⁴ has a long and complex history dating back to the Greeks and includes such famous persons as Charles Darwin and Alexander Graham Bell. Prior to the Nazi regime, Eugenics was most enthusiastically promoted in the United States, where there was active governmental

interest in the field, and where Eugenics influenced legislation. It was also welcomed in England. The colonial powers sought scientific justification for their un-Christian treatment of their fellow human beings, as if inferior. America sought to limit the immigration and political power of the so-called “inferior races”. The Nazis instituted their “T4” “*Euthanasie-Programme*” in 1939.

German Jews had endured increasingly hostile agitations since the end of the First World War, and the Hitler regime enacted discriminatory laws against the Jews long before Kaufman’s book found its way into print, which segregationist laws had an ancient history in Europe and were endorsed by Heinrich Class under the *nom de plume* Daniel Frymann, *Wenn ich der Kaiser wär’: politische Wahrheiten und Notwendigkeiten*, Dieterich, Leipzig, (1912); even before the First World War.

In naming the important historical incidents of genocidal propaganda and acts, it must also be mentioned that Biblical passages in the Old Testament and the New, as well as Talmudic writings, prophesied the genocide and enslavement of Gentiles and the ascent of a master race of Jews. Writing on Thomas Jefferson’s religious views, William D. Gould wrote,

“Jefferson praised the philosophers of antiquity for their insistence on the necessity of governing the passions, but found that they did not deal adequately with social duties. They taught well the obligation of being just in dealing with one’s neighbor or countryman, but felt under no constraint to cultivate a love for all mankind. Even the Jews in Jesus’ day, he believed, entertained many erroneous ideas concerning religion and morality. In addition to the fact that he felt that a number of their conceptions of God were incorrect, their ethics, in respect to other nations, were, he thought, decidedly antisocial.”¹⁷⁵⁵

Jefferson criticized ancient philosophers and the ancient Jews in his *Syllabus*. He wrote, *inter alia*, in a letter to Dr. Benjamin Rush of 21 April 1803 responding to rumors that he was not a Christian,

*“Syllabus of an Estimate of the Merit of the Doctrines
of Jesus, Compared with Those of Others.*

In a comparative view of the Ethics of the enlightened nations of antiquity, of the Jews and of Jesus, no notice should be taken of the corruptions of reason among the ancients, to wit, the idolatry and superstition of the vulgar, nor of the corruptions of Christianity by the learned among its professors.

Let a just view be taken of the moral principles inculcated by the most esteemed of the sects of ancient philosophy, or of their individuals; particularly Pythagoras, Socrates, Epicurus, Cicero, Epictetus, Seneca, Antoninus.

I. Philosophers. 1. Their precepts related chiefly to ourselves, and the government of those passions which, unrestrained, would disturb our tranquillity of mind.[Footnote: To explain, I will exhibit the heads of

Seneca's and Cicero's philosophical works, the most extensive of any we have received from the ancients. Of ten heads in Seneca, seven relate to ourselves, viz. *de ira, consolatio, de tranquillitate, de constantia sapientis, de otio sapientis, de vita beata, de brevitae vitae*; two relate to others, *de clementia, de beneficiis*; and one relates to the government of the world, *de providentia*. Of eleven tracts of Cicero, five respect ourselves, viz. *de finibus, Tusculana, academica, paradoxa, de Senectute*; one, *de officiis*, relates partly to ourselves, partly to others; one, *de amicitia*, relates to others; and four are on different subjects, to wit, *de natura deorum, de divinatione, de fato, and somnium Scipionis*.] In this branch of philosophy they were really great.

2. In developing our duties to others, they were short and defective. They embraced, indeed, the circles of kindred and friends, and inculcated patriotism, or the love of our country in the aggregate, as a primary obligation: towards our neighbors and countrymen they taught justice, but scarcely viewed them as within the circle of benevolence. Still less have they inculcated peace, charity and love to our fellow men, or embraced with benevolence the whole family of mankind.

II. Jews. 1. Their system was Deism; that is, the belief in one only God. But their ideas of him and of his attributes were degrading and injurious.

2. Their Ethics were not only imperfect, but often irreconcilable with the sound dictates of reason and morality, as they respect intercourse with those around us; and repulsive and anti-social, as respecting other nations. They needed reformation, therefore, in an eminent degree."¹⁷⁵⁶

Ancient Jewish myths enunciate a nationalistic and destructive racism by a master nation of Israel on a holy mission to mercilessly subjugate the other nations of the world, supposedly pursuant to God's will. For example, *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.”

Deuteronomy, Chapter 28, proclaims the punishment to befall the assimilated,

“And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: 2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. 3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field. 4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. 5 Blessed *shall be* thy basket and thy store. 6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out. 7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. 8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. 9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. 10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. 11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee. 12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. 13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*: 14 And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them. 15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: 16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field. 17 Cursed *shall be* thy basket and thy store. 18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. 19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out. 20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish

quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. 21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. 22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. 23 And thy heaven that *is* over thy head shall be brass, and the earth that is under thee *shall be* iron. 24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. 25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. 26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away. 27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. 28 The LORD shall smite thee with madness, and blindness, and astonishment of heart: 29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*. 30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. 31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*. 32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand. 33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: 34 So that thou shalt be mad for the sight of thine eyes which thou shalt see. 35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. 36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. 37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee. 38 Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it. 39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat them. 40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*. 41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. 42 All thy trees and fruit of thy land shall the locust consume. 43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come

down very low. 44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail. 45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: 46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. 47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*; 48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. 49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand; 50 A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young: 51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. 52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. 53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: 54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: 55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. 56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, 57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates. 58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; 59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance. 60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. 61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. 62 And ye shall be left few in number, whereas ye were as the stars of heaven for

multitude; because thou wouldest not obey the voice of the LORD thy God. 63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. 64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone. 65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: 66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: 67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. 68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.”

Isaiah, Chapter 34,

“Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. 2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. 3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. 4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree. 5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. 6 The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. 7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. 8 For *it is* the day of the LORD’s vengeance, *and* the year of recompenses for the controversy of Zion. 9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. 10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. 11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. 12 They shall call the nobles

thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing. 13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, *and* a court for owls. 14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. 15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate. 16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. 17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.”

Isaiah, Chapter 60:12, 16,

“For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted. [***] Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.”

Isaiah, Chapter 61,

“The spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. 4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. 5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers. 6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. 7 For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. 8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. 9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed. 10 I will greatly rejoice in the LORD, my soul

shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels. 11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.”

The Nazis’ infamous *Lebensborn* program, the program to breed “Aryan” children for the Reich, was perhaps instead a means for racist Jews to interject Jewish blood into the German “race” so as to dilute the blood of Esau. This is pure speculation, but it is based upon the fact that the Jews viewed Germans as Esau, wanted to destroy or weaken Esau, had control over the Third Reich, and had numerous Jewish members in the SS who could have fathered these children.

After the war, many people began to notice that a large number of children in Israel were tall, blond and blue eyed. They could have passed for Swedes. The entire Holocaust may well have been a eugenics program for racist Jews to clean up their blood, which they believed had been damaged by the Ghetto system of Europe. Jewish prophecy and lore teaches that in the Messianic Era Jews will be tall, fair-skinned (radiant: *Isaiah* 60:5) and handsome.

The especially interesting thing about these tall, blond, blue-eyed children in Israel, is that many were allegedly orphans—orphans who believed that they were Gentiles and who were shocked when told that their parents had been Jewish. This has led some to conclude that Jews kidnaped Gentile children and brought them to Israel.¹⁷⁵⁷ This leads to speculation that after anointing their Messiah, racist Jews will use Gentile slaves to breed them children, so that they can populate the world with the children of breeding slaves and completely kill off Gentiles born and raised by Gentiles. They may plan to steal the children fathered and mothered by Gentiles, and they may plan to use Gentile woman as surrogate mothers to bear children of Jewish parents on a massive scale. This speculation is based on many Jewish writings, including, but not limited to, *Isaiah*, Chapter 49,

“Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. 2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; 3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified. 4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and my work with my God. 5 And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. 6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that *thou* mayest be my salvation unto the end of the earth. 7 Thus saith the LORD, the

Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that *is* faithful, *and* the Holy One of Israel, and he shall choose thee. 8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; 9 That *thou* mayest say to the prisoners, Go forth; to *them* that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. 10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. 11 And I will make all my mountains a way, and my highways shall be exalted. 12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. 13 Sing, O heavens; and be joyful, O earth; and break forth *into* singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. 14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. 15 Can a woman forget her sucking child, that *she* should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. 16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me. 17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. 18 Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doth*. 19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. 20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell. 21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and *am* desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been*? 22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders. 23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee *with their face toward* the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me. 24 Shall the prey be taken from the mighty, or the lawful captive delivered? 25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. 26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh

shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.”

Isaiah, Chapter 60:12, 16,

“For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted. [***] Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.”

There are many instances in the Old Testament of the use of slaves taken from other nations to bear the ancestors of the Jews young, for example Abraham and Hagar. *Isaiah* 66 states, note that the “Lord” who is speaking is the voice of genocidal Jewish racism and absolute Jewish religious intolerance,

“1 Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? 2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word. 3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog’s neck; he that offereth an oblation, *as if he offered* swine’s blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. 4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not. 5¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name’s sake, said, Let the LORD be glorified: but he *shall* appear to your joy, and they shall be ashamed. 6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies. 7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 8 Who hath heard such a *thing*? who hath seen such *things*? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. 9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God. 10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: 11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. 12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees. 13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies. 15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. 16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. 17 They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. 18 For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. 19 And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. 20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel *into* the house of the LORD. 21 And I will also take of them for priests *and* for Levites, saith the LORD. 22 For as the new heavens and the new earth, which I *will* make, *shall* remain before me, saith the LORD, so shall your seed and your name remain. 23 And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. 24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

7.6 The Carrot and the Stick

The violent Bolshevik revolution inspired great trepidation in the West. *The Morning Post* of London published numerous essays attacking Bolshevism and the *Protocols of the Learned Elders of Zion*, and asserting that Bolshevism signified proof of the genuineness of the *Protocols* and of the alleged alliance of the Freemasons and a vast Jewish conspiracy to rule the world.¹⁷⁵⁸ In England, Lord Northcliffe drew attention to the *Protocols* in his newspaper *The London Times* and called for an investigation of the Zionists.¹⁷⁵⁹ Henry Ford's *THE DEARBORN INDEPENDENT* did much the same thing in America and personally attacked many Jewish leaders in America.¹⁷⁶⁰ In Germany, Alfred Rosenberg and Adolf Hitler, among many others, focused public attention on the *Protocols*.

In *Genesis* 12:1-3 the Jews offer the world a carrot and a stick:

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
2 And I will make of thee a great nation, and I will bless thee, and make thy

name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

“Mentor” intimated in *The Jewish Chronicle* on 4 April 1919 on page 7, that Bolshevism was revenge on the Gentile nations for not allowing the Jews their own nation and for not willfully succumbing to the Jewish Messianic prophecy of a world government run by Jews,

“PEACE, WAR— AND BOLSHEVISM. By *MENTOR*.

WHAT is written here is pendent to what appeared in this column last week. As I intimated, I propose to revert to the subject then referred to.

BOLSHEVISM is at once the most serious menace to, and the best hope of, Civilisation. Paradoxical as this may sound, but a little thought will show it to be abundantly true. The menace of Bolshevism is manifest. It pulls down what, until now, it has shown itself unable efficiently to replace. In the name of freedom, it imposes galling slavery. In the name of humanity, it inflicts the direst evil upon the men, women, and children who come under its sway. It protests against class domination and itself imposes the domination of class wherever it can obtain power. It knows no bounds either in justice or in liberty. It murders, imprisons and tortures with the ruthlessness of an autocracy drunk with new-found authority. It is ruthless, relentless, all-engulfing. It falls upon the country it infects like a dire pestilence which casts people prone. It is a political disease, an economic infliction, a social disaster.

YET, none the less, in Bolshevism there lies, to-day, the hope of Humanity. For in essence, it is the revolt of peoples against the social state, against the evil; the iniquities—and the inequalities—that were crowned by the cataclysm of the War under which the world groaned for upwards of four years. It is a revolution against a social state which suffered Tsarism to exist in Russia and militarism in Prussia and which still allows, alas, so many a crying wrong in countries that plume themselves on their freedom and boast of their liberty. Bolshevism is the signal to mankind to halt in its social, political, and economic ways of old; to stay and examine them in the light of the sacrifice of the millions of youth who have gone down to darkness eternal, of the millions of treasure which war has wasted, and to ponder them in the light of the incalculable, ineffable burden which the years of struggle have placed upon Society, and, heaviest of all, upon the poor—in light of the war which was proof in all surety that the old order was doomed if civilisation was to survive. That Bolshevism broke out first in the

country most oppressed is nothing for wonder; it is merely natural. For centuries Russia had been the forcing ground of every infamy imposed by power and every wickedness done in the name of Government. That the creed has spread to a country whose national aspirations were for generations crushed, and where autocracy ruled, is nothing for wonder. Nor is the protest of Bolshevism merely a matter for Russia and Hungary, or a menace only to bayonet-ridden Germany. It is a challenge to the world—not least to the nations of freedom and liberty. It is a challenge to all the nations including the peoples who nourish liberty and freedom as precious principles, but who have passively allowed a state of affairs to grow and putrefy into the infamies of Russian Tsarism, the iniquity of Hungary, and the wickedness of German militarism; to the world that has suffered Society to fester into these and to break out into the prurient, gaping, sloughing, agonising tumour of such a war as that which is not ended, though it is suspended. And the fact that this protest has been made is the world's best hope. It is a demand for another order of things, for a social state which will render humanity immune from the wickedness and such evil as resulted in the greatest war mankind has ever known. It asks for some guarantee against a system which dragged peoples innocent of any intention of killing, slaying, and slaughtering into the vortex of War—peacefully intentioned peoples who loathed and hated War (such as was England before that fateful day in August, 1914)—from which even the most innocent of belligerents, and even those who stood aside from the contest are suffering to-day; though none were wholly guiltless of it, because for generations all passively concurred in the system. If the world, as a result of the War, had received no such warning as Bolshevism, the evil would, in all probability have gone on, deepening in its wrong, becoming ever blacker. Bolshevism is a social fever which indicates a high blood temperature. It gives the warning of mischief that may be fatal. A wise doctor takes note of the fever and seeks to remove the cause. He does not call the fever ugly names or denounce it, nor is he so stupid as to confuse the patient's consequent delirium with his normal condition, as so many are confusing the delirium of Bolshevism with the normal state of the countries in which it is finding vogue.

ALL such indications on the part of the body politic that there is a disease that must be removed, else the patient must go under, are as unpleasant, as inimical, as is the delirium of the fever-stricken patient distressing. The French Revolution drowned Paris in blood. Its excesses were far greater than anything that even the most malicious has attributed to Bolshevism. It instituted a Reign of Terror. It massacred Royalty. It condemned men and women day by day to the tumbril; so commonly indeed, that the men and women walking in the streets of Paris hardly looked round when some victim of the Jacobins was being taken to the Guillotine. Nothing and nobody was safe from the raging, tearing fever of the Revolution. For years it inflicted upon France a series of infamies, of torture, of horror, of bloodshed almost unparalleled in history. Yet, at the end of it all, and notwithstanding its

reaction in Napoleonism, a great English writer declared that there had been nothing greater and more glorious in all history than the French Revolution. By common consent what liberty, equality, and fraternity—liberty, equality, and fraternity which the French Revolution never gained, and which in seeking after it demeaned and disgraced—the rest of the world possesses to-day, it draws in large measure from the days in which France was bathed in the anarchy of revolt. That is because the motive-spring which set the French Revolution into being was an ideal for the betterment of mankind, a protest against the social, political and economic infamies which will for ever be associated with the *régime* of the Bourbons, a striving for a social state that would not allow unbridled luxury, lascivious prodigality, selfish extravagance, inhuman carelessness, to thrive in the Court and to go on side by side with poverty, hunger, a life of groaning and moaning in the alleys hard by. And, even now, while the terror of Bolshevism is in full swing, a writer in an English Daily paper is brought to declare, as one did the other day, that at root Bolshevism in ideal has nothing comparable to it since the teachings which Jesus of Nazareth gave to the world. The writer had, there is little doubt, recollected the parable of the rich man, torn with suffering in Hell, pleading to Lazarus, the beggar whose sores the dogs licked, resting in the bosom of Abraham in Heaven. It is the parable of the ideals of Bolshevism.

IT is not difficult to see why a people which has managed to subsist through Tsardom, because of the religious ideals and ideas which it nourished throughout all its classes, and not least among its peasantry, has been attacked by the ideals of Bolshevism, and why, released from Tsardom, it has, pendulum-like, swung into the arms of Lenin, looking to the ideals of his creed, and not to its wickedness or its excesses. The same reason obtains for the number of Jews who are to be found in the Bolshevik ranks. The Jew is an idealist. He will give much for an ideal. He thirsts for idealism as a goal of life. This may seem strange to those who associate the Jew with materialism. But the capacity of the Jew for idealism is such that he notoriously idealises even the material. The fact that there are so many of our people who have associated themselves with the ideals of Bolshevism, even although as Jews its excesses must be repugnant to them, has to be placed in conjunction with another fact. These men will be found for the most part unassociated with or dissociated from the Synagogue. In the ordinary way of speaking they are not observing Jews. Is it not patent that the Synagogue, having failed to attract them by its idealism, and no other ideal, not even a material ideal, having been provided for them—for they are not men of wealth and substance, such as are usually to be found among the *bourgeoisie*—they have ranged themselves on the side of Bolshevism, because here was no Jewish ideal to which these Jews could devote their sentiments and their energies? I cannot understand how people who for generations have, unprotesting, allowed the Jew, particularly in Eastern Europe, in Russia, to suffer pogroms, to be massacred and ill-treated, and tortured and murdered, and for two thousand

years have kept our people outside the ambit of the most potent source of idealism that can appeal to men—that associated with National being—now have the hypocrisy, the soulless impertinence, to complain that so many of our people are Bolsheviks! That Jews have been chosen to the extent they have to take a leading part in the movement in Russia and in Hungary, is merely because they are heavily endowed with intellectualism and capacity, as compared with the rest of the population. But the world must not be surprised that the Jew, who is an idealist or nothing, has turned to the idealism of Bolshevism, which a British writer has declared to be comparable to the idealism preached by the founder of Christianity. It were surprising, really, were it otherwise. You cannot keep a people out of their rightful place amid the nations of the world, and then complain because they take the leading part which their abilities entitle them to in the nations among whom you have scattered them. The fact that a timorous millionaire afraid, and doubtless with good cause, of Bolshevism, which he probably has never taken the trouble, or perhaps has not the capacity to appreciate in full measure, places a ban of religious excommunication upon those Jews who are Bolsheviks, is a thing for the gods to laugh at!

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

Sir Winston Churchill offered the world a carrot and a stick on behalf of the Zionist Jews in a statement published in the *Illustrated Sunday Herald*, on 8 February 1920, on page 5. Churchill threatens God’s wrath, in the form of Bolshevism, on any nation that does not commit itself to the Zionist cause, and promises God’s gifts to any nation which sponsors Zionism. It was an ancient Zionist appeal to superstitious fear.

