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THE MANUFACTURE AND SALE
OF
SAINT EINSTEIN

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8 HOW THE JEWS MADE THE BRITISH INTO ZIONISTS

The Biblical story of Esau and Jacob teaches the Jews that Gentiles will soldier and slave for the Jews. The Bible also prophesied that the Jews would be dispersed unto the ends of the Earth. Cabalistic Jewish racists believed that Jews must dwell in England in order for the Messianic Era to commence. The Jews gained great power in England and even managed to convince the British that they, the British, were of Jewish descent, and that British Royalty descended from the Messianic line of King David. Zionist Jews used Great Britain to ruin the Turkish Empire, which ruled over Palestine for many centuries. More than a million British have died while killing off millions more Germans, Italians, Turks, Japanese and Iraqis on behalf of the Zionist cause.

“Let their table become a snare before them: *and that which should have been for their welfare, let it become a trap.*”—*PSALM 69:22*

“¶7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 8 Now there arose 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.”—*EXODUS 1:7-12*

8.1 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.

8.2 The Rothschilds and Disraeli Lead the British Down the Garden Path to Palestine

Jewish British Prime Minister Benjamin Disraeli illegally purchased shares in the Suez with a check written on the Bank of Rothschild. In 1875, Lionel Rothschild advanced Disraeli £4,000,000.¹⁸⁶⁴ The Rothschilds profited from the purchase with a commission on the huge sum and by its interest—as well as with speculation in the money, stock and commodities markets—Egyptian cotton was quite valuable.

The purchase accomplished little for England, but much for the Zionists. It tied England to the region and gave the Zionists an opportunity to persuade the British that they had an incentive to sponsor a “Jewish State” in Palestine in order to protect the illegal investment to which the Jewish racist Zionist Prime Minister of England Benjamin Disraeli had committed England in 1875. It also provoked hostility between England and Russia, and Zionists had long wished to destroy the Russian Empire. Not coincidentally, both the Egyptian Khedive and the Sultan of Turkey were on the verge of bankruptcy when approached by the Zionists for the purchases of the Suez Canal and Palestine—bankruptcy brought on by the Rothschilds, who wanted to secure their loans with Palestine. International finance coupled with bad advice given to a sovereign can easily drive a nation into bankruptcy. What is worse, many a corrupt sovereign were covertly agents of the Jewish financiers.

The Rothschilds profiteered from Disraeli’s purchase of shares in the Suez Canal and they were accused of it. Disraeli defended the Rothschilds by arguing that there had been “stock-jobbing” at Waterloo, but that the Rothschilds were honorable and would not do such a thing. In a rather obvious *non sequitur*, Disraeli argued that since the British victory at Waterloo was beneficial to the British Nation and was accompanied by stock-jobbing, stock-jobbing must be good for the British Nation, or at least a necessary consequence of positive events. Everyone knew that the Rothschilds had robbed the British People after the Battle of Waterloo. Disraeli’s argument obviously fails, because the British could have won the Battle of Waterloo without the Rothschilds having exploiting the event with lies to steal from their fellow countrymen. However, Disraeli was able to insult the intelligence of the Gentile members of the British Government with impunity, because the Rothschilds had the financial might to shut down the British Empire at any time.

Disraeli purchased the shares without lawful authority and had his friend Lionel Rothschild secure the check, earning the Rothschilds an enormous commission and enabling them to corruptly profit from the purchase on the stock markets with “inside information”, as they had earlier done by lying about the outcome of the Battle of Waterloo. Disraeli protested with sophistries, knowing that the Rothschilds could break the Bank of England, if it came to it,

‘Sir, although, according to the noble Lord, we are going to give a unanimous vote, it cannot be denied that the discussion of this evening at least has proved one result. It has shown, in a manner about which neither the House of Commons nor the country can make any mistake, that had the right honourable Gentleman the Member for Greenwich been the Prime Minister

of this country, the shares in the Suez Canal would not have been purchased. The right honourable Gentleman defies me to produce an instance of a Ministry negotiating with a private firm. The right honourable Gentleman found great fault with the amount of the commission which has been charged by the Messrs. Rothschild and admitted by the Government; and, indeed, both the right honourable Gentlemen opposite took the pains to calculate what was the amount of interest which it was proposed the Messrs. Rothschild should receive on account of their advance. It is, according to both right honourable Gentlemen, 15 per cent; but I must express my surprise that two right honourable Gentlemen, both of whom have filled the office of Chancellor of the Exchequer, and one of whom has been at the head of the Treasury, should have shown by their observations such a lamentable want of acquaintance with the manner in which large amounts of capital are commanded when the Government of a country may desire to possess them under the circumstances under which we appealed to the House in question. I deny altogether that the commission charged by the Messrs. Rothschild has anything to do with the interest on the advance; nor can I suppose that two right honourable Gentlemen so well acquainted with finance as the Member for Greenwich and the Member for the University of London can really believe that there is in this country anyone who has £4,000,000 lying idle at his bankers. Yet one would suppose, from the argument of the right honourable Gentleman the Member for Greenwich, that such is the assumption on which he has formed his opinion in this matter. In the present instance, I may observe, not only the possibility, but the probability, of our having immediately to advance the whole £4,000,000 was anticipated. And how was this £4,000,000 to be obtained? Only by the rapid conversion of securities to the same amount. Well, I need not tell anyone who is at all acquainted with such affairs that the rapid conversion of securities to the amount of £4,000,000 can never be effected without loss, and sometimes considerable loss; and it is to guard against risk of that kind that a commission is asked for before advances are made to a Government. In this case, too, it was more than probable that, after paying the first £1,000,000 following the signature of the contract, £2,000,000 further might be demanded in gold the next day. Fortunately for the Messrs. Rothschild they were not; but, if they had, there would in all likelihood have been a great disturbance in the Money Market, which must have occasioned a great sacrifice, perhaps the whole of the commission. The Committee, therefore, must not be led away by the observations of the two right honourable Gentlemen, who, of all men in the House, ought to be the last to make them.

But the right honourable Gentleman the Member for Greenwich says we ought to have gone to our constitutional financiers and advisers, the Governor and Deputy Governor of the Bank of England, and, of course, the honourable Member for Galway (Mr. Mitchell Henry), who rose much later in the debate, and who spoke evidently under the influence of strong feeling, also says that we ought to have asked the Governor of the Bank of England

to advance the £4,000,000. But they forget that it is against the law of this country for the Bank to advance a sum of money to the Ministry.

But then it may be said—‘Though the Bank could not have advanced the £4,000,000, you might have asked them to purchase the shares.’ But how could they have purchased the shares? They must have first consulted their legal adviser, who probably would have told them that they had not power to do it; but, even if that doubtful question had been decided in the affirmative, they must have then called a public Court in order to see whether they could be authorized to purchase those shares to assist the Government. Now, I ask the Committee to consider for a moment what chance would we have had of effecting the purchase which we made under the circumstances, and with the competitors we had to encounter, and the objects we had to attain, if we had pursued the course which the right honourable Gentleman opposite has suggested? ‘But,’ says the Member for the University of London—and this also has been echoed by his late right honourable Colleague—‘you would have avoided all this, if you adopted the course which we indicate, and which I have just reminded the Committee is illegal, if you had only taken the illegal course we recommend, you would have got rid of this discreditable gambling, because although the Messrs. Rothschild, some of whom have been Members of this House, are men of honour, yet they have a great number of clerks who are all gambling on the Stock Exchange.’ Now, my belief is that the Messrs. Rothschild kept the secret as well as Her Majesty’s Government, for I do not think a single human being connected with them knew anything about it. And, indeed, it was quite unnecessary for the Messrs. Rothschild to have violated the confidence which we reposed in them, and quite unnecessary even for the Members of Her Majesty’s Government to hold their tongues, for no sooner was the proposal accepted than a telegram from Grand Cairo transmitted the news to the Stock Exchange, and it was that telegram which was the cause of all the speculation and gambling to which the right honourable Gentleman has referred. It is a fact that while the matter was a dead secret in England, the news was transmitted from Cairo. That was the intelligence on which the operations occurred. But I wish to say one word respecting the moral observations which have been made. As to gambling on the Stock Exchange, are we really to refrain from doing that which we think is proper and advantageous to the country because it may lead to speculation? Why, not a remark was made by the noble Lord, who has just addressed the House, the other night, or by me in reply, that would not affect the funds. On the one side people would say—‘The Government are in great difficulty, and probably a Vote of Censure will arise out of this Suez Canal speculation,’ while other persons would observe—‘There is evidently something coming about Egypt, and he is not going to let it all out.’ Ought we to refrain from doing what is necessary for the public welfare because it leads to stock-jobbing? Why, there is not an incident in the history of the world that led to so much stock-jobbing as the battle of Waterloo, and are we to regret that

that glorious battle was fought and won because it led to stock-jobbing? So much for the operations on the Stock Exchange. I think we have been listening all night to remarks on this transaction that have very little foundation. We have been admonished for conduct which has led to stock-jobbing and we have been admonished because we applied to a private firm when from the state of the law, I have shown that it was absolutely necessary from the character of the circumstances we had to deal with that a private firm should be appealed to.”¹⁸⁶⁵

Disraeli continues in his speech to attempt to justify the purchase of the Suez as if it were England’s only hope for securing trade with India and China. Disraeli’s hidden plan was to cajole England into the misguided and self-defeating belief that her destiny lay in the hands of the Jews, who Disraeli and his fellow Zionists planned would come to occupy Palestine and regulate trade between the continents. In the Zionists’ chimera, England was a helpless child without means, who required the Jews to rescue her. The disingenuous nature of this fallacy is revealed by the fact the Zionists had made precisely the same pitch to the French some ten years prior.

It was far wiser for England, for her own sake, to make alliances with Turkey, Egypt and Russia and improve their economies, than to drive Egypt, Turkey and Russia towards bankruptcy and war with England for the benefit of the Jews, as the Zionists were attempting to do. It was only by manipulating public opinion with lies, that the Zionists were able to vilify the Moslems and drive a wedge between Christians and Islam, despite the fact that Moslems and Jews had lived together for centuries in peace and prosperity. The British would have been far better off allying themselves with the Moslems and suppressing Jewish racism, than alienating and antagonizing the Moslems by creating a racist “Jewish State” in the heart of the Moslem world.

Many crypto-Jewish English Zionists sought to convert Christians to Judaism by asking the Jews to “convert” to Christianity in order to subvert it. They asked Jews to convert to Christianity in order to make the Christians common allies with the Jews against Islam. Zionists feared that if Jewish finance, or a common collection taken from the Jews, were to simply buy Palestine from the Turks, without the appearance of the Jewish Messiah to lead them into Palestine; then Christians would join forces with Islam to crush the Jews, as prophesied in the apocalyptic visions of both the Old and the New Testaments, and in the Koran. Many Gentiles in England realized these facts and sought alliances with Egypt, Turkey and Russia.

A quite similar situation exists today, where it would have been in the interests of England and America to have given Russia greatly more financial aid after the fall of the Soviet Union than they did, and to have joined forces with, and improved the lot of, Turkey, Lebanon, Syria, Jordan, Egypt, Iraq, Iran, etc. against Israel, in order to facilitate international trade through the Middle East and Russia. Instead, due in no small part to the corrupting influences of Zionism on public opinion, the Zionists have made Christianity and Judaism the unnatural common enemy of Islam, and Islam the unnatural enemy of an alliance of Judaism and Christianity—to the detriment of Christendom, Islam, Judaism, and the rest of humanity.

The Zionists have successfully blinded Americans and Jews around the world to their own best interests. If the Moslems had played the game by the same rules as the Zionists and sponsored the formation of a political party in America with the agenda of removing Zionists from the Middle East, allying America with the Moslem world to promote trade with India, China and Russia, and working with Russia to flood it with investment capital, while increasing trade with Pakistan, many of the world's problems would be lessened. Instead, the Zionists are leading America into alienation from Russia, China, Pakistan and the Moslem world; which increases world poverty, world-wide instability, and the likelihood of another—though even more disastrous—world war. Six and one half billion people face world war, death and absolute destruction for the sake of about five million obscenely selfish Zionists living in Israel, who stole the Palestinians' land on the racist premise that their religion is a nationalistic religion and that their Jewish God had promised the land to them thousands of years ago. (Note that Jews have long suffered from the superstition that they ought not to count their own, and it is sometimes difficult to know how many Jews have lived at any given time in any given place, *see: Exodus 30:12. II Samuel 24. I Chronicles 21. Hoshea 2:1. Yoma 22b. Rashi on Exodus 30:11-12.* In addition, there are many crypto-Jews throughout the world, who go uncounted as Jews.)

For centuries prior to forming a state, Jewish Zionists incited violence and world war. Subsequent to forming the State of Israel, they have endlessly incited violence and desire another world war.

If the Arabs had invested their oil-monies in advanced education and American media outlets, instead of palaces, limousines and other unproductive ends, they could have helped to form public opinion in America with the facts and turned it against the inhuman Jewish Zionists, who have artificially created a religious war between Christians and Moslems. Jews took Palestine without a Messiah; which in Christianity means that these Jewish Zionists, who reject Christ, are in league with the "anti-Christ" and must be annihilated. Whereas it would be in the mutual best interests of both Christians and Moslems to join forces to defeat racist Jewish Zionism, racist warmongering Jews have turned Christianity against the Christians and made the Christians the artificial enemies of the Moslems. Instead of presenting the American public with a fair analysis of the facts, the media in America is led by tribal racist Jews who defame all Moslems in the American media as if genetically inferior terrorists, who are inherently prone to war, and in consort with the devil. Jews had done the same thing to the Catholics and Protestants, when they fomented the *Kulturkampf*.

The Zionists believed it was in their interests to destroy Catholicism (truly all of Christianity) and the Turkish Empire. They had initially hoped that the French Revolution would accomplish both these ends—as is revealed in the eleventh and twelfth "letters" in Hess' *Rome and Jerusalem* of 1862. Napoleon came close to achieving their ends. Since the Jewish People would not go to Palestine, the Zionists promoted the idea that the purchase of the Suez Canal would benefit France or England, in an attempt to draw the French, or the British, into the region as a means of creating a European commitment to the region that would provide security for the

establishment of Jewish colonies. The Jews sold this plan to the French and British public on the false premise that Jews in the region would provide security for French and English interests—the Zionists created a problem where one did not exist, in order to offer themselves as its solution, which they were not.

Only after the Zionist effort to coax the French into purchasing the Suez failed, did the Zionists turn to Disraeli, who deceived England in the 1870's with the same self-defeating mythologies that had been tried upon the French in the 1860's—and yet earlier with Napoleon Bonaparte.

In the 1840's Christian Zionist agents of the Rothschilds had already promoted the myth that a Jewish state in Palestine would benefit England and Christendom.¹⁸⁶⁶ The Zionists' plans eventually resulted the First and Second World Wars, where both England and France were pitted against Germany and Turkey. Racist Jewish Zionist Moses Hess published a book entitled *Rome and Jerusalem* in 1862, which was a direct precursor to Adolf Hitler's *Mein Kampf*. Note the tone of the *Kulturkampf* and the attacks on the Ottoman Turks from the racist Zionists. Note further that Hess discredits Christianity, the alleged divinity of Jesus and claims that Jesus hated Gentiles by quoting extensively from the Jewish historian Graetz in the Epilogue, Part 2, "Christ and Spinoza" [pages 186-211 in the 1943 edition of Hess' *Rome and Jerusalem*] though the later attacks in the *Kulturkampf* were more openly vitriolic, the goal was consistently to tear down Christianity and Islam in order to make way for the Jews in Palestine—a goal often iterated in the Talmudic and Cabalistic writings. Hess wrote,

"What we have to do at present for the regeneration of the Jewish nation is, first, to keep alive the hope of the political rebirth of our people, and next, to reawaken that hope where it slumbers. When political conditions in the Orient shape themselves so as to permit the organization of a beginning of the restoration of a Jewish State, this beginning will express itself in the founding of Jewish colonies in the land of their ancestors, to which enterprise France will undoubtedly lend a hand. You know how substantial was the share of the Jews in the subscriptions to the fund raised for the benefit of the Syrian war victims. It was Cremieux who took the initiative in the matter, the same Cremieux who twenty years ago traveled with Sir Moses Montefiore to Syria in order to seek protection for the Jews against the persecutions of the Christians. In the *Journal des Debats*, which very seldom accepts poems for publication, there appeared, at the time of the Syrian expedition, a poem by Leon Halevi, who at the time, perhaps, thought as little of the rebirth of Israel as Cremieux, yet his beautiful stanzas could not have been produced otherwise than in a spirit of foreseeing this regeneration. When the poet of the *Schwalben* mournfully complains:

Where tarries the hero? Where tarries the wise?
Who will, O my people, revive you anew;
Who will save you, and give you again
A place in the sun?

The French poet answers his query with enthusiastic confidence:

Ye shall be reborn, ye fearsome cities!
 A breath of security will always hover
 O'er your banks where our colors have fluttered!
 Come again a call supreme!
Au revoir is not adieu—
 France is all to those she loves,
 The future belongs to God.

Alexander Weill sang about the same time:

There is a people stiff of neck,
 Dispersed from the Euphrates to the Rhine,
 Its whole life centered in a Book
 Oft times bent, yet ever straightened;
 Braving hatred and contempt,
 It only dies to live again
 In nobler form.

France, beloved friend, is the savior who will restore our people to its place in universal history.

Allow me to recall to your mind an old legend which you have probably heard in your younger days. It runs as follows:

'A knight [Esau] who went to the Holy Land to assist in the liberation of Jerusalem, left behind him a very dear friend. While the knight fought valiantly on the field of battle, his friend spent his time, as heretofore, in the study of the Talmud, for his friend was none other than a pious rabbi [Jacob].

'Months afterward, when the knight returned home, he appeared suddenly at midnight, in the study room of the rabbi, whom he found, as usual, absorbed in his Talmud. 'God's greetings to you, dear old friend,' he said. 'I have returned from the Holy Land and bring you from there a pledge of our friendship. What I gained by my sword, you are striving to obtain with your spirit our ways lead to the same goal.' While thus speaking, the knight handed the rabbi a rose of Jericho.

'The rabbi took the rose and moistened it with his tears, and immediately the withered rose began to bloom again in its full glory and splendor. And the rabbi said to the knight: 'Do not wonder, my friend that the withered rose bloomed again in my hands. The rose possesses the same characteristics as our people: it comes to life again at the touch of the warm breath of love, in spite of its having been torn from its own soil and left to wither in foreign lands. So will Israel bloom again in youthful splendor; and the spark, at present smoldering under the ashes, will burst once more into a bright flame.'

The routes of the rabbi and the knight dear friend, are meeting to-day. As

the rabbi in the story symbolizes our people, so does the knight of the legend signify the French people which in our days, as in the Middle Ages, sent its brave soldiers to Syria and 'prepared in the desert the way of the Lord.'

Have you never read the words of the Prophet Isaiah: 'Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to the heart of Jerusalem, and cry unto her, that the appointed time has come, that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins. The voice of one that crieth in the wilderness; prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made a straight place, and the rough places a plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.' [Footnote: Isaiah xl, 1-5.]

Do you not believe that in these words, with which the second Isaiah opened his prophecies, as well as in words with which the Prophet Obadiah closed his prophecy, [Footnote: 'And saviors shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.'] the conditions of our own time are graphically pictured? Was not help given to Zion in order to defend and establish the wild mountaineers there? Are not things being prepared there and roads leveled, and is not the road of civilization being built in the desert in the form of the Suez Canal works and the railroad which will connect Asia and Europe? They are not thinking at present of the restoration of our people. But you know the proverb, 'Man proposes and God disposes.' Just as in the West they once searched for a road to India, and incidentally discovered a new world, so will our lost fatherland be rediscovered on the road to India and China that is now being built in the Orient. Do you still doubt that France will help the Jews to found colonies which may extend from Suez to Jerusalem, and from the banks of the Jordan to the Coast of the Mediterranean? Then pray read the work which appeared shortly after the massacres in Syria, by the famous publisher, Dentu, under the title *The New Oriental Problem*. The author hardly wrote it at the request of the French government, but acted in accordance with the spirit of the French nation when he urged our brethren, not on religious grounds, but from purely political and humanitarian motives, to restore their ancient state. [Footnote: I have heard that an American writer has discussed this question from a practical point of view, for a number of years. Also representative Englishmen have repeatedly declared themselves in favor of the restoration of the Jewish State.]

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

'In the discussion of these new Eastern complications, we reserved a special place for Palestine, in order to bring to the attention of the world the

important question, whether ancient Judæa can once more acquire its former place under the sun.

‘This question is not raised here for the first time. The redemption of Palestine, either by the efforts of international Jewish bankers, or the nobler method, of a general subscription in which all the Jews should participate, has been discussed many times. Why is it that this patriotic project has not as yet been realized? It is certainly not the fault of pious Jews that the plan was frustrated, for their hearts beat fast and their eyes fill with tears at the thought of a return to Jerusalem.[Footnote: My friend, Armond L., who traveled for several years through the Danube Principalities, told me that the Jews were moved to tears when he announced to them the end of their suffering, with the words ‘The time of the return approaches.’ The more fortunate Occidental Jews do not know with what longing the Jewish masses of the East await the final redemption from the two thousand year exile. They know not that the patriotic Jew cannot suppress his cry of anguish at the length of the exile, even in the midst of his festive songs, as, for instance, the patriotic poem which is read on Chanukah, closes with the mournful call:

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

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

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

‘Our stupid Ultramontanism has destroyed the possibility of a regeneration of Judæa, by making the present of the Jewish people barren and unproductive. Had the city of Jerusalem been rebuilt by means of Jewish capital, we would have heard preachers prophesying, even in our progressive nineteenth century, that the end of the world is at hand and predictions of the coming of the Anti-Christ. Yes, we have lived to see such a state of affairs, now that Ultramontanism has made its last stand in oratorical eloquence. In the sacred beehive of religion, we still hear a continuous buzzing of those insects who would rather see a mighty sword in the hands of the barbarians, than greet the resurrection of nations and hail the revival of a free and great thought inscribed on their banner. This is undoubtedly the reason why Israel did not make any attempt to become master of his own flocks, why the Jews, after wandering for two thousand years, are not in a position to shake the dust from their weary feet. The continuous, inexorable demands that would be made upon a Jewish settlement, the vexatious insults that would be heaped upon them and which would finally degenerate into persecutions, in which fanatic Christians and pious Mohammedans would unite in brotherly accord—these are the reasons, more potent than the rule of the Turks, that

have deterred the Jews from attempting to rebuild the Temple of Solomon, their ancient home, and their State.

‘But if this cause explains the lack of courage on the part of patriotic Jews, we cannot refrain from accusing the so-called progressive Jews of indifference to the fate of the Jewish people; for whenever a project for the restoration of the Jewish State is being considered, they display toward it a naïveté that neither does credit to their reasoning power nor to their heart. The explanations offered by them on such occasions are inadmissible both from a moral and from a political point of view. A declaration, composed by the representatives of the progressive Jews at their meeting in Frankfort, contains the following Article:

‘We acknowledge as our fatherland only the land where we are born and to which we are inseparably united by the bonds of citizenship.’

‘No member of the Jewish race can renounce the incontestable and fundamental right of his people, without at the same time denying the history of the Jews and his own ancestors. Such an act is especially unseemly, at a time when political conditions in Europe will not only not obstruct the restoration of a Jewish State, but will rather facilitate its realization. What European power to-day would oppose the plan that the Jews, united through a Congress, should buy back their ancient fatherland? Who would object if the Jews flung to decrepit old Turkey a few handfuls of gold, and said to her: ‘Give me back my home and use this money to consolidate the other parts of your tottering empire?’

‘No objections would be raised to the realization of such a plan, and Judæa would be permitted to extend its boundaries from Suez to the harbor of Smyrna, including the entire area of the western Lebanon range. For we will not be eternally engaged in war; the time must come when this wholesale massacre, usually accompanied by the booming of cannon, will be condemned by humanity, so that the nation which desires conquest in addition to commerce, will not dare to carry out its designs. We must therefore prepare and break new ground for the peaceful struggles of industry. European industry has daily to search for new markets as an outlet for its products. We have no time to lose. The time has arrived when it is imperative to call the ancient nations back to life, so as to open new highways and byways for European civilization.’

In another passage, the author speaks with so much enthusiasm, love and reverence for the Jews, that what he says overshadows all that has ever been said by a Jew in praise of his own people.

‘There is a mysterious power which rules the destiny of humanity. Once the hand of the Infinite Power has signed the decree of a nation to be banished forever from the face of the earth, the fate of that nation is irrevocable. But when we see a nation, torn from its cradle in its early childhood, and after having tasted all the bitterness of exile is brought back to its land, only to be tossed again into the wide world; and that nation, during the eighteen centuries of its wandering has displayed such remarkable

powers of endurance, suffering age-long martyrdom without extinguishing in its heart the fire of patriotism, then we just admit that we are standing before an infinite mystery, unparalleled in the history of humanity.'

In these few words there is concentrated the whole history of Israel.

What an example! What a race! You, Roman conquerors, led your legions in battle against the already ruined Zion and drove the children of Israel out of their ancestral land. Your European, Asiatic and African barbarians lent your ear to superstition and pronounced your curse upon them. You feudal kings branded the Jews with the mark of shame—the Jews, who, in spite of all your persecutions, supplied you with the necessary gold wherewith to arm your vassals and serfs and who provided your markets with goods. You, grand Inquisitors, searched among the children of the dispersed people of Israel for your richest victims, with whom to fill your prisons and coffers, and in order to feed your auto-da-fe's—and you revoked the edict of Nantes and drove out of the land the remnant that had escaped the destruction of Apostolic fanaticism. And finally, you modern nations have denied these indefatigable workers and industrious merchants civil rights. What persecutions! What tears! What blood you children of Israel have shed in the last eighteen hundred years! But you sons of Judæa, in spite of all suffering are still here. You have overcome the innumerable obstacles which the hatred, contempt, fanaticism and barbarism of the centuries have placed in your way. The hand of the Eternal has surely guided you.

France finally freed you. On the eve of the great world epoch, France, while shattering its own chains, called all nations and also you, into freedom. You became citizens and now you are brothers. The year 1789 was the first step in the process of rehabilitation. Pursuing its mission, liberation, the eye of France searched after all persecuted races, and it found you in your ghetto and shattered its doors forever.[Footnote: The old Beneday, who was still alive in 1842, at the time of the publication of the first *Rhenische Zeitung* used to come, from time to time, to the office of that paper to converse with the members of the staff; and on one of these occasions he told us the story, which I had really heard before, how he, at the commission of the first French Republic had laid the ax at the gates of the Bonn Ghetto. Beneday could hardly conceive how his son Jacob could, at one and the same time, be a liberal and yet unfriendly toward the French. I comforted him by pointing to the progressive German Jews, who in reality have to thank the French for whatever political and civil rights they possess here or elsewhere in Germany, and yet rail, in company with the Germans, against the 'hereditary enemy.'] France invited you to its Chambers. You participated in its triumphs; you shared its happiness and its reverses. You have raised your voice on the day of council, shouted for joy at our victories and wept at our defeats. You are good citizens and devoted brothers. France will perhaps be to you a lighthouse of salvation, a rock against your enemies, who are also the enemies of our modern institutions. It will defend you against the libelers of your nationality, your character and your religion.

You are an elemental force and we bow our heads before you. You were powerful in the early period of your history, strong even after the destruction of Jerusalem, and mighty during the Middle Ages, when there were only two dominant powers—the Inquisition and its Cross, and Piracy with its Crescent. You have escaped destruction in your long dispersion, in spite of the terrible tax you have paid during eighteen centuries of persecution. But what is left of your nation is mighty enough to rebuild the gates of Jerusalem. This is your mission.

Providence would not have prolonged your existence until to-day, had it not reserved for you the holiest of all missions. The hour has struck for the resettlement of the banks of the Jordan. The historical books of the royal prophets can, perhaps, be written again only by you.