Churchill traveled to Palestine and was an outspoken champion of Zionism in the British Government. Some argue that Churchill was also crypto-Jew, who had a Jewish mother. Churchill aggressively spoke out on behalf of Zionism in June of 1921 before the House of Commons in an effort to justify the unfair appropriation of the nation by a minority population of Jews.¹⁷⁶¹

In 1948, when Israel became a nation-state, Churchill wrote to Chaim Weizmann, “[what a fine moment it was] for an old ‘Zionist’ like me!”¹⁷⁶² Christopher Sykes details much of Churchill’s Zionist activities in his book *Crossroads to Israel*, where

he states, “Mr Churchill had always been a Zionist, albeit of a very Gentile and unorthodox kind, since his days as Colonel Secretary.”¹⁷⁶³ Though Churchill’s newspaper article is today seen by many as anti-Semitic, it was written on behalf of the Zionists, who quickly seized upon the opportunity of its publication to point out that in their opinion the only option for all Jews is Zionism.¹⁷⁶⁴

Where Churchill paints Jews in a bad light, it is done as a threat to Gentiles, not as an attack on Jews, and his arguments were planted in his head by his Zionist cohorts, as evinced by Chaim Weizmann’s speech in Jerusalem in January of 1920, as captured in an article, “Eine große Rede Weizmanns in Jerusalem Vor der Abreise aus Palästina”, *Jüdische Rundschau*, Volume 25, Number 4, (16 January 1920), p. 4, which stated, *inter alia*,

“Professor Weizmann emphatically declared that the *beauty of the ideals of the Jewish renaissance* was critical for the English Declaration. It is a misconception, that England made the proposal to us only out of self-interest. *Lloyd George* once said: I know the Palestinian front far better than the French, because I am well acquainted with every borough and every brook from the Bible. For the English, Palestine is above all else a Biblical issue. The English still believe in the Bible more than many classes of Jewry. Therefore, the *idealistic reasons* came first, and afterwards the material reasons were added. It was we who made it clear to the English political leaders that it was in England’s interest to unite with us to spread the wings of the British eagle out over Palestine. We did not achieve the Declaration by way of miracles, but rather through persistent propaganda, through constant demonstration of the vigor of our people. We told the people in charge: We are taking over Palestine whether you like it, or not. You can accelerate or delay our arrival, but it is better for you to help us, because if you don’t our constructive power will turn destructive and overthrow the entire world.”

“Professor Weizmann betonte, daß die Schönheit des Ideals der jüdischen Renaissance das Entscheidende für die englische Deklaration war. Es sei eine irrtümliche Auffassung, daß England uns den Vorschlag nur aus eigenem Interesse heraus machte. *Lloyd George* sagte einmal: Ich kenne die Palästinafront viel genauer als die französische, denn jeder Flecken und jeder Bach ist mir aus der Bibel vertraut. Palästina ist für England vor allen Dingen ein Gegenstand der Bibel. Die Engländer glauben an die Bibel noch mehr als manche Schichten im Judentum. Zuerst kamen also die idealen Gründe, nachher kamen die materiellen hinzu. Wir sind es, die den englischen politischen Führern klargemacht haben, daß es im Interesse Englands ist, sich mit uns zu vermählen, die Fittiche des britischen Adlers über Palästina auszubreiten. Wir erreichten die Deklaration nicht durch Wundertaten, sondern durch beharrliche Propaganda, durch unaufhörliche Beweise von der Lebenskraft unseres Volkes. Wir sagten den maßgebenden Persönlichkeiten: Wir werden in Palästina sein, ob Ihr es wollt oder es nicht wollt. Ihr könnt unser Kommen beschleunigen oder verzögern,

es ist aber für Euch besser, uns mitzuhelfen, denn sonst wird sich unsere aufbauende Kraft in eine zerstörende verwandeln, die die ganze Welt in Gärung bringen wird.”

Though the Zionists dominated the proceedings of the Treaty of Versailles and later dominated the proceedings of the League of Nations and the Palestine Mandate, the masses of Jews did not want to go to Palestine. Since the Jewish masses failed to heed the Zionists’ threats, Weizmann and his fellow Zionists brought world-wide tumult upon the Gentiles, as well as the Jews, just as Chaim Weizmann had promised.

Weizmann took his cue from Theodor Herzl, who strongly believed that anti-Semitism was the best means to achieve a “Jewish State”. Herzl unwisely believed that he could threaten the governments of the world with absolute impunity,

“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!”¹⁷⁶⁵

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.”¹⁷⁶⁶

Churchill’s Weizmannesque and Herzlian article of 8 February 1920, originally published in the *Illustrated Sunday Herald*, on page 5, again issued the ancient threat of *Genesis* 12:3 and offered the Goyim the carrot and the stick:

“ZIONISM versus BOLSHEVISM.
A STRUGGLE FOR THE SOUL OF THE JEWISH PEOPLE.
By the Rt. Hon. WINSTON S. CHURCHILL

Some people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world.

Disraeli, the Jew Prime Minister of England, and Leader of the Conservative Party, who was always true to his race and proud of his origin, said on a well-known occasion: 'The Lord deals with the nations as the nations deal with the Jews.' Certainly when we look at the miserable state of Russia, where of all countries in the world the Jews were the most cruelly treated, and contrast it with the fortunes of our own country, which seems to have been so providentially preserved amid the awful perils of these times, we must admit that nothing that has since happened in the history of the world has falsified the truth of Disraeli's confident assertion.

Good and Bad Jews.

The conflict between good and evil which proceeds unceasingly in the breast of man nowhere reaches such an intensity as in the Jewish race. The dual nature of mankind is nowhere more strongly or more terribly exemplified. We owe to the Jews in the Christian revelation a system of ethics which, even if it were entirely separated from the supernatural, would be incomparably the most precious possession of mankind, worth in fact the fruits of all other wisdom and learning put together. On that system and by that faith there has been built out of the wreck of the Roman Empire the whole of our existing civilisation.

And it may well be that this same astounding race may at the present time be in the actual process of producing another system of morals and philosophy, as malevolent as Christianity was benevolent, which, if not arrested, would shatter irretrievably all that Christianity has rendered possible. It would almost seem as if the gospel of Christ and the gospel of Antichrist were destined to originate among the same people; and that this mystic and mysterious race had been chosen for the supreme manifestations, both of the divine and the diabolical.

'National' Jews.

There can be no greater mistake than to attribute to each individual a recognisable share in the qualities which make up the national character. There are all sorts of men—good, bad and, for the most part, indifferent—in every country, and in every race. Nothing is more wrong than to deny to an individual, on account of race or origin, his right to be judged on his personal merits and conduct. In a people of peculiar genius like the Jews, contrasts are more vivid, the extremes are more widely separated, the resulting consequences are more decisive.

At the present fateful period there are three main lines of political conception among the Jews, two of which are helpful and hopeful in a very high degree to humanity, and the third absolutely destructive.

First there are the Jews who, dwelling in every country throughout the world, identify themselves with that country, enter into its national life, and, while adhering faithfully to their own religion, regard themselves as citizens

in the fullest sense of the State which has received them. Such a Jew living in England would say, 'I am an Englishman practising the Jewish faith.' This is a worthy conception, and useful in the highest degree. We in Great Britain well know that during the great struggle the influence of what may be called the 'National Jews' in many lands was cast preponderatingly on the side of the Allies; and in our own Army Jewish soldiers have played a most distinguished part, some rising to the command of armies, others winning the Victoria Cross for valour.

The National Russian Jews, in spite of the disabilities under which they have suffered, have managed to play an honourable and useful part in the national life even of Russia. As bankers and industrialists they have strenuously promoted the development of Russia's economic resources, and they were foremost in the creation of those remarkable organisations, the Russian Co-operative Societies. In politics their support has been given, for the most part, to liberal and progressive movements, and they have been among the staunchest upholders of friendship with France and Great Britain.

International Jews.

In violent opposition to all this sphere of Jewish effort rise the schemes of the International Jews. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (Germany), and Emma Goldman (United States), this world-wide conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognizable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire.

Terrorist Jews.

There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus, Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians like Bukharin or Lunacharski cannot be compared with the power of Trotsky, or of Zinovieff, the Dictator of the Red

Citadel (Petrograd), or of Krassin or Radek—all Jews. In the Soviet institutions the predominance of Jews is even more astonishing. And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commissions for Combating Counter-Revolution has been taken by Jews, and in some notable cases by Jewesses. The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary. The same phenomenon has been presented in Germany (especially in Bavaria), so far as this madness has been allowed to prey upon the temporary prostration of the German people. Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing.

‘Protector of the Jews.’

Needless to say, the most intense passions of revenge have been excited in the breasts of the Russian people. Wherever General Denikin’s authority could reach, protection was always accorded to the Jewish population, and strenuous efforts were made by his officers to prevent reprisals and to punish those guilty of them. So much was this the case that the Petlurist propaganda against General Denikin denounced him as the Protector of the Jews. The Misses Healy, nieces of Mr. Tim Healy, in relating their personal experiences in Kieff, have declared that to their knowledge on more than one occasion officers who committed offences against Jews were reduced to the ranks and sent out of the city to the front. But the hordes of brigands by whom the whole vast expanse of the Russian Empire is becoming infested do not hesitate to gratify their lust for blood and for revenge at the expense of the innocent Jewish population whenever an opportunity occurs. The brigand Makhno, the hordes of Petlura and of Gregorieff, who signalised their every success by the most brutal massacres, everywhere found among the half-stupefied, half-infuriated population an eager response to anti-Semitism in its worst and foulest forms.

The fact that in many cases Jewish interests and Jewish places of worship are excepted by the Bolsheviks from their universal hostility has tended more and more to associate the Jewish race in Russia with the villainies which are now being perpetrated. This is an injustice on millions of helpless people, most of whom are themselves sufferers from the revolutionary regime. It becomes, therefore, specially important to foster and develop any strongly-marked Jewish movement which leads directly away from these fatal associations. And it is here that Zionism has such a deep significance for the whole world at the present time.

A Home for the Jews.

Zionism offers the third sphere to the political conceptions of the Jewish race. In violent contrast to international communism, it presents to the Jew a national idea of a commanding character. It has fallen to the British Government, as the result of the conquest of Palestine, to have the opportunity and the responsibility of securing for the Jewish race all over the

world a home and a centre of national life. The statesmanship and historic sense of Mr. Balfour were prompt to seize this opportunity. Declarations have been made which have irrevocably decided the policy of Great Britain. The fiery energies of Dr. Weissmann, the leader, for practical purposes, of the Zionist project, backed by many of the most prominent British Jews, and supported by the full authority of Lord Allenby, are all directed to achieving the success of this inspiring movement.

Of course, Palestine is far too small to accommodate more than a fraction of the Jewish race, nor do the majority of national Jews wish to go there. But if, as may well happen, there should be created in our own lifetime by the banks of the Jordan a Jewish State under the protection of the British Crown, which might comprise three or four millions of Jews, an event would have occurred in the history of the world which would, from every point of view, be beneficial, and would be especially in harmony with the truest interests of the British Empire.

Zionism has already become a factor in the political convulsions of Russia, as a powerful competing influence in Bolshevik circles with the international communistic system. Nothing could be more significant than the fury with which Trotsky has attacked the Zionists generally, and Dr. Weissmann in particular. The cruel penetration of his mind leaves him in no doubt that his schemes of a world-wide communistic State under Jewish domination are directly thwarted and hindered by this new ideal, which directs the energies and the hopes of Jews in every land towards a simpler, a truer, and a far more attainable goal. The struggle which is now beginning between the Zionist and Bolshevik Jews is little less than a struggle for the soul of the Jewish people.

Duty of Loyal Jews.

It is particularly important in these circumstances that the national Jews in every country who are loyal to the land of their adoption should come forward on every occasion, as many of them in England have already done, and take a prominent part in every measure for combating the Bolshevik conspiracy. In this way they will be able to vindicate the honour of the Jewish name and make it clear to all the world that the Bolshevik movement is not a Jewish movement, but is repudiated vehemently by the great mass of the Jewish race.

But a negative resistance to Bolshevism in any field is not enough. Positive alternatives are needed in the moral as well as in the social sphere; and in building up with the utmost possible rapidity a Jewish national centre in Palestine which may become not only a refuge to the oppressed from the unhappy lands of Central Europe, but which will also be a symbol of Jewish unity and the temple of Jewish glory, a task is presented on which many blessings rest.”

The Zionists were playing a very dangerous game with the lives of millions of innocent Jews. Israel Cohen saw the dangers of the false association of Bolsheviks

with all Jews and wrote, *inter alia*, in *The Jewish Chronicle* of London, on 12 December 1919, on page 17,

“THE ‘JEW-BOLSHEVIST’ LIE.

BY ISRAEL COHEN.

The systematic attempts that are now being made to identify the Jews of Russia with the Bolsheviks, to represent Bolshevism as a Jewish movement, and thus to hold up the entire Jewish people to obloquy and attack, are based solely upon the fact that a certain number of prominent Bolshevik Commissaries are of Jewish birth. Upon this fact, which has never been denied, have been built up all sorts of fantastic accusations, such as that the Jews wish to wreak revenge upon Russia for the persecutions under Tsardom, and that they aim at sweeping away Christian civilization so as to enthrone Judaism as the dominant faith throughout the world. How utterly absurd these calumnies are, and how grotesquely exaggerated are most of the stories of Jewish participation in Bolshevism can be proved by an unimpassioned examination of the ascertainable facts and figures.”

See also: Fritz Rodeck, “Judentum und Bolschewismus”, *Jüdische Zeitung*, Volume 14, Number 25, (3 September 1920), pp. 5-6.

While it was true that most Jews were not Bolsheviks—even in Russia, it is also true that many Jews in lands “liberated” by Bolsheviks welcomed and embraced the mass murderers and aggressively participated in the destruction of their Gentile neighbors’ lives. It is further true that the rise and spread of Bolshevism primarily occurred through Jewish communities around the world. It is yet further true that Bolshevism fulfilled Jewish Messianic prophecy, which was no coincidence. However, this does not mean that a majority of Jews have ever been Bolsheviks, or even that a majority of Bolsheviks have ever been Jews, but there is no doubt that Bolshevism was a Jewish movement meant to accomplish Jewish Messianic prophecies.

While leading Jews in the West decried Bolshevism when the connection to Jews became obvious, they did little to undo the damage Jewish financiers had done through Bolshevism to Russia and other nations. In fact, Jewish leadership instead continued to covertly perpetuate Bolshevism. Had Jewish leaders genuinely opposed Bolshevism, they would have organized and funded massive campaigns to stamp it out and to repair the damage done, and given their wealth and influence, they would have succeeded.

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

After the First World War, the Zionists had their Peace Conference and their League of Nations and their Palestine Mandate, but they lacked the broad support of the

Jewish People. They decided to bring on a Second World War, which would result in another Peace Conference; and, the second time around, they would torture the Jewish People into embracing Zionism.

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

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

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

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

a Europe-wide basis for all the Jews. He warned Hungarian Jewry in its turn: do not let them ghettoise you! Rebel, hide, make them drag the survivors there in chains! You go peacefully into a ghetto and you will go to Auschwitz! Weissmandel was careful never to allow himself to be manoeuvred by the Germans into demanding concessions from the Allies. Money from world Jewry was the only bait he dangled before them.

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

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

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

'Since we have the opportunity of this courier, we are writing to the group that they must constantly have before them that in the end the Allies will win. After their victory they will divide the world again between the nations, as they did at the end of the first world war. Then they unveiled the plan for the first step and now, at the war's end, we must do everything so that Eretz Yisroel will become the state of Israel, and important steps have already been taken in this direction. About the cries coming from your country, we should know that all the Allied nations are spilling much of their blood, and if we do not sacrifice any blood, by what right shall we merit coming before the bargaining table when they divide nations and lands at the war's end? Therefore it is silly, even impudent, on our part to ask these nations who are spilling their blood to permit their money into enemy countries in order to protect our blood—for only with blood shall we get the land. But in respect to you, my friends, *atem taylu*, and for this purpose I am sending you money illegally with this

messenger.²⁴

Rabbi Weissmandel pondered over the startling letter:

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

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

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

Zionist Anglican Chaplain to the British Embassy in Vienna, William Henry Hechler,¹⁷⁶⁷ published *The Restoration of the Jews to Palestine According to the Prophets* in 1884. He contacted racist Zionist Theodor Herzl as soon as he learned of Herzl’s book *Der Judenstaat*, in 1896. Hechler knew the Jewish Zionist Leon Pinsker. Queen Victoria requested that Hechler transmit a letter from her to the Sultan of Turkey asking him to allow Russian Jews to take asylum in Palestine, but the British embassy would not transmit the message.¹⁷⁶⁸

Theodor Herzl changed paths from converting Jews to Christianity in order to end anti-Semitism, to converting anti-Semites to Zionism in order to end anti-Semitism. Herzl’s ungodly betrayal of the Jewish People ultimately led the Zionists to create and install the Nazi régime.

Like the prophet Isaiah, Hechler and Herzl envisioned Jerusalem as the new capital of the world. Herzl’s vision is revealed in his book *Altneustadt*.

Like many Zionists, Hechler relished the fact that anti-Semitism encouraged Jews to embrace Zionism out of fear for their lives. Isaiah Friedman wrote,

“On 26 March 1896, Hechler wrote to [Frederick the Grand Duke of Baden] about Herzl’s project, noting with satisfaction that the antisemitic movement had made the Jews see that they were ‘Jews first and [only] secondly Germans, Englishmen, etc.’ It reawakened in them a longing to return ‘as a

nation to the Land of Promise. . . Palestine belongs to them by right.’ Should Germany and England give their support and take the Jewish State, declared neutral, under their protection, the Return of the Jews would be a great blessing and would put an end to antisemitism, which was detrimental to the welfare of European nations. He also suggested that the issue be laid before the kaiser, the duke’s nephew.”¹⁷⁶⁹

Hechler knew beforehand that the First World War would occur. He also knew beforehand that the Holocaust would occur. He took comfort in his knowledge of these events. Elias Newman wrote,

“To the German-Jewish philosopher Martin Buber, Hechler said in 1913: ‘Your fatherland will soon be given back to you. For a serious crisis will occur, whose deep meaning is the liberation of your Messianic Jerusalem from the yoke of the — nations. . . We are moving towards a world war. . .’ Shortly before his death [in 1931], he said this to the family of the Zionist leader Nahum Sokolov: ‘Part of European Jewry is going to be sacrificed for the resurrection of your biblical fatherland.’”¹⁷⁷⁰

In the context Hechler’s foreknowledge of the Holocaust, Claude Duvernoy writes,

“Political, rational and ‘scientific’ anti-Semitism, born in Austria, spread all over Europe where the ground had been well prepared by centuries of bad Christian catechism. With Moscow opposing Zionism as a heretical movement and London already pursuing its policy of suffocation, one really could not see how this ferocious Nazi could fail in his plan for Jewish genocide. In closing Palestine to Jewish immigrants (which was done in 1939) London delivered up millions of European Jews to the ovens of the crematoriums soon to come—without wishing this, of course. [***] As there was need of a first world war, to force the liberation of Jerusalem from the pagan yoke of the Turk, undoubtedly a second world conflict was inevitable to form a Jewish homeland through much suffering and blood, but he did not dare to think of it.”¹⁷⁷¹

After Hechler came David Ben-Gurion, who stated,

“The First World War brought us the Balfour Declaration. The Second ought to bring us the Jewish State.”¹⁷⁷²

Before Hechler was Benjamin Disraeli. Soon after Queen Victoria ascended the throne in 1837, the campaign to “restore the Jews to Palestine” gained political support, which was driven by the Rothschild family in hopes that a Rothschild would ascend the throne in Jerusalem to become King of the Jews, a. k. a. the Messiah, and, therefore, King of the World. Victoria believed that she was descended from King

David and during her reign Rothschild and Disraeli were able to secure the Suez Canal for England as a means to expedite shipping to and from India, and as a means to tie England's fate to the goal of forming a Jewish State in Palestine.¹⁷⁷³ Disraeli wrote in 1852,

“We have shown that the theological prejudice against the Jews has no foundation, historical or doctrinal; we have shown that the social prejudice, originating in the theological but sustained by superficial observations irrespective of religious prejudice, is still more unjust, and that no existing race is so much entitled to the esteem and gratitude of society as the Hebrew. It remains for us to notice the injurious consequences to European society of the course pursued by the communities of this race, and this view of the subject leads us to considerations which it would become existing statesmen to ponder.