A great calling is reserved for you: to be a living channel of communication between three continents. You should be the bearers of civilization to the primitive people of Asia, and the teachers of the European sciences to which your race has contributed so much. You should be the mediators between Europe and far Asia, open the roads that lead to India and China—those unknown regions which must ultimately be thrown open to civilization. You will come to the land of your fathers crowned with the crown of age-long martyrdom, and there, finally, you will be completely healed from all your ills! Your capital will again bring the wide stretches of barren land under cultivation; your labor and industry will once more turn the ancient soil into fruitful valleys, reclaim the flat lands from the encroaching sands of the desert, and the world will again pay its homage to the oldest of peoples.

The time has arrived for you to reclaim, either by way of compensation or by other means, your ancient fatherland from Turkey, which has devastated it for ages. You have contributed enough to the cause of civilization and have helped Europe on the path of progress, to make revolutions and carry them out successfully. You must henceforth think of yourselves, of the valleys of Lebanon and the plains of Gennesareth.

March forward! At the sight of your rejuvenation, our hearts will beat fast, and our armies will stand by you, ready to help.

March forward, Jews of all lands! The ancient fatherland of yours is calling you, and we will be proud to open its gates for you.

March forward, ye sons of the martyrs! The harvest of experience which you have accumulated in your long exile, will help to bring again to Israel the splendor of the Davidic days and rewrite that part of history of which the monoliths of Semiramis are the only witness.

March forward, ye noble hearts! The day on which the Jewish tribes return to their fatherland will be epoch-making in the history of humanity. Oh, how will the East tremble at your coming! How quickly, under the influence of labor and industry, will the enervation of the people vanish, in the land where voluptuousness, idleness and robbery have held sway for thousands of years.

You will become the moral stay of the East. You have written the Book of books. Become, then, the educators of the wild Arabian hordes and the African peoples. Let the ancient wisdom of the East, the revelations of the Zend, the Vedas, as well as the more modern Koran and the Gospels, group themselves around your Bible. They will all become purified from every superstition and all will proclaim alike the principles of freedom, humanity, peace and unity. You are the triumphal arch of the future historical epoch, under which the great covenant of humanity will be written and sealed in your presence as the witnesses of the past and future. The Biblical traditions which you will revive, will also sanctify anew our Occidental society and destroy the weed of materialism together with its roots.

And when you shall have made this wonderful progress, remember, ye sons of Israel, remember Modern France which, from the moment of its rebirth, has loved you continually and has never wearied of defending you.

[***]

If one appreciates fully the infinitely tragic rôle which the Jewish people has thus far played in history, he must also inevitably perceive the only way that will bring salvation to our misery. This solution is at present not as impractical as it may look at first sight. It is in accordance with the sympathies of the French people and with the interests of French politics, that after France's victorious armies shall have overthrown the modern Nebuchadnezzar, France will extend its work of redemption also to the Jewish nation. It is to the interest of France to see that the road leading to India and China should be settled by a people which will be loyal to the cause of France to the end, in order that it may fulfil the historical mission which has fallen to it as a legacy from the great Revolution. But is there any other nation more adapted to carry out this mission than Israel, which was appointed for the same mission from the beginning of its history?

'Frenchmen and Jews!' I hear you exclaim. 'If so, then the Christian German reactionaries were right in their denunciations of the Jews!' Yes, my dear friend, the animal instinct which scents the enemy in the distance is always infallible. Reaction has everywhere recognized its mortal enemy in those who stand midway between reaction and revolution and who act as the midwife of progress, the giant who is to smite reaction over its head. For it is a law of organic and social life history, that the mediate being whose existence is limited to the transition epoch, should pave the way from the imperfect to the more perfect and higher scales of life.

Frenchmen and Jews! It seems that in all things they were created for one another. They resemble one another in their humane and national aspirations, and differ only in such qualities as can only be complemented by another nation, but which are never united in one and the same people. The French people excel in alertness, in the humanistic and sympathetic quality to assimilate all elements; the Jews, on the other hand, possess more ethical seriousness than the French, and in meeting other types, the Jew will rather impress his stamp on his environment than be molded by it. The French can

rule the world because they absorbed the best of the entire human race. The Jews can only be masters of their own flock, and with the holy fire which they have kindled in their own midst, they will warm and enlighten a world composed of heterogeneous elements, and thus prevent this world from disintegrating into its elements and relapsing into the chaos out of which it was raised once before by Judaism.

The generous help which France has extended to civilized peoples toward the restoration of their nationality, will be remembered longer by our nation than by any other. How easily will we come to an understanding with this humane French people about our religion and its sacred places in Palestine. But matters have not gone so far yet. The Jewish people must first show itself worthy of the regeneration of its historical cult; it must first feel the necessity of a national restoration if it would reach that point. Until then we need not think about building the Temple; we must win the heart of our brethren for the great work which will finally bring eternal glory to the Jewish nation and salvation to humanity.

For Jewish colonization on the road to India and China, there is no lack, either of Jewish laborers or of Jewish talent and capital. Let only the germ be planted under the protection of the European powers, and the tree of a new life will spring forth by itself and bear excellent fruit.”¹⁸⁶⁷

Just as when the French were unwilling to buy the Suez Canal for the Jews, the Zionists looked to Disraeli in England to accomplish this end; when the English moved toward improving their relations with Russia, Egypt and Turkey, the Zionists looked to Germany as a sword with which to conquer the Turks and the Russians, and with which to manipulate the British and the French, resulting in the First and Second World Wars. When Germany failed them, they turned America against Germany and ruined it. In more modern times in America, when the French, who emancipated the Jews of Continental Europe, opposed war against Islam for Israel’s sake, the Zionists stirred up hatred of the French in America, though Hess had long ago tried lure the French into Palestine with the promise that the Jews would forever be loyal to France, the France which had liberated them,

“It is to the interest of France to see that the road leading to India and China should be settled by a people which will be loyal to the cause of France to the end, in order that it may fulfill the historical mission which has fallen to it as a legacy from the great Revolution. But is there any other nation more adapted to carry out this mission than Israel, which was appointed for the same mission from the beginning of its history?”

Zionists are loyal to none but themselves. When the French failed them, they became eternally loyal to England, and when that failed them, to Germany, and when that failed them, to America. Should America fail to perpetually slave for Israel, they will turn to China.

The Zionists repay the ancient gift (in Jewish myths) of the Persian King Cyrus

of the freedom of the Jews from the captivity of Babylon, as well as King Cyrus' restoration of the Jews to Judea and the rebuilding Jerusalem and the Temple, as well as the gift of Persian King Ahasuerus, who assisted Queen Esther and Mordecai to mass murder "the enemies of the Jews"—modern Jews repay these ancient gifts by perpetually destroying Iran and corrupting its leadership to the detriment of the Iranian People. Though the *Book of Esther* is a work of fiction, it provides a model that the Jews have often followed. The Rothschilds often followed the ancient Jewish model of Jacob and Esau, whereby Jacob exploited Esau's deathly hunger to steal Esau's freedom and Esau's land; and the ancient Jewish model of Joseph, whereby Joseph exploited the deathly hunger of the Egyptians to steal the Egyptians' freedom and the Egyptians' land—this in collusion with a corrupt Pharaoh, who helped the Jews destroy the currency—this after the Egyptians had given Jews land in Egypt. *Genesis* 47 tells the Jews to ruin host nations and then leave them taking their wealth,

“1 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen. 2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh. 3 And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers. 4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. 5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: 6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle. 7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. 8 And Pharaoh said unto Jacob, How old *art* thou? 9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. 10 And Jacob blessed Pharaoh, and went out from before Pharaoh. 11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. 12 And Joseph nourished his father, and his brethren, and all his father's household, *with* bread, according to *their* families. 13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine. 14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. 15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money

faileth. 16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. 17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. 18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: 19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate. 20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. 21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof. 22 Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. 23 Then Joseph said unto the people, Behold, I have bought you *this* day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land. 24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. 25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. 26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the priests only, which became not Pharaoh's. 27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. 28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. 29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: 30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. 31 And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head."

This story taught the Jews that they could ruin any nation if they could control the nation's money supply. They controlled the money supply by melting down gold and silver and keeping the metals for themselves. Once they had ruined metallic currency, the Jews could then operate on a barter system with the subjugated Gentiles. They learned that with gold reserves, they could loan out more script money than they had gold and silver on reserve, and they could loan it out at interest. They could also buy up debts for foreign goods whether the securities for those

supposed goods actually existed, or not. In this manner, the Jews could increase the money supply and earn interest on monies which they never possessed.

Their profits came at the expense of inflation, which again taxed the people for their sake. In Socialist countries taxes gave them complete control over the flow of money. In Capitalist countries, they rigged the system so that the wealthiest paid little or no tax, while benefitting from the infrastructure of the nation and from the protection of their trade and property by the military and courts, which served their interests and their interests alone. Not only did they not pay the taxes, they reaped the profits of the bond markets which also effectively taxed the people. They not only kept the monies which they should have been paying in taxes, they earned interest on the monies which otherwise would have been lost to them in taxes—interest for which the people paid. All of these advantages quickly put virtually all of the wealth of the nation into their hands and prevented others from ever advancing to a point where they could effectively challenge them.

Jews could also contract the money supply by refusing loans, by calling in loans, by selectively issuing different rates for loans in different nations, and by melting down metallic currencies. This is an especially powerful means for garnering international control, because it provides empires with a means of securing protectionism and favoritism, by increasing the costs of production and other costs in colonial and competing nations. In this way, the Jews were able to accumulate much of the world's wealth into a given nation or empire which they effectively ran through corruption, and then take that wealth unto themselves, leaving the nation which otherwise would fight to take back the wealth the Jews had taken from them, in ruins. The Jews would then take the wealth they had stolen to another nation they could build up in order to knock down. The last ruined nation had not the funds with which to attack the new host nation, or host empire, and the Jews obtained security by means of bribery and blackmail. Those who were aware of what the Jews were doing and objected to it were often assassinated. Thomas Jefferson warned Americans, in anticipation of the Great Depression in the Twentieth Century, when he stated in an 1802 letter to Albert Gallatin, Secretary of the Treasury,

“I believe that banking institutions are more dangerous to our liberties than standing armies. . . . If the American people ever allow private banks to control the issue of their currency, first by inflation, then by deflation, the banks and corporations that will grow up around [the banks]. . . will deprive the people of all property until their children wake-up homeless on the continent their fathers conquered. . . . The issuing power should be taken from the banks and restored to the people, to whom it properly belongs.”

Even if the issuing power of money is granted to the people, a group acting in collusion can melt down metallic currencies and syphon off the money supply. Fiat money is no guarantee of safety if the money is based on bonds, because the Jews can then tax the people into poverty by instigating wars or government projects which cannot be paid for immediately by direct taxes. Should this fail to give the Jews control over the money supply, as in the case of Russia, the Jews can then

instigate a revolution and deliberately cause chaos in a nation. They then spread word that banking reform and a dictatorship are the only means to restore order. Then the Jews install a dictator of their choosing, who funnels off the wealth of the subject nation into Jewish coffers, and who instigates wars of the Jews' choosing, which further profits them.

The Jews again ruined the Egyptians many times in the modern era. They deliberately bankrupted the nation and exploited its cotton markets and water ways. The purchase of the Suez, which was made to draw England into the region to sponsor Zionist ambitions, was then used as an excuse to secure alleged English interests in the region by means of Jewish colonialism. However, had it not been for the corrupt actions of Disraeli and Rothschild which brought England into the region, there would have been no English interests to secure, and placing a Jewish colony in Palestine would have worked against British interests in that it would have destabilized the region.

An article in the *Christian Reader*, Volume 3, Number 67, (19 November 1824), p. 366 evinces that the Jews were not needed by the British to secure British interests in the region, but rather that the British were needed by the Jews to secure Jewish Messianic interests in the region. Note that the Rothschilds and the Jews believed they had an incentive to ruin the Egyptians, in order to promote their own interest in the theft of the land of Palestine. Of course, any Egyptian who reacted to the Jewish attack on their civilization would be called a racist and religiously intolerant, which defamations Jewish racists would employ as an excuse to further ruin the Egyptians.

“CHRISTIAN REGISTER.

BOSTON, FRIDAY, NOVEMBER 19, 1824.

THE JEWS. It is stated with much assurance in the *Gazette of Spire*, that the Sublime Porte has recently made proposals to the House of Rothschild for the loan of a considerable sum of money, and has offered as a security for payment, the entire country of Palestine. It is stated also that in consequence of this proposal a confidential agent had been dispatched by that House to Constantinople, ‘to examine into the validity of the pledge offered by the Turkish Cabinet.’

The editor of the *National Advocate* observes in relation to this report, that he at first supposed it was intended as a satire on the prevailing custom of raising loans for different nations; but on a nearer view of the subject, the proposition might be supposed probable. The Advocate proceeds with some interesting remarks on the subject, tending to show, that if such a proposition had been made it could not be accepted with any prospect, on the part of the Rothschilds, (who are Jews,) of the immediate restoration of their countrymen to Palestine, as it was probably not in the power even of the Turkish government, to guarantee to the Jews the quiet possession of the country against the prejudices and interests of the Egyptians, the Wechabites, the Wandering Arabs, and the Tartar Hordes.

It is also argued that the discrepancy of education, habits, views, and

manners, existing between the Jews of different countries, unfit them to amalgamate and become united under one government. They must be prepared for this by the same discipline which their fathers, who went out of Egypt were subjected to under Moses, for forty years in the wilderness, to prepare them for the promised land. ‘Our country,’ continues the Advocate, ‘must be an asylum to the ancient people of God. Here they must reside; here, in calm retirement, study laws, governments, sciences; become familiarly known to their brethren of other religious denominations; cultivate the useful arts; acquire a knowledge of legislation, and become liberal and free. So, that appreciating the blessings of just and salutary laws, they may be prepared to possess permanently their ancient land, and govern righteously.’”

The pretext Disraeli and the racist Zionists used to justify the purchase of the Suez Canal was to persuade England that she had a vital interest in securing a route to India—the same pretext Hess and the racist Zionists had used in their earlier attempts to draw France into the region. The common denominator of this prolonged effort to take land from the Moslems was racist Zionism, not a genuine need for a European presence in the Middle East.

Disraeli flattered the Queen by dubbing her the “Empress of India”. Disraeli is perhaps overrated as an intellect and politician. He probably only succeeded because of support from the Rothschilds, who had the ability to shut down the English economy. Disraeli did not create this scheme to draw England into Egypt. Rather, it arose in the mind of an American Ashkenazi Jew named Mordecai Manuel Noah¹⁸⁶⁸, who pretended to be a Sephardic Jew, and who published *Discourse on the Evidences of the American Indians Being the Descendants of the Lost Tribes of Israel: Delivered Before the Mercantile Library Association*, Clinton Hall: J. Van Norden, New York, (1837); so as to make it appear that the Jews had a greater right to America than the Gentiles. Noah published *Discourse on the Restoration of the Jews: Delivered at the Tabernacle, Oct. 28 and Dec. 2., 1844*, Harper, New York, (1845); in which he laid out the plan to draw England into the Mideast, which Disraeli and Rothschild fulfilled.

The New York Times reported on 31 December 1897 on page 5 that some Jews—especially those allied with the Puritans, a sect likely created by Cabalist Jews—had long sought America as a new Israel, and told of Judge Noah’s plan to draw the British into the region and destroy the Turks:

“America and the Ten Tribes.

Dr. Alder, in reply to Dr. Kohler, contended that Anthony Montecinos originated the idea that America was the abode of the ten tribes.

Dr. Kohler said that the term Arsaveth was never used in Jewish writings. The term these was Eretz Aheret.

Dr. Leo Wiener gave some striking specimens of the folk-lore of the Russian Jews, which, he said, had thus far been virtually ignored in literature. He repeated an amusing story of a little Jewish tailor who set out to discover

the lost tribes. He found them at last beyond a great river, and they were giants. One of them put the little tailor in his pocket, and going into the synagogue, forgot all about him. The little tailor made answer of 'Amen,' however, to the prayer that was offered. Then he was taken out of the pocket, was recognized as a Jew, and was greatly honored.

Sarcastic comments upon several of the theories about the lost tribes that have been put forward were made by Dr. H. P. Mendes and others. The Rev. A. H. Neito reported upon some inscriptions upon ancient Jewish tombstones in New York which he had deciphered.

Early Zionist Projects.

A paper by Max J. Kohler on 'Some Early American Zionist Projects' was next read, and engaged the close attention of those present. The most curious part of it, and one which excited both laughter and applause, was an account of the three projects of Mordecai M. Noah, once a distinguished figure in New York, to re-establish the Jewish Kingdom. Mr. Kohler first reviewed the efforts to colonize Jews in this hemisphere, from the establishment of the settlement in Curacao, in 1652, and the scheme of Maurice de Saxe, about 1749, to create a kingdom for himself, peopled by the descendants of Abraham, and the projects of Dr. Kayurling and W. D. Robinson in this country, the former in 1783 and the latter in 1819. Judge Noah's first idea, announced in 1818, was that the Jews were to overthrow the Turkish domination in Northern Africa and Western Asia, and to regain possession of Palestine. In 1825 he devised the plan of founding the 'City of Ararat' on Grand Island in the Niagara River. He got some of his friends to constitute him 'Governor and Judge of Israel.' He issued proclamations and decrees, and made appointments which were laughed at and refused. In setting forth his third idea in 1845, in a pamphlet, 'The Restoration of the Jews,' Judge Noah made this remarkable forecast: 'England must possess Egypt, as affording the only secure route to her possessions in India, through the Red Sea.' This, he thought, would lead to the resettlement of the Jews in Palestine, with the consent of the Christian, and for the safety of the neighboring nations. This was to be accomplished by gradual means, the first step being to induce the Sultan to grant to the Jews permission to purchase and hold land in Palestine. Mr. Kohler drew attention to the parallelism of the arguments employed by Noah, from whom he quoted at length, in favor of this scheme, and those of the Zionites of to-day, as represented by the Congress at Basel.

A sketch of the Jewish pioneers of the Ohio Valley by the Rev. Dr. David Philipson of Cincinnati, a paper on 'Ezra Stiles (first President of Yale) and the Jews of Newport,' notes on New York wills by Dr. Herbert Friedenwald, 'A Statement Relative to Manuscripts Belonging to Hyam Solomon,' by Dr. J. H. Hollander of Johns Hopkins University, and a paper entitled 'A Brave Frontiersman,' by the Rev. Henry Cohen of Galveston, Texas, were among the other contributions. Dr. C. D. Spivak of Denver sent an argument in favor of the society making an index of periodical and pamphlet literature and data

on Jewish-American history. On motion a committee was appointed consisting of Prof. R. J. H. Gottheil, Dr. Friedenwald, and the Rev. Dr. Mendes, to take charge of the matter.

The selection of the place for holding the next annual meeting was left in the hands of the council. The meeting was then adjourned."

Disraeli and Rothschild artificially created an animosity in England towards Russia. Zionist publications called the Turkish Sultans and the Russian Czars the anti-Christ. The Rothschilds curbed Pan-Slavic interests by regulating Russia's access to funds, in order to promote instead the interests of Pan-Judaism.¹⁸⁶⁹ The Rothschilds, who were already the Kings of the Gentile world, had long been seeking to have one of their own become the official King of the Jews and rule the world from Jerusalem as Messiah, as prophesied in *Isaiah*. On 14 July 1878, *The Chicago Daily Tribune* reported on page 9 that the Rothschilds, and their agents around the world, organized an international Pan-Judaic union, which would rule the Jews and the world,

"PAN-JUDAISM.

WHAT IS LIKELY TO BE DONE AT THE PARIS CONFERENCE.

An International Jewish Conference will be held this month in Paris for the purpose of discussing measures to improve the political and social condition of the Jews in various parts of the world. Delegates will be sent from Jewish congregations in every quarter of the globe. The veteran Adolphe Crenneix [*sic*] is expected to preside, and among the delegates will probably be Chief Rabbi Astruc and M. Oppenheim from Belgium, Senator Artom from Italy, Chief Rabbi Cahn and Baron de Rothschild from France, Sir Julian Goldsmid and Baron de Worms from England, Baron de Rothschild and Dr. Jellinck from Austria, Mr. William Seligman from the United States, and a member of the Jewish clergy. Among the matters which occupy the attention of the conference are: The condition of the Jewish residents of the Danubian principalities and of Russia, Morocco, and Persia; the best means for securing industrial and educational advantages for the Jews of Jerusalem; the adoption of measures for the promotion of Hebrew education and for the advancement of Hebrew literature. The most important subject to be considered is a proposition to convene a synod for the purpose of inquiry into the condition of modern Judaism and the authoritative exposition of Jewish ecclesiastical law. Within the past few years two synods have been held, avowedly for this purpose, one at Leipzig, attended chiefly by European Jews, and the other at Philadelphia, attended exclusively by American Jews. The proposition to be considered at the coming conference is to call a synod which shall represent the Jews all over the world.

Since the destruction of the Temple and the dispersion of the Jews there has been no regular priesthood nor any recognized ecclesiastical authority, except such as was assumed by the chief rabbis of the various communities, who frequently differ among themselves. Such changes and modifications as

have been made in the Jewish ritual or the Jewish law have been introduced by the various communities on their own responsibility, and are not recognized by the Jews generally. Therefore, if such a synod as it is proposed to call could be convened, it would have a powerful effect upon the condition of the Jews everywhere, and it might result in the establishment of some central recognized ecclesiastical authority which would restore to the synagogue the discipline that it now lacks. Even the most orthodox Jews would pay respectful attention to the opinion of such a body, and, indeed, they are in favor of calling the synod. Mr. M. S. Isaacs, the President of the American Board of Jewish Delegates, says in a recent report:

There is a choice between an exposition by skillful, learned, competent, authoritative teachers, expounders, and judges of the ecclesiastical law, and the capricious, unreliable, ephemeral decisions of the mere officials in a particular territory, town, or congregation. The latter method is seen in its full extent in America. . . . Such a representative synod, aiming to strengthen Judaism by the recognition of current forces and agencies, by the education and guidance of the general body, without interfering with individual liberty or congregational independence within its sphere, would be an intense relief after that groping for a settlement of vexed questions, which has in despair turned in every direction for the counsel and example, and found no resource save in the untrained and deceptive public opinion of a congregation rarely fortunate in a minister at once educated and practical, versed in the law and able to calculate the effect of a novel interpretation, or a conscious departure from an existing ordinance.”

When the Czars responded with suspicion towards the Jews of Russia (whom the English Zionists had asked to sponsor attacks on Persia and Turkey and later the Czars, at least since the days of David Alroy, in order to secure Palestine for the Jews), Rothschild feigned indignation and published his “Memorial of the Jews in England to the Czar of Russia” in 1882. *The Chicago Daily Tribune* reported on 19 February 1882 on page 5,

“THE JUDENHETZE.

Text of the Memorial of the Jews in England to the Czar of Russia.

The following is the full text of the memorial of the Jews of England which was handed to Prince Lobanoff for transmission to the Emperor of Russia, but which the Prince declined to transmit, in accordance with instructions from his Government:

‘To his Imperial Majesty Alexander III., Emperor of All the Russias: The humble memorial of the Jews of England on behalf of the Jews of Russia. May it please your Imperial Majesty, a grievous cry of suffering has reached us from our brethren in faith in many parts of your Majesty’s great empire. For the past nine months large numbers of your Majesty’s Jewish subjects, especially those residing in the southern provinces of your Majesty’s dominions, have been the victims of serious civil outbreaks. The security of

life and property, so many years enjoyed by them, has vanished. Murder, rapine, and pillage have taken its place. The most terrible deed of violence have been perpetrated on helpless women and children. Unarmed and unoffending men have become a prey to the fury of a brutal mob. The survivors, scarcely more fortunate than the slain, live only to find their homes devastated or burned, their fortunes wrecked, and their means of subsistence gone.

‘Great, indeed, is our horror at these atrocities, but greater still, we feel certain, must be your gracious Majesty’s pain and indignation at the sufferings thus inflicted on thousands of your subjects.

‘Until last year Jews and Christians throughout your Majesty’s empire lived on terms of amity rarely, if ever, disturbed. No act of the Jews has been committed to warrant the interruption of the friendly attitude of their neighbors or the goodwill of their rulers. Your Jewish subjects love and honor your Majesty, and in their homes and synagogues pray for your welfare. They respect the laws and pay the State its just dues. They serve your Majesty in peace and war, even without hope or chance of promotion, and willingly lay down their lives for the country that has given them birth, and that has hitherto protected them. In truth, they are commanded by our sacred books to promote the welfare of the land which shelters them, to obey its laws, to honor its rulers, and to love as themselves their neighbors, though differing in faith; and the Israelites, acting in conformity with those precepts, are innocent of cause for the oppression that has befallen them.

‘We have reason to believe that in most cases it has not been the honest, law-abiding neighbors of the Jews who have originated or perpetrated these lamentable excesses, but professional agitation from a distance, acting upon the turbulent and revolutionary spirits, the enemies of law, loyalty, and order. No better proof of this can be afforded than the fact that the ringleaders have in many localities, with an audacity and shamelessness unparalleled in history, traitorously used the august name of your Majesty as a warrant for their infamous projects, and have published a forged ukase purporting to authorize the general spoliation of the Jews.

‘But we fear the cup of affliction of our brethren is not yet full, for the future appears even blacker than the past. For now the enemies of our brethren seek to palliate the atrocities that have been perpetrated, falsely declaring the Jews to have merited their persecution by their own misconduct, by their odious mode of trading, and by their having overreached their neighbors; and these enemies endeavor to induce the Government of your Majesty to impose upon all Israelites such new restrictions as to residence, occupation, and education as will not only prevent their fairly competing with their Christian fellow-subjects, but will practically prevent their becoming useful citizens and servants of the State, and will even debar them from earning their subsistence.

‘We have heard with alarm and grief that commissions have been issued with instructions couched in terms of opprobrium and hostility, teeming with

charges, assumed, but not true, which would render impossible any result favorable to the Jews. The worst effects are, therefore, apprehended. Even in Poland, where the Israelites have ever dwelt on terms of good fellowship with their neighbors, and where, until the lamentable event of last month, they have always enjoyed immunity from outrage of any kind, like commissions have been issued with similar instructions, so that everywhere throughout your Majesty's dominions the populace seems to imagine that it has the Imperial sanction for its ill-treatment of our brethren, an idea which we are convinced could never have been, however faintly, conceived by the benignant and humane spirit of your Majesty.

'Already deplorable results have ensued from the terms in which these commissions have been issued. For many local authorities, in anticipation of the reports of the commission, have put in force certain ancient laws of domicile, which had fallen into desuetude, and have forcibly driven the Jews, still smarting from their recent calamities, away from the towns and villages which they have so long been permitted to inhabit; while others, perhaps a little less inhuman, have allowed them to remain only on condition of their being pent up within the limits of their ancient ghettos.

'With regard to the imputations that have been made upon your Majesty's Jewish subjects, we humbly submit to your Majesty that whatever exceptional social position they may occupy, or whatever failings may be charged to some of them, these are due mainly to the exceptional laws to which they have been so long subjected.

'If, in some places, undue activity has characterized their conduct in certain trades and occupations, we believe it to be because other means of earning a subsistence have been denied them, because they have been too crowded in particular localities, and have, therefore, experienced the greatest difficulty in gaining a livelihood.

'We feel certain that if the special laws affecting the Jews were abolished their exceptional status, social and civil, would come to an end. Complaint would no longer be heard of their undue commercial and economic activity operating to the detriment of others if the Jews were suffered to disperse themselves at will so as to become merged amid their fellow-subjects instead of being concentrated, to the injury of themselves and others, in overcrowded hives of industry.

'Here in England, where perfect civil and religious equality has been granted us, we English Jews can bear testimony to the happy results effected by such complete emancipation. Here all those restrictions—civil, commercial, and educational—which formerly oppressed us have happily been removed, and, as a result, Jew and Christian here live and work side by side on terms of mutual respect and good fellowship, engaged in friendly rivalry, which stimulates public industry and adds to the common weal.