The world has by this time discovered that it is impossible to destroy the Jews. The attempt to extirpate them has been made under the most favourable auspices and on the largest scale; the most considerable means that man could command have been pertinaciously applied to this object for the longest period of recorded time. Egyptian pharaohs, Assyrian kings, Roman emperors, Scandinavian crusaders, Gothic princes, and holy inquisitors, have alike devoted their energies to the fulfilment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious and massacre on the most extensive scale, a curious system of degrading customs and debasing laws which would have broken the heart of any other people, have been tried, and in vain. The Jews, after all this havoc, are probably more numerous at this date than they were during the reign of Solomon the wise, are found in all lands, and unfortunately prospering in most. All which proves, that it is in vain for man to attempt to baffle the inexorable law of nature which has decreed that a superior race shall never be destroyed or absorbed by an inferior.

But the influence of a great race will be felt; its greatness does not depend upon its numbers, otherwise the English would not have vanquished the Chinese, nor would the Aztecs have been overthrown by Cortez and a handful of Goths. That greatness results from its organisation, the consequences of which are shown in its energy and enterprise, in the strength of its will and the fertility of its brain. Let us observe what should be the influence of the Jews, and then ascertain how it is exercised. The Jewish race connects the modern populations with the early ages of the world, when the relations of the Creator with the created were more intimate than in these days, when angels visited the earth, and God himself even spoke with man. The Jews represent the Semitic principle; all that is spiritual in our nature. They are the trustees of tradition, and the conservators of the religious element. They are a living and the most striking evidence of the falsity of that pernicious doctrine of modern times, the natural equality of man. The particular equality of a particular race is a matter of municipal arrangement,

and depends entirely on political considerations and circumstances; but the natural equality of man now in vogue, and taking the form of cosmopolitan fraternity, is a principle which, were it possible to act on it, would deteriorate the great races and destroy all the genius of the world. What would be the consequences on the great Anglo-Saxon republic, for example, were its citizens to secede from their sound principle of reserve, and mingle with their negro and coloured populations? In the course of time they would become so deteriorated that their states would probably be reconquered and regained by the aborigines whom they have expelled, and who would then be their superiors. But though nature will never ultimately permit this theory of natural equality to be practised, the preaching of this dogma has already caused much mischief, and may occasion much more. The native tendency of the Jewish race, who are justly proud of their blood, is against the doctrine of the equality of man. They have also another characteristic, the faculty of acquisition. Although the European laws have endeavoured to prevent their obtaining property, they have nevertheless become remarkable for their accumulated wealth. Thus it will be seen that all the tendencies of the Jewish race are conservative. Their bias is to religion, property, and natural aristocracy; and it should be the interest of statesmen that this bias of a great race should be encouraged, and their energies and creative powers enlisted in the cause of existing society.

But existing society has chosen to persecute this race which should furnish its choice allies, and what have been the consequences?

They may be traced in the last outbreak of the destructive principle in Europe. An insurrection takes place against tradition and aristocracy, against religion and property. Destruction of the Semitic principle, extirpation of the Jewish religion, whether in the Mosaic or in the Christian form, the natural equality of man and the abrogation of property, are proclaimed by the secret societies who form provisional governments, and men of Jewish race are found at the head of every one of them. The people of God co-operate with atheists; the most skilful accumulators of property ally themselves with communists; the peculiar and chosen race touch the hand of all the scum and low castes of Europe! And all this because they wish to destroy that ungrateful Christendom which owes to them even its name, and whose tyranny they can no longer endure.

When the secret societies, in February 1848, surprised Europe, they were themselves surprised by the unexpected opportunity, and so little capable were they of seizing the occasion, that had it not been for the Jews, who of late years unfortunately have been connecting themselves with these unhallowed associations, imbecile as were the governments the uncalled for outbreak would not have ravaged Europe. But the fiery energy and the teeming resources of the children of Israel maintained for a long time the unnecessary and useless struggle. If the reader throws his eye over the provisional governments of Germany, and Italy, and even of France, formed at that period, he will recognise everywhere the Jewish element. Even the

insurrection, and defence, and administration of Venice, which, from the resource of statesmanlike moderation displayed, commanded almost the respect and sympathy of Europe, were accomplished by a Jew—Manini, who by the bye is a Jew who professes the whole of the Jewish religion, and believes in Calvary as well as Sinai, ‘a converted Jew’, as the Lombards styled him, quite forgetting, in the confusion of their ideas, that it is the Lombards who are the converts—not Manini.

Thus it will be seen that the persecution of the Jewish race has deprived European society of an important conservative element and added to the destructive party an influential ally. Prince Metternich, the most enlightened of modern statesmen, not to say the most intellectual of men, was, though himself a victim of the secret societies, fully aware of these premises. It was always his custom, great as were the difficulties which in so doing he had to encounter, to employ as much as possible the Hebrew race in the public service. He could never forget that Napoleon in his noontide hour had been checked by the pen of the greatest of political writers; he had found that illustrious author as great in the cabinet as in the study; he knew that no one had more contributed to the deliverance of Europe. It was not as a patron, but as an appreciating and devoted friend, that the high chancellor of Austria appointed Frederick Gentz secretary of the congress of Vienna—and Frederick Gentz was a child of Israel.”¹⁷⁷⁴

In her autobiography *My Life*, Golda Meir, like Adolf Hitler,¹⁷⁷⁵ could not understand why the British refused to allow Jews to emigrate to Palestine during the Nazi régime—one should also note in this context that British and American Jews prevented the exodus of Jews from the Continent to England and the United States. Meir tries very hard to blame the Palestinians, the Germans and the British for all the horrors that befell the Jews of Europe, but her pangs of guilt for her own actions reveal themselves in her constant need to justify herself and to try to explain away the shared and greater guilt of the Zionists. She even justifies the Holocaust as the only means that would accomplish a “Jewish State”. However, the only real obstacle to the formation of a lasting “Jewish State” was the reality that the vast majority of Jews did not want to live in such a racist State. Many of those Jews under Nazi persecution who emigrated to Palestine returned to Europe in disgust.

Meir headed the Jewish Agency and missed an opportunity to save Jewish lives at the Evian Conference in July of 1938. Some believe that Zionists sabotaged this effort, because they believed there was no gain for them to be had from shuffling Jews who had been assimilating in Germany to a new destination like America or Britain, where they would again have the opportunity to assimilate. Many Zionists had no concern for Jewish lives or Jewish deaths unless they Jews were sent directly to Palestine, thereby furthering Zionist ambitions. Jewish tradition held that Jews who assimilated ought to be killed and if a Holocaust would restore Jewish fear in God, so much the better—in the view of many Zionists. Meir wrote,

“I suppose I must have tried a thousand times since 1939 to explain to

myself—let alone to others—just how and why it happened that during the very years that the British stood with so much courage and determination against the Nazis, they were also able (and willing) to find the time, energy and resources to fight so long and as bitter a war against the admittance of Jewish refugees from the Nazis to Palestine. But I have still not found any rational explanation—and perhaps there is none. All I know is that the State of Israel might not have come into being for many years if that British war within a war had not been waged so ferociously and with such insane persistence.

As a matter of fact, it was only when the British government decided—in the face of all reason or humanity—to place itself like an iron wall between us and whatever chance we had of rescuing Jews from the hands of the Nazis that we realized that political independence was not something that we could go on regarding as a distant aim: The need to control immigration because human lives depended on such control was the one thing that pushed us into making the sort of decision which might otherwise have waited for much better (if not ideal) conditions. But the 1939 White Paper—those rules and regulations laid down for us by strangers to whom the lives of Jews were obviously of secondary importance—turned the entire subject of the right of the *yishuv* to govern itself into the most pressing and immediate need that any of us had ever known. And it was out of the depth of this need, essentially, that the State of Israel was founded, only three years after the end of the war.”¹⁷⁷⁶

Zionists were by no means as innocent as Golda Meir would have us believe, nor were British Gentiles, as a group, responsible for what happened. British Jews sabotaged the efforts of German Jews to flee to safety in England, because the Zionists wanted the assimilationist Jews to suffer and die so that the Jewish remnant that eventually moved to Palestine would remain in the country out of fear. They also insisted that any Jewish exodus that took place must force the fleeing Jews to Palestine and nowhere else. The anti-Zionist Jews feared the emigration of large numbers of Jews to the West would provoke anti-Semitism in their home countries, and so the Jews obstructed the emigration of other Jews seeking sanctuary. British Jews, not a small number of them the former Sephardic Jews of Spain, had little love for Russian, or even German, Ashkenazi Jews.

Zionists had long been committing acts of terrorism against the British and the British had no legitimate reason to believe that a “Jewish State” in Palestine was in their, or anyone else’s, best interests. That said, many British Gentiles were duped, or bought, into embracing the Zionist cause. Most British Gentiles and British Jews, who tended to be anti-Zionists, believed that a Jewish nation in the Middle East would inflame Moslem passions against England and jeopardize British interests in the region and her trade route to her Asian colonies. The Zionists determined that both British and French interests in the region had to be destroyed by the Nazis and the Imperial Japanese, before the Jews could take Palestine (even Greater Israel) from the Palestinians—and the British—and the French.

The Second World War accomplished many things for the Zionists. It frightened Jews into accepting Zionism. It segregated Jews and taught them the skills needed to live in an agrarian country. It killed off weak Jews and anti-Zionist Jews. It largely destroyed British and French Imperial interests in Asia, thereby lessening their incentive to remain in Palestine and Greater Syria, which they had wanted to keep for themselves as an allegedly important trade route to their colonies.

It took the Second World War, the Holocaust, the independence of India from Great Britain and the creation of Pakistan, as well as pervasive corruption both clerical and profane to overcome the political and religious obstacles to Zionism which remained after the First World War. The Jews used the French under Napoleon, and then the British in the First World War, to chase the Turks out of Palestine and Greater Syria. The Jews lured the French and the British into the region by leading them to believe that a route to their East Asian colonies was vitally important to their national interests.

The Jews created the illusion that only Jews could be the Europeans' friends in the Middle East to secure this route, while Moslems could not. The opposite was true as both the French and the British soon learned after the First World War. When the Turks were finally forced out of Palestine and Greater Syria, the French and British almost went to war over who would control this region, into which they had been led by the Jews. The Jews then felt a need to destroy the French and the British Imperial interests in Asia. The Jews accomplished this goal in the Second World War with their Zionist National Socialists, with the Nazis; and with their old friends, the Imperial Japanese. Zionist Jews murdered one hundred million people in two world wars in order to create a racist "Jewish State" in Palestine, which would house one to five million Jews in a place where they did not want to live.

In 1921, Boris Brasol told of the Zionists' plan in 1920 to create a Socialist German army that would crush British Imperialism and secure Palestine for the Jews, and note that this army became the Nazi army, an army Walther Rathenau began to build in cooperation with the Bolsheviks in 1922 with the Rappallo Treaty (Poale-Zion were Russian Jewish Communist Zionists),

"Mr. Eberlin, a Jew himself, and one of the foremost leaders of the Poale-Zionist movement, in a book recently published in Berlin, entitled 'On the Eve of Regeneration,' stated:

'The foreign policy of England in Asia Minor is determined by its interests in India. There was a saying about Prussia that she represents the army with an admixture of the people. About England it could be said that she represents a colonial empire with a supplement of the metropolis. . . . It is obvious that England desires to use Palestine as a shield against India. This is the reason why she is feverishly engaged in the construction of strategic railroad lines, uniting Egypt to Palestine, Cairo to Haifa, where work is started for the construction of a huge port. In the near future Palestine will be in a position to compete with the Isthmus of Suez, which is the main artery of the great sea route from the Mediterranean to the Indian Ocean.'

[Footnote: Translation from Russian, 'On the Eve of Regeneration,' by I. Eberlin, pp. 129, 130, Berlin, 1920.]

But this Poale-Zionist goes a step farther when he asserts that:

‘It is only Socialism attained in Europe which will prove capable of giving honestly and without hypocrisy Palestine to the Jews, thus assuring them unhampered development. . . . The Jewish people will have Palestine only when British Imperialism is broken.’”¹⁷⁷⁷

The Second World War unhitched England from the East and largely destroyed British Imperialism. The Zionists deliberately caused those events and created those circumstances. The lost lives and misery were a deliberate human sacrifice the Zionists made to their Jewish God.

One group of Zionists openly fought against the British and called for an alliance of the Zionists with the Nazis. Francis R. Nicosia has demonstrated that the Nazis were not only anti-assimilationists, but were also very pro-Zionist.¹⁷⁷⁸ Michael Bar-Zohar wrote in his book *Ben-Gurion: The Armed Prophet*,

“The danger soon became a reality. Many were unable to distinguish between the British Government and the British people, and when war broke out, the extremists adopted radical methods. Supporters of Abraham Stern, who dreamed of a Kingdom of Israel extending from the Nile to the Euphrates, fired the first shots against the British. They even committed the unpardonable crime of recommending an alliance with Nazi Germany, against Britain. When the British shot Stern, his gang avenged him by bomb attacks. These men were few in number and represented a very small part of the *Yishuv*, but their terrorist activities began a new, violent phase in the struggle against the British, a phase which was to lead to open warfare between various factions and groups in Palestine, when Jew fought against Jew and disaster almost came to the Zionist cause.”¹⁷⁷⁹

David Ben-Gurion showed his utter disregard for the value of Jewish life,

“If I knew that it would be possible to save all the children in Germany by bringing them over to England, and only half of them by transporting them to *Eretz Yisrael*, then I would opt for the second alternative. For we must weigh not only the life of these children, but also the history of the People of Israel.”¹⁷⁸⁰

Zionists obstructed efforts to rescue Jews by not allowing them into countries like England and America. The Zionists wanted to ensure that the Jews felt that the only country that would receive them was Palestine and that the only community that would welcome them was the “Yishuv”—but only after the undesirable (in the minds of the Zionists) “7 million Jews” had been murdered with the approval, if not the active planning, of the Zionist Jews.¹⁷⁸¹

According to Johannes Buxtorf in 1603, Jewish authors had long ago planned the decimation of their own people and had planned that the rest of the world should turn

a blind eye to the injustice and murder. Buxtorf recounts that 14th Century Jewish author Machir of Toledo's (this is perhaps a pseudonym and the work may have been fabricated by Turkish Jews) *Avkat Rokhel*, Constantinople/Istanbul, (1516), states:

“The sixth miracle, God shall permit the kingdom of *Edom* (to wit that of the Romans) to bear rule over the whole world. One of whose Emperours shall reign over the whole earth nine moneths, who shall bring many great kingdoms to desolation, whose anger shall flame towards the people of Israel, exacting a great tribute from them, and so bringing them into much misery and calamity. Then shall Israel after a strange manner be brought low and perish, neither shall they have any helper: of this time *Esay* [Isaiah] prophesied, {Esa. 59.16.} *And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him.* After the expiration of these nine moneths, God shall send the *Messias son of Joseph*, who shall come of the stock of *Joseph*, whose name shall be *Nehemiah*, the son of *Husiel*. He shall come with the stem of *Ephraim*, *Benjamin* and *Manasses*; and with one part of the sons of *Gad*. As soon as the Israelites shall hear of it, they shall gather unto him out of every City and nation, as it is written: {Jer. 3.14.} *Turn ye backsliding children saith the Lord, for I will reign over you, I will take you one of a City, and two of a tribe, and bring you to Sion.*

Then shall *Messias* the son of *Joseph*, make great war against the king of *Edom*, or the *Pope of Rome*, and being conqueror shall kill a great part of his army, and also cut the throat of the king of *Edom*, make desolate the Roman Monarchie, bring back some of the holy vessels to Jerusalem, which are treasured up in the house of *Ælianus*. Moreover the king of Egypt shall enter into league with Israel, and shall kill all the men inhabiting about Jerusalem, Damascus, and Ascalon: which thing once noised over the whole earth, a horrid dread and astonishment shall overwhelm the inhabitants thereof.”¹⁷⁸²

Nothing could put greater fear into apostate and anti-Zionist Orthodox Jews than the fact that almost no one interceded to rescue the assimilating Jews of Europe from the Nazi régime. The horrific indifference of the world to the mistreatment, degradation, humiliation and murder of Jews was a key factor in establishing the will of formerly non-Zionist, or anti-Zionist, Jews around the world to found the “Jewish State” in Palestine. Without the Nazis, and without the indifference of heads of state to the plight of Europe's Jews, there would have been no Israel. Christopher Sykes wrote,

“[. . .]Zionist leaders were determined at the very outset of the Nazi disaster to reap political advantage from the tragedy.”¹⁷⁸³

Zionist leaders were planning these events thousands of years before the Nazi disaster. After the Nazi disaster, Zionist Martin Buber wrote in 1958,

“Effects of Hitlerism

This organic phase of the settlement in Palestine went on till the days of Hitler. It was Hitler who brought Jewish masses to Palestine, not selected people who felt that here they must fulfill their lives and prepare the future. So, selective organic development was replaced by mass immigration and the indispensable necessity to find political force for its security. This was the hour when my great friend, the late Judah Leib Magnes, and I, and other friends felt that we must state clearly our own proposals. *But the majority of the Jewish people preferred to learn from Hitler rather than from us.* Hitler showed them that history does not go the way of the spirit but the way of power, and if a people is powerful enough, it can kill with impunity as many millions of another people as it wants to kill. This was the situation that we had to fight.”¹⁷⁸⁴

Hannah Arendt wrote in her book *Eichmann in Jerusalem: A Report on the Banality of Evil*,

“Of greater importance for Eichmann were the emissaries from Palestine, who would approach the Gestapo and the S.S. on their own initiative, without taking orders from either the German Zionists or the Jewish Agency for Palestine. They came in order to enlist help for the illegal immigration of Jews into British-ruled Palestine, and both the Gestapo and the S.S. were helpful. They negotiated with Eichmann in Vienna, and they reported that he was ‘polite,’ ‘not the shouting type,’ and that he even provided them with farms and facilities for setting up vocational training camps for prospective immigrants. (‘On one occasion, he expelled a group of nuns from a convent to provide a training farm for young Jews,’ and on another ‘a special train [was made available] and Nazi officials accompanied’ a group of emigrants, ostensibly headed for Zionist training farms in Yugoslavia, to see them safely across the border.) According to the story told by Jon and David Kimche, with ‘the full and generous cooperation of all the chief actors’ (*The Secret Roads: The ‘Illegal’ Migration of a People, 1938-1948*, London, 1954), these Jews from Palestine spoke a language not totally different from that of Eichmann. They had been sent to Europe by the communal settlements in Palestine, and they were not interested in rescue operations: ‘That was not their job.’ They wanted to select ‘suitable material,’ and their chief enemy, prior to the extermination program, was not those who made life impossible for Jews in the old countries, Germany or Austria, but those who barred access to the new homeland; that enemy was definitely Britain, not Germany. Indeed, they were in a position to deal with the Nazi authorities on a footing a mounting to equality, which native Jews were not, since they enjoyed the protection of the mandatory power; they were probably among the first Jews to talk openly about mutual interests and were certainly the first to be given permission ‘to pick young Jewish pioneers’ from among the Jews in the concentration camps. Of course, they were unaware of the sinister

implications of this deal, which still lay in the future; but they too somehow believed that if it was a question of selecting Jews for survival, the Jews should do the selecting themselves. It was this fundamental error in judgment that eventually led to a situation in which the non-selected majority of Jews inevitably found themselves confronted with two enemies—the Nazi authorities and the Jewish authorities. As far as the Viennese episode is concerned, Eichmann’s preposterous claim to have saved hundreds of thousands of Jewish lives, which was laughed out of court, finds strange support in the considered judgment of the Jewish historians, the Kimches: ‘Thus what must have been one of the most paradoxical episodes of the entire period of the Nazi regime began: the man who was to go down in history as one of the arch-murderers of the Jewish people entered the lists as an active worker in the rescue of Jews from Europe.’”¹⁷⁸⁵

7.8 Documented Collaboration Between the Palestinian Zionists and the Zionist Nazis

History records numerous well-documented instances where Zionist leaders, like Rudolf Kastner who assisted in the deportation of one-half-million Jews to concentration camps,¹⁷⁸⁶ collaborated with Zionist Nazi leaders, including Adolf Eichmann, to help them control mass Jewish populations allegedly destined for extermination, in order to save comparatively scant numbers of prominent Zionist Jews—an act which some allege was pardoned by the Israeli Government after the war so as to prevent an investigation into the broader collaboration between Zionists and Nazis in the persecution of Jews.¹⁷⁸⁷ Indeed, Adolf Eichmann—who was of Jewish descent—called himself a Zionist in 1939 in a conversation with Anny Stern,

“‘Are you a Zionist?’ Adolph Eichmann, Hitler’s specialist on Jewish affairs, asked her. ‘Jawohl,’ she replied. ‘Good,’ he said, ‘I am a Zionist, too. I want every Jew to leave for Palestine.’”¹⁷⁸⁸

There were many Zionists in Palestine who placed the acquisition of land from Palestinians above saving European Jewish lives during the Holocaust.¹⁷⁸⁹ Herzl actively conspired with the Sultan of Turkey to cover up the atrocities committed against Armenian Christians in Herzl’s efforts to acquire Palestine and force the expulsion of Jews from other nations of the world and drive them into Palestine. Many prominent and highly respected Jews have, over the course of many years, expressed concern and outrage over the alliance of Zionists and anti-Semites during the Hitler régime.

Though certainly not an endorsement of racism, anti-Semitism or Nazism, Samuel Landman’s statements in 1936 evince that some Zionists saw an opportunity to forward their agenda as Hitler’s persecution of Jews escalated. This disincentive to fight Hitler directly and with all available means, due to a wish to promote Zionism among reluctant, especially assimilationist, Jews before the Holocaust began, is highly troubling; especially so when it comes from English sources.

England did little to combat Nazism and prepare for war. It is also disturbing to note that Jews were among those who most strongly opposed the emigration of German Jews out of Germany. Landman, and every sensible person in the world, should have been calling for England to take immediate action against Nazism and to absorb Jews who wished to leave Germany or were forced out. Landman wrote,

“The rise of Hitler to power in Germany, with its ruthless forms of anti-Semitism, has driven home the Zionism of Herzl and given a tremendous impetus to Jewish national feeling all over the world. A few years ago, the view, adopted by Sir Herbert Samuel in 1921, that a smallish Jewish model settlement in Palestine living on healthy national lines would provide spiritual sustenance for the vast majority of Jewry outside Palestine still had a good few adherents, but to-day, German anti-Semitism and its repercussions in other lands, has all but given this doctrine its *coup de grâce*. Every Jew now sees clearly that without a physical and political as well as a spiritual centre, Jewry stands very little chance of survival. This conviction has spread much more rapidly than certain Zionist leaders, who have lost touch with the masses, realise. The Jewish land hunger has grown immeasurably and the Jewish masses feel that Palestine without Transjordan is far too small for the urgent and imperative need of Jewish emigration. Transjordan was originally part of the mandated territory of Palestine to which the Jewish National Home applied. Hence one of the other main points in the platform of the new Zionist Organisation is the opening of Transjordan to Jewish immigration. [***] The British Empire can afford to wait or hasten slowly; but it will be conceded that in their tragic plight the choice before Jewry is either speedily to rebuild Palestine or slowly to perish in the Diaspora. The words of the traditional Jewish toast—“Next year in Jerusalem” (Leshana Habaa Birushalayim)—are therefore no longer conventional words, but inspiring and instinct with meaning and action and must assuredly appeal to the sense of humanity and fair play of the British Government and people.”¹⁷⁹⁰

Political Zionists wanted *Ostjuden* to emigrate to a “Jewish homeland”, not to England and America. Some assimilated American Jews had long opposed the immigration of more Jews to America for fear it would cause anti-Semitism. Richard Gottheil stated in 1898,

“They must feel, for example, that a continual influx of Jews who are not Americans is a continual menace to the more or less complete absorption for which they are striving.”¹⁷⁹¹

The New York Times reported on 20 September 1920 on page 16,

“F. Warburg Seeks to Check

Exodus Here of Jews in Europe

PARIS, Sept. 18.—Felix M. Warburg of New York, Chairman of the Joint Distribution Committee for American Jewish Relief Funds, who is here, is endeavoring to impress Jewish leaders in Europe with the necessity of discouraging European Jews from flocking to the United States, in order to keep Jewish emigration within reasonable limits.

In this connection Mr. Warburg has conferred with a number of leading Jews in Paris, including Nahum Sokolow, head of the Jewish Delegations Committee.”

Albert Einstein wrote to Max Born on 22 March 1934 that the same impediments Western European Jews had put in place against the emigration of Eastern European Jews during the Pogroms were now being instituted against German Jews by the Jews of America, France and England,

“It is particularly unfortunate that the satiated Jews of the countries which have hitherto been spared cling to the foolish hope that they can safeguard themselves by keeping quiet and making patriotic gestures, just as the German Jews used to do. For the same reason they sabotaged the granting of asylum to German Jews, just as the latter did to Jews from the East. This applies just as much in America as in France and England.”¹⁷⁹²

The Zionists obstructed the migration of Jews away from Hitler to any sanctuary other than Palestine, allegedly in the belief that this meant certain death and eventually in the knowledge that Jews could not emigrate to Palestine. They wanted the Jews to feel that no other country would allow Jews in their borders and that no other people would want them than Zionist Palestinian Jews. The Zionists used their strong and powerful influence to bring this fate upon the helpless Jews of Europe.¹⁷⁹³

The Nazis were eager to expel Jews and the only reason Jews could not escape Continental Europe was because other Jews stood in their way. Hitler was interviewed in the *Staatszeitung* of New York and stated,

“Why does the world shed crocodile’s tears over the richly merited fate of a small Jewish minority? But what happened to the conscience of the world when millions in Germany were suffering from hunger and misery? I ask Roosevelt, I ask the American people: Are you prepared to receive in your midst these well-poisoners [*Brunnenvergifter*] of the German people and the universal spirit of Christianity? We would willingly give everyone of them a free steamer-ticket and a thousand-mark note for travelling expenses, if we could get rid of them. Am I to allow thousands of pure-blooded Germans to perish so that all Jews may work, live, and be merry in security while a nation of millions is a prey to starvation, despair, and Bolshevism?”¹⁷⁹⁴

Hitler’s 7 April 1933 speech to the “Doctors’ Union” was paraphrased in *The Speeches of Adolf Hitler April 1922-August 1939*, Volume 1, Howard Fertig, New

York, (1969), page 728, as follows:

“*He said that* America of all countries had the least ground to object to these measures. America’s own Immigration Laws had excluded from admission those belonging to races of which America disapproved, while America was by no means prepared to open the gates to Jewish ‘fugitives’ from Germany. ‘As a matter of fact the Jews in Germany had not a hair of their heads rumped.’”

The New York Times published an interview with Hitler by Anne O’Hare McCormick on 10 July 1933 on the front page extending to page 6. Hitler disclosed his revolutionary and Marxist ideals—Hitler admired Henry Ford for removing class distinctions with his Model T and hinted at the *Volkswagen*. He also stated,

“‘As to the ‘persecuted’ Jews, whom you see peacefully walking in the streets and dining in all the best cafés in Berlin,’ he continued, ‘I would be only too glad if the nations which take such an enormous interest in Jews would open their gates to them.

‘It is true we have made discriminatory laws, but they are directed not so much against the Jews as for the German people, to give equal economic opportunity to the majority.

‘You say the Jews suffer, but so do millions of others. Why should not the Jews share the privations which burden the entire nation?

You must remember our fight is not primarily against the Jews as such but against the Communists and all elements that demoralize and destroy us. When I proceed against a Communist, I do not ask if he is a Saxon or a Prussian. What I mean is that I cannot spare a Communist because he is a Jew.’”

On 24 October 1933, Hitler delivered a speech in the *Sportpalast* in Berlin,

“In England people assert that their arms are open to welcome all the oppressed, especially the Jews who have left Germany. England can do this! England is big, England possesses vast territories. England is rich. We are small and overpopulated, we are poor and without any possibility for living. But it would be still finer if England did not make her great gesture dependent on the possession of £1,000—if England should say: Anyone can enter—as we unfortunately have done for thirty or forty years. If we too had declared that no one could enter Germany save under the condition of bringing with him £1,000 or paying more, then to-day we should have no Jewish question at all. So we wild folk have once more proved ourselves to be better humans—less perhaps in external protestations, but at least in our actions! And now we are still as generous and give to the Jewish people a far higher percentage as their share in possibility for living than we ourselves possess.”¹⁷⁹⁵

American Zionists, who sponsored the emigration of Eastern European Jews through the 1920's, had come to despise Russian ("red assimilationist") Jews in the 1930's. At this time in Russia, the man behind Stalin's genocide and anti-Semitism was an alleged "self-hating Jew",¹⁷⁹⁶ Lazar Moiseyevich Kaganovich. American Communists, many, if not most, of whom were ethnic Jews, largely turned a blind eye to these atrocities, which cost tens of millions of Gentile lives. Kaganovich may well have been a Zionist who wanted to both punish assimilatory Jews ("red assimilationist") and develop in them a keen interest in Palestine. Kaganovich, perhaps the bloodiest mass murderer in history, was the power behind the throne of the Stalinist Regime. Kaganovich directed the genocide of the Ukrainians, as well as "Stalin's purges" and anti-Semitic campaigns.

Perhaps the most compelling evidence that Soviet anti-Semitism was a ploy meant to force reluctant, assimilating Jews into Zionism against their will, was the fact that the most virulent anti-Semitic purges began after the failed attempt to create a "Jewish State" in the far Eastern regions of the Soviet Union, the Jewish Autonomous Oblast in Khabarovsk Krai in the districts of Birobidzhansky, Leninsky, Obluchensky, Oktyabrsky and Smidovichsky.¹⁷⁹⁷ This plan failed, in part, due to the interference of some Zionist Socialists, who insisted that Palestine was the Jews' national home. An even earlier attempt to found a "Jewish State" in Russia in the districts of Homel, Witebsk and Minsk,¹⁷⁹⁸ also failed, largely due to a lack of Jewish interest. The Zionists insisted that anti-Semitism alone could force the Jews to segregate. When the Zionists put Hitler in power, they had the needed impetus to force Jews to flee Europe and the Zionists attempted to steal Chinese territory for a "Jewish homeland" with the help of the Imperial Japanese under the "Fugu Plan". Zionist Jews sought to establish a "Jewish State" in China, which had been taken over by the Imperial Japanese whom the Jews had been financing since the days when Jacob Schiff loaned them \$200,000,000.00 in the Russo-Japanese War. The Zionists used the Imperial Japanese to destroy the Chinese government in preparation for the formation of a Jewish nation in China under the "Fugu Plan" in Manchuria or Shanghai. The Jews even promoted the *Protocols of the Learned Elders of Zion* to the Japanese as evidence as to how powerful they were. The "Fugu Plan" failed to attract enough Jews, even under Nazi pressure, and the hard Zionists wanted Palestine. The Zionists then arranged for war between the United States and Japan. When America declared war on Japan, Hitler, seemingly inexplicably, declared war on the United States ensuring the ultimate defeat of Germany. Hitler also went to war with the Soviets, which gave him access to large numbers of Jews the Zionists could then segregate and ready for deportation to Palestine.

American Zionists took Hitler's rise to power as an opportunity to promote Jewish nationalism, force Jewish ethnocentrism, and consolidate Zionist-Jewish power in the United States to the detriment of Europe's Jews—those Jews the prominent and well read European Zionist Jakob Klatzkin had said had "seceded" from being Jews,

"A Jew who no longer wishes to belong to the Jewish people, who betrays the covenant and deserts his fellows in their collective battle for redemption,

has thereby abandoned his share in the heritage of the past and seceded from his people. [***] LET US ASSUME that the Galut can survive and that *total* assimilation will not inevitably follow the abandonment of religion. Nonetheless we must assert: The Judaism of the Galut is not worthy of survival. [***] Perhaps it is conceivable that, even after the disintegration of our national existence in foreign lands, there will yet remain for many generations some sort of oddity among the peoples going by the name—Jew. [***] We must increase self-restrictions and prohibitions, for the sake of protecting our identity and apartness, and we must define boundary after boundary between ourselves and the nations among whom we are assimilating. [***] The very culture that engulfs us so transforms our moral and aesthetic sense that we return to our own people, for we have learned to be sensitive to the crime of assimilation and its consequences.”¹⁷⁹⁹

In 1933, prominent American Zionist Ludwig Lewisohn expressed his bitterness towards Jews who dared to disagree with him. Lewisohn issued an ominous warning to Jews who failed to convert to Zionism:

“[F]or Jews it has become a matter of life and death for each one and for our whole people. A matter of life and death. For the same sparks from which burst forth this year the foul and fatal German conflagration are smoldering, however hid in ashes, however swept out of sight by sincere gentile good will and by unacknowledged Jewish terror, in every land of the dispersion. [***] Hence millions of Jews must be converted, must achieve a *teshuvah* (repentance), each for himself, in order to consent to the saving of their people, in order to consent to the reconstruction of the Jewish communities of the world. Nothing less than a conversion, nothing less than a profound inner change, nothing less than a broken and a contrite Jewish heart, and yet a heart proud in its brokenness and its contrition, will avail. [***] And our books, instead of becoming instruments toward the auto-emancipation of Jewry and the warding off of a catastrophe, were patronized by a few high-brows whose ‘ifs’ and ‘buts’ were stamped out in the year 1933 in blood and dirt. [***] The Polish communities, though less catastrophically stricken, are so oppressed and burdened that leadership cannot be expected from them. The Russian Jews are lost to us in this generation by the device of Red assimilation, quite analogous to Prussian assimilation and mass baptism during certain decades of the nineteenth century, or to the processes of any polity which, in the period of consolidation, is willing temporarily to admit that assimilation can proceed to the point of paying. Hence the leadership of world-Jewry outside of Palestine devolves upon American Jewry, and American Jewry, the most populous and powerful in the world today, is also the most ignorant and the one in which the crippling sickness of preoccupation without knowledge is most prevalent. . . It is a necessity and a duty to be brutal today. It is necessary to be brutal even at the risk of being misunderstood. For, given the precise circumstances that confront us from

now on, the Jewish ignorance of American Jewry may prove a disaster of incalculable consequences to all Israel.”¹⁸⁰⁰

Ludwig Lewisohn lived with, and had a homosexual relationship with, poet George Sylvester Viereck.¹⁸⁰¹ Viereck was reputedly the grandson of Kaiser Wilhelm the First and Edwina Viereck, and was the son of the Marxist Louis Viereck. George Sylvester Viereck was one of the chief pro-German propagandists in America during World War I,¹⁸⁰² defended the Kaiser after World War I, was a devoted friend to Sigmund Freud and promoted Albert Einstein—as well as Adolf Hitler. Just as the poet Ezra Pound propagandized for the Fascists in Italy, Viereck propagandized for the Nazis from the 1920's through the 1940's and served time in prison in America for his pro-Nazi activities. Viereck and Lewisohn remained friends after the Second World War—and the Holocaust.¹⁸⁰³ Eustace Mullins stated that Viereck was flattered and pleased when Mullins told Viereck that Viereck had cost Germany victory in both world wars.¹⁸⁰⁴

Morris Raphael Cohen noted the kinship between the Nazis and Zionists like Lewisohn, in Cohen's critique of Lewisohn's *The Answer; the Jew and the World: Past, Present and Future*, Liveright Publishing Company, New York, (1939). Cohen stated in his review of Lewisohn's Zionist book of 1939,

“Yet the answer, which in accordance with the title this book offers us, is clear enough: remove the Arabs from Palestine and Transjordan, over a million of them, (p. 188), and put in their place a majority of the Jewish population of the world (p. 19). [***] Mr. Lewisohn is indeed aware of the fact that not only will a large part of the Jewish population of the world never go to Palestine but that it will take a long time before all those who wish to go can be transported and find room there. [***] Not only are Mr. Lewisohn's ideas hazy, confused, and disdainful of the facts, but his major premises are indistinguishable from the current anti-scientific racial dogmas which threaten to destroy liberal civilization. [***] [...]Mr. Lewisohn resort[s] to downright misrepresentation of Dr. Boas' position when he says (p. 310) that the latter ‘hoped that Jewish babies would develop Indian skulls in America.’ It is not necessary to refute this absurd and baseless charge; but it is well to call attention to the fact that neither Boas nor Fishberg ever denied the existence of Jews. What they did show by actual measurement is that there are no discoverable hereditary physical traits common to all Jews which distinguish them from other people. Mr. Lewisohn froths at this because it runs counter to the dogma which he shares with Hitler and Mussolini that cultural traits are inherited in the racial blood and cannot be changed (p. 46). [***] It seems cruel to link such an ardent Zionist as Mr. Lewisohn with Hitler and Mussolini, even ideologically. But the fact is that he does agree with them not only in their dogmatic racial fatalism but also in one of the conclusions that they and others draw from it, and that is that the democratic liberal regime of emancipation and toleration has not only failed but cannot and indeed ought not to succeed. From the way Mr.