'And so, sire, may it be in the mighty Empire whose destinies you wield with wisdom and enlightenment. For, as the late Emperor, your father, of sainted memory, rendered his name immortal as emancipator of millions of

serfs, even so it may be your Majesty's high destiny to give life and protection to those now trembling on the verge of destruction, to give equal rights to the millions of your loyal Jewish subjects, who in their dread emergency look up to you, sire, Emperor and father of your people, only for leave to live with home and hearth secure from violence.

'Humbly do we present this memorial to your Majesty on behalf of our brethren in the name of humanity—the foundation of all religion; in the name of justice—the heritage of all; in the name of mercy—the prerogative of Imperial power.

'And we shall ever pray that the Supreme King or Kings may bless the efforts of your Majesty for the glory of your mighty Empire and the well-being of your subjects, and that He may grant your Majesty a long, and prosperous, and happy reign.

'Signed, on behalf of the Jews of England, this 19th day of January.

'N. M. DE ROTHSCHILD.'

British Jews organized for centuries to destroy Russia and Turkey. They set forth their plans in countless books and articles, which concomitantly called for the "restoration of the Jews to Palestine" and the annihilation of the Russian and/or Turkish "anti-Christ". Jews were behind the revolts in those lands in the Twentieth Century which decimated their empires, cultures and their futures. Jews in general considered Gentiles to be animals, and not their Hebrew "neighbors", and thus Russians were not protected by Jewish law in the sense which Rothschild alleged. In addition, many Jews considered Slavs to be lower than Aryans, and thus beneath the contempt many Jews had for Gentiles in general. Contrary to Rothschild's assertions, Jewish tribalism, racism and corruption did indeed continue after emancipation and became most manifest when Jews were accorded the greatest freedom after the Bolshevik Revolution and took advantage of their liberty as an opportunity to slaughter Gentiles. Most tellingly, when Russian Jews sought to emigrate to England and America, it was English and American Jews who most strongly opposed their emigration, realizing better than anyone else how tribal, racist and corrupt Russian and Galician Jews could be.

The Zionist financiers were so successful in making it appear that Great Britain was acting out of its own best interests by inserting itself into the Turkish Empire, and not acting pursuant to the instigation of the Zionists; that many came to conclude that the Balfour Declaration materialized out of British interests. Ironically, this backfired on the Zionists, and some sectors of the British Government were reluctant to give up Palestine to the Jews, while others were reluctant to incite the French to war by interfering with French interests in the region—all of which frustrated the Zionists' efforts to steal the land from the Palestinians after the First World War. *The London Times* reported on 29 June 1920 on page 15,

"THE POPE AND ZIONISM.
ACRIMONIOUS ITALIAN COMMENT.

(FROM OUR OWN CORRESPONDENT.)

ROME, JUNE 27.

Sir Herbert Samuel, High Commissioner to Palestine, who left Rome last night, visited both the King and the Pope. His visit to the Pope has attracted a certain amount of attention, as it was bound to do.

The *Tempo* comments acrimoniously on British policy in Palestine, saying that England merely supported Zionism in order to find an excuse for establishing herself there, where she had no other excuse to be. But the *Tempo* has never been anything but anti-British. The article finishes by asking whether Sir Herbert Samuel attempted to assure the Pope that fears inspired by Zionism were unfounded, and whether he is likely to have succeeded.

Certainly the Vatican has been nervous about Zionism, and certain utterances have given it cause to be. But there is every reason to believe that Sir Herbert should be able to still these fears by proving them to be unjustified.”

This was, however, a minor obstacle for the Rothschilds when compared with the fact that most Jews did not wish to live in Palestine and did not have the racist mindset of the Zionists. *The London Times* reported on 17 June 1918 on page 5,

“FUTURE OF PALESTINE.

OPPOSITION TO ZIONISM.

The ideals of the League of British Jews in regard to the future of Palestine as distinct from those of the Zionists were expounded by Dr. Israel Abrahams, of Cambridge, at Wigmore Hall yesterday.

What divided the League from the Zionists, he said, was that the former could not assent to the setting up in Palestine of a State composed exclusively of Jews. They maintained that, whatever the government, the State should be absolutely free from any racial or religious test. Citizenship and nationality had nothing to do with religion. As to the Jews outside, the League could not assent to the statement that they constituted a nation. They belonged to many nations, and could neither control Palestinian politics nor be controlled by them. The Jews of the world were not united, but divided by nationality, and now were actually fighting each other. The Palestine of the future was for the Jews who desired to live there, and for those who wished to escape from countries where they had no home.

In a discussion which followed, some opposition to the lecturer’s point of view was shown, and one speaker asserted that the League had hindered the colonization of Palestine.”

The tribalism of Rothschild is apparent not only his covert designs to destroy Russia and to use English treasure and lives to achieve his ends, not only in the fact that he felt a tribal kinship with the Jews of Russia and rushed to defend them, but

in his statement that even after the Jews had been emancipated in England they were at perpetual war with the Christians,

“Here all those restrictions—civil, commercial, and educational—which formerly oppressed us have happily been removed, and, as a result, Jew and Christian here live and work side by side on terms of mutual respect and good fellowship, engaged in friendly rivalry, which stimulates public industry and adds to the common weel.”

How did the Rothschilds gain the wealth which fed their arrogance? In part by stealing from the English, who had granted the Jews freedom. This Jewish theft of British treasure took place at a time when England was at war. That was how the Rothschilds repaid English generosity. It was the Rothschilds’ method of “friendly rivalry” with the Christians. If the Christians had responded in unkind, the Jews would have been wiped out in a very short while. Perhaps the English example gave the Czar pause.

Concerned that the Rothschilds were moving into America during the Civil War, after having largely ruined the markets of Europe by plundering Europe’s wealth, on 2 June 1867 on page 3, *The Chicago Tribune* told part of the story of the Jewish war profiteers and cheats, the Rothschilds of their day. It was one of many stories the *Tribune* ran, which exposed the Rothschilds:

“THE HOUSE OF ROTHSCHILD.

Its Origin and History—The ‘Red Shield’—The Power and Wealth of the Rothschilds—Their Operations with American Bonds—The Rothschilds and the Pope.

(Frankfort Correspondence of the Boston Journal.)

THE RED SHIELD.

Come with me to the eastern part of the city—the old town—where you will discover scarcely a sign of modern architecture. The streets are narrow; the houses lean toward each other from opposite sides of the way, as if they were friends about to fall into each other’s arms. It is the Jews’ quarter. The door-ways are crowded with women and children—all bearing the unmistakable features which, the world over, characterize this historic people—rejected of God, despised of men, scattered everywhere, yet retaining their nationality, endowed with a vitality which has no parallel in the human race.

We turn down the Judengasse, the Jew’s alley, from the chief thoroughfare of the modern town. In this street, 124 years ago, lived a dealer in old clothes who had a red shield for a sign, which in German reads *Roth Schild*. It was in 1743 that a child was born to this Israelite. The name given to the boy was Anselm Meyer, who also became a clothes dealer and a pawn broker, succeeding to the business of his father. By degrees he extended his business, lending money at high rates of interest during the wars of the last century, managing his affairs with such skill that Prince William the

Landgrave made him his banker. When Napoleon came across the Rhine, in 1806, this clothes dealer was directed to take care of the treasures of the Prince, amounting to twelve million dollars, which he invested so judiciously that it brought large increase to the owner, and especially to the manager.

This banker died in 1812, leaving an estate estimated at \$5,000,000—not a very large sum these days—but he left an injunction upon his five sons, which was made binding by an oath given by sons around his death-bed, which has had and still has a powerful influence upon the world. The sons bound themselves by an oath to follow their father's business together, holding his property in partnership, extending the business, that the world might know of but one house of the *red shield!* (Rothschild.)

The sons were true to their oath. Nathan went to Manchester, England, as early as 1797, but afterward moved to London. Anselm remained at Frankfort, James went to Paris, Solomon to Vienna, and Charles to Naples, the five brothers thus occupying great financial centres. Nathan, in London, amassed money with great rapidity, and the same may be said of all the others, the wars of Napoleon being favorable to the business of the house. Nathan went to the Continent to witness the operations of Wellington in his last campaign against Napoleon, prepared to act with the utmost energy, let the result be as it might. He witnessed the battle of Waterloo, and, when assured of Napoleon's defeat, rode all night, with relays of horses, to Ostend; went across the channel in a fishing smack—for it was before the days of steam—reached London in advance of all other messengers, and spread the rumor that Wellington and Blucher were defeated. The 20th of June in that memorable year was a dismal day in London. The battle was fought on the 18th. Nathan Meyer, of the house of Red Shield, by hard riding, reached London at midnight on the 19th. On the morning of the 20th, the news was over town that the cause of the allies was lost, that Napoleon had swept all before him. England had been the leading spirit in the struggle against Napoleon. The treasury of Great Britain had supplied funds to nearly all of the allied Powers. If their cause was lost what hope was there for the future? Bankers flew from door to door in eager haste to sell their stocks. Funds of every description went down. Anselm Meyer was besieged by men who had funds for sale. He too had stocks for sale. What would they give? But meanwhile he had scores of agents purchasing. Twenty four hours later Wellington's messenger arrived in London; the truth was known. The nation gave vent to its joy; up went the funds, pouring, it is said, five million dollars into the coffers of this one branch of the house of the Red Shield!

Though Frankfort is comparatively a small city, though it has no imperial court, it is still a great money centre, solely because that here is the central house of the Rothschild and other bankers.

The House of the Red Shield is the greatest banking house of the world—the mightiest of all time. Its power is felt the world over—in the Tuileries of Paris, in the ministerial chamber of Berlin, in the imperial palace at St. Petersburg, in the Vatican at Rome, in the Bank of England, in Wall

street, State street, and by every New England fireside. The house of the Red Shield, by the exercise of its financial power, can make a difference in the yearly account of every man who reads these words of mine! Though Anselm Meyer has been half a century dead; though several of his sons have gone down to the grave—the house is the same. The grand-children have the spirit of the children. The children of the brothers have intermarried, and it is one family, animated by a common purpose, that the world shall know only one *red shield*.

AMERICAN BONDS.

The house, at an early stage of the American war, took hold of the United States bonds. Germany had confidence in America. England strove for our ruin, but the people of the Rhine believed in the star of American liberty. Fifty years of peace had been long enough to bring wealth to this land, and so with every steamer orders were sent across the Atlantic for investment in American securities. It is supposed that Germany holds, at the present time, about three hundred and fifty millions of United States bonds, and it is said that there have been no less than fifty million dollars profit to the bankers of Frankfort on American securities since 1863!

The great banking houses here make little show. The transactions of the Rothschilds amount to millions a day, and yet the operations are conducted as quietly as the business of a small counting house. You can purchase any stock here. Passing along the street I noticed bonds of the State of California—of several American States—of the United States—bonds in Dutch, Russian, Turkish, Arabic, Spanish, Italian, French—bonds of all lands—of States, cities, towns and companies. The reports of the Frankfort exchange are looked at by European bankers with as much interest as that of London or Paris.

Erlanger, the banker who negotiated the rebel cotton loan, and who fleeced English sympathizers with the South out of fifteen million dollars, has a house here. he has just now taken hold of the new Tunisian loan, but his management of the rebel loan has brought discredit upon his house.

The power of the Red Shield was felt by Prussia last summer. The Prussian Government demanded an indemnity of great amount, twenty-five million dollars, I believe, from the city of Frankfort. The head of the house of the Red Shield informed the Count Bismark that if the attempt was made to enforce that levy he would break every bank in Berlin; that he had the power to do it, and that he should exercise the power. Prussia had won a victory at Konnigratz; but here, in the person of one man, she had met an adversary who had the power to humble her, and she declined the contest. A much lower sum was agreed upon, which was paid by the city.

THE ROTHSCILDS AND THE POPE.

For fifteen centuries the Jews have been cursed by the Pope, and persecuted by the Roman Church. There is no more revolting chapter of horrors in history than that of the treatment of the Jews at the hands of the Pontiffs. In all lands where the Roman religion is dominant the children of

Israel have been treated with barbaric rigor—allowed few privileges, denied all rights, looked upon as a people accursed of God, and set apart by divine ordination to be trampled upon by the church. In Rome, at the present day, the Jews are confined to the Ghetto; they are not allowed to set up a shop in any other part of the city; they cannot leave the city without a permit; they can engage only in certain trades; they are compelled to pay enormous taxes into the Papal treasury; they are subject to a stringent code of laws established by the Pope for their special government; they are imprisoned and fined for the most trivial of offences. They cannot own any real estate in the city; cannot build or tear down or remodel any dwelling or change their place of business, without Papal permission. They are in abject slavery, with no right whatever, and entitled to no privileges, and receive none, except upon the gracious condescension of the Pope. In former times they were unmercifully whipped and compelled to listen once a week to the *Christian* doctrine of the priests. But time is bringing changes. The Pope is in want of money; and the house of the red shield has money to lend on good security. The house is always ready to accommodate Governments. Italy wants money, so she sells her fine system of railroads to the Rothschilds. The Pope wants money, and he sends his Nuncio to the wealthy house of the despised race, offers them security on the property of the church, the Compagna, and receives ten million dollars to maintain his army and Imperial State. That was in 1865. A year passes, and the Pontifical expenditures are five million more than the income, and the deficit is made up by the Rothschilds, who take a second security at a higher rate of interest. Another year has passed and there is a third great annual vacuum in the Papal treasury of six million, which quite likely will be filled by the same house. The firm can do it with as much ease as your readers can pay their yearly subscription to the weekly *Journal*. When will the Pope redeem his loan at the rate he is going? Never. Manifestly the day is not far distant when these representatives of the persecuted race will have all the available property of the Church in their possession. Surely time works wonders.”

Russians had many reasons to suspect Russian Jews, who were pledged to retaliate against Russian Gentiles for the persecutions they had faced. *The Chicago Daily Tribune* wrote on 21 July 1878 on page 13,

“BEACONSFIELD’S LUCK.

Bismarck’s Hand Disclosed in the
Workings of the Congress
at Berlin.

How the Jew Bankers Revenged
Themselves for Insults to Their
Race.

Correspondence New York Graphic.

LONDON, July 6.—All hail, Beaconsfield!

He is the hero of the hour. He is looked upon by all loyal Englishmen as the pivot on which has turned all the deliberations of the Berlin Congress. But is this the correct view?

Not at all. England's triumphs at Berlin are simply incidents in the 'streak of luck' which has marked the career of this great political adventurer.

I am enabled to furnish the *Graphic* with the first true account of the recent moves on the chess-board of European politics.

The result of the Congress may be briefly stated as the complete humiliation of Russia. True, she receives Batoum, with conditions that render the concession practically valueless. True, she regains her little strip of Bessarabia that had been given to Roumania, and she is permitted to retain Kars. But it is her rivals who have secured the material advantages at the Congress, and, worse than all, it is England, her special rival, who has been made the chief recipient of the fruits of Russia's expenditure of blood and treasure.

It is now certain—it will be published in the journals and confirmed in Parliament ere this letter is 1,000 miles on its way to you—that England is to have Cyprus as her own, and is to acquire a protectorate of the whole of Asiatic Turkey, with practically illimitable possibilities of the extension of trade in the Levant and down the Valley of the Euphrates. Egypt is virtually hers; the Suez Canal is absolutely in her control.

Russia has acquired neither facilities for the extension of her trade nor territory; and she has lost all the prestige acquired by the war.

What does this mean?

The answer to this question involves three names—Rothschild, Bismarck, Andrassy.

First, as to Rothschild. The sympathy of the Hebrews all over the world has been with Turkey and against Russia. Russia, in the nineteenth century, has oppressed and persecuted the Jews with the most bitter and malignant cruelty. The hatred of the Greek Church for the Jews to-day is as intense as was that of some of the bigoted Catholics in the Middle Ages for that long suffering and persecuted race. The success of the Russian arms against Turkey filled the Jews with indignation and alarm. The Turks in their rule in Europe and in Asia have been tolerant alike to Christian and to Jew; it may be said they have been forced to award this tolerance; but it was not in violation of their faith nor of the will of their great Prophet, for to this day there exists the authenticated manuscript of the famous decree of Mohammed, in which he commands the faithful to abstain from persecuting and to treat charity and kindness the Jews and Christians dwelling under their rule. But, against the personal wishes of the Czar, the blind and bitter hatred of the Russians for the Jews continually manifests itself, and their persecution of the chosen people has never ceased.

Russia was forced to make great pecuniary sacrifices to keep her armies in the field; she taxed her monetary resources to the utmost; and when the San Stefano treaty had been negotiated and the question of war or peace hung trembling in the balance, she found to her dismay that if she ventured upon a war with England she must reckon with a potent foe, of whose existence she had hitherto been disdainful, if not ignorant.

This foe was the most powerful element in Continental Europe.

All bankers are not Jews. But the Hebrew element among the money-lenders and money-masters of Europe is so widespread and so powerful that it was easy for it to effect combinations by which Russia was shut out from the privilege of borrowing money to continue to renew her march of conquest.

She tried to borrow in England—no money! She sought to effect a loan in Paris—no money! She intrigued through her most skillful agents in all the minor Bourses of Europe—not a rouble could she obtain. And now, as you will probably learn in a few days, she is in such desperate financial straits that, as a last resort, she is about to call upon her patriotic subjects—if she has any—to put their hands in their pockets and lend her their own money,—if they have any, which is doubtful.

Yes! In the very hour of Russia's military triumph, when, flushed with her dearly-bought victories, and with the Sultan willing to prostrate himself as a vassal at her feet, the despised and persecuted Israelite was able to say to the Czar: 'Thus far and no farther!'

It was not England who forced Russia to appear before the Berlin Congress, and submit to a revision of her extorted treaty with Turkey.

Russia was forced into this humiliation by the Jew bankers of the world.

Once in the Congress, Gortschakoff and Schouvaloff found to their dismay and horror that they were contending single-handed against all Europe.

Bismarck proved to be the arch enemy of Russia in the Congress, the master-spirit who formed the combination to humiliate her by the Treaty of Berlin after her victories more than she had been humiliated by the Treaty of Paris after her defeats.

Now for a State secret, hinted at in various ways, but which has never come to light in any official form, and the details of which cannot be fully known until after Kaiser William and Prince Bismarck are dead.

Bismarck, with true statesmanlike prescience, detests Russia. Russia is a military power of incalculable possibilities, capable, perhaps, in time, of overrunning and conquering all Europe. A war that would increase the military prestige or augment the territorial domain of Russia, Bismarck regarded with alarm and indignation.

Why, then, did he not put an end to the Russian and Turkish war?

The answer is—Kaiser William.

The German Emperor is swayed by his personal affections and his dynastic prejudices. The old gentleman never had much political sense. He

supposed his personal honor was pledged to Russia. The Czar had not interfered with Prussia in her wars with Austria and France. He, then, should not interfere in Russia's contest with Turkey. Bismarck had been quite willing to have an amicable understanding with Russia as regarded Austria and France; but he had no intention of permitting Russia to gain a military and territorial predominance that might overshadow Germany.

Thus it was Bismarck who formed the combination that robbed Russia of the fruits of her great victories.

How did he effect this? Here comes in the third name—Andrassy.

The Prime Minister of Hungary, be it remembered, is a Hungarian statesman. Blood with him, also, is thicker than water. He remembers that, when Hungary had German-Austria at her feet in 1848, Russia sent 60,000 troops to the aid of Austria, turned the tide of victory, and crushed out forever the hopes of Hungary for independent neutrality. The hated Slav was thus used to overcome the legitimate and patriotic aspirations of Hungary.

I state upon the best authority that, in the conferences held in the beginning of the late war by Bismarck and Andrassy, the scheme was concocted which culminated in the yet unsigned Treaty of Berlin. It was in these conferences determined that Russia should be despoiled of the fruits of her victories. One of the results is seen in the virtual annexation of Bosnia and Herzegovina by Austria, and the great strengthening of that Power thereby.

Here, then, is the key to the mysteries of the Congress of Berlin. Rothschild, the representative of the Jews, closing the Bourses Europe against Russia; Bismarck, intent on the purpose of curbing and manacled the giant of the North in the interests of Western civilization; Andrassy paving off Russia for the injuries inflicted on Hungary in 1848, and turning her victories into Dead Sea fruit,—pleasant to the sight, but turning to ashes upon the lips.

But how about Disraeli—Beaconsfield? Is he not the real hero of this great drama? Not at all.

True, again, blood with him is thicker than water; and undoubtedly he placed himself in relation with the Jewish money-kings to effect the humiliation of Russia. True, he withdrew the timid and hesitating Lord Derby at the right moment, and put the courageous Marquis of Salisbury in his place. But the cession of Cyprus to England, and investing her with protectorate of Asiatic Turkey, was really the work of Bismarck.

Cyprus should have been given to France. The trade of the Levant properly belongs to her and to Italy more than to England. But Bismarck, in view of the prejudices of his own people,—not that he shares these prejudices, for he is a true statesman, but merely out of deference to these narrow hatreds and dislikes,—was compelled to permit England to take what really belongs to France, and by doing this he has crowned with a new chaplet the brow of that strange personage, the novelist and the political adventurer who is now Premier of England, who will certainly become a

Duke, and who is possibly destined—as gossip will have it—to still further honor, to wear the Royal robes of Prince Consort and to occupy the long vacant bed of ‘Albert the Good.’”

Bismarck followed the advice of, and was at the mercy of, Jewish bankers. As part of the Bolsheviks controlled opposition, Hitler also argued that Pan-Germany could save Western Civilization from Pan-Slavism and Bolshevism. He expected England’s support in this posture. Again and again, from Napoleon onward, Russia was attacked by Western Europe and the central issue was Jews. Whether the pretext was to rescue them or to attack them, the results were to gain control of the Holy Land from Turkey and to use the Jews of Russia to take and to occupy it—then to use the Russian Jews as a slave labor force to construct palatial estates for wealthy Western Jews.

G & C Merriam believed that Bismarck was a Jew, and they expressed this belief, perhaps not coincidentally, in the context of Disraeli and Rothschild. *The Chicago Tribune* published the following article on 13 March 1872 on page 3:

“THE DICTIONARY QUESTION.

To Jew, a Verb—Jesuitical—Card from the Merriams.

To the Editor of the Springfield (Mass.) Republican:

Some few days since you commented upon the course of the dictionaries in regard to ‘jew’ and jesuitical.’

In a recently issued circular of ours, which we hand you herewith, replying to certain strictures upon Webster’s definitions of political terms, you will notice the ground the dictionary professes to take in regard to opprobrious and offensive appellations, that of strict impartiality. It is an error of judgment, and not of intention, if that position is not maintained in regard to two words in question. Some few weeks since a respected business acquaintance, Mr. Solomons, of Washington, a Jew, wrote us complaining, in substance, that the use of ‘jew, verb, active, to cheat or defraud; to swindle,’ in Webster, was unjust and unauthorized;—that is, that it wronged his people, and was unsanctioned by good usage. An examination by us disclosed the fact, after a careful collation, that the word as a verb, in any sense, does not appear in any dictionary ever published in England, so far as we have the means at hand of ascertaining. It is not found in Bailey, Johnson, Richardson, Walker, Reid, Smart, Ogilvie, Knowles, etc. The inference seems fair that the word has no recognized use out of this country. It is found in none of the earlier editions of Webster, and first appears in the present. Our attention is now originally called to it, and how it found its way with us, we know not. We fear it must have been drawn from Worcester, where we first find it. Then, as to popular or recognized usage; we do not recall ever seeing it employed in literary composition,—rarely, if ever, to have heard it used colloquially. In these circumstances it seemed due to truth, to our correspondent, and to literary impartiality, to adopt the course pursued.

You allude to it as a 'Shakspearean word.' Whilst we think the masterly delineation of Shylock the Jew, in the Merchant of Venice, by Shakspeare, thus attaching this offensive characteristic, as a national trait, to the Jewish race, (and a writer of fiction, in a strongly-drawn character, is usually understood as justified in a very considerable exaggeration), if not first, yet most strongly, fastened this feature of a sharp bargainer upon the poor Hebrew, yet we believe you will nowhere find 'jew,' as a verb, employed by him. We speak only from memory, but such is our strong conviction. Sir Walter Scott, in Ivanhoe, more justly and more naturally, because giving a mixed character, presents, in Rebecca the Jewess, one of his loveliest female portraits, and Isaac her father has noble as well as mercenary traits.

Injustice, perhaps, is done to the Jewish race, by not sufficiently considering the past and current conditions of their national, or rather race existence; while the noble traits which characterized them whilst the chosen people of the Lord, and which still exist, are forgotten or overlooked. Who ever heard of one depending upon public charity, or uncared for by his race? Two circumstances seem to have combined to make them a trading people. The severest civil disabilities, until quite recently enforced against them in nearly all lands, frequent banishments, and the bitterest persecutions, have prevented permanent settlements, and agricultural or mechanical pursuits. They must stand ready to depart at a moment's notice, and a life of traffic seemed their only resource. Men, with beautiful, if misplaced faith (yet eminent Christian scholars, in the light of prophecy, look to their final restoration to Palestine, with something of its pristine glory), they believe they are but strangers and pilgrims in all other lands, and are to find rest only in their own.

The founder of Christianity was himself a Jew, and the race are 'Israelites, to whom pertaineth the adoption, and the glory and the covenants, and the giving of the law and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever.' Should we not hesitate, on this ground alone, about applying an epithet to the race of somewhat doubtful propriety? So far as our personal observations goes, the Jews are much like other men, neither essentially better, nor worse. Certainly, we have known excellent people among them. One of the most prominent booksellers of Philadelphia a few years since was a Jew, and liberal and equitable in his dealings. Although with Christian partners, the store was invariably and closely closed on Saturdays, (on Sunday's likewise), thus involving much business sacrifice and negating, certainly, inordinate mercenary views, and so presented a marked aspect on the thronged thoroughfare of Chestnut street. Rothschild, the banker, Disraeli, the statesman (we have the impression Bismarck, the Prussian Premier), all Jews, certainly give evidence of extraordinary intellectual powers, not coupled with unennobling traits. The isolated distinctive existence of the Jewish race, thus secured by Providential causes, as well as by their own religious faith and rites, while yet they mingle without

commixing with all people, assures, wonderfully, the fulfillment of prophecies uttered more than twenty centuries ago, and it thus a marked proof of the truth of revelation.

We have but a few words in regard to 'jesuitical.' In preparing for the revision of the dictionary, we applied, through a Roman Catholic friend, to the late Archbishop Hughes of New York, then at the head of the Catholic prelacy in this country, as to the person of highest scholarship in that Church to whom we could intrust the revision and preparation of Roman Catholic terms. He introduced us to Dr. O'Callghan of Albany, by whom that revision was made. These, of course, were subsequently submitted to President Porter, the editor-in-chief, and as left by him now appear in the dictionary. Jesuitical, as now defined, meets the approval of the scholars and dignitaries of the Catholic Church, who accord to it, as employed in popular use, the signification given in the dictionary, which is also accepted by Protestants. This use in neither colloquial nor local, like 'jew,' but is employed by the best writers and speakers, and so has long been. Intelligent men, of whatever faith do not take umbrage at this, and if others do, it is from want of a proper understanding of the province of the lexicographer. Loyola, the founder of the order, as have, presumably, those since connected with it, probably claimed that a 'higher law' in divine and religious obligation, was paramount and superior to civil rule and rulers: and hence justified to themselves measures to thwart the latter, unjustifiable on any other supposition. Hence their practices, and the word growing out of them. As with Jews, there might be some sacred associations with the word Jesus, Jesu-itical, to make undesirable the use of the term in an offensive sense, yet the usage seems too well established to be changed. Do we meet your difficulty?

G. & C. MERRIAM."

How did Disraeli and Rothschild, both of whom were Zionists, skirt the laws of England and purchase the Suez with Rothschild's credit? Legend had it that the Rothschilds had demonstrated that they could break the Bank of England at any time. *The Chicago Daily Tribune* published the following article on 21 February 1877 on page 2,

"NATHAN ROTHSCHILD.