Lewisohn writes, one would suppose that the emancipation of the Jews from the ghetto was a calamity second only to the destruction of the Jewish Commonwealth. By implication he is committed to the view that one born a Jew cannot enter completely into English, French or German culture, not only because he will not be allowed to, but because it is contrary to fate or God's will. [***] The implication that emancipation is responsible for the anti-Semitism in Poland and Rumania belongs to the same class [of misinformation].¹⁸⁰⁵

Zionists promised the Jews of the world that if Jews abandoned their calling to nationalism and refused to embrace Zionism, they would face annihilation in Europe. This had long been a common theme of Zionists and anti-Semites. The "Hamburg Resolutions of the German Social Reform Party" proclaimed in 1899,

"The strivings of Zionism are a fruit of the antisemitic movement. [***] Unfortunately [any hope that all Jews will emigrate to Palestine] appears to be infeasible. [***] As such, [the Jewish question] should be solved in common with other nations and result finally in full separation, and—if self-defense demands—in final annihilation [*Vernichtung*] of the Jewish race."¹⁸⁰⁶

Adolf Hitler and Hans Frank later threatened the Jews of the world that if Jewish leadership "forced another world war", then Jews would face annihilation in Europe. Hitler stated before the Reichstag on 30 January 1939,

"If international finance Jewry in and outside Europe succeeds in plunging the peoples into another world war, then the end result will not be the Bolshevization of the earth and the consequent victory of Jewry but the annihilation of the Jewish race in Europe."¹⁸⁰⁷

"Wenn es dem internationalen Finanzjudentum in und außerhalb Europas gelingen sollte, die Völker noch einmal in einen Weltkrieg zu stürzen, dann wird das Ergebnis nicht der Sieg des Judentums sein, sondern die Vernichtung der jüdischen Rasse in Europa!"¹⁸⁰⁸

The Jewish Nazi tyrant of Poland, Dr. Hans Frank, stated at a Cabinet Session on 16 December 1941,

"As far as the Jews are concerned, I want to tell you quite frankly, that they must be done away with in one way or another. The Fuehrer said once: should united Jewry again succeed in provoking a world war, the blood of not only the nations which have been forced into the war by them, will be shed, but the Jew will have found his end in Europe"¹⁸⁰⁹

Did the crypto-Jewish Zionists Adolf Hitler and Hans Frank mean that they would exterminate the Jews of Europe in death camps, or did they mean that they would

deport the Jews of Europe to Palestine as a final solution to the Jewish question? Frank was a long-term Zionist who wanted to segregate the Jews in Polish concentration camps and then ship them to Palestine—not to say that he did not intend to kill off a large percentage of his brethren in the process. In the fall of 1933 in Nuremberg on *Reichsparteitag*, Frank stated that his goal was to secure a “Jewish State”,

“Unbeschadet unseres Willens, uns mit den Juden auseinanderzusetzen, ist die Sicherheit und das Leben der Juden in Deutschland staatlich, reichsamtlich und juristisch nicht gefährdet. Die Judenfrage ist rechtlich nur dadurch zu lösen, dass man an die Frage eines jüdischen Staates herangeht.”¹⁸¹⁰

World War II began soon after, and resulted in the Bolshevization of half of Germany, Eastern Europe, China, North Korea, and ultimately Indochina, with disastrous consequences for a large segment of humanity. Western Europe came very close to falling under the Boshevists’ control and endured the Bolshevization of Nazism for many years. The war was also a victory for the Zionists—in their minds.

The Nazis and the Zionists iterated a common message. Even after Germany had initiated war and invaded Poland, where Jews had been forced to gather, the Jews of Europe did not embrace Zionism. They were then annihilated. Lest the Zionists be confused with visionaries who sought to rescue the Jews of Europe, one must bear in mind the Zionists’ all too common disdain for “surplus” and assimilationist Jews and the fact that instead of fighting the Nazis, they too often endorsed and encouraged the views of the Nazis—even offered a military alliance with the Nazis.

The unfortunate Jews of Eastern Europe and Germany were caught between Zionists, who hated their “red assimilation”, sponsoring racial and nationalistic mythologies in Germany, the Soviet Union, and elsewhere in collusion with the anti-Semites; and powerful and influential assimilated Jews in France, England and America who feared an increase in anti-Semitism should these Eastern Jews be permitted sanctuary in their lands. The Eastern Jews were chased from place to place and often murdered in cowardly cold blood, with the approval of the Zionists.¹⁸¹¹ Though many in positions of power around the world could have done much to help the Jews in danger, most did nothing. Immediately after the Second World War ended, the push for Israel became immensely strong among American Jews who had spent the war in relative safety—just as the political Zionists had always planned would happen. Israel Zangwill stated in 1914,

“But whether persecution extirpates or brotherhood melts, hate or love can never be simultaneous throughout the diaspora, and so there will probably always be a nucleus from which to restock this eternal type.”¹⁸¹²

The Zionists caused the Holocaust in the twisted belief that American and British Jews would “restock this eternal type” and that “Red assimilationists” and “rich assimilationists” were unworthy of life. Hitler’s threat to annihilate the European

Jews occurred shortly before England declared war on Germany and Frank's resolution came shortly after Germany declared war on America.

Before Hitler, there was Alfred Rosenberg. Rosenberg, perhaps a Bolshevik agent of what was to become "The Trust", under the tutelage of Houston Stewart Chamberlain,¹⁸¹³ List and Liebenfels, crafted what was to become the party ideology of the NSDAP. The Zionists created the ideology of the Nazi régime through these men. The Russian Jewess Helena Petrovna Blavatsky gave these men their mystic aryanistic dogmas and mythologies. In 1893, Blavatsky created the dogma behind the adoption of the "Aryan" Swastika they and the Nazis adopted—from her.¹⁸¹⁴

One of the architects of political Zionism, Max Nordau, wrote extensively¹⁸¹⁵ on the *Übermensch* and his role in history and politics (continuing the themes of Nietzsche's *Übermensch* in *Thus Spoke Zarathustra* and Dostoevsky's dialectic and Hegelian *Übermensch* turned evil in the form of Raskolnikov in *Crime and Punishment*). Nordau, while formulating a biologically and physiologically based political psychology of the superior man—much in agreement with Hitler's later belief system, adopted the ideologies of Hegel, Schopenhauer and their progeny, while viciously criticizing them. He wrote of "Degeneration" in the arts and philosophy by Wagner and Nietzsche and throughout society—political elements which became fundamental in Nazi culture and science through a direct transference to Jews.

It was something more than common interest and circumstances which drove Rosenberg (in his many rôles as Nazi party leader, Nazi propagandist, and the creator of National Socialist policy) to attempt to fulfill Herzl's goals of a dramatic rise in international anti-Semitism, the distillation of Jews into segregated groups meant for deportation, and the destruction and punishment of upperclass Jews who had opposed Herzl and whom Herzl had repeatedly threatened, and the creation of a "Jewish State". There was common control of the Zionist, Nazi and Communist movements, with the common goals of wreaking havoc on Europe, destroying the genetic and cultural future of Europeans, and herding up the reluctant Jews of Europe for deportation to Palestine, and killing off weak Jews in order to "improve the bloodline" of Israeli Jews, since Palestine could not in any event house the majority of European Jews.

Zionist Jews had no compunctions about killing off a large percentage of assimilatory European Jewry. Bernard Lazare was one of many Zionist Jews who hated wealthy assimilating Jews and wrote in the late 1890's, "It is obvious that the so-called upper class among western Jews, and especially among French Jews, is in an advanced state of decay."¹⁸¹⁶ Jakob Stern published a rather famous critique of Herzl's *Der Judenstaat*, in which Stern saw Herzl's book as a Utopian Marxist vision. Stern also ridiculed wealthy "Jewish capitalists" who sought sanctuary in "civilized countries", and noted, in his view, "How little racial and tribal kinship and community of religion prevent Jewish capitalists from exploiting Jewish proletarians, could be witnessed again at the International Socialist Congress a short time ago."¹⁸¹⁷ We learn from Paul Ehrenfest's correspondence that Zionist Jacques Oppenheim believed that secular Jews were not Jews and that all the problems Jews faced were due to educated and influential Jews who had betrayed the "Jewish masses."¹⁸¹⁸

Einstein joined the chorus,

“The greatest enemies of the national consciousness and honour of the Jews are fatty degeneration—by which I mean the unconscionableness which comes from wealth and ease—and a kind of inner dependence on the surrounding Gentile world which comes from the loosening of the fabric of Jewish society.”¹⁸¹⁹

Anti-Semite Gyözö Istóczy issued an anti-Semitic Zionistic appeal to rich Jews. In 1878, Istóczy wrote,

“There is only one means of remedying this great international evil: the Jews must be expelled from Europe. [***] In Palestine the Jews will be in position to create a grand state. [***] The innermost, secret wish of most Jews can now become reality if they can overcome those powerful Jews who have acquired power in Europe and for whom it is so very congenial to rule the world from London, Paris, Berlin, Vienna, and Budapest. I appeal to the oft-mentioned patriotism of the Jews; they can now create their own empire; they will surely become a mightier, more influential state. My sincerest and best wishes will accompany the Jews. May the Jews find this acceptable and cease their continuing efforts to exterminate the Christians.”¹⁸²⁰

Roman Dmowski iterated a Polish anti-Semite’s view of the struggle between wealthy Western Jews and Zionist Jews in his article *The Jews and the War* of 1924,

“Meanwhile there developed a stubborn battle between generally poor idealists, as the Zionists were, and those representing financial power. Englishmen, Americans, Germans, and Frenchmen of Jewish faith were not thinking of leaving the Parises, Londons, Berlins, and New Yorks, with everything they offered. [They] considered Zionism an absurd fantasy. [***] Palestine was never the fatherland of the Jews because they never had a fatherland, but they made Jerusalem their spiritual center; recovering this center along with controlling Palestine, with its non-Jewish population, is the necessary goal of this new current. Yet, at the same time, [this new current] bid them not to forget that they are supposed to ‘possess the earth,’ that therefore they must be everywhere, and everywhere gain positions and organize their influences.”¹⁸²¹

Alfred Rosenberg focused attention in Germany on *The Protocols of the Learned Elders of Zion*, which Gottfried zur Beek, under the *nom de plume* Ludwig Müller von Hausen, had translated into German in 1919 and published in early 1920 as *Die Geheimnisse der Weisen von Zion*. Rosenberg published *Die Protokolle der Weisen von Zion und die jüdische Weltpolitik*, Deutsche Volksverlag, München, (1923), in an effort to generate, and promote extant, anti-Semitism.

Alfred Rosenberg, Hitler’s mentor, promoted Zionist programs as the state policy

of the Nazis, stating in his *Die Spur des Juden im Wandel der Zeiten* of 1920 that,

“The Jews are recognized as a nation living in Germany. [***] Zionism must be powerfully supported, in order to promote yearly a certain number of German Jews to Palestine or, in general, over the borders.”¹⁸²²

“Die Juden werden als eine in Deutschland lebende Nation anerkannt. [***] Der Zionismus muß tatkräftig unterstützt werden, um jährlich eine zu bestimmende Zahl deutscher Juden nach Palästina oder überhaupt über die Grenze zu befördern.”¹⁸²³

Though many authentic anti-Semites distrusted Zionism, both Adolf Hitler and Joseph Goebbels encouraged Zionism,¹⁸²⁴ as did SS officer Baron Leopold Itz von Mildenstein.¹⁸²⁵ Adolf Hitler’s ethnologist, Hans Günther, embraced and advocated Zionism in 1923, copying verbatim from the amended Zionist Program of 1897,¹⁸²⁶

“Research has shown time and again that the dispersion of the Jews among Gentile Peoples causes endless unrest, and again and again the racial antagonism of necessity escalates into hatred. Having exposed this is one of the most courageous realizations of Zionism. Zionism has clearly shown that the only dignified settlement of relations would be the removal of the Jews from living among the Gentile nations. The creation of a publically, legally secured homeland for the Jewish people in Palestine seems to now be politically attainable.”

“Immer wieder zeigt die Betrachtung, dass die Zerstreuung der Juden unter nichtjüdischen Völkern eine endlose Unruhe bewirkt, und immer wieder die Artgegensätze bis zum Hass steigern muss. Dies eingesehen zu haben, ist eine der mutigsten Erkenntnisse des Zionismus. Der Zionismus hat es klar eingesehen, dass einzig die Herauslösung der Juden aus dem Zusammenwohnen mit nichtjüdischen Volkstümern eine würdevolle Klärung der Verhältnisse bedeutet. Die Schaffung einer öffentlich rechtlichen gesicherten Heimstätte für das jüdische Volk in Palästina scheint jetzt politisch erreichbar zu sein.”¹⁸²⁷

The infamous “Nuremberg Laws” of 1935 forbade Jews from raising the Reich’s flag, but Section 4 specifically granted them the right to display the “Jewish colors”, which encouraged Zionist nationalism. The Zionists embraced the Nuremberg Laws, which sponsored the racial segregation they desired and which forbade intermarriage or any sexual relations between “Jews” and “Aryans”. At least as early as 1914, Zionist racist Ignatz Zollschan iterated the Nazi goals of concentrating and segregating Russian Jews in order to prevent the assimilation of Jews after emancipation. Zollschan asserted that Jews must choose the ghetto or Zionism, if they wished to perpetuate the “Jewish race”. Since the vast majority of Jews did not want to segregate and congregate in Palestine, the Zionists and Nazis collaborated

to force Jews into ghettos. Since a very large percent of Jews in Germany were marrying Gentiles, the Zionists and Nazis collaborated to discourage and eventually outlaw such marriages. Political Zionist Zollschan stated at least as early as 1914,

“II.

The Significance of the Mixed Marriage

What can we say with certainty about the purity of the Jewish race? The answer to this question is of vital importance. For if intermarriage with alien races had in former years played a great role among Jews, it is self-evident that we are not justified in speaking of a Jewish race at all. Are the Jews of to-day really the pure descendants of Abraham, Isaac and Jacob?

Nobody assumes to-day that all the Jews are the direct descendants of the three patriarchs; they are derived from the mingling of various stocks which were, however, essentially varieties of one and the same race.

When in the thirteenth century before the current era the Bedouin tribe of the Habiri, that is to say, the Hebrews, took possession of Palestine, they found there a vast native population, the Ganaanites, Hetites, Getites, Aniorites and Pihistines. During the period of the Judges and Kings, the Jewish tribes intermarried with all these nations. Their blood was mingled with that of the nations in whose midst they lived. This slow process of intermixture continued till after the first exile, till the time when the powerful word of Ezra severed all existing marriage connections with foreign nations, and henceforth the purity of the race became the dominating principle.

It is quite gratuitous to enter into a controversy about the exact definition and classification of such nations as the Hittites, Amorites, Philistines and others, to which, in a broader sense, the Egyptians, as well as the Babylonians, Assyrians, Phoenicians and Jews belong. Whether we speak of Semites and Hamites in accordance with the inadequate linguistic methods, or of Semites, Hittites, Amorites and Kushites, we regard these nations as related to one another in the racial sense. Ample anthropological evidence exists for this statement, though naturally it cannot be presented in this lecture.

Many historians are of the opinion that the appearance of Ezra did not put an end to the racial intermixture. They think that also in all subsequent centuries the Jews continued to mingle with the nations of the diaspora, just as in the time before the Babylonian exile. They advocate the theory that the Jews of to-day are the descendants of the heathen proselytes during the Hellenistic period, or the offspring of mixed marriages between the Jews and their surrounding nations during the Christian centuries.

We can to-day assert with certainty that the extent of proselytism has been greatly exaggerated. There can indeed be no doubt that Judaism found numerous adherents among the pagan nations during the Roman and Hellenistic and early Christian periods. We have, however, sufficient reason to assume that those proselytes were only the so-called ‘proselytes before the

gate,' that is to say, converts who practiced the worship of one God, but were never admitted to circumcision or marriage. They were proselytes who later on embraced Christianity.

And in the times that followed immediately, the policy of discriminating between Jew and Gentile was inaugurated. Hadrian's laws forbidding circumcision were, it is true, revoked by his successor, Antoninus Pius, but it was expressly prohibited to make converts to Judaism. In consequence of this, the formal embracing of Judaism became a punishable crime, and it remained such until quite recent times. Even during the periods when the Jews commanded respect to some extent, the Church took good care that the religious boundary-line should be kept intact. In times of persecution and oppression, no appreciable number of adherents of other religions could have gone over to outlawed Judaism. The bars of the Ghetto formed a reliable dividing wall.

But even if we grant that in some cases a few heathens became Jews in every respect prior to the Christian era, they could have been of no significance. As in the Hellenistic period there already existed millions of Jews, the admixture of foreign blood must have been infinitely small. And this foreign blood was, after all, derived from the kindred nations in 'Syria, Asia Minor and Egypt.

It may be regarded as certain that proselytism almost entirely ceased since the appearance of European Jewish history. Even the invasion of the Khazars in the eighth century does not alter the fact that during the Middle Ages not much of foreign blood was added to the Jews. For already in the tenth century the empire of the Khazars was confined to a small territory, something like Crimea of to-day, and in the eleventh century it was entirely wiped out. A small remnant of Khazarite Jews are still living in Crimea to-day, and belong to the Karaitic sect. But even if we assume that the entire nation of the Khazars embraced Judaism, and professed that religion for a long time, this admixture would still be a *quantite negligeable* and would not alter the ethnical character of the Jewish race. Moreover, it is doubtful whether this conversion was not confined to the rulers and the ruling classes of the Khazars. We would be losing sight of historical proportion, if we were to infer from the conversion of the Khazars that the Jews have any remarkable admixture of foreign blood.

As far as legal mixed marriages are concerned we know that they actually existed in the times of high material culture, namely, in Egypt during the Hellenistic period and in Spain during the twelfth and thirteenth centuries. But, as is the case now in Europe, where there is a strong leaning towards intermarriage, the offspring of those marriages preponderantly went over to Christianity. Besides this, those early periods quickly passed away owing to the changed political conditions, the reaction of orthodoxy and the decisions of the councils of the Christian Church. Moreover, this movement at that time, in contradistinction to the general spread of intermarriage of to-day, was only confined to one country. Intermarriage with northern nations never

took place in former years to any considerable extent.

The Jewish nation accordingly has propagated itself in an essentially pure manner from the time of Ezra until to-day, and for more than two thousand years represents an ethnically peculiar race, which was not diluted by foreign blood. It is self-evident that a few drops of foreign blood must have found their way among the Jews during the long time in the diaspora. But these admixtures were too insignificant to have any essential influence upon the ethnical character of the nation. Thus the Cohanim, who were absolutely excluded from mixed marriages, are typically the same as the other Jews. The state of affairs can best be described in one sentence: A great deal of blood was exported from Jewry, but little indeed was imported from outside. And, consequently, we can assume with certainty, that the blood which flows to-day in the veins of the Jews, is the same as that of two thousand years ago.

That Ezra's commandments, among which is also the one about purity of blood, have been kept for thousands of years, is due to the fact that they claimed to be religious ordinances coming from God. It is the case with all nations that social institutions which are interwoven with, and supported by religion are kept most tenaciously. In addition to this, Ezra's prescriptions owe their strength to the circumstance that they consisted in the practical laws of the cult, and not in theoretical doctrines; and that the Jews, after being scattered among other nations, were forced to social and economic isolation.

The true consideration of this circumstance, indicates the great significance of the solution of the problem of intermarriage in our own times. Economic and social isolation and the power of religious legislation, account for the fact that up till to-day this people did not fall a victim to intermarriage, despite its wanderings among strange nations for the last 2,000 years.

As long as ceremonial religion was a great power in the civilized life of all nations, this influence of religion was easily explained. But nowadays, for reasons which will presently become apparent, this influence upon the great masses is confined to the Ghetto environment. As soon as the Jew leaves this Ghetto environment, and participates in the national industry of his country as a factor of equal rights, and adapts himself to the speech and culture of his native land, he begins to free himself from the power of ceremonial religion. A century of free activity in the world of capital; combined with a secular education, entirely estranged the Jews, in all countries where the system of capital is developed, from their former mode of life. The pressure of changed economic conditions and the scientific materialistic conception of our age, sap the vitality of orthodox Judaism and undermine its foundation.

Now since ceremonial religion on the one hand and economic and social isolation on the other, together with the prohibition of Church and State, were the only reasons why intermarriage with foreign nations did not take place on a larger scale, it necessarily follows that affairs to-day have reached a critical stage. Free legislation in countries where the system of capital is

developed, has done away with the economic and political isolation; rationalism has shaken ceremonial religion, and no State nowadays prohibits mixed marriages.

In countries where one or another of these important conditions is not fulfilled, as, for instance, Galicia, Russia, and the Orient, Judaism is still kept alive, though the lot of the masses residing there is by no means to be envied. But in the Occident, and in all countries where the Jews are allowed to develop themselves freely, their lot is the same as that of other nations in a similar situation.

Without exception, all the nations who were compelled to leave their native soil and who never formed a compact majority in any part of the world, but were scattered in small communities, have vanished through intermarriage. And the Jews likewise would be swept away by the immense tide of the human race in the five continents, if all obstacles were removed. As can be easily shown, Jews have always married outside the fold whenever conditions were favorable. But never were conditions which make for the disintegration of Judaism as powerful as to-day. Nations who dwell together always mingle, unless intermarriage is made impossible by outside pressure of law or religion. The Jews nowadays come into contact with other nations, the civil law permits intermarriage, and the authority of religion is beginning to wane. The laws of love and material interests are mightier than all religious barriers, especially when the latter are weakened and enfeebled as they are to-day. The result of these considerations is, that to-day more than ever, Judaism is in danger of being dismembered.

The facts derived from statistics confirm this conclusion in all its details.

The first impulse to abrogate the laws forbidding marriage between Christians and Jews went forth from the French Revolution, and gradually spread from country to country—to Holland, Belgium, Denmark and Scandinavia; to England and the United States; to Germany, Italy and Hungary. It is even permitted in the Balkan States. On the other hand, it is still prohibited to-day in Austria, Russia, Spain and Portugal, and in Mohammedan countries. The most favorable places for mixed marriages are naturally those countries in which Jews have been domiciled for a considerable time and where they have attained prosperity. This is especially the case in the States of Western Europe.

The losses to Judaism in these western countries cannot be numerically ascertained, as there are no statistics in Italy, France and England relating to mixed marriages. Among the high-class Jewish families in Italy, for instance, it has almost become a rule to marry their children to Christians. All observers are unanimous in declaring that mixed marriages are extremely frequent in that country. As early as 1881, the mixed marriages in the province of Rovigo formed 34 per cent. of the pure Jewish marriages. Mixed marriages are also very common in Sweden, Denmark, Australia and France. In the last-named country, the highest aristocracy has often intermarried with Jewish heiresses. The Jews who had been domiciled in England for several

generations, have occasionally allied themselves to the aristocracy, during the nineteenth century. On the other hand, the Jewish population that immigrated to that country in the last few decades from Russia, Galicia and Roumania, is averse to intermarriage. The same holds good of France. In Sweden, the number of mixed marriages is actually greater than that of pure Jewish marriages.

Three-fourths of the Denmark Jews reside in Copenhagen. In that city, the average percentage of mixed marriages from 1880 to 1905, amounted to 69 per cent. of the pure Jewish marriages. The mixed marriages showed a tendency to increase, whereas pure Jewish marriages gradually decreased, as may be seen from the following table:

1880-1889	55.8%
1890-1899	68.7%
1900-1905	93.1%

According to the latest statements it is 96 per cent. It also appears that the Jewish population of Denmark did not increase from 1840 to 1901, but rather relatively decreased. In 1840, 0.30 per cent. of the general population were Jewish, while in 1901 there were only 0.14 per cent. The Jewish percentage, accordingly, was reduced to less than a half. The chief reason for this phenomenon is to be sought, along with the fact that fewer children were born to each family in the mixed marriages, through which the Christian population has gradually encroached upon the Jewish. In the other Scandinavian countries, as has already been remarked, the number of mixed marriages is actually greater than pure Jewish marriages.

In the United States, where no confessional statistics exist, conditions resemble those of England. The few Jews who had settled there for some time and who mostly belong to the wealthy classes, as, for instance, those of the Portuguese congregations now in process of disintegration, incline towards intermarriage, while the great masses of Jews who immigrated there since 1881, keep away from mixed marriages. But even here, at least in the congested districts of New York, marriages with the surrounding elements, such as the Irish and particularly the Italian, occur with growing frequency.

In Prussia, the number of couples who intermarried rose from 2,100 in the year 1885, to 5,100 in the year 1905. The marriage of a Jew to a Christian woman is, as a rule, more frequent than the opposite case. Along with the growth of mixed marriages, the number of children resulting from such marriages has naturally increased. Where the husband is Jewish about a fourth only of the offspring remained Jews; while where the woman is Jewish, only one-fifth—four-fifths falling to the lot of Christianity. In Germany, the mixed marriages in 1905 amounted to 21 per cent. and in 1910, to 26 per cent. of the pure Jewish marriages. This average was greatly exceeded in the large cities. Thus the number of mixed marriages amounted to 45 per cent. in Berlin, and to 60 per cent. in Hamburg. And even in

Frankfort on the Main, which has the reputation of being orthodox, there were about 30 per cent. of mixed marriages in the year 1908.

In Austria, intermarriage between Christians and Jews is forbidden, while intermarriage between Jews and nonconformists is permitted. Marriage is, accordingly, only possible when one of the parties embraces the religion of the other, or belongs to no denomination. It is obvious, for this reason, that the number of mixed marriages is much smaller in that country. The greater number of such marriages are contracted in Vienna. In the year 1906, they amounted to 13 per cent. While in Austria, as a rule, intermarriages between Jews and nonconformists are pretty rare, they are rather frequent in Triest. The following is a table of the average percentage of mixed marriages in the last few decades:

1877-1890	about	.....	33%
1891-1895	“	.....	38%
1896-1899	“	.....	41%
1900-1903	“	.....	62%

This is to be accounted for by the fact that Triest is on the border of Italy where, as is the case also in Denmark and Australia, the increasing frequency of mixed marriages actually threaten the existence of the Jewish population.

In Hungary, mixed marriages have been permitted since 1895, and they have become very numerous since that time. The capital towns of all countries offer the best opportunities for mixed marriages. In Hungary, the greater part of such marriages are contracted at Budapest. They amount in that town to 20 per cent.

The majority of Holland Jews reside in Amsterdam. Here also, mixed marriages between Jews and Christians show a constant increase. In 1903, they formed a fifth part of all the pure Jewish marriages.

Statistical figures recently obtained show a steady progress in the same direction. The language of these statistics is so eloquent and forceful, that it almost renders all discussion superfluous.

If we wish to draw up a summary of the above data, we can divide the countries, where mixed marriages are contracted, into four classes, according to Ruppín's scheme.

The first place must be accorded to the great mass of Jews whom modern culture has not reached as yet, and who remain in the same stage of civilization as they were during the Middle Ages. To this class belong the vast lower masses of the Jews in Russia, Roumania and Galicia, the native Jews of Morocco, Asia and European Turkey. They have their own vernaculars, the so-called Yiddish and Ladino, respectively. They dwell in their national exclusiveness, wear their peculiar garb and live for the greater part according to the old Jewish laws. The greater bulk are poor workmen or artisans and store keepers of precarious existence. It is in those countries that we still find the home of religious fervor and talmudic study. At the utmost,

two mixed marriages out of a hundred pure marriages are contracted there.

The second class has been somewhat influenced by European culture, and speak the language of the country either exclusively or along with their jargon. They have abandoned their peculiar garb, and are dressed like their Christian neighbors. They still practice Jewish observances, but the intolerance towards the non-Jewish is abated, and the imitation of Christian manners and the occupation with non-Jewish literature, are no longer regarded as reprehensible. The members of this class mostly live in conditions free from care, and some of them have even attained decided prosperity. To this class belong chiefly the Russian and Galician Jews who immigrated to America, the Jews of Hungary and of the small towns of Austria and Germany. Their number amounts to three millions. Mixed marriages occur there from two to ten per cent. The third class have renounced all Jewish ceremonial practices, especially the Sabbath, speak exclusively the language of the country and no longer occupy themselves with Jewish literature. The fact that the people of this class belong to Judaism is only proved by their contracting marriages with Jews, by circumcising their sons, and by attending synagogue during the High Festivals. To this class which, as a rule, lives in good material conditions, belongs the wealthy Jewish class of the large cities in Europe and America. Their number amounts to about two millions. In this class mixed marriages take place from ten to thirty per cent.

The fourth and last class has severed all connections with Judaism and religion. It still remains Jewish, because a sense of honor, family and social ties prevent it from going over to Christianity. To this class belong the Jews in the capital towns, and those who possess an academic education. Their number may be computed as something like a million. Mixed marriages are very frequent in this class—from thirty to fifty per cent.

These four classes, however, which I have attempted to portray with a few bold strokes, are not fixed groups, but cross-cuts at different positions, of a constantly flowing stream whose source to-day is in orthodox Judaism of eastern Europe, and which wends its way into the sea of Christianity. The process of infiltration of modern culture into Judaism goes on incessantly, and in the same manner, orthodox Judaism constantly yields to the members of the second tolerant class. The latter gradually yields to the class of reformers and freethinkers, and finally baptism, and especially intermarriage, leads the Jews to Christianity. These four classes can also be represented as four consecutive generations. Four or five generations intervene between our own age and the time of Mendelssohn. It is a melancholy reflection, that hardly one of the Jews who lived at that time in Berlin has any Jewish descendants.

This process would also assume equally large dimensions in Russia, if the Jews were granted equal rights and if the Pale of Settlement were removed. The amelioration of the material conditions would remove the Ghetto environment which is one of the factors in preserving orthodox Judaism. But

still more important would be the elimination of the second factor, namely, the keeping together of the Jews in one compact mass. If it were possible for the Russian Jews to spread themselves over the immense Russian Empire, the Jewish population in that country would not be denser than in western Europe. Thereby the progressive changes which exercise their destructive influences upon the western Jews would also apply to their Russian brethren. For the country that is more developed, serves as a picture of the future of the one that is less developed. Accordingly, eastern Jews will after some time apparently find themselves in the same position as the western Jews are to-day.

We may epitomise our conclusions from the processes described above, as follows: When the Jews in the diaspora became prosperous, assimilation which appears on the scene takes them away more or less from Judaism. It is mainly when they are oppressed, when they are in economically unfavorable conditions, that the Ghetto environment, in its old sense, is still retained. And although conditions to-day are not favorable in all countries, the beginning of this development can be recognized everywhere. Under favorable material conditions, and through the prevalence of secular education, Judaism, on account of its being scattered among nations of an alien race, is in danger of being disintegrated and destroyed, since the influence of ceremonial religion is waning.

It is not for the first time that we notice this process of disintegration. There were similar phases in all countries and throughout all ages. In accordance with the laws of historical evolution ever since the exile, this process has appeared in every country where a high culture brought about freedom from political pressure, from care for a livelihood, and from superstition. These phenomena appeared in those cases where Judaism actually imported foreign cultures, as for instance the Greek culture in the second century before the present era up till the first century of the common era, and afterwards the Arabian culture from the eighth till the twelfth century. Greek culture, from whose combination with Judaism, Christianity sprang, brought Judaism to the brink of ruin, and deprived it of a great part of its adherents. The million of Jews who, during the first century after Christ lived in Egypt, which was then the center of Hellenistic culture, appear to have gone over to Christianity. And the intimate and friendly intercourse which prevailed later on between Jews and Mohammedans in Babylon and Spain, caused the frequent recurrence of mixed marriages and conversions to Islam. The fact that in the empire of Castile, from the year 1290 till the year 1474, the number of Jews was reduced from 850,000 to 150,000, may serve as a proof for this assertion.

It is impossible to deny the resemblance of these two periods with the process of disintegration of our own times. Only, nowadays, the beginning of this process exists in all countries, and it has the tendency of becoming universal. Formerly, these processes were only partial, confined to certain domains of culture. Modern culture, however, has broken all boundaries, and

has become a world culture.

In China, the Jews who in former centuries were quite numerous, have almost entirely disappeared without leaving a trace, through intermarriage with the Chinese. And finally, we have to take into consideration the ten tribes who disappeared among the foreign nations, because at that time religion had not yet become ceremonial in the same sense as it existed after the Reformation of Ezra and Nehemiah. And also to-day it is possible, that wherever religion ceases to be ceremonial, the greater part of Jewry in the diaspora will, in the near future, become absorbed among the nations in whose midst it exists.

From all these considerations it becomes clearly manifest, how significant the problem of intermarriage is to-day. An inexorable process of disintegration is in progress. Although this process of breaking up Judaism is only gradual, from individual to individual, from family to family, it is of significance on account of the principle and inevitable result that it involves. The future of the Jews is seriously menaced by economic impoverishment in the East, and by baptism and mixed marriages in the west of Europe. In addition to this, there is a decrease in the birth-rate of the latter.

The Jewish people which existed almost from the time when the history of the world began, which flourished in antiquity, which defied fire and sword in the Middle Ages, which is the only one of the nations that survived from the earliest times until to-day, whose representatives even to-day have brilliant achievements to their credit—it is just to this people that culture and the development of civilization have brought nothing but misfortune; they have estranged many of its best sons, and through political and economic anti-Semitism have slowly but surely taken away the ground from under the feet of the great masses.

It is therefore not impossible that Judaism may be disbanded in the near future—to be more precise, when the amelioration of the lot of the Jews will enable them to spread themselves still more. Are we justified in hindering these historical processes, which may mean the termination of thousandfold tribulations? Can the continued existence of a nation which is externally persecuted by fate, be of any value to us? What our sentiment says is quite clear; but what answer do we get from positive Science? Would it not be perhaps of great benefit to the development of civilization if the Jews were to assimilate with other races of high standing?

These are questions and problems which cannot be solved from our subjective point of view, but we must seek for an answer in Sociology, History and Natural Science. Which is better when considered from the general point of view, race-mixture or race-purity? The point of view which modern Science adopts towards the important questions of race-mixture and in-breeding is totally different from that which prevailed up till the last quarter of the preceding century.

Whereas it was formerly believed that in the intermarriage of two different races, the qualities of both component parts would appear in the

offspring, we know now that the question of race-mixture is by no means so simple. It is possible, but not certain, that only kindred elements could improve through crossing. On the other hand, the interbreeding of totally different nations produces a bastard type whose character is far below the level of either parent.

The observations made in countries which have a population of half-breeds, have pointed to the unfavorable effect of crossing. In India, the progress of race-crossing caused civilization to retrograde. We also know very well the wretched conditions of Central and South America, which are inhabited by half-breeds, whose cultural stagnation stands in striking contrast to the rapid and ambitious development of the United States and Canada. It is certain that the conditions in Central and South America must, to some extent, be considered as the result of race-crossing. It is true that also in North America the population arose from a blending of various nationalities. But here it was chiefly Englishmen, Frenchmen, Spaniards, Dutchmen and Germans; that is to say, nations which were closely related to one another, who were amalgamated; whereas in South America it was Spaniards, Indians, Negroes and Mongolians who formed affinities.

Colonization in newly discovered countries has always succeeded in those places where, like in North America, the conquering nations have avoided crossing. In Brazil, on the other hand, there rules an indescribable mixed type whose bodily, intellectual and moral energy is exceedingly enfeebled. The natives of South Africa have a proverb: 'God created the white man, God created the black man, but the devil created the mulatto.'

According to the laws of Nature, the general instinctive abilities, from which depth of talent and character emanate, dwindle among half-breeds; while individual abilities often become more pronounced. Almost all observers are unanimous that through cross-breeding, bodily shapeliness, facility of talent could be gained, but resistibility of body and strength of character are impaired. Furthermore, the ability to achieve anything great and extraordinary, as well as nobility of mind are, as a rule, unknown to half-breeds. The latter characteristics form the constitutional ability, and the former the individual. The constitutional type becomes enfeebled through crossing, and the more distant the two races are, the more pronounced is this weakening.

Let us take a few examples. On the coast of Labrador there are a great number of half-breeds which are the offspring of Eskimos and Scotch immigrants. The old Scotch settlers were able to brave the adverse surroundings more easily than the new generation. At present, tuberculosis is raging there. Also the other polar nations, who have for thousands of years defied the most dreadful influences of their surroundings, are now retrogressing, after crossing found its way among them. The only exceptions are the Tunguses, who with their own culture, withstood the European settlers. The same recurrence is repeated elsewhere. Wherever the intermixture is limitless, as in Hawaii, that type which is numerically weaker,

gradually dies out without even increasing the number of half-breeds. The crossing of the Hawaiians chiefly takes place with the Chinese. Besides, those islands were exempt from war, pestilence and starvation, which are otherwise the causes of the destruction of uncivilized peoples. The Tasmanians and Australian negroes have vanished through crossing. The Eurasians at Java, who are the offspring of Europeans and Indian natives, are weaklings who are rapidly perishing. The Spanish mulattoes in the Philippines are a bastard race, doomed to destruction. The bushmen have for hundreds of years waged the battle for existence under the hardest conditions, for Hottentots and Bantus were their superior enemies. And yet it is only now, after general intermixture stepped in, that they are about to disappear.

These examples will suffice to prove that crossing is one of the principal causes of the destruction of nations, and that the interbreeding of widely different types leads to the reduction of fertility and vitality. The difference of race and character leads as also animal breeders assert, to the formation of discordant, irresolute characters. It is for this reason that all half-breeds who are the offspring of widely different races have a had reptttation in respect to character.

In history there are many examples of the impossibility for half-breeds, even when their parents did not belong to races very far from each other, to reach a state capable of developing a living culture. This impossibility is also observed in cases where each nationality in itself possessed very great ability. All investigations thus point to the ennobling influences of racial purity, and to the destructive effects of racial chaos.

One calls to mind the flourishing nations of the ancient Orient: the Indians, Persians, Egyptians and Greeks. One also compares their former creativeness and influence with those of the time when the tide of foreign nations began to overwhelm them. How brave were the old Rornans, and how capable did the Germanic race that mingled with them prove to be later on; and yet how wretched was the product of this crossing! After the barbarism of the Middle Ages, it took about a millenium before men of firmly rooted greatness arose once more, and before the national character strongly and harmoniously asserted itself! How changed were the inhabitants of Greece after they absorbed the Slavonic tribes! What became of the Indians after the Arabs and Mongolians broke into their country? Each of these racial components proved itself capable of high culture, and yet the result was always a change for the worse for both parent-races. That these results were not due to historical and social conditions alone, can be seen from the case of smaller nations like the Armenians and Jews who have retained their racial purity, and have consequently preserved and increased their cultural ability despite their unhappy lot. One calls to mind the high cultural ability of the Moors and the Goths, and one considers the result of the mixture in Spain, when the Gothic population absorbed the former after the destruction of the Moorish rule. One also thinks of the racial medley of Germans, Slays and Tartars in Russia. It becomes evident from these

examples, not speaking of the single individuals, but of the greater majority, what a bad effect the mixture of races has. The normal historical development does not tend towards the effacement of race, but rather towards making the racial features more pronounced, and is thus combatting political influences. The quintessence of race is the hero, the genius.

From experiments on and observations of our domestic animals, we also learn that thoroughbred animals which possess superior characteristics, become deteriorated with respect to these very characteristics, through intermixture. The same holds good of the human races. It is now regarded as certain, that virtues and superior qualities are mostly to be found among races which have kept themselves pure, while mixed breeds usually develop the defects and vices of their parents, but none of their good sides.

There is thus no doubt that the power of heredity is more powerful among pure races. Potential cultural energy will always predominate in pure untainted races. It is only among such races that ingenious creative power as well as artistic and moral genius find a favorable home.