His Little Scrimmage with the Bank of England.

Somewhere near a score of years ago, I think, I read the story, then fresh. It has been recalled to my mind by its telling in my presence to an English gentleman, who assured us that he could personally vouch for its truth, he having had business with the old lady of Threadneedle street while the transaction was in progress; and, from this assurance of an eye-witness, I deem the thing worth repeating. I think I remember it as it was told to me.

A bill of exchange, for a large amount, was drawn by Anselm Rothschild, of London. When the gentleman who held it arrived in London, Nathan was away, and he took the bit of paper to the Bank of England, and asked them

there to discount it. The managers were very stiff. With haughty assurance they informed the holder that they discounted only their own bills; they wanted nothing to do with the bills of 'private persons.' They did not stop to reflect with whom they had to deal. Those shrewd old fellows in charge of the change of the realm should have known and remembered that that bit of paper bore the sign manual of a man more powerful than they,—more powerful because independent of the thousand-and-one hampers that rested upon them.

'Umph!' exclaimed Nathan Rothschild, when the answer of the bank was repeated to him. 'Private persons! I will give those important gentlemen to know with what sort of private persons they have to deal!'

And then Nathan Rothschild went at work. He had an object in view,—to humble the Bank of England,—and he meant to do it. He sent agents upon the Continent, and through the United Kingdom, and three weeks were spent in gathering up notes of the smaller denominations of the bank's own issue. One morning, bright and early, Nathan Rothschild presented himself at the bank at the opening of the teller's department, and drew from his pocketbook a five pound note, which he desired to have cashed. Five sovereigns were counted out to him, the officers looking with astonishment upon seeing the Baron Rothschild troubling himself personally about so trivial a matter. The Baron examined the coins one by one, and, having satisfied himself of their honesty in quality and weight, he slipped them into a canvas bag, and drew out and presented another five pound note. The same operation was gone through with again, save that this time the Baron took the trouble to take a small pair of scales from his pocket and weigh one of the pieces, for the law gave him that right. Two—three—ten—twenty—a hundred—five hundred pound notes were presented and cashed. When one pocketbook had been emptied another was brought forth; and when a canvas bag had been filled with gold it was passed to a servant who was in waiting. And so he went on until the hour arrived for closing the bank; and at the same time he had nine of the employes of the house engaged in the same work. So it resulted that ten men of the house of Rothschild had kept every teller of the bank busy seven hours, and had exchanged somewhere about £22,000. Not another customer had been able to get his wants attended to.

The English like oddity. Let a man do something original and piquant, and they will applaud even though their own flesh is pricked. So the people contrived to smile at the eccentricity of Baron Rothschild, and when the time came for closing the bank, they were not a tenth part so much annoyed as were the customers from abroad, whose business had not been attended to. The bank officials smiled that evening but—

On the following morning, when the bank opened, Nathan Rothschild appeared again, accompanied by his nine faithful helpers, this time bringing with him as far as the street entrance four heavy two-horse drays, for the purpose of carting away the gold, for to-day the Baron had bills of a larger denomination. Ah, the officers of the bank smiled no more, and a trembling

seized them when the banker monarch said, with stern simplicity and directness:

‘Ah, these gentlemen refuse to take my bills. Be it so. I am resolved that I will keep not one of theirs. It is the house of Rothschild against the Bank of England!’

The Bank of England opened its eyes very wide. Within a week the house of Rothschild could be demanding gold it did not possess. The gentlemen at the head of affairs saw very plainly that in a determined tilt the bank must go to the wall. There was but way out of the scrape, and they took it. Notice was at once publicly given that thenceforth the Bank of England would cash the bills of Rothschild as well as its own!—*Exchange*.”

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.”

Not only could no nation claim to be a democracy while the Rothschilds held so much sway in politics, no nation could claim national sovereignty. Michael Shapiro wrote of the Rothschilds, in Shapiro’s book *The Jewish 100: A Ranking of the Most Influential Jews of All Time*,

“Although their political power would wane after the First World War as more banking houses rose to prominence and competition set in, the Rothschilds helped shape the political fortunes of many of the great figures of the age, including, but certainly not limited to, Napoleon, the Duke of Wellington, Talleyrand, Metternich, Queen Victoria, Disraeli, and Bismarck (and the futures of their countries).”¹⁸⁷⁰

and of Disraeli,

“With his sister’s fiancé, William Meredith, Disraeli left Britain in 1830 for a ‘Grand Tour’ of the Mediterranean. The sixteen-month trip made a permanent impression on him. Disraeli was particularly taken with Jerusalem. He began to understand the relationship between his Jewish heritage and Christian assimilation. Indeed, this Middle Eastern journey inspired creation of the protagonist of his novel *Alroy* (1833). Set in an exotic twelfth-century milieu, the character, David Alroy, fails in his attempt to restore the Holy Land to Jewish dominion. Later, in his novel *Tancred*,

Disraeli's early Zionism would result in the often quoted line that 'a race that persists in celebrating their vintage although they have no fruits to gather, will regain their vineyards.'"¹⁸⁷¹

Rabbi Emil G. Hirsch was quoted in *The Chicago Tribune* on 5 November 1889 on page 10, and capsulized the disparate views of wealthy "assimilated" Jews many of whom were under Rothschild's influence, reformed Jews, and Orthodox Jews,

"Many orthodox Jews go to Jerusalem to die. They believe that when the resurrection takes place those who are not buried there will have to go there from their graves. In order to avoid the journey after death they go before. The restoration of the City of Jerusalem was a dream of Disraeli and of 'Daniel Deronda.' The reformed Jews are entirely indifferent to this question, though the orthodox expect the restoration and rebuilding to take place in some miraculous way."

Disraeli admitted that the purchase of the Suez was not made as an investment for England, but was a purely political maneuver to draw England into Egypt for the benefit of Zionists and to take Palestine from the Turkish Empire and its native population,

"The noble Lord himself has expressed great dissatisfaction, because I have not told him what the conduct of the Government would be with regard to the Canal in a time of war. I must say that on this subject I wish to retain my reserve. I cannot conceive anything more imprudent than a discussion in this House at the present time as to the conduct of England with regard to the Suez Canal in time of war, and I shall therefore decline to enter upon any discussion on the subject. . . . What we have to do tonight is to agree to the Vote for the purchase of these shares. I have never recommended, and I do not now recommend this purchase as a financial investment. If it gave us 10 per cent of interest and a security as good as the Consols I do not think an English Minister would be justified in making such an investment; still less if he is obliged to borrow the money for the occasion. I do not recommend it either as a commercial speculation although I believe that many of those who have looked upon it with little favour will probably be surprised with the pecuniary results of the purchase. I have always, and do now recommend it to the country as a political transaction, and one which I believe is calculated to strengthen the Empire. That is the spirit in which it has been accepted by the country, which understands it though the two right honourable critics may not. They are really seasick of the 'Silver Streak.' They want the Empire to be maintained, to be strengthened; they will not be alarmed even it be increased. Because they think we are obtaining a great hold and interest in this important portion of Africa—because they believe that it secures to us a highway to our Indian Empire and our other dependencies, the people of England have from the first recognized the propriety and the wisdom of the

step which we shall sanction tonight.”¹⁸⁷²

In an allusion to Shakespeare’s character Shylock in the play *A Merchant of Venice*, *The Chicago Daily Tribune* reported on 4 July 1881 on page 7,

“ROTHSCHILD’S POUND OF FLESH

It appears from the report, too, that the foreign bondholders, mostly French and English, still have possession of the country, and are like the leeches of that valley in the days of Moses. There have been some changes in the physical conditions, and the boundaries of the domain of the security lands have been changed; still, the Government sees to it that the foreign usurers are paid their pound of flesh. Mr. Farman says:

When the decree appeared abolishing the law of the moukabalah, the Rothschilds refused to pay over the balance of the proceeds of the loan then in their hands until other securities were given them. The result was, that, while they consented to the increase of their taxes in an amount of about \$500,000, this was not to be paid until their coupons were provided for, and they had also pledged to them, as a further guarantee, the revenues of the Province of Kenah, which contains 283,842 acres of cultivable land, on which the annual tax is \$1,478,805. The whole revenues of the province are in excess of this sum.

It will be seen that the interest is amply secured; and that the increase of the taxes caused by the repeal of the law of the moukabalah, so far as relates to lands mortgaged to secure this loan, is only nominal, and cannot injuriously effect the bondholders. In case of a low Nile or bad crops from any other cause, full provision has been made for their coupons. On the occurrence of any such event, it will be the people of Egypt who are to suffer, and not the Parisian or London bankers.”

8.3 Jews Provoke Perpetual War

The power and duplicity of Jewish finance again revealed itself in the First World War. In 1920, the Zionist Organization of America, New York, published *A Guide to Zionism*, edited by Jessie E. Sampter, which contained a time-line, which states on pages 238-239, *inter alia*,

“[1914] *Sept.* Whole press in England begins active agitation for Jewish rights in Russia. [***] [1915] *June.* Zionist Organization (in Germany) refuses request of Government that it issue appeal to all Zionists asking for sympathy with Germany, replying that it could not involve the Zionist movement in world politics.”

The New York Times reported on 30 December 1917 on page 5,

“JEWS IN GERMANY FIRM.

Won't Support War Loan Until
Palestine Independence Is
Sanctioned.

Special Cable to THE NEW YORK TIMES.

THE HAGUE, Dec. 29.—It is reported here that the leading Jewish financiers of Germany refused to support the German war loan unless the German Government undertook to refrain from all opposition to the establishment of a Jewish State in Palestine, independent of any Turkish suzerainty or control.

By Associated Press.

THE HAGUE, Dec. 29.—The Jewish Correspondence Bureau here has received a telegram from Berlin stating that at a Zionist conference in Germany a resolution was adopted in which satisfaction was expressed that Great Britain had recognized the right of the Jewish people to a national existence in Palestine.”

Eduard Bernstein wrote after the war,

“To many Social Democrats the war really seemed to be one for national existence; and to many passionate natures the opposition of so many Jews to the war credits might have seemed to betray un-German or anti-German thinking. How little such feeling had to do with anti-Semitism can be seen from the fact that those Jews who voted for the war loans were more highly esteemed and sought after than ever.”¹⁸⁷³

After the war, Kaiser Wilhelm II lived in exile in the Netherlands at Doorn. Many in the Jewish controlled press tried to place the blame for the war on him. Baron Clemens von Radowitz-Nei alleged that he had discussed politics with the former Emperor on May 20th, 21st and 22nd of 1922. The Baron reported on his alleged conversations with the former Kaiser in *The Chicago Daily Tribune* on 3 July 1922 on the front page in an article which continued onto page 4, where the Baron alleged, among other things,

“The former emperor had a very great respect for Dr. Rathenau's ability, but considered him a great danger to Germany. In the first place, Rathenau was a Jew, and the Kaiser has come apparently to the firm conviction that the Jews are at the bottom of most of the troubles in Germany and Europe.

‘The much talked of Wiesbaden agreement,’ said the former emperor, ‘was not an international agreement. It was an understanding between two groups of capitalists, two great trusts—between Rathenau and the interests represented by Loucheur and Giraud.’

And curiously enough, when I saw Dr. Rathenau a few weeks later, he asked me if many people did not think that—in France.

[***]

The Kaiser is convinced that all the evils of the modern world originate with the Jews.

‘A Jew cannot be a true patriot,’ he exclaimed. ‘He is something different—like a bad insect. He must be kept apart, out of a place where he can do mischief—even if by pogroms, if necessary.’

‘The Jews are responsible for bolshevism in Russia, and Germany, too. I was far too indulgent with them during my reign, and I bitterly regret the favors I showed to prominent Jewish bankers and business men.’

I notice that one of the generals in attendance on him at the time wore the swastika, symbol of an anti-Semitic organization in Germany.

[***]

[The former emperor] was much disturbed by the strong Jewish-Masonic influence in France, and thought that this was at the bottom of much that went wrong.

[***]

The Jewish influence among the Young Turks worries him, and he fears that bolshevist elements are becoming too powerful among them; but he thinks that Turkey and Egypt will form the nucleus, sooner or later, of a Moslem bloc.”

The Baron’s allegations also appeared in *The New York Times* on 3 July 1922 on the front page continuing onto page 3. However, the following statements, which appeared in *The Chicago Daily Tribune*, were absent in *The New York Times*:

“[. . .]to the firm conviction that the Jews are at the bottom of most of the troubles in Germany and Europe.”

“The Kaiser is convinced that all the evils of the modern world originate with the Jews. ‘A Jew cannot be a true patriot,’ he exclaimed. ‘He is something different—like a bad insect. He must be kept apart, out of a place where he can do mischief—even if by pogroms, if necessary. ‘The Jews are responsible for bolshevism in Russia, and Germany, too. I was far too indulgent with them during my reign, and I bitterly regret the favors I showed to prominent Jewish bankers and business men.’ I notice that one of the generals in attendance on him at the time wore the swastika, symbol of an anti-Semitic organization in Germany.”

“The Jewish influence among the Young Turks worries him, and[. . .]”

The following statement, which appeared in *The New York Times*, was absent in *The Chicago Daily Tribune*:

“Yet, while the former Emperor disliked Rathenau, on the matter of the treaty with the Russian Bolsheviks signed at Rapallo, he was even more indignant

at Baron von Maltzahn, head of the Russian Division of the Foreign Office. That Rathenau should have signed a treaty with the Bolsheviki he thought more or less intelligible, but that a professional diplomat should have thrown in his lot with them was a different and to him far more serious matter.”

Kaiser Wilhelm II denied that he had had a political discussion with the Baron, though he admitted that the Baron had visited him. The Kaiser alleged that the visits were limited to non-political small talk about family, and to photo sessions. The Baron reaffirmed that the political discussions took place and *The New York Times* supported the Baron’s contention that he had visited the Kaiser over the course of three days.¹⁸⁷⁴

The publication of these articles soon after Rathenau’s assassination tended to place the blame for his murder on the Monarchy and on anti-Semitism. The Kaiser had long ago been under the influence of men like Adolf Stoecker and Heinrich von Treitschke, who, like Rathenau, wanted the Jews to assimilate and give up nationalistic ambitions and disloyalties. They quoted Jewish authors like Heinrich Graetz, who, like Moses Hess, stated that Judaism is more than a mere religion, but represents a racial perspective and national culture.

Nevertheless, this was strange talk coming from Kaiser Wilhelm II, who was the grandson of Queen Victoria, a woman who believed that she was directly descended from King David, making Wilhelm his supposed heir as well. The Messiah was to come from the seed of King David (II *Samuel* 7; 22:44-51; 23:1-5. *Isaiah* 9:6-7. *Jeremiah* 23:5; 33:15, 17). Wilhelm II was the proud owner of the “Spear of Destiny”,¹⁸⁷⁵ which had supposedly pierced the side of Jesus and rendered its holder invincible in battle.

General von Ludendorff believed that the Kaiser had betrayed Germany. Ludendorff iterated the common belief that Jews were an enemy of the German People and intimated that they sought to make Germany a Communist state—which in fact did occur in part, in Bavaria, and the Soviets again took over a large part of Germany after the Second World War, creating East Germany out of the Soviet Sector. Ludendorff was quoted in the *Chicago Daily Tribune* on 1 March 1924 on page 3 in article with the header “‘I Fought Rule by Red or Jew’—Ludendorff”, and his statements were in full agreement with those of Jewish Zionists—it almost appears as if he were scripted by Zionists, like Moses Pinkeles, who discussed such things in his autobiography. *The Tribune* wrote,

“[. . .]With this introduction Gen. von Ludendorff launched into a long explanation of the reasons for attempting a coup d’état against the republican government, which he sees undermined by the socialist principles of Marxism and pan-Judaism.

‘There cannot be the slightest doubt of my attitude towards the communists,’ he continued. ‘Before the war this Marxist world turned against every military power. Philip Scheidemann said to France, ‘You are not our enemies, but our friends and allies.’

‘In connection with this is the Jewish question. I made its acquaintance

during the war. For me it is a question of race. Little as the Englishmen or Frenchmen can be permitted to obtain domination over us, so little can the Jew be permitted. Freedom of the nation cannot be expected from him. Therefore I was against him.

‘We want a Germany free of Marxism, semitism, and papal influences.’”

THE DEARBORN INDEPENDENT published an article alleging that the Zionists knew that the First World War was coming long before it came. The article was titled, “Did the Jews Foresee the World War?”, and it appeared on 21 August 1920:

“Fortunately the clue to the answer is supplied to us by unquestionable Jewish sources. The *American Jewish News* of September 19, 1919, had an advertisement on its front page which read thus:

‘WHEN PROPHETS SPEAK

By Litman Rosenthal

Many years ago Nordau prophesied the Balfour Declaration. Litman Rosenthal, his intimate friend, relates this incident in a fascinating memoir.’

The article, on page 464, begins: ‘It was on Saturday, the day after the closing of the Sixth Congress, when I received a telephone message from Dr. Herzl asking me to call on him.’

This fixes the time. The Sixth Zionist Congress was held at Basle in August, 1903.

The memoir continues: ‘On entering the lobby of the hotel I met Herzl’s mother who welcomed me with her usual gracious friendliness and asked me whether the feelings of the Russian Zionists were now calmer.

“‘Why just the Russian Zionists, Frau Herzl?’ I asked. ‘Why do you only inquire about these?’

“‘Because my son,’ she explained, ‘is mostly interested in the Russian Zionists. He considers them the quintessence, the most vital part of the Jewish people.’”

At this Sixth Congress the British Government (‘Herzl and his agents had kept in contact with the English Government’—*Jewish Encyclopedia*, Vol. 12, page 678) had offered the Jews a colony in Uganda, East Africa. Herzl was in favor of taking it, not as a substitute for Palestine, but as a step toward it. It was this which formed the chief topic of conversation between Herzl and Litman Rosenthal in that Basle hotel. Herzl said to Rosenthal, as reported in this article: ‘There is a difference between the final aim and the ways we have to go to achieve this aim.’

Suddenly Max Nordau, who seems at the conference held last month in London to have become Herzl’s successor, entered the room, and the Rosenthal interview was ended.

Let the reader now follow attentively the important part of this Rosenthal story:—(the italics are ours)

‘About a month later I went on a business trip to France. On my way to Lyons I stopped in Paris, and there I visited, as usual, our Zionist friends. One of them told me that this very same evening Dr. Nordau was scheduled to speak about the Sixth Congress, and I, naturally, interrupted my journey to be present at this meeting and to hear Dr. Nordau’s report. When we reached the hall in the evening we found it filled to overflowing and all were waiting impatiently for *the great master*, Nordau, who, on entering, received a tremendous ovation. But Nordau, without paying heed to the applause showered upon him, began his speech immediately, and said:

“You all came here with a question burning in your hearts and trembling on your lips, and the question is, indeed, a great one, and of vital importance. I am willing to answer it. What you want to ask is: How could I—I who was one of those who formulated the Basle program—how could I dare to speak in favor of the English proposition concerning Uganda, how could Herzl as well as I betray our ideal of Palestine, because you surely think that we have betrayed it and forgotten it. Yet listen to what I have to say to you. I spoke in favor of Uganda after long and careful consideration; deliberately I advised the Congress to consider and to accept the proposal of the English Government, a proposal made to the Jewish nation through the Zionist Congress, and my reasons—but instead of my reasons let me tell you a political story as a kind of allegory.

“I want to speak of a time which is now almost forgotten, a time when the European powers had decided to send a fleet against the fortress of Sebastopol. At this time Italy, the United Kingdom of Italy, did not exist. Italy was in reality only a little principality of Sardinia, and the great, free and united Italy was but a dream, a fervent wish, a far ideal of all Italian patriots. The leaders of Sardinia, who were fighting for and planning this free and united Italy, were the three great popular heroes: Garibaldi, Mazzini, and Cavour.

“The European powers invited Sardinia to join in the demonstration at Sebastopol and to send also a fleet to help in the siege of this fortress, and this proposal gave rise to a dissension among the leaders of Sardinia. Garibaldi and Mazzini did not want to send a fleet to the help of England and France and they said: ‘Our program, the work to which we are pledged, is a free and united Italy. What have we to do with Sebastopol? Sebastopol is nothing to us, and we should concentrate all our energies on our original program so that we may realize our ideal as soon as possible.’

“But Cavour, who even at this time was the most prominent, the most able, and the most far-sighted statesman of Sardinia, insisted that his country should send a fleet and beleaguer with the other powers Sebastopol, and, at last, he carried his point. *Perhaps it will interest you to know that the right hand of Cavour, his friend and adviser, was his secretary, Hartum, a Jew,* and in those circles, which were in opposition to the government, one spoke fulminantly of Jewish treason. And once at an assembly of Italian patriots one called wildly for Cavour’s secretary, Hartum, and demanded of him to

defend his dangerous and treasonable political actions. And this is what he said: ‘Our dream, our fight, our ideal, an ideal for which we have paid already in blood and tears, in sorrow and despair, with the life of our sons and the anguish of our mothers, our one wish and one aim is a free and united Italy. *All means are sacred if they lead to this great and glorious goal.* Cavour knows full well that after the fight before Sebastopol *sooner or later a peace conference will have to be held*, and at this peace conference *those powers will participate who have joined in the fight.* True, Sardinia has no immediate concern, no direct interest in Sebastopol, but if we will help now with our fleet, *we will sit at the future peace conference, enjoying equal rights with the other powers*, and at this peace conference Cavour, as the representative of Sardinia, will proclaim the free and independent, united Italy. Thus our dream for which we have suffered and died, will become, at last, a wonderful and happy reality. And if you now ask me again, what has Sardinia to do at Sebastopol, then let me tell you the following words, *like the steps of a ladder*: Cavour, Sardinia, the siege of Sebastopol, the future European peace conference, the proclamation of a free and united Italy.’

‘The whole assembly was under the spell of Nordau’s beautiful, truly poetic and exalted diction, and his exquisite, musical French delighted the hearers with an almost sensual pleasure. For a few seconds the speaker paused, and the public, absolutely intoxicated by his splendid oratory, applauded frantically. But soon Nordau asked for silence and continued:

“Now this great progressive world power, England, has after the pogroms of Kishineff, in token of her sympathy with our poor people, offered through the Zionist Congress the autonomous colony of Uganda to the Jewish nation. Of course, Uganda is in Africa, and Africa is not Zion and never will be Zion, to quote Herzl’s own words. But Herzl knows full well that *nothing is so valuable to the cause of Zionism as amicable political relations* with such a power as England is, and so much more valuable as England’s main interest is concentrated in the Orient. Nowhere else is precedent as powerful as in England, and so it is most important to accept a colony out of the hands of England and create thus a precedent in our favor. Sooner or later the Oriental question will have to be solved, and the Oriental question means, naturally, also the question of Palestine. England, who had addressed a formal, political note to the Zionist Congress—the Zionist Congress which is pledged to the Basle program, England will have the deciding voice in the final solution of the Oriental question, and Herzl has considered it his duty to maintain valuable relations with this great and progressive power. *Herzl knows that we stand before a tremendous upheaval of the whole world. Soon, perhaps, some kind of a world-congress will have to be called*, and England, the great, free and powerful England, will then continue the work it has begun with its generous offer to the Sixth Congress. And if you ask me now what has Israel to do in Uganda, then let me tell you as the answer the words of the statesmen of Sardinia, only applied to our case and given in our version; let me tell you the following words as if I were

showing you *the rungs of a ladder leading upward and upward: Herzl, The Zionist Congress, the English Uganda proposition, the future world war, the peace conference* where with the help of England a free and Jewish Palestine will be created.’

‘Like a mighty thunder these last words came to us, and we all were trembling and awestruck as if we had seen a vision of old. And in my ears were sounding the words of our great brother Achad Haam, who said of Nordau’s address at the First Congress:

‘I felt that one of the great old prophets was speaking to us, that his voice came down from the free hills of Judea, and our hearts were burning in us when we heard his words, filled with wonder, wisdom and vision.’

The amazing thing is that this article by Litman Rosenthal should ever have been permitted to see print. But it did not see print until the Balfour Declaration about Palestine, and it never would have seen print had not the Jews believed that one part of their program had been accomplished.

The Jew never betrays himself until he believes that what he seeks has been won, then he lets himself go. It was only to Jews that the 1903 ‘program of the Ladder’—*the future world war—the peace conference—the Jewish program*—was communicated. When the ascent of that ladder seemed to be complete, then came the public talk.”

In the English translation of Max Nordau’s *The Interpretation of History*, Willey, New York, (1910), p. 293; Nordau employs the image of the ladder,

“The politician uses the parliamentary system as a ladder up which he may climb from being a secretary to a member, parliamentary reporter, or honorary secretary to some political club, to member of a parliamentary committee, member of Parliament itself, party leader, and finally minister.”

The London Times reported on 15 August 1914, on page 3,

“JEW AND GERMAN.

A PROTEST AGAINST UNFAIR SUSPICION.

The Editor of the *Jewish Chronicle* and *Jewish World* writes:—

‘Instance after instance has come to my knowledge of the ignorant assumption up and down the country that every Jew is necessarily a German and is hence being made an object of hatred as an enemy of this country. In Germany I learn that our Jews are in a somewhat similar case. But there they are not called ‘German’ Jews, but ‘Russian’ Jews. The fact is, of course, that Jews are by their tradition and, indeed, by absolute Jewish law, bound in loyalty to the country of which they are citizens. The Jew in Germany is no

more German than the German, and the Jew in England is no less English than the English. Even in Russia the Russian Jew, at this hour of Russia's trial, is as Russian as the Russian.

'From end to end of the Empire Jews of all classes have shoulder to shoulder with their fellow-citizens manifested their unswerving loyalty in a hundred directions to this country in the righteous cause for which it has drawn the sword. This attitude of our people is perhaps only natural, seeing what the Jews of all the world owe to England for the example she has set in relation to Jews. But I do think it unwise at this juncture in the nation's affairs that anything should be done or said which it is possible may encourage in the ignorant some doubt about the loyalty of a section of the country's citizens.'"

Karl Lamprecht published an article in the *Berliner Tageblatt*, on 23 August 1914, arguing that the First World War was a racial war. Some Germans were concerned by the success of Serbia against the Young Turks in the Balkan Wars and feared that it would provide Russia, which allegedly sought to unify all Slavs in a Pan-Slavic Russian Empire and to take Constantinople, in order to establish a port and route into the Adriatic and Mediterranean Seas through Albania and Constantinople. This area of the world had long been a source of international conflict throughout the period of the "Eastern Question" with the wars between Turkey, Russia, England, France, etc. These conflicts were fomented by Zionist Jews.

The political Zionists Theodor Herzl and Max Nordau were both products of the Austro-Hungarian Empire, where the Pan-Germanic and Pan-Slavic forces directly confronted one another.¹⁸⁷⁶ They must have known that this antagonism could provoke a massive conflict. Friedrich August Hayek stated,

"I think the decisive influence was really World War I, particularly the experience of serving in a multinational army, the Austro-Hungarian army. That's when I saw, more or less, the great empire collapse over the nationalist problem. I served in a baffle in which eleven different languages were spoken. It's bound to draw your attention to the problems of political organization."¹⁸⁷⁷

At the end of the First World War, the breakup of the Austro-Hungarian Empire into small ethnically segregated nations would provide the precedent and the climate for the Zionists' artificial creation of the nonexistent "small nation" of Israel in Palestine, as if the Jews dispersed among all the nations of the Earth were one small nation among many small nations deserving of recognition and protection by the major powers of Western Europe. Not only would the First World War break up the Austro-Hungarian Empire, it would dissolve Turkish Empire, which owned Palestine. Under the influence of "Colonel" House, the recognition of the rights of minor nations became one of Zionist President Woodrow Wilson's favorite themes. The Zionists knew that a Peace Conference would be held at war's end at which they

could petition for the creation of a “Jewish State” in Palestine. The entire war served the interests of the Zionists. They had been planning it and fomenting it for centuries.