These are, accordingly, the answers which Science gives to-day to the above questions. Even from the cosmopolitan point of view, therefore, it would be no advantage if Judaism were to disappear through assimilation with those Slavonic nations, in whose midst the bulk of the Jews reside to-day. Such an event would be detrimental to both sides. We have to strive after race-purity, not after racial chaos. Greatness of intellect, and character in the highest degree, and genius, can only emanate from the rich source of instincts which are to be found in pure races. In order to get an exact idea of the power of instincts and the effect of heredity, we ought to bear in mind that every man, in twenty generations, is the product of more than a million forefathers, and in thirty generations he is the product of a thousand million forefathers. If all these forefathers descend from one race, this enormous sum of similar instinctive talent, and with it the strength of constitutional capacity, becomes manifest. For it is this constitutional type, as above indicated, which produces bodily resistance, depth of intellect and strength of character. And this constitutional type becomes enfeebled through crossing. Accordingly, if a nation wishes to achieve something great and powerful for itself and mankind, its policy with reference to the future must have only one aim: to force its way from racial chaos to racial purity.

We have proved by our investigations that the Jews have racial purity and that an extraordinary high racial value falls to their share. Their disappearance would not only be a national loss, but also an irretrievable loss for the general culture. But unfortunately, even at this present moment, this race is in danger of being destroyed. The conservation and further development of the distinguished possibilities that are found in this ancient race owing to its long-standing purity, are just now being questioned. For there is not so much danger to the Jew from baptism, as is usually maintained, as there is from intermarriage. In the first place, because baptism only finds its way among Jews of ignoble character, while intermarriage is

found among all classes; and secondly, because intermarriage is practiced even in countries where baptism, for one reason or another, is of rare occurrence.

In conclusion, I wish to repeat the following sentence which contains the social law appertaining to mixed marriages, and for which we have previously cited statistical proofs: Tribes which live together always intermarry when such marriages are not forbidden by law or religion. Since they have been scattered all over the globe, the Jews have mingled with other nations. Civil law to-day permits mixed marriages, and religion has actually begun to lose its authority.

In order to preserve the Jews for Judaism two remedies are possible: to preserve the Ghetto with its external and social influences, or to abolish the diaspora. The first alternative can only mean a continued morbid existence.

This is the Jewish question in a quite different sense from that in which it is usually conceived, namely, the question about the future lot of the Jewish race, which, after thousands of years of splendid development and stubborn resistance, now presents the sad picture of the body of a people which is partly perishing in misery and partly in course of decomposition.”¹⁸²⁸

Both the Nuremberg Laws and Zollschan’s racist Zionist tracts are derivative of Theodor Fritsch’s *Antisemiten-Katechismus: eine Zusammenstellung des wichtigsten Materials zum Verständniss der Judenfrage*, H. Beyer, Leipzig, (1893), pp. 358ff., the first edition of which was published in 1887 under the *nom de plume* Thomas Frey. An English translation of Fritsch’s “Ten German Commandments of Lawful Self-Defense” is found in P. W. Massing, *Rehearsal for Destruction: A Study of Political Anti-Semitism in Imperial Germany*, Howard Fertig, New York, (1967), pp. 306-307, which book also contains translations of other early political anti-Semitic works, as does R. S. Levy’s *Antisemitism in the Modern World: An Anthology of Texts*, D. C. Heath and Company, Toronto, (1991). Fritsch went on to publish numerous anti-Jewish works in collaboration with Adolf Hitler, including a German translation of *The International Jew: The World’s Foremost Problem*. Earlier racist proscriptions against intermarriage are found throughout the Old Testament, including, among other places:

“26:34 And Esau was forty years old when he took to wife Judith the daughter of Beerli the Hittite, and Bashemath the daughter of Elon the Hittite: 26:35 Which were a grief of mind unto Isaac and to Rebekah. [***] 28:1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. 28:2 Arise, go to Padan-aram, to the house of Bethuel thy mother’s father; and take thee a wife from thence of the daughters of Laban thy mother’s brother. 28:3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; 28:4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land

wherein thou art a stranger, which God gave unto Abraham. 28:5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. 28:6¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; 28:7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram; 28:8 And Esau seeing that the daughters of Canaan pleased not Isaac his father; 28:9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife."—*Genesis* 26:34-35; 28:1-9

"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."—*Exodus* 34:14-16

"20:24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: *I am* the LORD your God, which have separated you from *other* people. [***] 20:26 And ye shall be holy unto me: for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine. [***] 21:14 A widow, or a divorced *woman*, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife."—*Leviticus* 20:24, 26; 21:14

"This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers."—*Numbers* 36:6-7

"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."—*Deuteronomy* 7:1-4

“12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you: 13 Know for a certainty that the LORD your God will no more drive out *any* of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.”—*Joshua* 23:12-13

“3:5 And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: 3:6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. 3:7 And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves. 3:8 Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years. [***] 14:1 And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. 14:2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. 14:3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. 14:4 But his father and his mother knew not that it *was* of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.”—*Judges* 3:5-8; 14:1-4

“But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites: 2 Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love. 3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. 4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father. 5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. 6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father. 7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon. 8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.”—*I Kings* 11:1-8

“9:1 Now when these *things* were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. 9:2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass. 9:3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. 9:4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice. 9:5 And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God. 9:6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens. 9:7 Since the days of our fathers *have we been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day. 9:8 And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. 9:9 For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. 9:10 And now, O our God, what shall we say after this? for we have forsaken thy commandments, 9:11 Which thou hast commanded by thy servants the prophets, saying, The land, *unto* which ye go to possess it, *is* an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. 9:12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever. 9:13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this; 9:14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till *thou* hadst consumed us, so that *there should be* no remnant nor escaping? 9:15 O LORD God of Israel, thou *art* righteous: for we remain *yet* escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this. [***] 10:17 And they made an end with all the men that had taken

strange wives by the first day of the first month. 10:18¶ And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. 10:19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass. [***] 10:44 All these had taken strange wives: and *some* of them had wives by whom they had children.”—*Ezra* 9; 10:17-19, 44

“9:2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. [***] 13:3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude. [***] 13:23¶ In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab: 13:24 And their children spake half in the speech of Ashdod, and could not speak in the Jews’ language, but according to the language of each people. 13:25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. 13:26 Did not Solomon king of Israel sin by these *things*? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: *nevertheless* even him did outlandish women cause to sin. 13:27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? 13:28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me. 13:29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. 13:30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;”—*Nehemiah* 9:2; 13:3, 23-30

In September of 1935, the Nazis passed the anti-miscegenation Nuremberg Laws, which proscribed intermarriage and sexual contact between “Jews” and “Aryans”. Many Zionists were delighted. Despite the fact that these laws needlessly caused many Jews great pain and suffering, the Zionists, many of them hypocrites, rejoiced in the fact that the “race” of Jews had been saved from the death of assimilation. Their religion taught them to oppose “intermarriage” and to consider Jews who intermarried as traitors against God who must be killed.

The Old Testament is filled with proscriptions against “intermarriage”. Those who fabricated the Old Testament riddled it with racist messages to frighten anyone who would marry outside of the fold, and to provide the community with a justification to murder those who elected to “intermarry”. The ills of the Jews were often blamed on “intermarriage”, which allegedly brought down God’s wrath upon them. Even Solomon the wise is said to have been ruined by “intermarriage”. While tied to religion, the real motivation behind the myths is racism. The Biblical stories tell the Jews to keep the seed of Abraham pure so that there will be a pure race of

God's chosen to rule the world and subjugate the allegedly inferior Gentiles. In the Old Testament, God punished the Jews for "intermarriage" with death—God often instructed the Jews to murder their own people who "intermarried". [For example, *Malachi* 2:12—to "cut off" means to kill.]

On 26 April 1946, Nazi propagandist Julius Streicher affirmed at the Nuremberg Trials that the Nuremberg Laws of 1935 were patterned after Jewish Law,¹⁸²⁹

"Yes, I believe I had a part in it insofar as for years I have written that any further mixture of German blood with Jewish blood must be avoided. I have written such articles again and again; and in my articles I have repeatedly emphasized the fact that the Jews should serve as an example to every race, for they created a racial law for themselves—the law of Moses, which says, 'If you come into a foreign land you shall not take unto yourself foreign women.' And that, Gentlemen, is of tremendous importance in judging the Nuremberg Laws. These laws of the Jews were taken as a model for these laws. When, after centuries, the Jewish lawgiver Ezra discovered that notwithstanding many Jews had married non-Jewish women, these marriages were dissolved. That was the beginning of Jewry which, because it introduced these racial laws, has survived throughout the centuries, while all other races and civilizations have perished."¹⁸³⁰

Dr. Marx asked Julius Streicher, and note that the "1935 legislation" called for the segregation of Jews, not the extermination of the Jews, and was lauded by Zionists like Georg Kareski,¹⁸³¹

"Were you of the opinion that the 1935 legislation represented the final solution of the Jewish question by the State?"¹⁸³²

Streicher responded that Zionism was the final solution of the Jewish question,

"With reservations, yes. I was convinced that if the Party program was carried out, the Jewish question would be solved. The Jews became German citizens in 1848. Their rights as citizens were taken from them by these laws. Sexual intercourse was prohibited. For me, this represented the solution of the Jewish problem in Germany. But I believed that another international solution would still be found, and that some day discussions would take place between the various states with regard to the demands made by Zionism. These demands aimed at a Jewish state."¹⁸³³

Bernhard Lösener found common ground with the Zionists in the new Nuremberg Laws. He stated in November of 1935,

"If the Jews already had their own state in which the greater part of their people were settled, then the Jewish question could be considered completely resolved today, also for the Jews themselves. The least amount of opposition

to the underlying ideas of the Nürnberg Laws has been raised by Zionists, because they know at once that these laws represent the only correct solution for the Jewish people as well. For each nation must have its own state as the outward form of appearance of its particular nationhood.”¹⁸³⁴

The new laws did indeed meet with much applause from the political Zionists, who had for years been vocal advocates of such a policy.¹⁸³⁵ The political Zionists even went so far as to take credit for the Nuremberg Laws unto themselves, as if it were an honor. A. I. Berndt, an editor, published a statement of solidarity with the Nazi restrictions in the *Jüdische Rundschau* on 17 September 1935, stating, *inter alia*,

“Germany has merely drawn the practical consequences from this and is meeting the demands of the International Zionist Congress when it declares the Jews now living in Germany to be a national minority. *Once the Jews have been stamped a national minority* it is again possible to establish normal relations between the German Nation and Jewry. The new Laws give the Jewish minority in Germany their own cultural life, their own national life. In future they will be able to shape their own schools, their own theater, their own sports associations; in short, they can create their own future in all aspects of national life. On the other hand, it is evident that from now on and for the *future* there can be *no interference* in questions connected with the Government of the German people, that there can be no interference in the national affairs of the German Nation.”¹⁸³⁶

Georg Kareski, “the Jew who has accepted office under the Nazi Government as Reich Commissioner for Jewish Cultural Affairs”,¹⁸³⁷ whom Lenni Brenner called a “Hitler’s Zionist Quisling before Quisling”,¹⁸³⁸ stated in an interview in the Nazi Party’s *Der Angriff* in late 1935, as quoted in “Georg Kareski Approves of Ghetto Laws. Interview in Dr Goebbels’ ‘Angriff’ ”, *The Jewish Chronicle* on 3 January 1936 on page 16,

“I have for many years regarded a complete separation between the cultural activities of the two peoples as a condition for a peaceful collaboration and I have always been in favour of such a separation, provided it is founded on the respect for the alien nationality. [***] The Nuremberg Laws of September 15th, 1935, seem to me, apart from their legal provisions, entirely to conform with this desire for a separate life based on mutual respect.”¹⁸³⁹

The racist legacy of political Zionism, and of Judaism, lingers. Israeli Supreme Court Justice Haim Cohn was quoted in *The London Times* on 25 July 1963 on page 8:

“It is one of the bitterest ironies of fate that the same biological or racist approach which was propagated by the Nazis and characterized the infamous Nuremberg laws should, because of an allegedly sacrosanct Jewish tradition,

become the basis for the official determination or rejection of Jewishness in the state of Israel.”¹⁸⁴⁰

Years later, Zionist Meir Kahane sought to establish the Nuremberg-style laws in Israel.¹⁸⁴¹ Kahane wrote on 11 May 1979,

“We will also act to end the relationships between Arab men and Jewish women that is now growing and that so desecrates the Name of G-d.”¹⁸⁴²

After leading Jews announced that “Judea Declares War on Germany”¹⁸⁴³ in March of 1933, and instituted a boycott of German goods following Hitler’s election, there was a very short-lived boycott of Jewish businesses in Germany, on 1 April 1933. Nazis placed yellow and black emblems in the storefronts of Jewish owned shops, despite the fact that most German Jews were loyal to the Fatherland. Strangely, Robert Weltsch published an editorial in the *Jüdische Rundschau*, which was the official party organ of the Zionist Federation of Germany, in which he blamed assimilationist Jews for Nazism. He called on Jews to bear the medieval stigmata with pride. The resentment Weltsch expressed towards assimilationist Jews leads one to wonder if the Nazis were created in order to sponsor Zionism and eventually to punish those who would not embrace the cause after being warned of the consequences of a failure to do so—should the Jews of Europe continue to resist emigrating away from their homes after being warned. Weltsch wrote, *inter alia*,

“What should be recommended at this time is that the work which witnessed the infancy of Zionism, Theodor Herzl’s *The Jewish State*, be disseminated among Jews and non-Jews in hundreds of thousands of copies. If there is still left any feeling for greatness and nobility, gallantry and justice, then every National Socialist who looks into this book is bound to shudder at his own blind actions. Every Jew who reads it would also begin to understand and would be consoled and uplifted by it. Page after page of this booklet, which first appeared in 1896, would have to be copied to show that Theodor Herzl was the first Jew dispassionate enough to examine anti-Semitism in connection with the Jewish question. And he recognized that an improvement cannot be effected by ostrich-like behavior, but only by dealing with facts frankly and in full view of the world. . .

We Jews who have been raised in Theodor Herzl’s spirit want to ask ourselves what our own guilt is, what sins we have committed. At times of crisis throughout its history, the Jewish people has faced the question of its own guilt. Our most important prayer says, ‘We were expelled from our country because of our sins.’ Only if we are critical toward ourselves shall we be just toward others.

Jewry bears a great guilt because it failed to heed Theodor Herzl’s call and even mocked it in some instances. The Jews refused to acknowledge that ‘the Jewish question still exists.’ They thought the only important thing was not to be recognized as Jews. Today we are being reproached with having

betrayed the German people; the National Socialist press calls us the 'enemies of the nation,' and there is nothing we can do about it. It is not true that the Jews have betrayed Germany. If they have betrayed anything, they have betrayed themselves and Judaism.

Because the Jews did not display their Jewishness with pride, because they wanted to shirk the Jewish question, they must share the blame for the degradation of Jewry. . . ."¹⁸⁴⁴

Though many Jews and philo-Semites organized an international boycott of German goods in hopes of defeating the Hitler régime, there was one place where German products and services were not only welcomed, they were commissioned. In Palestine, Zionists worked in collusion with the Nazis to extort monies from Jews emigrating from Germany to Palestine and to use those funds to buy German products, thus annulling the effect of the boycotts and stimulating Hitler's economy with investment capital. This conspiracy to take the wealth of German Jews and use it to further persecute European Jews in the interest of forcing Jews into Palestine was called the "Ha'avara Agreement",¹⁸⁴⁵ which fulfilled Herzl's plan for both Zionists and anti-Semites to profiteer from the suffering and expulsion of assimilationist Jews. Hitler, the SS and the Gestapo, being staunch Zionists, supported Ha'avara over the objections of the more authentically anti-Semitic, pro-German, members of the Nazi Party.¹⁸⁴⁶ A good deal of evidence of the collaboration of Nazis and Zionists is presented in Roger Garaudy's book *Les Mythes Fondateurs de la Politique Israélienne*, Samisdat, Paris, (1996); English translations: *The Founding Myths of Israeli Politics*, and *The Mythical Foundations of Israeli Policy*, Studies Forum International, London, (1997) and *The Founding Myths of Modern Israel*, Institute for Historical Review, Newport Beach, California, (2000).

The Zionist Federation of Germany (*Zionistische Vereinigung für Deutschland*, or ZVfD) welcomed Hitler and the Nazi Party as their best hope for forcing Jews into Zionism.¹⁸⁴⁷ The Federation celebrated the emergence of governmental and nationalistic racism in Germany. On 21 June 1933, soon after Hitler was elected, they sent a memorandum to the Nazi Government embracing and encouraging Nazism. This memorandum iterated many prevalent Zionist myths, such as the belief that the emancipation of Jews by the French Revolution caused assimilation which was destructive to the "Jewish race" and to "Gentile races". The memorandum also anticipated the segregationist spirit of the Nuremberg Laws. The Zionist Federation of Germany's memoranda stated, among other things,

"The emancipation of the Jews, begun at the end of the 18th, beginning of the 19th century, was based on the idea that the Jewish question could be solved by having the nation-state absorb the Jews living in its midst. This view, deriving from the ideas of the French Revolution, discerned only the individual, the single human being freely suspended in space, without regarding the ties of blood and history or spiritual distinctiveness. Accordingly, the liberal state demanded of the Jews assimilation into the non-Jewish environment. Baptism and mixed marriage were encouraged in

political and economic life. Thus it happened that innumerable persons of Jewish origin had the chance to occupy important positions and to come forward as representatives of German culture and German life, without having their belonging to Jewry become visible. [***] On the foundation of the new state, which has established the principle of race, we wish so to fit our community into the total structure so that for us too, in the sphere assigned to us, fruitful activity for the Fatherland is possible. We believe it is precisely the new Germany that can, through bold resoluteness in the handling of the Jewish question, take a decisive step toward overcoming a problem which, in truth, will have to be dealt with by most European peoples—including those whose foreign-policy statements today deny the existence of any such problem in their own midst. [***] Thus, a self-conscious Jewry here described, in whose name we speak, can find a place in the structure of the German state, because it is inwardly unembarrassed, free from the resentment which assimilated Jews must feel at the determination that they belong to Jewry, to the Jewish race and past. We believe in the possibility of an honest relationship of loyalty between a group-conscious Jewry and the German state. [***] We are not blind to the fact that a Jewish question exists and will continue to exist. From the abnormal situation of the Jews severe disadvantages result for them, but also scarcely tolerable conditions for other peoples. Our observations, presented herewith, rest on the conviction that, in solving the Jewish problem according to its own lights, the German Government will have full understanding for a candid and clear Jewish posture that harmonizes with the interests of the state.”¹⁸⁴⁸

In 1937, evidently referring to the above cited memoranda of the Zionist Federation of Germany, Zionist Joachim Prinz recalled,

“Everyone in Germany knew that only the Zionists could responsibly represent the Jews in dealings with the Nazi government. We all felt sure that one day the government would arrange a round table conference with the Jews, at which—after the riots and atrocities of the revolution had passed—the new status of German Jewry could be considered. The government announced very solemnly that there was no country in the world which tried to solve the Jewish problem as seriously as did Germany. Solution of the Jewish question? It was our Zionist dream! We never denied the existence of the Jewish question! Dissimilation? It was our own appeal! . . . In a statement notable for its pride and dignity, we called for a conference.”¹⁸⁴⁹

On 4 August 1933, the *Jüdische Rundschau*, the official party organ of the Zionist Federation of Germany, published an article entitled “Rasse als Kulturfaktor” on page 392, which stated,

“We who live here as a ‘foreign race’ have to respect racial consciousness and the racial interest of the German people absolutely. This however does not preclude a peaceful living together of people of different racial membership. The smaller the possibility of an undesirable mixture, so much less is there need for ‘racial protection’. . . There are differentiations that in the last analysis have their root in ancestry. Only rationalist newspapers who have lost feeling for the deeper reasons and profundities of the soul, and for the origins of communal consciousness, could put aside ancestry as simply in the realm of ‘natural history’.”¹⁸⁵⁰