Some have argued that the “racial” tribalism of the Pan-Germanic and Pan-Slavic forces was modeled after ancient Judaic tribalism and “racial” nationalism.¹⁸⁷⁸ The political Zionists, many of whom were positivists, were one of many interested parties fanning the fires of “racial”, nationalistic and religious discord in Vienna. Some Zionists believed that these Empires harmed Jews by insisting upon assimilation—the case of Czar’s proclamation against Zionism being a primary example. Horace Mayer Kallen stated, “Pan-Germanism, Pan-Slavism, and all the other panic movements are assimilationist.”¹⁸⁷⁹ The Turkish Empire prevented the formation of a sovereign “Jewish State” in Palestine and encouraged assimilation. Political Zionism preferred smaller democracies where ethnicities were encouraged to segregate. They had plans to eventually wipe out all of these small nations with the force of Communism and replace all nations with a Jewish world government, after they had formed their “Jewish State” in Palestine. But first they had to break up the Gentile Empires.

8.4 Jewish World Government—A Prophetic Desire

Political Zionist Moses Hess forecast a “race war” and “last catastrophe” in 1862. From the 1870's onward in England, the fabulously wealthy businessman Cecil John Rhodes, who was an agent for the Rothschild family,¹⁸⁸⁰ planned for a world government to be led by the British and Americans; because, so he asserted, the English were a master race which had the moral authority to exploit the inferior races. Rhodes was a “pacifist”, who used the liberal sentiment of pacifism to justify tyranny, colonialism and slavery. He was very close to the Rothschild family¹⁸⁸¹ and Alfred Beit. Rhodes formed a “secret society”—to use his term—of the world’s wealthiest persons, which had as its goal the accumulation of the world’s wealth for the purpose of world domination.¹⁸⁸² Rhodes advocated the reunification of the “English-speaking race”. Rhodes enslaved the blacks he sent to South Africa to work the gold and diamond mines and the British introduced the use of concentration camps to destroy the Boers. Rhodes openly called for a “secret society” patterned after the Jesuits, which he planned would rule the world. *The New York Times* wrote on 9 April 1902,

“MR. RHODES’S IDEAL OF ANGLO-SAXON GREATNESS

Statement of His Aims, Written

for W. T. Stead In 1890,

He Believed a Wealthy Secret Society

Should Work to Secure the World’s

Peace and a British-American

Federation.

LONDON, April 9.—An article on the Right Hon. Cecil J. Rhodes, by

William T. Stead, will appear in the forthcoming number of *The American Review of Reviews*. The article, excerpts from which follow, consists of a frank, powerful explanation of Mr. Rhodes's views on America and Great Britain, and for the first time sets forth his own inmost aims. It was written mainly by himself for Mr. Stead in 1890. For originality and breadth of thought it eclipses even his now famous will, yet it is merely a collection of disoriented ideas, hurriedly put together by 'The Colossus,' as a summary of a long conversation between himself and Mr. Stead. In those days Mr. Stead was not only one of Mr. Rhodes's most intimate friends, as indeed he was till the last, but also his executor. Mr. Stead's name was only removed from the list of the trustees of Mr. Rhodes's will on account of the Boer war, which forced the two men into such vehement political opposition. Of this, episode Mr. Stead says:

'Mr. Rhodes's action was only natural, and, from an administrative point of view, desirable, and it in no way affected my attitude as political confidant in all that related to Mr. Rhodes's world-wide policy.'

In its three columns of complex sentences the whole of Mr. Rhodes's international and individual philosophy is embraced. Perhaps it can best be summarized as an argument in favor of the organization of a secret society, on the lines of the Jesuit order, for the promotion of the peace and welfare of the world, and the establishment of an American-British federation, with absolute home rule for the component parts.

'I am a bad writer,' says Mr. Rhodes in one part of what might be called his confession, 'but through my ill-connected sentences you can trace the lay of my ideas, and you can give my idea the literary clothing that is necessary.'

RHODES'S ROUGH NOTES UNEDITED.

But Mr. Stead wisely refused to edit or dress it up, saying:

'I think the public will prefer to have these rough, hurried, and sometimes ungrammatical notes exactly as Mr. Rhodes scrawled them off, rather than have them supplied with literary clothing by any one else.'

Mr. Rhodes began by declaring that the 'key' to his idea for the development of the English-speaking race was the foundation of 'a society copied, as to organization, from the Jesuits.' Combined with 'a differential rate and a copy of the United States Constitution,' wrote Mr. Rhodes, 'should be home rule or federation.' An organization formed on these lines In the House of Commons, constantly working for decentralization and not wasting time on trivial questions raised by 'Dr. Tanner, or the important matter of O'Brien's breeches,' would, Mr. Rhodes believed, soon settle the all-important question of the markets for the products of the empire.

'The labor' question,' Mr. Rhodes wrote, 'is important, but that is deeper than labor.'

THE MENACE TO BRITISH TRADE.

America, both in its possibilities of alliance and its attitude of commercial rivalry, was apparently ever present in Mr. Rhodes's mind. 'The world, with America in the forefront,' he wrote, 'is devising tariffs to boycott

your manufactures. This is the supreme question. I believe that England, with fair play, should manufacture for the world, and, being a free trader, I believe that, until the world comes to its senses, you should declare war, I mean a commercial war, with those trying to boycott your manufactures. That is my programme. You might finish the war by a union with America and universal peace after a hundred years.' But toward securing this millenium Mr. Rhodes believed the most powerful factor would be 'a secret society, organized like Loyola's, supported by the accumulated wealth of those whose aspiration is a desire to do something,' and who would be spared the 'hideous annoyance' daily created by the thought to which 'of their incompetent relations' they should leave their fortunes. These wealthy people, Mr. Rhodes thought, would thus be greatly relieved and be able to turn 'their ill-gotten or Inherited gains to some advantage.'

Reverting to himself. Mr. Rhodes said:

'It is a fearful thought' to feel you possess a patent, and to doubt whether your life will last you through the circumlocution of the Patent Office. I have that inner conviction that if I can live I have thought out something that is worthy of being registered in the Patent Office. The fear is shall I have time and opportunity? And I believe, with all the enthusiasm bred in the soul of an inventor, that it is not self-glorification that I desire, but the wish to live and register my patent for the benefit of those who I think are the greatest people the world has ever seen, but whose fault is that they do not know their strength, their greatness, or their destiny, but who are wasting their time in minor or local matters; but, being asleep, do not know that through the invention of steam and electricity, and, in view of their own enormous increase, they must now be trained to view the world as a whole, and not only to consider the social questions of the British Isles. Even a Labouchere who possesses no sentiment should be taught that the labor of England is dependent on the outside world, and that, as far as I can see, the outside world, if he does not look, out, will boycott the result of English labor.'

Once again the personal feelings of the man crop out. 'They are calling the new country Rhodesia,' he wrote. 'I find I am human, and should like to be living after my death. Still, perhaps, if that name is coupled with the object of England everywhere it may convey the discovery of an idea which will ultimately lead to the cessation of all wars, and on language throughout the world, the patent being the gradual absorption of wealth and human minds of the higher order to the object.'

Here Mr. Rhodes used the sentence cabled to America, in Mr. Stead's article of April 4:

'What an awful thought it is that if, even now, we could arrange with the present members of the United States Assembly and our House of Commons the peace of the world would be secured for all eternity! We could hold a Federal Parliament, five years in Washington and five in London.'

Mr. Rhodes added: 'The only thing feasible to carry out this idea is a secret society gradually absorbing the wealth of the world, to be devoted to

such an object.'

'There is Baron Hirsch,' interpolated Mr. Rhodes, 'with twenty millions, very soon to cross the unknown border and struggling in the dark to know what to do with his money, and so one might go on ad infinitum.'

'Fancy,' Mr. Rhodes goes on to say, the charm to Young America, just coming on, and dissatisfied, for they have filled up their own country and do not know what to tackle next, to share in a scheme to take the government of the whole world. Their present President [Mr. Harrison] is dimly seeing it; but his horizon is limited to the New World, north and south, and so he would intrigue in Canada, Argentina, and Brazil, to the exclusion of England. Such a brain wants but little to see the true solution. He is still groping in the dark, but very near the discovery, for the American has been taught the lesson of home rule and of the success of leaving the management of the local pump to the parish beadle. He does not burden his House of Commons with the responsibility of cleansing the parish drains. The present position of the English House is ridiculous. You might as well expect Napoleon to have found time to have personally counted his dirty linen before he sent it to the wash and to have recounted it upon its return.

'It would have been better for Europe if Napoleon had carried out his idea of a universal monarchy. He might have succeeded if he had hit upon the idea of granting self-government to the component parts.'

COUNTRIES 'FOUND WANTING.'

Dealing with the 'sacred duty of the English-speaking world of taking the responsibility for the still uncivilized world,' and commenting upon the necessary departure from the map of such countries as Portugal, Persia, and Spain, 'who are found wanting,' Mr. Rhodes said:

'What scope! What a horizon of work for the next two centuries for the best energies of the best people in the world!'

In regard to tariffs, Mr. Rhodes was characteristically positive.

'I note,' he wrote, 'with satisfaction that the committee appointed to inquire into the McKinley tariff, reports that in certain articles our trades have fallen off 50 per cent. Yet the fools do not see that if they do not look out they will have England shut out and isolated, with 90,000,000 to feed and capable of internally supporting about 6,000,000. If they had a statesman they would at the present moment be commercially at war with the United States, and would have boycotted the raw products of the United States until she came to her senses; and I say this because I am a free trader. Your people have not known their greatness. They possess one-fifth of the world and do not know it is slipping away from them. They spend their time in discussing Mr. Parnell and Dr. Tanner, the character of Sir Charles Duke, compensation for beer houses, and omne hoc genus. Your supreme question at present is the seizure of the labor vote for the next election. Read the Australian bulletins and see where undue pandering to the labor vote may lead you. But, at any rate, the eight-hour question is not possible without a union of the English-speaking world; otherwise you drive your manufactures to Belgium,

Holland, and Germany, just as you have placed a great deal of cheap shipping trade the hands of Italy by your stringent shipping regulations.'

Here this 'political will and testament,' as Mr. Stead calls it, abruptly breaks off. Mr. Stead, commenting on this, says:

'It is rough and inchoate and almost as uncouth as one of Cromwell's speeches. but the central idea glows luminous throughout. Its ideal is the promotion of racial unity on the basis of the principles embodied in the American Constitution.'"

Rhodes' statement, sans the literary clothing *The New York Times* supplied, appeared in *The American Monthly Review of Reviews*, Volume 25, Number 5, (May, 1902), pp. 548-560, at 556-557. Stead had founded this journal in order to promote Rhodes' millenniumistic vision. Rhodes' wrote,

"Please remember the key of my idea discussed with you is a Society, copied from the Jesuits as to organization, the practical solution a differential rate and a copy of the United States Constitution, for that is Home Rule or Federation, and an organization to work this out, working in the House of Commons for decentralization, remembering that an Assembly that is responsible for a fifth of the world has no time to discuss the questions raised by Dr. Tanner or the important matter of Mr. O'Brien's breeches, and that the labor question is an important matter, but that deeper than the labor question is the question of the market for the products of labor, and that, as the local consumption (production) of England can only support about six million, the balance depends on the trade of the world.

That the world with America in the forefront is devising tariffs to boycott your manufactures, and that this is the supreme question, for I believe that England with fair play should manufacture for the world, and, being a Free Trader, I believe until the world comes to its senses you should declare war—I mean a commercial war with those who are trying to boycott your manufactures—that is my programme. You might finish the war by union with America and universal peace, I mean after one hundred years, and a secret society organized like Loyola's, supported by the accumulated wealth of those whose aspiration is a desire to do something, and a hideous annoyance created by the difficult question daily placed before their minds as to which of their incompetent relations they should leave their wealth to. You would furnish them with the solution, greatly relieving their minds, and turning their ill-gotten or inherited gains to some advantage.

I am a bad writer, but through my ill-connected sentences you can trace the lay of my ideas, and you can give my idea the literary clothing that is necessary. I write so fully because I am off to Masbonaland, and I can trust you to respect my confidence. It is a fearful thought to feel that you possess a patent, and to doubt whether your life will last you through the circumlocution of the forms of the Patent Office. I have that inner conviction that if I can live I have thought out something that is worthy of being

registered at the Patent Office; the fear is, shall I have the time and the opportunity? And I believe with all the enthusiasm bred in the soul of an inventor it is not self-glorification I desire, but the wish to live to register my patent for the benefit of those who, I think, are the greatest people the world has ever seen, but whose fault is that they do not know their strength, their greatness, and their destiny, and who are wasting their time on their minor local matters, but being asleep do not know that through the invention of steam and electricity, and in view of their enormous increase, they must now be trained to view the world as a whole, and not only consider the social questions of the British Isles. Even a Labouchere, who possesses no sentiment, should be taught that the labor of England is dependent on the outside world, and that as far as I can see, the outside world, if it does not look out, will boycott the results of English labor. They are calling the new country Rhodesia, that is from the Transvaal to the southern end of Tanganyika; the other name is Zambesia. I find I am human and should like to be living after my death; still, perhaps, if that name is coupled with the object of England everywhere, and united, the name may convey the discovery of an idea which ultimately led to the cessation of all wars and one language throughout the world [*see: Zephaniah 3:9—CJB*], the patent being the gradual absorption of wealth and human minds of the higher order to the object.

What an awful thought it is that if we had not lost America, or if even now we could arrange with the present members of the United States Assembly and our House of Commons, the peace of the world is secured for all eternity. We could hold your federal parliament five years at Washington and five at London. The only thing feasible to carry this idea out is a secret one (society) gradually absorbing the wealth of the world to be devoted to such an object. There is Hirsch with twenty millions, very soon to cross the unknown border, and struggling in the dark to know what to do with his money; and so one might go on *ad infinitum*.

Fancy the charm to young America, just coming on and dissatisfied—for they have filled tip their own country and do not know what to tackle next—to share in a scheme to take the government of the whole world! Their present President is dimly seeing it, but his horizon is limited to the New World north and south, and so he would intrigue in Canada, Argentina, and Brazil, to the exclusion of England. Such a brain wants but little to see the true solution; he is still groping in the dark, but is very near the discovery. For the American has been taught the lesson of Home Rule and the success of leaving the management of the local pump to the parish beadle. He does not burden his House of Commons with the responsibility of cleansing the parish drains. The present position in the English House is ridiculous. You might as well expect Napoleon to have found time to have personally counted his dirty linen before he sent it to the wash, and recounted it upon its return. It would have been better for Europe if he had carried out his idea of Universal Monarchy; he might have succeeded if he had hit on the idea of

granting self-government to the component parts. Still, I will own tradition, race, and diverse languages acted against his dream all these do not exist as to the present English-speaking world, and apart from this union is the sacred duty of taking the responsibility of the still uncivilized parts of the world. The trial of these countries who have been found wanting—such as Portugal, Persia, even Spain—and the judgment that they must depart, and, of course, the whole of the South American republics. What a scope and what a horizon of work, at any rate, for the next two centuries, the best energies of the best people in the world; perfectly feasible, but needing an organization, for it is impossible for one human atom to complete anything, much less such an idea as this requiring the devotion of the best souls of the next 200 years. There are three essentials (1) The plan duly weighed and agreed to. (2) The first organization. (3) The seizure of the wealth necessary.

I note with satisfaction that the committee appointed to inquire into the McKinley Tariff report that in certain articles our trade has fallen off 50 per cent., and yet the fools do not see that if they do not look out they will have England shut out and isolated with ninety millions to feed and capable internally of supporting about six millions. If they had had statesmen they would at the present moment be commercially at war with the United States, and they would have boycotted the raw products of the United States until she came to her senses. And I say this because I am a Free Trader. But why go on writing? Your people do not know their greatness; they possess a fifth of the world and do not know that it is slipping from them, and they spend their time on discussing Parnell and Dr. Tanner, the character of Sir C. Dilke, the question of compensation for beer-houses, the *omne hoc genus*. Your supreme question at the present moment is the seizure of the labor vote at the next election. Read the *Australian Bulletin* (New South Wales), and see where undue pandering to the labor vote may lead you, but at any rate the eight-hour question is not possible without a union of the English-speaking world, otherwise you drive your manufactures to Belgium, Holland, and Germany, just as you have placed a great deal of cheap shipping trade in the hands of Italy by your stringent shipping regulations which they do not possess, and so carry goods at lower rates.”

William Winwood Reade described the origins of the millennium concept, with its one language, nihilistic “last catastrophe” destruction to renew, world government and lasting peace,

“Those Jews of Judea, those Hebrews of the Hebrews, regarded all the Gentiles as enemies of God; they considered it a sin to live abroad, or to speak a foreign language, or to rub their limbs with foreign oil. Of all the trees, the Lord had chosen but one vine; and of all the flowers but one lily; and of all the birds but one dove; and of all the cattle but one lamb; and of all the builded cities only Sion; and among all the multitude of peoples he had elected the Jews as a peculiar treasure, and had made them a nation of priests

and holy men. For their sake God had made the world. On their account alone empires rose and fell. Babylon had triumphed because God was angry with his people; Babylon had fallen because he had forgiven them. It may be imagined that it was not easy to govern such a race. They acknowledged no king but Jehovah, no laws but the precepts of their holy books. In paying tribute they yielded to absolute necessity, but the tax-gatherers were looked upon as unclean creatures; no respectable men would eat with them or pray with them; their evidence was not accepted in the courts of justice.

Their own government consisted of a Sanhedrin or Council of Elders, presided over by the High Priest. They had power to administer their own laws, but could not inflict the punishment of death without the permission of the procurator. All persons of consideration devoted themselves to the study of the law. Hebrew had become a dead language, and some learning was therefore requisite for the exercise of this profession, which was not the prerogative of a single class. It was a rabbinical axiom that the crown of the kingdom was deposited in Judah, and the crown of the priesthood in the seed of Aaron, but that the crown of the law was common to all Israel. Those who gained distinction as expounders of the sacred books were saluted with the title of *rabbi*, and were called scribes and doctors of the law. The people were ruled by the scribes, but the scribes were recruited from the people. It was not an idle caste—an established Church—but an order which was filled and refilled with the pious, the earnest, and the ambitious members of the nation.

There were two great religious sects which were also political parties, as must always be the case where law and religion are combined. The Sadducees were the rich, the indolent, and the passive aristocrats; they were the descendants of those who had belonged to the Greek party in the reign of Antiochus, and it was said that they themselves were tainted with the Greek philosophy. They professed, however, to belong to the conservative Scripture and original Mosaic school. As the Protestants reject the traditions of the ancient Church, some of which have doubtless descended *viva voce* from apostolic times, so all traditions, good and bad, were rejected by the Sadducees. As Protestants always inquire respecting a custom or doctrine, 'Is it in the Bible?' so the Sadducees would accept nothing that could not be shown them in the law. They did not believe in heaven and hell because there was nothing about heaven and hell in the books of Moses. The morality which their doctors preached was cold and pure, and adapted only for enlightened minds. They taught that men should be virtuous without the fear of punishment and without the hope of reward, and that such virtue alone is of any worth.

The Pharisees were mostly persons of low birth. They were the prominent representatives of the popular belief, zealots in patriotism as well as in religion—the teaching, the preaching, and the proselytising party. Among them were to be found two kinds of men. Those Puritans of the Commonwealth with lank hair and sour visage and upturned eyes, who wore sombre garments, sniffled through their noses, and garnished their discourse

with Scripture texts, were an exact reproduction, so far as the difference of place and period would allow, of certain Jerusalem Pharisees who veiled their faces when they went abroad lest they should behold a woman or some unclean thing; who strained the water which they drank for fear they should swallow the forbidden gnat; who gave alms to the sound of trumpet, and uttered long prayers in a loud voice; who wore texts embroidered on their robes and bound upon their brows; who followed minutely the observances of the ceremonial law; who added to it with their traditions; who lengthened the hours and deepened the gloom of the Sabbath day, and increased the taxes which it had been ordered should be paid upon the altar.

On the other hand, there had been among the Puritans many men of pure and gentle lives, and a similar class existed among the Pharisees. The good Pharisee, says the Talmud, is he who obeys the law because he loves the Lord. They addressed their god by the name of 'Father' when they prayed. 'Do unto others as you would be done by' was an adage often on their lips. That is the law, they said; all the rest is mere commentary. To the Pharisees belonged all that was best and all that was worst in the Hebrew religious life.

The traditions of the Pharisees related partly to ceremonial matters which in the written law were already diffuse and intricate enough. But it must also be remembered that without traditions the Hebrew theology was barbarous and incomplete. Before the captivity the doctrine of rewards and punishments in a future state had not been known. The Sheol of the Jews was a land of shades in which there was neither joy nor sorrow, in which all ghosts or souls dwelt promiscuously together. When the Jews came in contact with the Persian priests they were made acquainted with the heaven and hell of the Zend-Avesta. It is probable, indeed, that without foreign assistance they would in time have developed a similar doctrine for themselves. Already in the Psalms and Book of Job are signs that the Hebrew mind was in a transition state. When Ezekiel declared that the son should not be responsible for the iniquity of the father nor the father for the iniquity of the son, that the righteousness of the righteous should be upon him, and that the wickedness of the wicked should be upon him, he was preparing the way for a new system of ideas in regard to retribution. But as it was, the Jews were indebted to the Zend-Avesta for their traditional theory of a future life, and they also adopted the Persian ideas of the resurrection of the body, the rivalry of the evil spirit, and the approaching destruction and renovation of the world.

The Satan of Job is not a rebellious angel, still less a contending god: he is merely a mischievous and malignant sprite. But the Satan of the restored Jews was a powerful prince who went about like a roaring lion, and to whom this world belonged. He was copied from Ahriman, the God of Darkness, who was ever contending with Ormuzd, the God of Light. The Persians believed that Ormuzd would finally triumph, and that a prophet would be sent to announce the gospel or good tidings of his approaching victory. Terrible calamities would then take place; the stars would fall down from heaven; the earth itself would be destroyed. After which it would come forth

new from the hands of the Creator; a kind of Millennium would be established; there would be one law, one language, and one government for men, and universal peace would reign.

This theory became blended in the Jewish minds with certain expectations of their own. In the days of captivity their prophets had predicted that a Messiah or anointed king would be sent, that the kingdom of David would be restored, and that Jerusalem would become the headquarters of God on earth. All the nations would come to Jerusalem to keep the feast of tabernacles and to worship God. Those who did not come should have no rain; and as the Egyptians could do without rain, if they did not come they should have the plague. The Jewish people would become one vast priest-hood, and all nations would pay them tithe. Their seed would inherit the Gentiles. They would suck the milk of the Gentiles. They would eat the riches of the Gentiles. These same unfortunate Gentiles would be their ploughmen and their vine-dressers. Bowing down would come those that afflicted Jerusalem, and would lick the dust off her feet. Strangers would build up her walls, and kings would minister unto her. Many people and strong nations would come to see the Lord of Hosts in Jerusalem. Ten men in that day would lay hold of the skirt of a Jew saying, 'We will go with you, for we have heard that God is with you.' It was an idea worthy of the Jews that they should keep the Creator to themselves in Jerusalem, and make their fortunes out of the monopoly.

In the meantime these prophecies had not been fulfilled, and the Jews were in daily expectation of the Messiah—as they are still, and as they are likely to be for some time to come. It was the belief of the vulgar that this Messiah would be a man belonging to the family of David, who would liberate them from the Romans and become their king; so they were always on the watch, and whenever a remarkable man appeared they concluded that he was the son of David, the Holy One of Israel, and were ready at once to proclaim him king and to burst into rebellion. This illusion gave rise to repeated riots or revolts, and at last brought about the destruction of the city.

But among the higher class of minds the expectation of the Messiah, though not less ardent, was of a more spiritual kind. They believed that the Messiah was that prophet, often called the Son of Man who would be sent by God to proclaim the defeat of Satan and the renovation of the world. They interpreted the prophets after a manner of their own: the kingdom foretold was the kingdom of heaven, and the new Jerusalem was not a Jerusalem on earth but a celestial city built of precious stones and watered by the Stream of Life.

Such were the hopes of the Jews. The whole nation trembled with excitement and suspense; the mob of Judea awaiting the Messiah or king who should lead them to the conquest of the world; the more noble-minded Jews of Palestine, and especially the foreign Jews, awaiting the Messiah or Son of Man who should proclaim the approach of the most terrible of all events. There were many pious men and women who withdrew entirely from the

cares of ordinary life, and passed their days in watching and in prayer.

The Neo-Jewish or Persian-Hebrew religion, with its sublime theory of a single god, with its clearly defined doctrine of rewards and punishments, with its one grand duty of faith or allegiance to a divine king, was so attractive to the mind on account of its simplicity that it could not fail to conquer the discordant and jarring creeds of the pagan world as soon as it should be propagated in the right manner. There is a kind of natural selection in religion; the creed which is best adapted to the mental world will invariably prevail, and the mental world is being gradually prepared for the reception of higher and higher forms of religious life. At this period Europe was ready for the reception of the one-god species of belief, but it existed only in the Jewish area, and was there confined by artificial checks. The Jews held the doctrine that none but Jews could be saved, and most of them looked forward to the eternal torture of Greek and Roman souls with equanimity, if not with satisfaction. They were not in the least desirous to redeem them; they hoarded up their religion as they did their money, and considered it a heritage, a patrimony, a kind of entailed estate. There were some Jews in foreign parts who esteemed it a work of piety to bring the Gentiles to a knowledge of the true God, and as it was one of the popular amusements of the Romans to attend the service at the synagogue a convert was occasionally made. But such cases were very rare, for in order to embrace the Jewish religion it was necessary to undergo a dangerous operation and to abstain from eating with the pagans—in short, to become a Jew. It was therefore indispensable for the success of the Hebrew religion that it should be divested of its local customs. But however much the Pharisees and Sadducees might differ on matters of tradition, they were perfectly agreed on this point, that the ceremonial laws were necessary for salvation. These laws could never be given up by Jews unless they first became heretics, and this was what eventually occurred. A schism arose among the Jews: the sectarians were defeated and expelled. Foiled in their first object, they cast aside the law of Moses and offered the Hebrew religion without the Hebrew ceremonies to the Greek and Roman world. We shall now sketch the character of the man who prepared the way for this remarkable event.

It was a custom in Israel for the members of each family to meet together once a year that they might celebrate a sacred feast. A lamb roasted whole was placed upon the table, and a cup of wine was filled. Then the eldest son said, ‘Father, what is the meaning of this feast?’ And the father replied that it was held in memory of the sufferings of their ancestors, and of the mercy of the Lord their God. For while they were weeping and bleeding in the land of Egypt there came his voice unto Moses and said that each father of a family should select a lamb without blemish from his flock, and should kill it on the tenth day of the month Abib, at the time of the setting of the sun; and should put the blood in a basin, and should take a sprig of hyssop and sprinkle the door-posts and lintel with the blood; and should then roast the lamb and eat it with unleavened bread and bitter herbs. They should eat it as

if in haste, each one standing with his loins girt, his sandals on his feet, and his staff in his hand. That night the angel of the Lord slew the first born of the Egyptians, and that night Israel was delivered from her bonds.

When the father had thus spoken the lamb was eaten, and four cups of wine were drunk, and the family sang a hymn. At this beautiful and solemn festival all persons of the same kin endeavoured to meet together, and Hebrew pilgrims from all parts of the world journeyed to Jerusalem. When they came within sight of the Holy City and saw the Temple shining in the distance like a mountain of snow, some clamoured with cries of joy, some uttered low and painful sobs. Drawing closer together, they advanced towards the gates singing the Psalms of David, and offering up prayers for the restoration of Israel.

At this time the subscriptions from the various churches abroad were brought to Jerusalem, and were carried to the Temple treasury in solemn state; and at this time also the citizens of Jerusalem witnessed a procession which they did not like so well. A company of Roman soldiers escorted the lieutenant-governor, who came up from Caesarea for the festival that he might give out the vestments of the High Priest, which, being the insignia of government, the Romans kept under lock and key.