Heinz Höhne wrote,

“Alongside this majority [of patriotic German-Jews who did not wish to leave Germany], however, a small group of Zionist spokesmen was at work, and their object was to turn the minds of German Jewry away from their traditional German patriotism and direct them towards Palestine. Initially therefore they regarded the advent of National-Socialism as by no means a catastrophe; in their eyes it presented Zionism with a unique opportunity to fulfil its object, the return to a Jewish State and Jewish national consciousness. The rise of anti-Semitism in Germany exerted a curious fascination over the Zionists, for in it they saw the defeat of westernised Jewry which, they considered, was striving to identify itself with the non-Jewish industrialised peoples. After the Nazi seizure of power the Zionist newspaper *Jüdische Rundschau* proclaimed on a note of triumph: ‘An ideology has collapsed; we will not lament it but will think of the future.’³⁸

Many were tempted to regard 30 January 1933 as a favourable turning-point in Jewish history—‘Jewry for the Jews’ could become the watchword once more. This remark was to be found in an article entitled ‘We Jews’ written by a young Rabbi, Dr Joachim Prinz. (Hans Lamm, the historian of German Jewry under the Third Reich, described it as ‘a curious, almost apologetic, interpretation of the anti-Semitic phenomenon.’) Prinz considered that ‘there can be no further evasion of this Jewish problem; emancipation has forced the Jew to accept anonymity and deny his Jewish nationality.’ But this, he continued, had not profited the Jews at all. ‘Among those who nevertheless realised that a man was a Jew, this anonymity gave rise to the tensions generated by mistrust and the sense of contact with a foreigner.’ What solution could there be to the Jewish tragedy other than to take the road to Palestine? Prinz continued: ‘No subterfuge can save us now. In place of assimilation we desire to establish a new concept— recognition of the Jewish nation and Jewish race.’³⁹

For the Jewish nationalists the prospect was tempting; under the pressure of German racialism and with its assistance the Zionist ideal might win that victory denied it in the humanitarian and democratic atmosphere of the Weimar republic. If both the Zionists and National-Socialists regarded race and nationhood as universally valid criteria, some common ground must be

discoverable between the two. As early as 13 June 1933, the *Jüdische Rundschau* had come out into the open: 'Zionism recognises the existence of a Jewish problem and desires a far-reaching and constructive solution. For this purpose Zionism wishes to obtain the assistance of all peoples, whether pro- or anti-Jewish, because in its view, we are dealing here with a concrete rather than a sentimental problem, in the solution of which all peoples are interested.'⁴⁰

At this point von Mildenstein stepped in. The task of the SD, he argued, was to turn the German-assimilated Jews back into 'conscious Jews, to promote 'dissimilation' in order to awaken in the breasts of the largest possible number of Jews the urge to go to Palestine, the only country open at the time to large-scale Jewish immigration. Himmler seized on Mildenstein's plan and set him to work. Within the SD Hauptamt Mildenstein set up a Jewish desk (entitled II 112); a period of SS Jewish policy began in which, according to Hans Lamm, 'the adoption or affectation of a pro-Zionist attitude' was in order.⁴¹

The new SS policy made its first appearance in the columns of the *Schwarze Korps*; in place of the paper's anti-Jewish tirades references began to appear to the 'sensible, totally unsentimental Jew' of the Zionist movement. The paper forecast: 'The time cannot be far distant when Palestine will again be able to accept its sons who have been lost to it for over a thousand years. Our good wishes together with our official goodwill go with them.'⁴²1851

An SS officer, Baron Leopold Itz von Mildenstein traveled to Palestine and reported on his impressions in the official Nazi Party organ *Der Angriff* in a series of twelve articles under the heading "Ein Nazi fährt nach Palästina" from 26 September 1934 to 9 October 1934. As director of the central office of the "Jewish desk" in the intelligence branch of the SS, Mildenstein promoted the Zionist cause in Nazi Germany. His primary goal was to convert reluctant Jews to Zionism. Jacob Boas wrote,

"The gist of that policy was to assist the expansion of Zionist influence among Germany's Jews who, despite the oppressive conditions under which they lived, still showed no great desire to emigrate to Palestine. By making a distinction between race-minded, emigration-conscious Zionists and 'assimilationists' out to destroy National Socialism, the S. S. strove to strengthen the Zionist position in the Jewish community. Accordingly, S. S. officials were instructed to encourage the activities of Zionists and to discourage those of non-Zionists. Zionists were given privileges denied to other groups. A police decree of March, 1935, for example, ordered officers to favour Zionist youth groups over non-Zionist ones; the former were to be allowed to don uniforms but not the latter. The S. S. also looked with favour on the Zionist vocational and agricultural training centres which groomed young Jews for a life of toil in Palestine, and access to Nazi functionaries

generally proved easier for Zionists than for assimilationists. Even the Nuremberg Laws (September 15th, 1935), which deprived Jews of their German citizenship and condemned them to pariah status, contained a special ‘Zionist’ provision: forbidden to fly the German colours, Jews were given the right to hoist their own flag, i. e. the Zionist emblem, the blue Star of David between stripes, also blue, against a white background.”¹⁸⁵²

The SS issued a report in the summer of 1934 which recommended that Jewish youth be trained for the laborious task of improving Palestine for massive settlement. The report recommended that the German Government sponsor Zionism and persuade German-Jewish leadership to promote the Zionist cause. Should this fail, other measures would have to be taken.¹⁸⁵³ On 26 September 1935, *Das Schwarze Korps*, the official organ of the *Schutzstaffeln* (SS), reported,

“In the context of its *Weltanschauung*, National Socialism has no intention of attacking the Jewish people in any way. On the contrary, the recognition of Jewry as a racial community based on blood, and not as a religious one, leads the German government to guarantee the racial separateness of this community without any limitations. The government finds itself in complete agreement with the great spiritual movement within Jewry itself, the so-called Zionism, with its recognition of the solidarity of Jewry throughout the world and the rejection of all assimilationist ideas. On this basis, Germany undertakes measures that will surely play a significant role in the future in the handling of the Jewish problem around the world.”¹⁸⁵⁴

This statement relates to the fact that the Zionists had reacted negatively to Moses Mendelssohn’s reforms of Judaism to make it a universal spiritual religion, as opposed to the racist and nationalistic religion found in the Old Testament. Zionists like Moses Hess asserted in consort with anti-Semites, that Judaism is not a religion, but a race and a nation, and that Jews produced their religion as a product of their unique racial characteristics. In 1862, racist Zionist Moses Hess called the “new Jew” a traitor to the “Jewish race”,

“The most touching point about these Hebrew prayers is, that they are really an expression of the collective Jewish spirit; they do not plead for the individual, but for the entire Jewish race. The pious Jew is above all a Jewish patriot. The ‘new’ Jew, who denies the existence of the Jewish nationality, is not only a deserter in the religious sense, but is also a traitor to his people, his race and even to his family. If it were true that Jewish emancipation in exile is incompatible with Jewish nationality, then it were the duty of the Jews to sacrifice the former for the sake of the latter. This point, however, may need a more elaborate explanation, but that the Jew must be above all a Jewish patriot, needs no proof to those who have received a Jewish education. Jewish patriotism is not a cloudy Germanic abstraction, which dissolves itself in discussions about being and appearance, realism and

idealism, but a true, natural feeling, the tangibility and simplicity of which require no demonstration, nor can it be disposed of by a demonstration to the contrary.”¹⁸⁵⁵

In Hess’ view, better the Ghetto and persecution than emancipation, if emancipation meant assimilation. Hess asserted that a “race war” was needed to subjugate the German People to submit to Hess’ racist Zionist ideology,

“The democrats of 1848 undoubtedly fully demonstrated their superiority over the demagogues of the ‘War of Liberation,’ the Romantic lads of the Jahn and Arndt type, whom they left far behind on the road of progress. And yet, on the basis of my long experience, I feel inclined to assert that Germany as a whole, in spite of its collective intellectuality, is in its practical social life far behind the rest of the civilized nations of Europe. The race war must first be fought out and definitely settled before social and humane ideas become part and parcel of the German people, as was the case with the Romance peoples which, after a long historical process, finally defeated race antagonism.”¹⁸⁵⁶

Hess described Judaism as a national cult and argued that the essence of Judaism is national, and that pure Judaism, which balances spiritualism with materialism, would supplant the spiritual extremism of the Christian Judaic cult, which Hess alleged was out of balance and therefore unstable. Hess believed that things evolve in three stages and that the modern age is the Messianic Age, begun by Spinoza and the French Revolution. Hess adopted the racism of Judaism and of German Folkish mythology and expressed his beliefs that there are various races which each serve their function in the human organism led by Jews, allegedly the true People of God. He wanted to kill off the “German race”—eliminate Esau—with “Jewish love” in this third era of human history, so that the Jews can lead the world into a Utopia dominated by the “Jewish race”, as prophesied in the Hebrew Bible,

“The laws of universal history, I mean the history of the universe, namely, those of the cosmic, organic and social life, are as yet little known. We have particular sciences, but not a science of the universe; we still do not know the unity of all life. One thing, however, is certain, that a fusion of cults, an ideal to which so many aspire, and which was realized, at least in part, for thousands of years by Catholic Rome, will as little establish a lasting peace in human society as the philanthropic but unscientific belief in the absolute equality of men. In their attempt to base the granting of equal rights to all men on the primitive uniformity of all races and types, the humanitarians confound the organization of social life on the basis of solidarity, which is the result of a long and painful process of historical development, with a ready-made, inorganic equality and uniformity, which becomes rarer and rarer the farther back we go in history. The reconciliation of races follows its own natural laws, which we can neither arbitrarily create

nor change. As to the fusion of cults, it is really a past stage in the development of social life. It was the watchword of that religion which, owes its existence to the death of the nations of antiquity, i.e., Christianity. To-day the real problem is how free the various oppressed races and folk-types and allow them to develop in their own way. The dangerous possibility that the various nationalities will separate themselves entirely from each other or ignore each other is to be feared as little as the danger that they will fight among themselves and enslave one another.

The present-day national movement not only does not exclude humanitarianism, but strongly asserts it; for this movement is a wholesome reaction, not against humanism, but against the things that would encroach upon it and cause its degeneration, against the leveling tendencies of modern industry and civilization which threaten to deaden every original organic life-force, by introducing a uniform inorganic mechanism. As long as these tendencies were directed against the antiquated institutions of a long-passed historical period, their existence was justified. Nor can this nationalistic reaction object to them, insofar as they endeavor to establish closer relations between the various nations of the world. But, fortunately, people have gone so far in life, as well as in science, as to deny the typical and the creative; and as a result the vapor of idealism, on the one hand, and the dust of atomism on the other, rest like mildew on the red corn, and stifle the germinating life in the bud. It is against these encroachments on the most sacred principles of creative life that the national tendencies of our time react, and it is against these destructive forces that I appeal to the original national power of Judaism.

Like the general universal cosmic life which finds its termination in it, and the individual microcosmic life in which all the buds and fruits of the spirit finally ripen. Humanity is a living organism, of which races and peoples are the members. In every organism changes are continually going on. Some, quite prominent in the embryonic stage, disappear in the later development. There are organs, on the other hand, hardly noticeable in the earlier existence of the organism, which become important only when the organism reaches the end of its development.

To the latter class of members of organic humanity (which class is really the creative one) belongs the Jewish people. This people was hardly noticeable in the world, where it was greatly oppressed by its powerful, conquering neighbors. Twice it came near being destroyed; namely, in the Egyptian and Babylonian captivities; and twice it rose to new spiritual life and fought long and successfully against the mightiest as well as the most civilized peoples of antiquity—the Greeks and the Romans. Finally, in the last struggle of the ancient world, it was this people which fertilized the genius of humanity with its own spirit, so as to rejuvenate itself, along with the regeneration of humanity. To-day, when the process of rejuvenation of the historical peoples is ended and each nation has its special function in the organism of humanity, we are for the first time beginning to conceive the

special significance of the various organs of humanity.

England, with its industrial organization, represents the nerve-force of humanity which directs and regulates the alimentary system of mankind; France, that of general motion, namely, the social; Germany discharges the function of thinking; and America represents the general regenerating power by means of which all elements if the historical peoples will be assimilated into one. We observe that every modern people, every part of modern society, displays in its activity as an organ of humanity a special calling, then he must also determine the importance and function of the only ancient people which still exists to-day, as strong and vigorous as it was in days of old, namely, the people of Israel.

In the organism of humanity there are no two peoples which attract and repel each other more than the Germans and the Jews; just as there are no two mental attitudes which are simultaneously akin to each other and still diametrically opposed, as the scientific-philosophical and the religious-moral. Religion, in its higher form, is the spiritual tie which binds the creature to the Creator, the infinite thread, the end of which returns to its source, the bridge which leads from one creation to the other, from life to death, and from death back to life. It not only brings man to know the Absolute more intimately, but it inspires and sanctifies his whole life with the divine spirit. In religion, as in love, especially in a religion like Judaism, which is neither one-sidedly materialistic nor one-sidedly spiritualistic, body and spirit merge into one another. The greatest and most dangerous enemy of the Jewish religion in antiquity was the religion of gross sensualist, the material love of the Semites, namely, Baal worship. In mediæval ages, the enemy was represented by the embodiment of spiritualistic love—Christianity. The Jewish people which, thanks to its prophets of antiquity and rabbis of the Middle Ages, kept its religion from both extremes of degeneration, was, and is still to-day that organ of humanity which expresses the living, creative force in universal history, namely, the organ of unifying and sanctifying love. This organ is akin to the organ of thought, but is, at the same time, opposed to it. Both draw their force from the inexhaustible well of life. But, while the religious genius individualizes the infinite, philosophic, scientific thought abstracts from life all its individual, subjective forms and generalizes it. Objective philosophy and science have no direct connection with life; religious teaching is intimately united with it, for either religion is identical with the national, social and moral life, or it is mere hypocrisy.

I have wandered from my trend of thought. I merely wanted to explain to you why I do not ally myself with the humanitarian aspirations which endeavor to obliterate all differentiation in the organism of humanity and in the name of such catch words as 'Liberty' and 'Progress,' build altars to arbitrariness and ignorance, on which our light-minded youth offers its best energies and sacrifices.¹⁸⁵⁷

Die Geheime Staatspolizei (the Gestapo) also assisted the Zionists, as Zionist leader Hans Friedenthal noted,

“The Gestapo did everything in those days to promote emigration, particularly to Palestine. We often received their help when we required anything from other authorities regarding preparations for emigration. This position remained constant and uniform the entire time, until the year 1938.”¹⁸⁵⁸

In April of 1936, Zionist Meyer Steinglass quoted Zionist Emil Ludwig in the *American Jewish Times*,

“‘Hitler will be forgotten in a few years, but he will have a beautiful monument in Palestine. You know’, and here the biographer-historian seemed to assume the role of a patriarchal Jew—‘the coming of the Nazis was rather a welcome thing. So many of our German Jews were hovering between two coasts; so many of them were riding the treacherous current between the Scylla of assimilation and the Charybdis of a nodding acquaintance with Jewish things. Thousands who seemed to be completely lost to Judaism were brought back to the fold by Hitler, and for that I am personally very grateful to him.’”¹⁸⁵⁹

In 1937, it was becoming increasingly clear to both the Nazis and the Zionists that the mere existence of the Nazi regime was not enough to drive Jews into Zionism, and that even if it were, Great Britain and other nations had placed too many obstacles in the way of a massive migration to Palestine for Zionism to succeed. The Ha'avara Agreement was a failure. The British had long wanted Palestine for a route to India and later to oil, ironically thoughts which were implanted into the British mind by opportunistic Jewish Zionists. Many of the German Jews who had fled to Palestine quickly became disenchanted with the desert and returned to Germany. The Nazis soon began to target Jews, especially healthy rich assimilated male Jews, for arrest and imprisonment in concentration camps. It was inexplicable act of self-destruction for the Germans headed by two Jews, Reinhard Heydrich and Adolf Eichmann.

Theodor Herzl had long ago warned rich assimilated Jews that if they did not follow the political Zionists, there would be dire consequences for them. Herzl wrote in his book *The Jewish State*,

“The Governments of all countries scourged by Anti-Semitism will serve their own interests in assisting us to obtain the sovereignty we want. [***] Great exertions will not be necessary to spur on the movement. Anti-Semites provide the requisite impetus. They need only do what they did before, and then they will create a love of emigration where it did not previously exist, and strengthen it where it existed before. [***] I imagine that Governments will, either voluntarily or under pressure from the Anti-Semites, pay certain

attention to this scheme; and they may perhaps actually receive it here and there with a sympathy which they will also show to the Society of Jews.”¹⁸⁶⁰

In the early 1940's, the Zionists had drawn the inhuman conclusion that since all other avenues had been tried and had failed, the only avenue for success for their tyrannical vision was the literal destruction of assimilatory Jewry. The Zionists had always exhibited an ungodly hubris and believed that they had the God given right to decide for all Jews and for all the world how each individual Jew must act and think. The Zionists' dogma was similar in this respect to the dogmatic insistence of the Marxists that they had a right to ruin the lives of the peoples the world over in order to promote the destruction of Capitalism and set the stage for their Communist world revolution. Marxists, too, believed that they knew better than each individual how that individual must think and how he or she must act. Many Zionists and Marxists believed that those who dared disagree with their “truths” must be rescued from themselves, by death if necessary—or even just convenient—to them life and liberty are cheap and comradeship means blind obedience—ultimately blind obedience to genocidal Jewish bankers seeking to create the “Jewish Utopia” of the “end times” of Jewish Messianic myth. Knowing what was soon to come, knowing the Zionist Nazis were about to turn up the heat on European Jews, some Zionists began to pull away from their public expressions of unity with the Nazis in the late 1930's, while working with Nazi authorities behind the scenes to annihilate the assimilatory and Orthodox anti-Zionist Jewry of Europe.

Zionist leader Feivel Polkes met with several high-ranking Nazi officials in Berlin in 1937, including Adolf Eichmann. The Zionists invited Adolf Eichmann and Herbert Hagen to Palestine to discuss how to purge Europe of Jews and ensure that they ended up in Palestine, so that the Jews could change the demographics of the region and take Palestine from the majority Moslem population. Eichmann and Hagen accepted the invitation and traveled to Palestine under the pretense that they were editors of the *Berliner Tageblatt*. After being refused permission to enter Palestine by the British authorities, they met with Polkes in Egypt, where Zionist Polkes commended the Zionist Nazis for persecuting the Jews. This was recorded in Eichmann and Hagen's reports on the meetings,

“Nationalist Jewish circles expressed their great joy over the radical German policy towards the Jews, as this policy would increase the Jewish population in Palestine, so that one can reckon with a Jewish majority in Palestine over the arabs in the foreseeable future.”¹⁸⁶¹

In 1938, Albert Einstein stated in his essay “Our Debt to Zionism”,

“Rarely since the conquest of Jerusalem by Titus has the Jewish community experienced a period of greater oppression than prevails at the present time. [***] Yet we shall survive this period too, no matter how much sorrow, no matter how heavy a loss in life it may bring. A community like ours, which is a community purely by reason of tradition, can only be strengthened by

pressure from without.”¹⁸⁶²

The Zionists proposed a military alliance with the Nazis. The Zionists asked to facilitate the Nazis’ “new order in Europe” with a fascistic totalitarian Zionist state in Palestine. Klaus Polkehn wrote,

“Thus what was on offer was no more and no less than the establishment of a fascist Jewish state in Palestine as an ally of German fascism!”¹⁸⁶³

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A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), p. 276.

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