It was the nineteenth year of the reign of Tiberius Caesar. Pontius Pilate had taken up his quarters in the city, and the time of the Passover was at hand. Not only Jerusalem, but also the neighbouring villages, were filled with pilgrims, and many were obliged to encamp in tents outside the walls.

It happened one day that a sound of shouting was heard; the men ran up to the roofs of their houses, and the maidens peeped through their latticed windows. A young man mounted on a donkey was riding towards the city. A crowd streamed out to meet him, and a crowd followed him behind. The people cast their mantles on the road before him, and also covered it with green boughs. He rode through the city gates straight to the Temple, dismounted, and entered the holy building. In the outer courts there was a kind of bazaar in connection with the Temple worship. Pure white lambs, pigeons, and other animals of the requisite age and appearance were there sold, and money merchants, sitting at their tables, changed the foreign coin with which the pilgrims were provided. The young man at once proceeded to upset the tables and to drive their astonished owners from the Temple, while the crowd shouted and the little gamins, who were not the least active in the riot, cried out, 'Hurrah for the son of David!' Then people suffering from diseases were brought to him, and he laid his hands upon them and told them to have faith and they would be healed. When strangers inquired the meaning of this disturbance they were told that it was Joshua—or—as the Greek Jews called him, Jesus—the Prophet of Nazareth. It was believed by the common people that he was the Messiah. But the Pharisees did not acknowledge his mission. For Jesus belonged to Galilee, and the natives of that country spoke a vile patois, and their orthodoxy was in bad repute. 'Out of Galilee,' said the Pharisees with scorn, 'out of Galilee there cometh no

prophet.’

All persons of imaginative minds know what it is to be startled by a thought; they know how ideas flash into the mind as if from without, and what physical excitement they can at times produce. They also know what it is to be possessed by a presentiment, a deep, overpowering conviction of things to come. They know how often such presentiments are true, and also how often they are false.”

Like the firstborn of Egypt, the story of Jesus (the lamb of God) is the story of bloody human sacrifice for the sake of Jewish “restoration to Palestine”—in this instance God sacrifices his firstborn child, just as the Jews had so often sacrificed their own children to Baal.

In Austria, Georg Schönerer, or Georg Ritter von Schönerer, agitated for Pan-Germanism, or an *Alldeutscher Verband*, in which all members of the “German race” or “Aryan Race” would unite to form a unified state with broad borders across Middle Europe. Schönerer advocated the segregation of Jewish children from Christian schools, a goal of the Zionists. He also founded a worker’s party, which eventually morphed into the NSDAP. Schönerer was staunchly anti-Catholic and founded the *Los von Rom Bewegung*. In 1892, a thirty page pamphlet appeared entitled *Ein deutsches Weltreich?*, Sammlung deutscher Schriften, Volume 7, Lüstenöder, Berlin. This brochure called for the “German races” to unite and form an empire to rule the world.¹⁸⁸³ Between the British Imperialist racists and the German Imperialist racists, between the remnants of the Holy Roman Empire (the Catholics of France and Italy) and the Ottoman Turks, Moses Hess’ Pan-Judaic Zionists had the makings of their Biblical race war to end all wars, and they did what they could to provoke it. They planned to eventually replace all the other empires they had pitted against one another with a universal Jewish Empire.

8.5 Puritans and Protestants Serve Jewish Interests

Racist Zionist Moses Hess was one of the founders of the Jewish Communist factions. The Jewish Communists, with their blind and brutal cult following, looked forward to a devastated Europe, which weakened world would enable them to take over the Earth through violent revolt. The Communists’ world of universal “equality”, would give every Gentile an equal opportunity to slave for Jewish leadership—as prophesied in *Isaiah*. The Communists justified their dark visions of ultimate destruction with the same false premise as the Jews and Christians, that a new millennium would occur after the devastation, and the Earth would become a Utopia. All their terrible attacks on humanity and their Socialist dictatorships were merely transitional phases working toward the Utopia of Communism, the Jewish “End Times”.

It is interesting to note that the Communists in Russia prevented wealth accumulation and the pooling of investment capital for decades, which left Russia, after having shaken off the yoke of Communism, vulnerable to another Jewish takeover led by Jewish financiers. From the beginning, the Communists drew off the

wealth of Russia and fed it to the Jewish financiers who had funded and organized the Russian Revolution. Communism always served the interests of Jewish Capitalists.

Like the Communism the Jews gave the Christians, Christianity itself also taught Gentiles that wealth accumulation was immoral. This worked against the interests of the Gentiles, while providing more opportunities for Jews to accumulate the Christians' wealth. Jewish sponsored Christianity led the Romans and Europe into the Dark Ages. It was the more Judaically minded Protestants, with their Judaic concept of the "elect" (*Isaiah* 65. *Enoch*) that justified wealth accumulation, who materialistically prospered under a new form Judaized Christianity—at the expense of the colonial peoples—and resulting in the second destruction of a Roman Empire, the slow decline of the Roman Catholic Church. The Protestants became the parasites of the "Third World" colonies.

One suspects that Cabalists and other Jews may have been the instigators of the Christian Reformation; for they, more than anyone else, were opposed to Catholicism, that second Roman Empire which according to them: worshiped idols, treated the Pope as they would treat a Jewish Messiah, gave the Pope the authority to interpret God's word while taking away that right from Rabbis and individuals, and stood in the way of Jewish desires on Jerusalem. There was also the issue of faith versus works.

Jewish mythology holds that nations which worship idols must be exterminated (*Exodus* 34:11-17. *Isaiah* 65; 66. *Ezekiel*), and that when this divine obligation is accomplished, the Jews will rule the world. The Talmud teaches in one opinion that "heathens" can annul idols and that Jews can use force to make heathens annul their idols (*Abodah Zarah* 43a). The annulment of Catholic idol worship was one of the main goals of the Reformation. Frankist Jews became Catholics in order to undermine the religion, in order annul the worship of idols and ruin the authority of the Pope. The Illuminati and Free Masonry sought to destroy "superstitious" religion. The Communists use force to make other religions annul their idols.

Catholicism became the focal point of Jewish genocidal hatred and mythology. They had a model for the Reformation in the lives, writings and practices of Jon Wycliffe and Jan Hus. All they lacked were spokesmen in the Christian community, whom they recruited in the form of their friend Martin Luther, as well as John Calvin (some claim "Calvin" is a corruption via "Cauin" of "Cohen"¹⁸⁸⁴—the man had a classical Jewish appearance) and the new Enoch—Melchior Hofmann, Ignatius Loyola, the father of the Jesuits, etc.

There are many allegations of a long term plan carried out by Prussian Protestants, French free thinkers, the Illuminati and Freemasonry to convert Catholics to Judaism and eventually atheism. This charge was strongly brought forth after the French Revolution by John Robison¹⁸⁸⁵ and Abbé Barruel.¹⁸⁸⁶ The alleged plan to subjugate the world to a tyranny of hypocrites preaching disingenuous Liberalism took on its ultimate protagonist in Marx's Communism, which failed in its promise of a liberal Utopia, but succeeded quite well in its nihilistic ambitions. More recent accusations include, among many others: George Pitt-Rivers', *World Significance of the Russian Revolution*, B. Blackwell, Oxford, (1920); Nesta Helen

Webster's, *Germany and England*, Boswell, London, (1938); and Captain Archibald Henry Maule Ramsay's, *The Nameless War*, Britons Publishing Company, London, (1952).

Martin Luther had direct and indirect connection to Cabalistic Jews, influential Jews and anti-Semitic Jews, who claimed to have converted to Christianity, including: Konrad Mutian (a. k. a. Conradus Mutianus Rufus), Johann Reuchlin, Pico della Mirandola, Jakob Questenberg, Jakob ben Jehiel Loans, Obadja Sforno of Cesena, Johann Pfefferkorn, etc. Note that in the Dualistic and dialectical terms of the Cabalah, both anti-Semites, and the defenders of Judaism as a "racial" and nationalistic sect, serve the same purpose—the beloved hateful segregation of the Jews from the Gentiles, after which the Jews sought.¹⁸⁸⁷

For Cabalistic Jews, both evil and good are functions of, and serve, God. Contemporary Jews believed that Martin Luther was preparing the way for the arrival of the Jewish Messiah. The *Encyclopaedia Judaica* writes in its article "Messianic Movements":

"About the same time many Jews pinned their hopes on Martin *Luther as a man who had come to pave the way for the Messiah through gradually educating the Christians away from their idolatrous customs and beliefs."¹⁸⁸⁸

Luther caused the slaughter of countless Christians, then caused Christian enmity towards Jews—which were Zionist aspirations.

Malachi 3:1 and 4:5 speak of a forerunner of the Messiah who will prepare the way, like John the Baptist (*Matthew* 11:10). Cabalist Jews considered Martin Luther (1483-1546) to have been this forerunner,

"Behold, I *will* send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he *shall* come, saith the LORD of hosts. [***] Behold, I *will* send you Elijah the prophet before the coming of the great and dreadful day of the LORD:"

Some Cabalist Jews believed that Isaac ben Solomon Luria (1534-1572) was "the Messiah, son of Joseph" (as opposed to: "the Messiah, son of David").¹⁸⁸⁹ Luria formulated a new Cabalistic dogma, which preached Metempsychosis and emphasized the Messianic prophecies in a way that was forbidden in the Talmud (*Kethuboth* 111a). The Lurian Cabalah inspired Shabbatai Zevi and Jacob Frank, both of whom claimed to be the Davidic Messiah—Frank claiming to have received the soul of the Messiah of Shabbatai Zevi through Cabalistic Metempsychosis—the transmigration of souls.

The Messiahship was believed to have been a dynasty of Jewish Kings descended from Joseph and David—in fact many myths alleged that there were two Messiahs, one a sacrificial warrior, and the other a genocidal tyrant to rule over the entire Earth. Many believe that the Lurian Cabalah became the basis for the Hasadic dynasty of the Lubavitchers, whose descendants today claim that the Jewish Messiah is among

us. They are eagerly waiting to anoint him King of the Jews.

The followers of this Hasidic dynasty were said to number 3,000,000 strong in 1930,¹⁸⁹⁰ and are, so some claim, the descendants of the Frankists of Poland and Russia. Jacob Frank taught that both good and evil are necessary functions of God, and that Jews should cause rampant evil in the world in order to hasten the coming of the Messianic Era.

Frank taught that since God is hidden in all things and yet controls them, and since Jews are to humanity what God is to the Universe, Jews should act as a hidden force controlling humanity. He taught his followers to feign conversion to other religions, as Shabbatai Zevi had, so as to infiltrate other religions and governments and, once in power, destroy them. Frank taught his followers to engage in sexual orgies and practice other forms of depravity—practices allegedly common among some groups of Hasidic Jews as evidenced in their frequent fits of frantic dancing. Many of the descendants of Jacob Frank have come to America and live as crypto-Jews. Hasidic Jews tend to be very secretive.

The Lubavitchers were initially outspoken anti-Zionists. It shocked many when the last of the Lubavitch Dynasty, the Rebbe whose life was to herald the coming of the Messiah, the seventh Rebbe in the line, Rebbe Menachem Mendel Schneerson, declared that he was a Zionist and that the Messiah is here alive among us. One wonders if this influential dynasty had been secretly planning the rise of Israel for centuries—if they had employed Frankist followers to destroy governments and religions and create bloody wars. The Lubavitchers were notoriously racist and considered Gentiles to be something less than human.¹⁸⁹¹ The Talmud states that Gentiles are subhuman at *Baba Mezia* 108b and 114b.

The Zionist racists who believe that they are the divine leaders of the world, will, if successful, destroy all nations and replace them with a world government led from Jerusalem by the King of the Jews. They will proscribe all religions other than Judaism and will force Gentiles into atheism. Then they will systematically exterminate all Gentiles.

Zionism is based on the Judaic myth of a new Utopian millennium following world-wide nihilistic devastation—which is to say Utopian for “righteous Jews”, hellish for non-racist Jews and Gentiles.¹⁸⁹² Judaism and Christianity make the Christians vulnerable to an absolute genocidal Zionist tyranny, in that Judaism asked Gentiles to slave and fight for Jews, and Christianity promotes a slavish mentality and a self-defeating fatalism which sponsors the suicidal belief that the worse one’s conditions are, the better off one is in God’s eyes.

8.6 The Planned Apocalypse

Since God had not yet brought about the horrific wars prophesied in the end times, some Jews began to intervene on God’s behalf. In the 1800’s, Baron Edward Bulwer-Lytton wrote of an extraordinary “occult” force called “Vril”, which was so destructive that it resulted in peace among those who could control it, because it assured mutual destruction between combatants. His book was titled *The Coming Race: Or the New Utopia*.¹⁸⁹³ Lord Lytton wrote of a race of giants descended from

Aryans which lived below the surface of the Earth, flew about on artificial wings, and which would one day again surface to exterminate all who lived on the surface of the Earth.

Lytton's tale recalls the Jewish myth of the race of giants bred from women and angels told in the Old Testament and the book of *Enoch*.¹⁸⁹⁴ It is also derivative of the Hindu myths of the Nagas, a serpent-human cross which lives underground. Lytton had his angelic characters instruct us that humans evolved from tadpoles in a Lamarckian manner and in a process of natural and sexual selection (this before Spencer, Wallace and Darwin, though much after Empedocles), that souls undergo reincarnation pursuant to the principles of Metempsychosis, that the name of God must not be written, that all forces are unified, that form should follow function, that the principle of logical economy made dictatorships more reasonable than democracies, that we should practice vegetarianism, that enemy races must be unemotionally and mercilessly exterminated, etc. Many of these ideas, which stem from various sects of Judaism and Hinudism, found their way into Nazi mythology. In the Bible, the angels, like Lytton's children of the underworld, committed genocide and other atrocities against human beings. In Lytton's book, six children could—like the Lord's angels—destroy thirty million of us, by harnessing the force of "Vril", an æthereal fluid as destructive as nuclear bombs.

This fantasy of alien races and super forces later became a facet of *Thule-Gesellschaft* mythology, which influenced Adolf Hitler and several other prominent Nazis. They taught that Aryans descended from aliens from outer space, which had interbred with humans. Other Earthly sub-human races were akin to the apes.

This mythology has roots in Jewish mythologies centered around the Biblical people called Nefilim, and more broadly around the Gentiles. Jewish myth has it that this people called Nefilim is descended from a mixture of fair humans and angels who fell from heaven to fall in love with the beautiful human women whose beauty had seduced them, much like Adam was tempted to sin by a woman—much like the Sirens who seduced sailors into suicide. For their sin, God banished the angels from the future world as He had banished Adam from the Garden—yet another instance of misogyny in Jewish mythology. Another Jewish myth also holds that the Gentiles are descended from a race begun by the fornication of Eve with the serpent who tempted her—an attack transferred to Jews themselves by the Apostate crypto-Jews who founded the Christian Identity movement in America.¹⁸⁹⁵

There is also a Jewish myth which holds that angels dubbed "Watchers" fell from heaven to Earth, became men, and bred with the fair daughters of the Earth to produce a race of giants, who were evil and destructive. This myth holds that the angels taught humans the secrets of nature and that this is how evil came to the world.¹⁸⁹⁶ After fornicating with women, the angels lost their immortality. This mythology, which again mirrors the story of Adam and Eve, is one of the major themes of the book of *Enoch*, which is probably in large part a plagiarism of the story of Gilgamesh.¹⁸⁹⁷ The apocalyptic book of *Enoch* contains much that later appeared in the Reformation of the Protestants and in the "second Reformation" of the Puritans, with their emphasis on the mythology of the "elect", the destruction of the Earth, damnation, and their hatred and reluctance to look to redeem those who

have sinned against them (*Isaiah* 65; 66. *Enoch*); which tends to indicate that Jews, especially Cabalistic Jews, were the driving force behind the Reformation and Puritanism, which had as their main goal the destruction of Roman Catholicism.

The apocalyptic works derive from the flood story told in the legends of Gilgamesh, and the flood is a genocide meant to cleanse the Earth of the unclean mixture of the blood of angels which had commingled with humans and other animals through angelic miscegenation with women and animals. The character Enoch parallels Enmeduranna and Noah replicates Utnapishtim. In Jewish mythology, the angels brought evil to the world and taught humans to do wrong.

The ultimate source of the giant myths, as told in Gilgamesh, *Enoch*, the book of *Giants*, and in the legends of the Greeks, is probably to be found in dinosaur, elephant, mastodon and mammoth bones; which Adrienne Mayor has shown were kept in ancient temples and which were believed to be the bones of the legendary giant beasts and men.¹⁸⁹⁸ Christian Messianic and apocalyptic mythology certainly derives not only from the prophecies found in the Old Testament, but also from the genocidal book of *Enoch*, with its “Elect” and “Elect One”, and the book of *Giants*, which were valued by the Essenians who created, or at least contributed to, the Christian myth. These dangerous mythologies each teach their blind adherents to welcome genocide, and they provide a religious basis for the mass murder of our fellow human beings and the destruction of our natural environment.

In another instance of Jewish genocidal hatred, the book of *Enoch* calls for the extermination of the “seed of Cain”,¹⁸⁹⁹ which “race” descended from the evil mixture of the “angels” with women. This gives Jews religious license to mercilessly mass murder any group which they oppose. It is interesting that the genocidal Nazis, as a philosophical movement, sprang forth from, and adopted, the ancient Jewish myths expressed in the book of *Enoch*. One also sees the book of *Enoch* in the legend of Faust, and the story of Mohammed and his flight with Gabriel.

William Winwood Reade published an influential book which applied Darwinist principles to history, *The Martyrdom of Man*, Trübner & Co., London, (1872). This work influenced Cecil John Rhodes, among many others. Reade discussed various revolutionary movements and concluded that they would next destroy religion—he very much wanted to destroy Christianity—a goal he had in common with Talmudic writers,

“The anti-slavery movement, which we shall now briefly sketch, is merely an episode in that great rebellion against authority which began in the night of the Middle Ages; which sometimes assumed the form of religious heresy, sometimes of serf revolt; which gradually established the municipal cities, and raised the slave to the position of the tenant; which gained great victories in the Protestant Reformation, the two English Revolutions, the American Revolution, and the French Revolution; which has destroyed the tyranny of governments in Europe, and which will in time destroy the tyranny of religious creeds.”

Reade saw that Communism was patterned after the Christian faith, with its

homogenous and obedient followers; and the damnation of the wealthy, which led Christians to accept their own misery with joy,

“A young man named Joshua or Jesus, a carpenter by trade, believed that the world belonged to the devil, and that God would shortly take it from him, and that he the Christ or Anointed would be appointed by God to judge the souls of men, and to reign over them on earth. In politics he was a leveller and communist, in morals he was a monk; he believed that only the poor and the despised would inherit the kingdom of God. All men who had riches or reputations would follow their dethroned master into everlasting pain. He attacked the churchgoing, sabbatarian ever-praying Pharisees; he declared that piety was worthless if it were praised on earth. It was his belief that earthly happiness was a gift from Satan, and should therefore be refused. If a man was poor in this world, that was good; he would be rich in the world to come. If he were miserable and despised, he had reason to rejoice; he was out of favour with the ruler of this world, namely Satan, and therefore he would be favoured by the new dynasty. On the other hand, if a man were happy, rich, esteemed, and applauded, he was for ever lost. He might have acquired his riches by industry; he might have acquired his reputation by benevolence, honesty, and devotion; but that did not matter; he had received his reward. So Christ taught that men should sell all that they had and give to the poor; that they should renounce all family ties; that they should let tomorrow take care of itself; that they should not trouble about clothes: did, not God adorn the flowers of the fields? He would take care of them also if they would fold their hands together and have faith, and abstain from the impiety of providing for the future. The principles of Jesus were not conducive to the welfare of society; he was put to death by the authorities; his disciples established a commune; Greek Jews were converted by them, and carried the new doctrines over all the world. The Christians in Rome were at first a class of men resembling the Quakers. They called one another brother and sister; they adopted a peculiar garb, and peculiar forms of speech; the Church was at first composed of women, slaves, and illiterate artisans but it soon became the religion of the people in the towns. All were converted excepting the rustics (pagani) and the intellectual freethinkers, who formed the aristocracy. Christianity was at first a republican religion; it proclaimed the equality of souls; the bishops were the representatives of God, and the bishops were chosen by the people. But when the emperor adopted Christianity and made it a religion of the state, it became a part of imperial government, and the parable of Dives was forgotten. The religion of the Christians was transformed; its founder was worshipped as a god; there was a doctrine of the incarnation; they had their own holy books, which they declared to have been revealed; they established convents, and nunneries, and splendid temples, adorned with images, and served by priests with shaven heads, who repeated prayers upon rosaries, and who taught that happiness in a future state could best be obtained by long prayers and by liberal presents

to the Church. In the Eastern or Greek world, Christianity in no way assisted civilisation, but in the Latin world it softened the fury of the conquerors, it aided the amalgamation of the races. The Christian priests were revered by the barbarians, and these priests belonged to the conquered people.”

The Communists replaced the slavish dogma of Christianity with the slavish dogma of Marx, making their leaders the new gods and breaking the power of the emerging democracies of Europe, which had led to the assimilation of the Jews. Reade believed that war had many beneficial effects for humanity, though he predicted that weapons of mass destruction would eventually make war unthinkable,

“Thus war will, for long years yet to come, be required to prepare the way for freedom and progress in the East; and in Europe itself, it is not probable that war will ever absolutely cease until science discovers some destroying force, so simple in its administration, so horrible in its effects, that all art, all gallantry, will be at an end, and battles will be massacres which the feelings of mankind will be unable to endure.”

The same principle of assured mutual destruction, with which we are all familiar in this age of nuclear weapons, had already appeared in the writings of Edward Bulwer-Lytton. In *The Coming Race*, Lord Lytton wrote, at least as early as 1848,

“But the effects of the alleged discovery of the means to direct the more terrible force of vril were chiefly remarkable in their influence upon social polity. As these effects became familiarly known and skillfully administered, war between the Vril-discoverers ceased, for they brought the art of destruction to such perfection as to annul all superiority in numbers, discipline, or military skill. The fire lodged in the hollow of a rod directed by the hand of a child could shatter the strongest fortress, or cleave its burning way from the van to the rear of an embattled host. If army met army, and both had command of this agency, it could be but to the annihilation of each. The age of war was therefore gone, but with the cessation of war other effects bearing upon the social state soon became apparent. Man was so completely at the mercy of man, each whom he encountered being able, if so willing, to slay him on the instant, that all notions of government by force gradually vanished from political systems and forms of law. It is only by force that vast communities, dispersed through great distances of space, can be kept together; but now there was no longer either the necessity of self-preservation or the pride of aggrandizement to make one State desire to preponderate in population over another.”¹⁹⁰⁰

Henri de Saint-Simon¹⁹⁰¹ predicted the end of war due to the destructive force of modern technologies, in the early 1800's. He also argued for a United Nations, a world government, and a socialistic world in which science liberated mankind. His concepts were derivative of Francis Bacon's Seventeenth Century work, *New*

Atlantis, which in turn is derivative of Campanella's *Civitas Solis* and Sir Thomas More's *Utopia*—all these Utopian works deriving from Plato's description of Atlantis in his *Timæus*. It is interesting to note that Saint Simon of Trent was a young Christian boy who was murdered on 21 March 1475. It was alleged that a group of Rabbis had ritually murdered the boy in order to ridicule Christ and use the boy's blood in the matzoh for Passover. He was made a Saint and became one of the most popular Saints in history.

In 1913, H. G. Wells crafted a novel which envisioned many of the events which later took place in the First World War and in the Second World War. This novel was titled, *The World Set Free: A Story of Mankind*, Macmillan, London, (1914); also published in Leipzig, Germany, by B. Tauchnitz. Wells' story tells of a "world war" which ends when "atomic bombs" fall and a "world government" is formed. Wells later published *The Open Conspiracy; Blue Prints for a World Revolution*, V. Gollancz Ltd., London, (1928); and several other related works.¹⁹⁰² Wells' book inspired Michael Higger to publish a depiction of the rabbinical "Utopia" Zionists had planned for their domination of the Earth entitled: *The Jewish Utopia*, Lord Baltimore Press, Baltimore, (1932). Racist Zionist Albert Einstein used his fame to promote world government, an ideal which in the Old Testament, as well as Cabalistic and Talmudic writings, takes the form of universal Jewish rule and the subjugation and eventual extermination of the Gentiles.

Many believed and believe that the events of the Twentieth Century fulfilled many of the Bible's prophecies. Many of these persons do not recognize the willful intervention of groups who organized themselves for the expressed purpose of bringing these events about in order to "fulfill prophecy". When the "race war", the First World War, finally broke out, it was not easy to define just what "race" was fighting which other "race", and "races" came to be defined by religious affiliation and language, as well as historical groupings and phenotypes.¹⁹⁰³

The Frankists, their cabalistic predecessors and their nihilistic descendants were successful in breaking apart Western Christendom under the Roman Catholics of the Holy Roman Empire. They worked to destroy the hegemony of Christianity and replace it with Judaic hegemony in fulfillment of ancient Judaic prophecies. This struggle played out in part Vienna during the *Kulturkampf*.

A common theme of many politicians was the notion that war must not result in changed borders—beyond the dissolution of empires. Both World Wars did little to change the map of Europe from its traditional complexion, other than to enhance segregation, and promote Bolshevism. Though many Zionists allegedly sponsored "Internationalism", they sought to segregate out the "Nationalities" which were disappearing under the empires and thereby causing Jews to assimilate in a spirit of true internationalism and integration. The Zionists, who were forbidden to practice their racism in the empires, sought to promote instead the rabid and racist Nationalism which led to the near destruction of Europe, without much changing its ethnic map. This was their short term goal, because it enabled the Zionists to justify their racism and to take the opportunity of peace talks which would follow a world war—at which talks small nations would appeal for independence—to ask for Palestine as an independent nation for the formation of a "Jewish State".

The *Kulturkampf* further complicated matters, because some Catholics desired to take Constantinople and Jerusalem from the Turks, who were Germany's allies, and make them Christian centers. The Zionists sought sympathy for their cause by promising Christians easy access to the Holy Land and by promoting Biblical prophecies, and more recent pseudo-Christian inventions like the "rapture", which they themselves did not believe. Many Catholics, as well as British and American Protestants, desired that Rome, Athens, Jerusalem and Constantinople forever be in Jewish and Christian hands. Greece had obtained its independence from the Turks with help of England, France and Russia and had long desired to reconquer all of the Byzantine Empire for Christendom. Greek Christians (doubtless many were crypto-Jews or the agents of Jews) managed the accounts of the Sultan and despite the prosperity the rise in cotton prices (which resulted from the American Civil War¹⁹⁰⁴) and other factors should have brought to the region, the Sultan was led towards bankruptcy.

Before political Zionism and Theodor Herzl, many "Christian" writers (doubtless many were crypto-Jews or the agents of Jews) and movements sought to reestablish a Jewish nation in Palestine allegedly in order to fulfill Biblical prophecy and hasten the second coming of Christ. Napoleon sought to destroy the Turkish Empire and take Palestine and give it to the Jews, believing himself to be the Messiah. Napoleon invaded Poland and Russia in order to emancipate the Jews—at the expense of his French soldiers and the Russian people, as well as many peoples in between the Russians and the French.

There were many Christian Zionists in the Nineteenth Century many of whom hoped to bring on the Apocalypse (whose loyalty had been bought with Rothschild money). These included Queen Victoria, Louis Way, the Christadelphians, William Blackstone, Charles Henry Churchill, Lord Anthony Ashley Cooper, the Earl of Shaftesbury, Lord Manchester, Lord Lindsay, Lord Palmerston, F. Laurence Oliphant, Holman Hunt, Sir Charles Warren, George Eliot, Hall Caine, George Gawler, Orson Hyde, John Nelson Darby, Jean Henri Dunant, and William Henry Hechler—who inspired and encouraged Theodor Herzl when he was feeling defeated, and who contacted Frederick the Grand Duke of Baden, Kaiser Wilhelm II, the Sultan of Turkey and Arthur Balfour on behalf of the Zionist cause.¹⁹⁰⁵ David Lloyd George's Christianity made him favorable to Zionism.

Then, as now, England and America were the staunchest supporters of Zionism. English Protestants had been promoting the "restoration of the Jews" for centuries. Many English believed that the ancient Britons were of Jewish descent and that the Royal Family were direct descendants of King David—David who took Jerusalem and whose seed was prophesied to bear the Messiah. The Germans had hoped in both World Wars that the British and Americans would side with them against the Slavs, or remain neutral.

8.7 Cabalistic Jews Calling Themselves Christian Condition the British to Assist in Their Own Demise—Rothschild Makes an Open Bid to Become the Messiah

It is interesting to note that the Damascus Affair, which united Jews around the

world, happened shortly after a broad based and well-publicized Zionist movement got underway in England in the 1830's. Both this movement to "restore Jews to Palestine" and the Damascus Affair received a great deal of press coverage in England. Was the Damascus Affair and the murder of Father Thomas the work of *agents provocateur* of the Lavon Affair¹⁹⁰⁶ type today celebrated in Israel?¹⁹⁰⁷

In an article entitled "The Jews", *The Knickerbocker; or New York Monthly Magazine*, Volume 53, Number 1, (January, 1859), pp. 41-51, at 50-51, wrote,

"Of all Mussulmans the Egyptians doubtless regard the Jews with most aversion. In the year 1844 a young man belonging to a respectable family in Cairo, suddenly disappeared. Several of the resident Consuls, moved by the solicitations of the wretched mother, requested of the Viceroy a searching investigation into the circumstances of the case. It could only be discovered that the young man had gone to the Jews' quarter, from which no one had seen him return. He had been missed a few days before the feast of the Passover, and the terrible accusation was laid upon the Jews of having offered the blood of a human victim as a holocaust, instead of the blood of the paschal lamb.

Had the Israelites not been protected by the Austrian Consul, it is probable that the infuriated and bigoted populace would have razed their quarter of the city level with the ground. Four years previous a similar event had occurred at Damascus. The Père Thomas, a Christian priest, greatly beloved by the people, was treacherously murdered in the house of an opulent Jew named Daout-Arari. The affair created much excitement even in Europe. Two celebrated French advocates were sent to Egypt to plead the cause of the accused before Mohammed Ali, then master of Syria. The intrigues of the Austrian Consul and other secret influences brought to bear, procured an acquittal of the accused. But during the judicial investigation, several important revelations were obtained. Seven Israelites confessed the crime, and turned Mussulmans in order to claim the clemency of the Cadis. From them it was learned that a Jewish barber had murdered the Père Thomas in the house of Daout-Arari, and that the blood of the priest had been mixed with the unleavened bread. The same year the Jews of Rhodes were charged with a like offence. Similar accusations have been brought against the Israelites living in Germany and Hungary.

The Greeks of Constantinople affirm that heretofore the Jews have been in the habit of purloining children, in order to sacrifice them as paschal lambs. This sacrilege was universally talked of and generally believed a few years ago in Pera and the Fanar, when the traditional enmity of the Jews and Greeks was at its height. During the Greek Revolution the Israelites assisted the Turks against the Hellenes; and when the venerable Greek Patriarch was hanged by the Moslems, the Jews volunteered to drag his corpse through the streets to the sea."

Sandwiched between the memorandum to the Protestant monarchs of Europe and

the leader of the United States on the “Restoration of the Jews” which was published together with attendant correspondence,¹⁹⁰⁸ and a story about the murder of Father Thomas which “occupies in a marked manner the whole journalism of Europe”, were the following two Letters to the Editor of *The London Times* published on 26 August 1840 on page 6 (note the expression of tensions which led to WW I and WW II),

“TO THE EDITOR OF THE TIMES.

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

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

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

There are political reasons arising from the present aspect of affairs in Russia, Turkey, and Egypt, which would make it to the interest not only of England but of other European nations, either by purchase or by treaty, to

procure the restoration of Judea to its rightful claimants. About a year since, I heard it said by a German Jew, that a proposal had some time before been made by our (then) Government to the late Baron Rothschild, that he should enter into a negotiation for this purpose, and that he declined, assigning as a reason, 'Judea is our own; we will not buy it, we wait till God shall restore it to us.' The desirableness as well as the possibility of such a step seems daily to become more evident, but England has lately proved that she needs no selfish motives to induce her to discharge a debt of national honour and justice, or to perform an act of pure benevolence. The one now suggested would not, judging from appearances, cost 20,000,000*l.* of money, or be unaccomplished after 50 years of exertion, or be so vast and so laborious an undertaking as the extinction of slavery throughout the world. It would be a noble thing for a Christian nation to restore these wanderers to their homes again. It would be a crowning point in the glory of England to bring about such an event. The special blessings promised in the Scriptures to those who befriend the Jews would rest upon her, and her sons and daughters would sit down with purer enjoyment to their domestic comforts when they thought that the persecuted outcasts of so many ages had, through their agency, been replaced in homes as happy and secure as theirs.

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

I am, Sir, your obedient servant,

AN ENGLISH CHRISTIAN.

TO THE EDITOR OF THE TIMES.

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

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

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

The actual feasibility of the return of the Jews is no longer a paradox; the

time gives it proof. That theory of the restoration of the Jewish kingdom, which a few years ago was laughed at as the phantasy of insane enthusiasm, is now calculated on as a most practical achievement of diplomacy.

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

It is likewise notorious, that since the Jews have been thrust out of Syria, that land has been a mere arena of strife to neighbouring Powers, all conscious that they had no legitimate right there, and all jealous of each other's intrusion.

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

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

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

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

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

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

to occasion fresh jealousies and discords.

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

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

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

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

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

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

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

I believe that the cause of the restoration of the Jews is one essentially

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

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

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

Your very obedient servant,

Aug. 17.

F. B."

The "Memorandum" was advertised in *The London Times* on 9 March 1840, on page 3,

"RESTORATION OF THE JEWS.—A memorandum has been addressed to the Protestant monarchs of Europe on the subject of the restoration of the Jewish people to the land of Palestine. The document in question, dictated by the peculiar conjuncture of affairs in the East, and the other striking 'signs of the times,' reverts to the original covenant which secures that land to the descendants of Abraham, and urges upon the consideration of the powers addressed what may be the possible line of duty on the part of Protestant Christendom to the Jewish people in the present controversy in the East. The memorandum and correspondence which has passed upon the subject have been published."

The "Memorandum to the Protestant Powers of the North of Europe and America" was published in *Memorials concerning God's Ancient People of Israel*.

It was later republished together with attendant correspondence in *The London Times* on 26 August 1840 on pages 5-6. It is an attempt to persuade Protestant leaders to bring to fruition Biblical apocalyptic prophecy by forcing it to “come true” through less than divine willful human intervention. This was a tradition for the Christians which dates from the *Gospels*. For example, *Matthew* 21:1-11 states, referring to *Zachariah* 9:9,

“And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me, And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. And a very great multitude spread their garments in the way; others cut down the branches from the trees, and strawed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.”

Rothschild saw himself as the Messiah, but could not convince any large number of Jews of the fact. He could buy Palestine, but could not buy enough Jews to populate it. Rothschild could even buy the support of the governments of Europe, but there was only one means to persuade Jews to move to the desert—by mass murdering and otherwise terrorizing European assimilatory Jews. Both the Old Testament (*Leviticus* 26. *Deuteronomy* 4:24-27; 28:15-68; 30:1-3. II *Chronicles* 7:19-22. *Jeremiah* 29:1-7) and the Babylonian Talmud, *Tractate Kethuboth* (also: “Ketubot”), 111a, make it clear that the Jews must not hasten the coming of the Messiah and must wait for the Messiah to establish a Jewish state, before emigrating to Palestine in large numbers. Israel Shahak and Norton Mezvinsky wrote in their book *Jewish Fundamentalism in Israel*,

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

Palestine before the coming of the Messiah. (The third oath, not discussed here, enjoins the Jews not to pray too strongly for the coming of the Messiah, so as not to bring him before his appointed time.) During the course of post-talmudic Jewish history, rabbis extensively discussed the three oaths. Of major concern in this discussion was the question of whether or not specific Jewish emigration to Palestine was part of the forbidden massive emigration. During the past 1,500 years, the great majority of traditional Judaism's most important rabbis interpreted the three oaths and the continued existence of the Jews in exile as religious obligations intended to expiate the Jewish sins that caused God to exile them."¹⁹⁰⁹

Christians believe that the Jews had broken the Covenant and that a new Covenant had been made between God and the Christians, thereby voiding the Covenant with the Jews (*Matthew* 12:30; 21:43-45. *Romans* 9; 11:7-8. *Galatians* 3:16. *Hebrews* 8:6-10).

The New-Yorker, Volume 9, Number 13, Whole Number 221, (13 June 1840), pp. 196-197; wrote of Rothschild's desires to be King of the Jews, and by the implications of Jewish prophecy, King of the World—and by the implications of Christian prophecy, the anti-Christ:

“RESTORATION OF THE JEWS.—On more than one occasion we have called attention to the signs, of one kind or another, by which the exiles of Israel are beginning to express their impatience for the accomplishment of the prophecies that point to their restoration; and the changes, physical and moral, which are gradually breaking down the barriers to the final fulfilment of the promise. These are curious and worth attention; and more significant in their aggregation, and with reference to the character of the people in question, than those of our readers who have looked at them hastily and separately, may have been prepared to suspect. The Malta letters brings accounts from Syria, in which some curious particulars are given of Sir Moses Montefiore's proceedings, during his late visit to the Holy Land. We remember rumors, which had currency some years ago, of the Jewish capitalist's (Rothschild's) design to employ his wealth in the purchase of Jerusalem, as the seat of a kingdom, and bring back the tribes under his own guidance and sovereignty. If the scheme, amid its sublimity, savored sufficiently of the romantic to make the rumor suspicious, the positive acts of Sir Moses, at least, exhibit an anxiety to gather together the wanderers in the neighborhood of their ancient home and future hopes; that they may await events on the ground where they can best be made available to the fulfilment of the promise. During his pilgrimage he sought his way to the hearts of his countrymen, by giving a *talaris* (we believe about fifteen piastres) to every Israelite; and having instituted strict inquiries respecting the various biblical antiquities on his way, and ascertained the amount of duty which the sacred places and villages paid to the Egyptian Government to be about 64,000 purses (a purse being equal to fifteen talaris,) he proposed to the Viceroy of

Egypt, that he (Sir Moses) should pay this revenue out of his own pocket, as the price of that prince's permission to him to colonize all those places with the Children of Israel. The offer has been, it is said, accepted, subject to the condition that the colony shall be considered national, and not under European protection. Athenæum."

Though the majority of Jews opposed political Zionism from its inception for the very reason that it was an artificial effort to do God's will in the absence of a Messiah, some modern Jewish and Christian Zionist groups are planning to artificially create the horrors of the Apocalypse, in order to artificially begin the Messianic Era—in their twisted dreams. Jessica Stern writes, referring to Judaism, Christianity and Islam; and citing the Bible at *Zechariah* 14:2-12, *Daniel* 12:1-2, *Revelation* 16:14-16, 20:1-6, and the Koran at Sura 14:48 and Sura 18:8:

"Millenarian Jews believe that at the End of Days, there will be a time of great troubles. Jerusalem will be taken in battle, but God will smite the enemies of the Jews. The wicked will act wickedly and not understand, while the knowledgeable will grow refined and radiant. The righteous among the dead will rise to eternal life, while others will be left to everlasting abhorrence. All three monotheistic traditions have a conception of an apocalypse, but each believes that its own group will prevail in the catastrophic events of the final days.¹⁴ Some millenarians hope to bring on that very catastrophe, which they see as a necessary stage in the process of redemption. Evangelical Christians and Messianic Jews have developed a cooperative relationship, based on their common belief that rebuilding the Temple will facilitate the process of redemption, even though each believes its own group will ultimately triumph."¹⁹¹⁰

The "Memorandum to the Protestant Powers of the North of Europe and America" was soon followed by the memorandum of Lord Ashley (Shaftesbury) to British Foreign Secretary Lord Palmerston of 25 September 1840 and the memorandum to Palmerston of 2 March 1841.

Almost a century before the "Memorandum to the Protestant Powers of the North of Europe and America", another English "Christian", David Hartley, published his *Observations on Man* in 1749.¹⁹¹¹ Hartley evinces the desire of a (recently reemerging) sect of philo-Semitic Christian Zionists for the destruction of Catholicism (in anticipation of the French Revolution and the *Kulturkampf*), the "restoration of the Jews to Palestine"; then Jewish world rule followed by the utter destruction of human kind, in anticipation of the First and Second (and Third?) World Wars. He tried to persuade his Christian readers to welcome despair, death and destruction in the hopes that it "may fit us for *the new Heavens, and new Earth.*" (*Isaiah* 65:16-17; 66:22-24). Hartley asked Christians to accept that this life must be miserable, while promising them a better afterlife—a promise he knew he would never be asked to honor.

In the Jewish dominated media of today we find many Jews preaching to the

public that the end times are coming and that Christians ought to view their own destruction in a positive light as if it were the divine fulfillment of Jewish and Christian prophecy. Many Christians have been duped by these charlatans, be they psychics, pseudo-Christians preachers, UFO and ghost investigators, etc. These dupes must awaken to fact that the destruction of the world and its nations is occurring as a result of the deliberate intervention of immensely wealthy Jews, and not as the result of God's will. These Jewish leaders view the Hebrew Bible as a plan which they are deliberately fulfilling without their God's help and in violation of Christian principles and prophecy, unless it be Christian prophecy of the "anti-Christ" against whom Christians are duty bound to fight. Christianity, like Communism has always been used by Jews as a trap to destroy Europeans. It promises a Utopia if only the Europeans surrender their power to State authority and surrender their wealth to the Jews. In the meantime, Jews are taught that they need only obey God's laws and that they are duty bound to accumulate wealth, most especially gold and jewels. Under such a system, Christians cannot compete and the Jews have provided them with belief systems meant to destroy them. Whereas Christians are taught to surrender their struggle for individual survival to fatalism under the promise of a perfect afterlife, Jews are taught that immortality rests in the segregation and survival of their "race" and that the individual must struggle for the survival and segregation of the "Jewish race", and must also encourage all other "races" to destroy themselves, because they view the mere existence of other "races" as a threat to the survival of the "Jewish race", both because they sense the ever present danger that assimilation will dissolve them, and because they sense that Esau will someday take revenge on Jacob for its deliberate deceit, theft and genocide of non-Jews.

David Hartley was a Cabalistic Jew who wanted to bring ruin upon the Gentiles by deceiving them with Christian mythology into mass murdering themselves for the benefit of the Jews. He was next in a long line of traitors who had come under the influence of wealthy Cabalistic Jewish mystics, a lineage which can be traced through Sir Isaac Newton to Henry More and beyond.

The genocidal Zionists attempted to justify their inhuman actions and plans as if divine manifestations of the Messianic myth of "hevlei Mashiah", or "the birth pangs of the Messiah".¹⁹¹² This madness of self-destruction imposed on Christians by Jewish Zionists and their Cabalistic agents—including Henry More, Isaac Newton, Samuel Clarke and David Hartley—has culminated today, after two horrific world wars which they and their progeny planned and brought about—has culminated today in the apocalyptic desires of Dispensationalist Christians, who slavishly promote the evils of Israel and eagerly await a nuclear holocaust they intend to deliberately bring about, which will destroy human life on Earth.¹⁹¹³ These insane dupes of the racist Jewish Zionists have been taught that they will be raptured up into Heaven and that God will create a new heaven and Earth just for them. The racist Jewish Zionists use their media control and wealth to promote these pseudo-Christians in America in order to subvert the American political process and to lead America into World War Three with a dim-witted smile on its face.

David Hartley was influenced by Isaac Newton's student and defender, the quasi-

Anglican Arian philosopher (cabalistic Jew) Samuel Clarke. Clarke's Arianism was in fact Judaic—he, Newton, and later Hartley, would not sign the Thirty-Nine Articles of the Church of England, which would have required them to affirm a belief in the Trinity. Clarke compiled a series of Bible quotations concerning the “restoration of the Jews”.¹⁹¹⁴ Hartley apparently copied much from Clarke's *A Demonstration of the Being and Attributes of God And Other Writings*, without any attribution, including Clarke's space-time theory of 1705,¹⁹¹⁵ which anticipated the special theory of relativity by two-hundred years, and which had its origins in the Cabalistic space-time theories of Giordano Bruno,¹⁹¹⁶ Henry More,¹⁹¹⁷ John Locke,¹⁹¹⁸ and Isaac Newton—and the *Kabbala Denudata* which inspired all of these pseudo-Christians to destroy Christian society.¹⁹¹⁹ These men were Cabalists who denied the divinity of Jesus, and who were greatly influenced by prominent and wealthy Jewish mystics, and who also wrote about the “restoration of the Jews” and the conversion of Jews to Christianity which they argued would bring about the millennium, the destruction of the old world and the creation of a new world.¹⁹²⁰ Again, it is important to stress, that we have as their legacy two world wars and a coming third.

Some Jews were spreading the message that in order for Christianity to succeed, Jews would have to convert Christianity. This gave them privilege and the power to amend Christianity so as to make it more palatable to Jews. It also prevented a backlash against Jews who would emigrate to Palestine and who would be seen by Christians as the minions of the anti-Christ were they not to feign Christian conversion.

Isaac Newton, like Clarke after him, disbelieved in the Trinity, wanted to see the Gentile nations laid to waste, and hoped that the Jews would rule the world from Jerusalem. Newton wrote, among other things,

“For they understand not that ye final return of ye Jews captivity & their conquering the nations <of ye four Monarchies> & setting up a ~~peaceable~~ righteous & flourishing Kingdom at ye day of judgment is this mystery. Did they understand this they would end it in all ye old Prophets who write of ye last times as in ye last chapters of Isaiah where the Prophet conjoyns the new heaven & new earth wth ye ruin of ye wicked nations, the end of ~~all troubles~~ weeping & of all troubles, the return of ye Jews captivity & their setting up a flourishing & everlasting Kingdom.”¹⁹²¹

and,

“’Tis in ye last days yt this is to be fulfilled & then ye captivity shall return & become a strong nation & reign over strong nations afar off, & ye Lord shal reign in mount Zion from thenceforth for ever, & many nations shal receive ye law of righteousness from Jerusalem, & they shall beat their swords into plow-shares & their spears into pruning hooks & nation shall not lift up a sword against nation, neither shal they learn war any more; all wch never yet came to pass.”¹⁹²²

Stephen Snobelen wrote of Newton,

“Newton had a profound interest in things Jewish. His library alone supplies ample evidence of this.¹⁵ Newton owned five of the works of Maimonides,¹⁶ and makes numerous references to them in his manuscripts. He also possessed Christian Knorr von Rosenroth’s *Kabbala denudata* (1677-84), which shows extensive signs of dog-eating,¹⁷ along with an edition of the first-century Jewish philosopher Philo.¹⁸ His writings reveal that he used the Talmud, the learning of which he accessed through Maimonides and other sources in his library.¹⁹ Although he never acquired a competency in the language, Newton picked up a smattering of Hebrew and armed himself with an array of Hebrew lexicons and grammars.²⁰ He also owned and used a Hebrew Bible.²¹ Much attention is given in Newton’s writings to studies of the Jewish Temple and its rituals.²² His fascination with these things was motivated in large part by the importance of understanding both the complexities of Jewish ritual and the design of the Temple for the interpretation of prophecy.²³ Newton owned a number of works on these subjects as well.²⁴ A further testimony to his research on the Temple exists in the physical evidence of his octavo Bible, the pages of which are heavily soiled in the section detailing the Temple of Ezekiel’s prophecy.²⁵ This study also bore its fruit. Several scholars have pointed to Newton’s appropriation of elements of Jewish theology. John Maynard Keynes famously characterized Newton as a ‘Judaic monotheist of the school of Maimonides.’²⁶ 1923

The first known records of Christianity appeared after the destruction of the Temple and the dispersion of the Jews from Jerusalem. Religious Jews were fanatically concerned that the nation of the Jews be preserved. Christianity itself was probably nothing but a means to convert the Romans to Judaism so that the Romans would then restore the Jews to Palestine and force the Jews back to Judaism, which the Jews had largely abandoned. After, or as, the Jews were being restored to Judaism, Jews would then restore the Christians to Paganism. This appears to be the plan of treacherous Paul, who was born a Jew named Saul, and who set down this plan in *Romans* 9-11. The fulfilment of this plan occurred in the Twentieth Century, when Communism and Nazism largely destroyed the religion of European Christians and forced Jews to move to Palestine out of fear. The anti-religious doctrines of Communism are well known. The anti-religious doctrines of Nazism are discussed in Uriel Tal’s introduction to J. M. Snoek’s *The Grey Book*, Humanities Press, New York, (1970), pp. I-XXVI. Tal writes, *inter alia*,

“[T]he Nazis appropriated the messianic structure of religion which they exploited to their own ideological and political ends[. . .] but which is designed to de-Christianize the German people[.] Anti-Semitism is not only called to combat religion and Christianity; its chief aim is to save the German nation and the whole world from Jewish domination and from the moral

depredation of the Jewish race. [*i. e.* to segregate and persecute Jews as the Zionists desired and to force them to Palestine, while destroying the Judaism of Gentiles—while destroying Christianity.] [***] The general tendency of this movement was directed against Christianity as an ecclesiastical institution, sometimes chiefly against the Catholic Church which was suspected of ‘ultramontanist’ sympathies for a foreign ecclesiastical power.”

After making it appear that he was a neutral arbiter in Chapters 9 and 10, Paul, born Saul, warns Gentiles and apostate Jews of their ultimate fate when he writes in Chapter 11 of *Romans*,

“1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway. 11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. 15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them* be, but life from the dead? 16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, *take heed* lest he also spare not thee. 22 Behold therefore

the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. 29 For the gifts and calling of God *are* without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, *are* all things: to whom be glory for ever. Amen."

Paul, born Saul, also warned his fellow Jews in I *Thessalonians* 2:15-16, where Paul stated,

"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."

We see that "Jesus" is an allegory for Judaism, which the Romans had attacked, and which many Jews had abandoned. The name "Jesus" in the original means "Jew". The "life" of Jesus was concurrent with the life of Philo the Jew, who Hellenized Judaism—an act which made Judaism palatable to Romans; and who obliged the conversion of the Temple to the worship of the Roman Emperors after the Jews had exhibited religious intolerance against Rome. The parallels between the story of "Jesus" and the history of Judaism are many. The sale of Judaism by "Judas", which name is the same word as "Jesus" in the original and which means "Jew" as in *Philo Judæus*—the doubting of Thomas and the denial of Peter as Jews

became more secular or pagan—the promise of everlasting life to a religion that was dying out¹⁹²⁴—the destruction of the Temple—twelve Apostles of “the Jew” judging the Twelve Tribes of Israel (*Matthew* 19:28. *Luke* 22:28-30)—forgiveness of the whore which had slept with Judah (*Genesis* 38), etc. What better act of vengeance could there have been for Caligula’s desecration of the Temple and Titus’ destruction of it, than to convert Romans to a Romanized and Hellenized branch of Judaism, which had the Romans worshiping “the Jew” and joyfully looking forward to their ultimate destruction?

In 1925, Bialik gave a speech at the inauguration of the “Hebrew University” and arrogantly spoke of the salvation of the pagan and the rôle Jesus played in conditioning Gentiles to accept the Jewish world view, that ultimately led to the Balfour Declaration.¹⁹²⁵ The closing book of the Old Testament states (*Malachi* 1:11-14), in the context of the continual ruin of Edom—the continual ruin of the world of the Gentiles:

“11 For from the rising of the sun even unto the going down of the same my name *shall* be great among the Gentiles; and in every place incense *shall* be offered unto my name, and a pure offering: for my name *shall* be great among the heathen, saith the LORD of hosts. 12 But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible. 13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. 14 But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.”

The stumblingblocks we face even today are many. Christianity, Islam and Judaism pose a great danger to our modern existence, with their suicidal hopes and apocalyptic dreams which are used to justify inhumanity and war and the selfishness and self-destructiveness of the “elect” (*Isaiah* 65; 66. *Enoch*). In the Twentieth Century, Marxism, Einsteinism and Freudism became dark dogmas rooted in ancient mythologies, which monopolized discourse, while far more enlightened views were suppressed. The Christian religion of obedience to the Jewish God of war and destruction has been one of the worst stumblingblocks Europe (“Rome”) has faced—as those who fabricated the mythology probably intended (note that Jesus was effectively the Messiah of the Gentiles, not the Jews).¹⁹²⁶ *Psalms* 69:22, may have inspired some Jews to trap the Romans with Christianity:

“Let their table become a snare before them: *and that which should have been for their welfare, let it become a trap.*”

The Jews, whose religion taught them to mercilessly destroy other peoples, had long seen religious conversion as a means to trap a people. *Deuteronomy* 7:2, 16-18

states:

“7:2 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 shew mercy unto them: [***] 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;”

Where Christianity has been forcibly replaced by Communism, still worse mythologies have been imposed. Benjamin Disraeli, who was to become Britain’s Prime Minister, wrote in 1852,

“Nor is it indeed historically true that the small section of the Jewish race which dwelt in Palestine rejected Christ. The reverse is the truth. Had it not been for the Jews of Palestine the good tidings of our Lord would have been unknown for ever to the northern and western races. The first preachers of the gospel were Jews, and none else; the historians of the gospel were Jews, and none else. No one has ever been permitted to write under the inspiration of the Holy Spirit except a Jew. For nearly a century no one believed in the good tidings except Jews. They nursed the sacred flame of which they were the consecrated and hereditary depositories. And when the time was right to diffuse the truth among the ethnicks, it was not a senator of Rome or a philosopher of Athens who was personally appointed by our Lord for that office, but a Jew of Tarsus, who founded the seven churches of Asia. And that greater church, great even amid its terrible corruptions, that has avenged the victory of Titus by subjugating the capital of the Cæsars and has changed every one of the Olympian temples into altars of the God of Sinai and of Calvary, was founded by another Jew, a Jew of Galilee.

[***]

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.

[***]

Is it therefore wonderful, that a great portion of the Jewish race should not believe in the most important portion of the Jewish religion? As however the converted races become more humane in their behaviour to the Jews, and the latter have opportunity fully to comprehend and deeply to ponder over true Christianity, it is difficult to suppose that the result will not be very different. Whether presented by a Roman or Anglo-Catholic, or Geneveve, divine, by pope, bishop, or presbyter, there is nothing one would suppose very repugnant to the feelings of a Jew when he learns that the redemption of the human race has been effected by the mediatorial agency of a child of Israel; if the ineffable mystery of the Incarnation be developed to him, he will remember that the blood of Jacob is a chosen and peculiar blood, and if so transcendent a consummation is to occur he will scarcely deny that only one race could be deemed worthy of accomplishing it. There may be points of doctrine on which the northern and western races may perhaps never agree. The Jew, like them, may follow that path in those respects which reason and feeling alike dictate; but nevertheless it can hardly be maintained that there is anything revolting to a Jew to learn that a Jewess is the queen of heaven, or that the flower of the Jewish race are even now sitting on the right hand of the Lord God of Sabaoth.

Perhaps too in this enlightened age as his mind expands and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself, whether all the princes of the house of David have done so much for the Jews as that prince who was crucified on Calvary? Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high oriental caste which had lost its country. Has not He made their history the most famous in the world? Has not He hung up their laws in every temple? Has not He vindicated all their wrongs? Has not He avenged the

victory of Titus and conquered the Cæsars? What successes did they anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom? All countries that refuse the cross wither while the whole of the new world is devoted to the Semitic principle and its most glorious offspring the Jewish faith, and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece and wondering how so small a space could have achieved such great deeds, will still find music in the songs of Sion and solace in the parables of Galilee.

These may be dreams, but there is one fact which none can contest. Christians may continue to persecute Jews and Jews still persist in disbelieving Christians, but who can deny that Jesus of Nazareth, the Incarnate Son of the Most High God, is the eternal glory of the Jewish race?"¹⁹²⁷

The ancient Judeans prevailed in one sense against the Romans, whom they identified as their mortal enemy "Esau", they themselves being "Jacob". Jewish proselytes made Rome the new capital of the Jewish religion, where Roman gods were spat upon, where a Jewish son was worshiped as God, and where a Jewish woman, who the Jews claimed was a prostitute, was worshiped as the mother of God.

The *Encyclopaedia Judaica* writes in its article "Messianic Movements":

"One trend of Jewish messianism which left the national fold was destined 'to conquer the conquerers'—by the gradual Christianization of the masses throughout the Roman Empire. Through Christianity, Jewish messianism became an institution and an article of faith of many nations. Within the Jewish fold, the memory of glorious resistance, of the fight for freedom, of martyred messiahs, prophets, and miracle workers remained to nourish future messianic movements."¹⁹²⁸

The story of Jesus appeared at a time when many Jews believed that God was punishing the Jews for a long list of transgressions including Solomon's marriage to the Pharaoh's daughter and subsequent idolatry (*Sabbath* 56b. I *Kings* 11. II *Chronicles* 7:19-23), as well as the transgressions of Aaron's worship of the Golden Calf, and the increase in "intermarriage" with the "daughter of a strange god" and apostasy (*Malachi* 2:10-12). The ten northern tribes were allegedly sent into captivity for impiety (II *Kings* 17), and the southern tribes, who remained unrepentant, soon followed into their own captivity (II *Kings* 18:13; 24:3-16; 25), Solomon's Temple was destroyed, thus beginning the age of Gentile domination and the yoke on Israel. II *Chronicles* 36:18-21, attributes the destruction of the First Temple, at least in part, to the failure of the Israelites and Judeans to maintain the Shemmitah (*Exodus* 23:10-11. *Leviticus* 25. *Deuteronomy* 15; 23:20; 31:10-13),

"18 And all the vessels of the house of God, great and small, and the

treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon. 19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. 20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: 21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as *she* lay desolate she kept sabbath, to fulfil threescore and ten years.”

Solomon was a magician and is said to have built the Temple with the assistance of *demons* and angels. Due to his evil, Solomon lost his Kingdom and ruled only his staff at the end of his life (*Sanhedrin* 20*b*). Some Jews believed that God would not permit the existence of the Temple, or send the Messiah, until the Jews had atoned for Solomon’s sins and for the sins of Israel—some even viewed the Holocaust as atonement for the sins of Israel and justify their conclusion by pointing to the existence of Israel—others believe that Zionists instigated the Holocaust as an artificial atonement for the sin of worshipping the Golden Calf, which the Talmud asserted caused the Jews eternal suffering (*Sanhedrin* 102*a*). The very gift of the Covenant is tainted by Jacob’s sins against Esau.¹⁹²⁹ Moses iterated many curses which would befall the Jews if they were disobedient to God (*Leviticus* 26. *Deuteronomy* 4:24-27; 28:15-68; 30:1-3. II *Chronicles* 7:19-22. *Jeremiah* 29:1-7). Many Jews view the Diaspora, and their supposed eternal suffering, as God’s retribution against them for the Jews’ disobedience to God.

The Zionists put Hitler into power in order to bring about an unprecedented human sacrifice, which would finally atone for the Jews’ sins against God, through their own treachery to the Jewish People. Dualist, or Satanist, Jews see Jacob’s treachery against his brother as his greatest strength. They argue that evil deeds are rewarded many times in the Old Testament. The Satanic Cabalistic cults believe that evil triumphs over good. Jewish Dualist cults seek the combined power of both good and evil, but tend to fear the Devil more than God, and so are eager to do the Devil’s bidding. These genocidal Jews found divine authority for their actions throughout the Hebrew Bible, which calls for the mass murder of assimilatory Jewry.

Christians called for Jews to atone for the death of Jesus Christ, and some will not be satisfied unless Israel evaporates beneath a storm of mushroom clouds and rains human ash upon the desert. Jews, especially assimilated Jews, have not only Christian mythology to fear, but Judaic mythology, as well. The Jews killed off many of their fellow Jews in the Holocaust in the belief that they were fulfilling Old Testament prophecies. Their campaign is not over and will not end until all assimilated Jews and all Gentiles are dead.

Some Jews, the same type of racist tribal Jews who caused the Holocaust, want to kill off all Christians and all assimilated Jews. They believe that all anti-Semitism stems from Esau’s pledge to destroy the seed of Jacob, and that God insisted that the Jews exterminate the seed of Amalek, grandson of Esau—and all assimilated Jews. Rather than fault Jacob for his vile treachery, racist Jews excuse their immoral hatred

of Esau, by faulting Esau for being angry at Jacob for stealing the Covenant. Note that Esau was Jacob's brother and that the genocidal Jews believe in pruning off whole branches from their own family tree and exterminating whole lines of Jewish ancestral blood. Note further that Jews believe in treachery against their own blood as a means of maintaining the Covenant, for after all they are told again and again that only a remnant of Jews will survive in the end times, and racist Jews are convinced that that means them and that they have right to kill off assimilated Jews and Gentiles. This was one of the ways in which the racist Zionist Jews justified their mass murder of fellow Jews to themselves during the Holocaust.

The success of the story of Jesus led the Jews into another dilemma, in that Christians asserted that Jews must convert to Christianity as stated in *Romans* 9-11, though Saul, a. k. a. Paul, was probably only asking Jews to remain Jews at a time when many Jews were becoming secular. After more than a thousand years of antagonism, something had to give, and some Jews sought to undermine Christianity by converting it to Judaism, while pretending to convert Jews to Christianity. In many waves, over many centuries, swarms of Talmudists, Cabalists and false Messiahs have swept across Europe literally peddling social, spiritual and medical panaceas. Zionist anti-Catholic ministers preached the conversion and restoration of the Jews to Palestine and readied their gullible Christian brethren for their own demise.

The Jews had another reason to feign Christian conversion before colonizing Palestine. They knew that the Christians would see the Biblical implications of Jewish financiers using their corruptly gotten gains to take Jerusalem from its rightful ancient inhabitants as the manifestation of the "anti-Christ". The Jews feared that the Christians would join forces with Islam to crush the "anti-Christ" Jewish King and with him the Jews. Moses Hess quoted Ernest Laharanne, *La nouvelle question d'Orient: Empires d'Egypte et d'Arabie. Reconstitution de la nationalité juive*, E. Dentu, Paris, (1860):

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

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

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

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

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

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

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

'Our stupid Ultramontanism has destroyed the possibility of a regeneration of Judæa, by making the present of the Jewish people barren and unproductive. Had the city of Jerusalem been rebuilt by means of Jewish capital, we would have heard preachers prophesying, even in our progressive nineteenth century, that the end of the world is at hand and predictions of the coming of the Anti-Christ. Yes, we have lived to see such a state of affairs, now that Ultramontanism has made its last stand in oratorical eloquence. In the sacred beehive of religion, we still hear a continuous buzzing of those insects who would rather see a mighty sword in the hands of the barbarians, than greet the resurrection of nations and hail the revival of a free and great thought inscribed on their banner. This is undoubtedly the reason why Israel did not make any attempt to become master of his own flocks, why the Jews, after wandering for two thousand years, are not in a position to shake the dust from their weary feet. The continuous, inexorable demands that would be made upon a Jewish settlement, the vexatious insults that would be heaped upon them and which would finally degenerate into persecutions, in which fanatic Christians and pious Mohammedans would unite in brotherly accord—these are the reasons, more potent than the rule of the Turks, that have deterred the Jews from attempting to rebuild the Temple of Solomon, their ancient home, and their State.'"¹⁹³⁰

The Christians believed that the Jews had only one way to save themselves from ultimate annihilation—to convert to Christianity. Christians believe that only a small remnant of the Jews will convert and survive. They plan to slaughter the others. Even those Gentiles who were willing to help the Jews to take Palestine from the Turks believed that the Jews would be attacked by Christians unless they pretended to convert to Christianity. The Jews also believed that the Moslems would attack them

and many toyed with the idea of massive feigned Christian conversion so that the Jews in Palestine would have Christendom as an artificial ally against Islam. Hence the countless books that were published by “Christians” calling for the “restoration of the Jews to Palestine” concurrently called for the conversion of the Jews, so as to protect the Jews from the Christians and grant them Christian protection from Islam.

The Holocaust had the effect of making the Jews appear impotent and vulnerable—non-threatening. Centuries of Jewish intrigues and propaganda eventually had the effect of weakening Christianity and subverting its beliefs such that the threat of a negative Christian response to massive Jewish emigration to Palestine has greatly diminished, though the possibility that the Jews will find themselves in a trap of their own making persists.

The numbing pain inspired by the shocking images of the victimization of the Jews in the Holocaust has been abused by racist Jews to shield themselves from criticism, such that their arrogance makes them an open menace which tarnishes the image of all Jews. As has always happened in the past when leading Jews grow insufferably arrogant and hypocritical, it might some day come about that true Christians will feel that they have been betrayed by “evil Jewish leadership” and will retaliate against the “anti-Christ” and the Zionists—pseudo-Christian and Jew, who have misled them. Real Christians may join forces with Islam and crush a foe which has been attacking them from the beginning, and which views the Hebrew Bible as a plan they intend to fulfill with their own deliberate actions. It is possible that the Christians and Moslems will learn from Jewish racists and adopt Jewish inhumanity and religious intolerance.

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

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

In Isaiah the Lord says: ‘Now I will not release your sins. When ye stretch forth your hands, I will turn away my face from you; and if ye multiply prayers, I will not hear you: for your hands are full of blood. Wash you, make you clean; take away the wickedness from your souls from the sight of mine eyes; cease from your wickedness; learn to do good; seek judgement; keep him who suffers wrong; judge for the orphan, and justify the widow. And come, let us reason together, saith the Lord: and although your sins be as scarlet, I will whiten [Footnote: ‘Exalbabo.’] them as snow; and although they were as crimson, I will whiten [Footnote: ‘Inalbabo.’] them as wool. And if ye be willing and listen to me, ye shall eat of the good of the land; but if ye be unwilling, and will not hear me, the sword [Esau] shall consume you; for the mouth of the Lord hath spoken these things. [Footnote: Isa. i. 15-20.]’¹⁹³¹

The Zionists who wanted to remain openly practicing Jews had to carefully

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

Cabalist Giordano Bruno influenced Queen Elizabeth, and a short time later an interest in the *Kabbala Denudata*, edited by Christian Knorr von Rosenroth and Francis Mercury van Helmont, appeared in England.¹⁹³² Franciscus Mercurius van Helmont¹⁹³³ promoted cabalistic reformist dogma in England. Van Helmont taught an ecumenical religion which converted Christianity into Judaism. The Inquisition accused him of Judaizing Europe. He was a good friend of Leibnitz.

Van Helmont disseminated his message in England through Anne Conway¹⁹³⁴ to Henry More, Robert Boyle, John Locke, Isaac Newton, etc. Van Helmont also published on medicine and chemistry, subjects which would later interest David Hartley. The ecumenical Protestants, Puritans, and Arians like Isaac Newton, Samuel Clarke and David Hartley, converted Christians to Judaism under the guise of converting Jews to Christianity.

Frankist Jews converted to Christianity in order to destroy it. Some Jews used the institution of Freemasonry as a means to bring about the conversion of Christians to Judaism. As predicted in Biblical prophecy, they sought to make Jerusalem the capital of the ecumenical church of Judaism, which would replace the supposedly “Universal” or “Catholic” Church seated in Rome. Zionist Moses Hess wrote in his treatise published in 1862, *Rome and Jerusalem*,

“You have certainly heard of Joseph Salvador, the author of the work entitled *History of the Mosaic Institutions and of the Hebrew People*. This same author recently published a work entitled *Paris, Rome and Jerusalem*, in which he clearly shows that even among our enlightened brethren, there are dreamers who wish for a rebuilding of the Temple of Jerusalem. But he attaches to this rebuilding conditions that are acceptable neither to pious nor to progressive Christians and Jews. If I understand the author correctly, he expects his New Jerusalem to become the world capital of the fusionists. Salvador, furthermore, seems to cherish the curious idea that the Jews ought first to turn Christians, so that they may be the better able to convert the Christians afterward to Judaism. This work is, in reality, not as new as Salvador thinks; it began eighteen hundred years ago. It seems, however, that the Judaism of which Salvador is thinking is as new as his Christianity.

More reasonable are the attempts of those fusionists who, like my friend Hirsch, of Luxemburg, are utilizing freemasonry as a means to amalgamate

all the historical cults into one. The Luxemburg Rabbi, the antipode of his namesake, the Frankfort Rabbi Hirsch, developed the idea of fusion so thoroughly in the excellent lectures which he delivered at the Luxemburg Lodge, and later published under the title *Humanity as a Religion*, that, according to him, the matter may be considered closed. All that remains for the rabbis to do is to close up their reform temples and send the school children to the masonic temples. In truth, the logical consequences of reform have long since led those who took the sermons of the reform rabbis seriously, toward making such a step; as you, being a resident of Frankfort, well know. In vain did they afterward ornament their fusionist sermons with Talmudic quotations. It was too late and they had to be satisfied to preach to empty pews.

Jewish rationalists, who have as little reason to remain within the fold of Judaism as have Christian rationalists for clinging to Christianity are, like their Christian friends, very energetic in discovering new grounds for the existence of a religion which, according to them, has no longer any reason to exist. According to them, the dispersion of the Jews was merely a preliminary step to their entering upon their great mission. What great things are the Jews in exile to accomplish in their opinion? First of all, they are to represent 'pure' theism, in contradistinction to Christianity. In the next place, tolerant Judaism is to teach intolerant Christianity the principles of humanitarianism. Furthermore, it is the function of exilic Judaism to take care that morality and life, which in the Christian world are severed from each other, should become one. And lastly, the Jews must also act as industrial and commercial promoters—be the leaven of such activities among the civilized nations in whose midst they live. I have even heard it remarked quite seriously, that the Indo-Germanic race must improve its quality by mingling with the Jewish race!

But, mark you, from all these real or imaginary benefits which the Jews in dispersion confer upon the world, none will be diminished even after the restoration of the Jewish State. For just as at the time of the return from the Babylonian exile not all the Jews settled in Palestine, but the majority remained in the lands of exile, where there had been Jewish settlements since the dispersion of Israel and Judah, so need we not look forward to a larger concentration of Jews at the future restoration. Besides, it seems to me that those benefits which the Jews in exile confer upon the world are exaggerated, 'for the sake of the cause.' I consider it an anachronism to assign to the Jews those missions which they certainly performed in antiquity, and to some extent also in mediaeval times, but which, at present, no longer belong peculiarly to them. As to affecting the unity of life and theory, it is only possible with a nation which is politically organized; such a nation alone is able to realize it practically by embodying it in its institutions.

Again, what section of world-Jewry is to teach the Christians tolerance and humanity? You will surely say the enlightened Jews. But is not the enlightened Christian entitled to repeat to the enlightened Jew the words

which Lessing, in his *Nathan the Wise*, puts into the mouth of the liberal Christian in his answer to the liberal Jew: ‘What makes me a Christian in your eyes, makes you a Jew in mine.’

Or, on the other hand, should the enlightened Jew say to the orthodox Christian, ‘Your beliefs are mere superstitions, your religion only fanaticism,’ may the enlightened Christian not turn to the orthodox Jew and make similar remarks in defense of his own religion? Our cultured Jews who accuse Christians of possessing a persecution mania, reason as fallaciously as does Bethmann Hollweg when he charges the Jews with the same trait. History can neither be explained nor changed in its course by such explanations.

From the viewpoint of enlightenment, I see as little reason for the continuation of the existence of Judaism as for Christianity. It is better for the Jew who does not believe in the national regeneration of his people, to labor, like the enlightened Christian, for the dissolution of his religion. I understand how one can hold such an opinion. But what I do not understand is, how it is possible to believe simultaneously in ‘enlightenment’ and in a Jewish Mission in exile; in other words, in the ultimate dissolution and in the continued existence of Judaism at the same time.”¹⁹³⁵

Christianity itself was a movement to convert Gentiles to Judaism in the guise of Liberalism, and to take the hatred and menacing nature of the creator God of the Old Testament out of Judaism so as to make it more palatable for Gentile consumption. A new call for “fusion” reappeared in the Zionism of Protestants, who often wrote of converting Jews to “Christianity”—while calling for the restoration of the Jews to Palestine, so as to make Jerusalem (as opposed to Rome) the seat of a new international despotism that was based on Judaism, which treachery against Christians signified the terror and devastation of the prophecies, the mysticism of the gnostics who were influenced by the East, and the despotism and deceit of the worst of the Talmud. Protestantism itself takes a large step towards converting Christianity back into original Judaism, with all its horrors and inhumanity.

8.7.1 The “British-Israel” Deceit

Biblical prophecies require that in order for the millennium to begin all of the Tribes of Israel must return to Palestine (*Isaiah* 11:11-12. *Jeremiah* 23:8; 30:3. *Ezekiel* 37:21. *Hosea* 3:4-5). The ten northern tribes were missing (never existed), though some were believed to have been found in the mid-1800's. Some in England had long believed that the English descended from one of the ten lost tribes of Israel which had allegedly traveled to England on Phoenician ships in ancient times.

The belief that the British were a lost tribe of Israel was promoted in Russia as evidence that England might be a place of respite for the anti-Christ—especially since British Royals claimed to be descended from King David and the Zionists published countless books in England and America calling for the “restoration of the Jews to Palestine” and concurrently seeking to foment a war with Rome, Russia and

Turkey by calling the Pope, the Czar and the Sultan the “anti-Christ”. There is little doubt but that it was Jews in England who inspired the belief that the Pope in Rome, the Russian Czar and the Turkish Sultan were the anti-Christ, because the propaganda which popularized these beliefs served the perceived self-interests of the Jews. It was also likely the Jews in Russia who inspired a belief there that the English King was the anti-Christ. It was not mere coincidence that this antagonistic propaganda calling for wars on all sides amongst the empires uniformly called for the “restoration of the Jews to Palestine” and uniformly stigmatized an artificial enemy as the “anti-Christ”. The Jews had been trying to provoke a world war through their hateful and intolerant propaganda for centuries.

A vast movement existed in England and the Commonwealth Nations during and after Queen Victoria’s reign, which called itself “Anglo-Israel” or “British-Israel”. They claimed that the English descended from Israel, that Queen Victoria descended from the House of King David, and that the Jews should be restored to Palestine.¹⁹³⁶ It is likely that all movements which call for the “restoration of the Jews to Palestine” are begun by Jews.

The prophecies require that the Messiah be descended from David (II *Samuel* 7; 22:44-51; 23:1-5. *Isaiah* 9:6-7. *Jeremiah* 23:5; 33:15, 17). In an attempt to avoid Christian suspicion and persecution, many Jewish groups spread the myth that their ancestors had left Israel before the crucifixion of Christ, or had opposed it.¹⁹³⁷ The question naturally arises, was the entire British-Israel movement, which began more than one thousand years ago, initiated by Jews who sought to distance themselves from the crucifixion of Christ? Some Jews asserted that America was the new Israel and that Jews were important members and sponsors of Christopher Columbus’ voyage to America—even that Christopher Columbus was himself a Jew searching for a new homeland for the Jews.¹⁹³⁸ In America, Judge Noah, a Jewish Zionist, argued that the American Indians were descended from the Israelites, and Noah sought to privilege Jews in America on this basis.

John Spargo was quoted in *The New York Times* on 22 February 1921 on page 10, referring to the publication of the *Protocols of the Learned Elders of Zion* in English translation, in an article entitled “Spargo Condemns Racial Antagonism”

“In 1895 a book was published in France which attempted to prove the existence of a world-wide conspiracy against Christian civilization. In that book the theory was advanced that the English people are all of the Jewish race, and that the British Government is the central force of this worldwide Jewish conspiracy. In his book Nilus reproduced this fantastic theory but, recognizing that it would cause the protocols to be laughed out of court, The Dearborn Independent, The London Morning Post and all the other publishers of the protocols in England and America have carefully deleted this part of the book by Nilus. The reason for the deletion is as obvious as the dishonor of it.”

Spargo was mistaken if he would assert that there was no belief among the British themselves that they had descended from the “Israelites” and that this belief

was instead concocted in Russia in 1895 in order to discredit the Jews and the British. The belief that the British descended from the “Israelites” was very old and enduring, as was the belief that they descended from Noah.¹⁹³⁹ William Camden in his *Britannia* of 1586,¹⁹⁴⁰ and Theophilus Evans in his *Drych y prif oesoedd* of 1716,¹⁹⁴¹ told of the Welsh legend that the Ancient Britons, the Welsh, had descended from Noah’s grandson Gomer. Camden’s view even found its way onto the 1606 English edition of the map *ANGLIÆ, SCOTIÆ ET HIBERNIÆ, SIVE BRITANNICAR: INSVLARVM DESCRIPTIO*:

“The first Inhabitants which settled here not long after the universal Flood and the Confusion of Babel came here from France, considering its Proximity, Similarity of language, Manners, Government, Customs and Name, as is stated by the learned Clarendon Camden, the only light shining on our histories, as demonstrated in his treatise called Britannia. For to this day the ancient Britons, the Welshmen, call themselves CUMRI, (not Cambri), derived from Gomer, the son of Iaphet (called by the Romans Cimber) from whom the Celtæ or Gauls are descended.”¹⁹⁴²

Circa 800AD, Nennius wrote that the British descended from Noah in his *Historia Britonum*.¹⁹⁴³ Aylett Sammes published *Britannia Antiqua Illustrata*¹⁹⁴⁴ in 1676, in which he argued that the British descended from the Phoenicians. Henry Rowlands¹⁹⁴⁵ argued in 1723 that the ancient Druids were the descendants of Noah. In the 1740's, William Stukeley held that the British were the children of Abraham.¹⁹⁴⁶ Queen Victoria believed that she was descended from King David, which also meant that Victoria’s grandson Kaiser Wilhelm II was also believed by the family to be descended from David. In 1924, Laurence Austine Waddell published *The Phoenician Origin of Britons, Scots & Anglo-Saxons Discovered by Phoenician & Sumerian Inscription in Britain, by Pre-Roman Briton Coins & a Mass of New History*.¹⁹⁴⁷

8.7.2 For Centuries, England is Flooded with Warmongering Zionist Propaganda

Zionism appeared early and often in England and America.¹⁹⁴⁸ For example, in addition to the works cited above, Thomas Brightman published his *Apocalypsis Apocalypseos* in 1585.¹⁹⁴⁹ In 1585, Francis Kett, like Martin Luther, declared that the Pope was the “Beast” prophesied in *Revelation* and the man foretold to pretend to be God in the Temple.¹⁹⁵⁰ In 1585, Kett envisioned Jerusalem as the heavenly seat of the new Kingdom of Christ.¹⁹⁵¹ Kett was burned at the stake in 1589 for declaring that the Bible prophesied that the Jews would be restored to Palestine. The “Eastern Question” arose again and again in apocalyptic literature and the authors frequently discussed scenarios that eventually played out—Russia’s wars against Turkey, Napoleon and the East, Greek independence, the Crimean War, the Congress of Berlin, World War I and World War II, etc. It is no coincidence that the works which called for the “restoration of the Jews to Palestine” correctly foretold the wars the

Jews deliberately caused to further their goal of creating a “Jewish State”.

“Lord Protector” Oliver Cromwell, Queen Victoria, Prime Minister Benjamin Disraeli, Prime Minister Arthur Balfour, Prime Minister David Lloyd George and Prime Minister Winston Churchill were each outspoken and long-term Zionists.¹⁹⁵² This remarkably high percentage of Zionist leaders in England is especially odd given that only a very small percentage of Jews were Zionists and there was never a large Jewish population in England. This oddity is explained by the grossly disproportionate influence of Cabalistic Jews and Jewish bankers in England over the course of many centuries.

Puritans, like Oliver Cromwell, were ardent Zionists and carried out a “second reformation” in order to attack the Catholics—whom the Jews hated. Many Puritans migrated to America. Though American schools teach that they came for religious freedom, the truth of the matter is that they migrated to America so that they would have the freedom to practice extreme intolerance.

Puritans sought to forcefully convert Christians to Judaism while pretending to seek to convert Jews to Christianity. Like many of the Protestants of Germany, they generally named their children with names taken from the Old Testament, not the New. In Amsterdam, English Puritan Zionists Joanna and Ebenezer Cartwright issued a Zionist petition in 1649 calling on the English and the Dutch to lead the Jews back to Palestine. Zionist Cabalist Franciscus Mercurius van Helmont traveled from Amsterdam to England to spread Cabalistic Judaism and Zionism among the intellectual elite of England—and he was quite successful. Rabbi Manassah ben Israel, of Amsterdam, persuaded Oliver Cromwell to readmit Jews into England on the premise that the Biblical pronouncement that the Jews shall be scattered to the ends of the Earth meant that they shall enter England, which would trigger the “ingathering” of the Jews to Palestine.¹⁹⁵³ The Old Testament instructed the Jews to enter every nation and the affluent Jews of Amsterdam no doubt recognized the benefits of gaining inroads into the affairs of England and of profiting from its wealth. Jews were famous for gathering political and economic intelligence from around the world.¹⁹⁵⁴

Regina Sharif wrote in her article “Christians for Zion, 1600-1919”,

“Nowhere in Europe has support for Zionism been as widespread and popular over the ages as in England. It was there that the idea of Jewish restoration in Palestine became prominent and developed into a doctrine that lasted well over three centuries.¹ Nahum Sokolow, the well-known Jewish historian of the Zionist movement, commented on this permanent connection between England and Zionism: ‘English Christians taught the underlying principles of Jewish nationality.’² He expressed his gratitude to the many ‘English thinkers, men of letters and poets throughout the ages,’ who championed the Zionist cause through many generations. ‘For nearly three centuries Zionism was a religious as well as a political idea which great Christians and Jews, chiefly in England, handed down to posterity.’³ [***] Weizmann’s skills in international diplomacy and persuasion, however great they might have been, would have remained fruitless had not English culture been conditioned to

Zionism long before the time of Herzl or Weizmann and had not the seeds of Zionism been sown and cultivated in England by non-Jewish Zionists long before the appearance of Herzl's *Judenstaat*.¹⁹⁵⁵

See also: Eliyahu Tal, *You Don't Have to be Jewish to be a Zionist: A Review of 400 Years of Christian Zionism*, International Forum for a United Jerusalem, Tel Aviv, (2000).

In the 1500's and continuing through the 1800's and beyond, a great many books were published in Great Britain and in America advocating: (1) the overthrow of the Pope, who was called "the Beast", and the destruction of the Catholic Church; (2) the destruction of the Turkish Empire, and of Mohammedanism; (3) the destruction of the French and German Empires; (4) world war; (5) the "restoration of the Jews to Palestine", the rebuilding of the Temple and turning Jerusalem into the capital of a new world government—many of which objectives Jewish leaders accomplished through the Russian Revolution and the First World War.

There were many advocates of these beliefs, including Thomas Drake, who published *The Calling of the Jews* in 1608. Henry Finch published *The Worlds Great Restauration. Or the Calling of the Ievves and (With Them) of All the Nations and Kingdomes of the Earth, to the Faith of Christ* in 1621.¹⁹⁵⁶ Manasseh ben Israel's work was translated into English as: *The Hope of Israel*, Printed by R.I. for Hannah Allen, London, (1650); and *The Great Deliverance of the Whole House of Israel: What it Truly Is, by Whom it Shall Be Performed, and in What Year. . . in Answer to a Book Called the Hope of Israel, Written by a Learned Jew of Amsterdam Named Menasseh ben Israel*, Printed by M.S., London, (1652). John Milton published *Paradise Regained* in 1671.¹⁹⁵⁷ In 1747, John Collet published *A Treatise of the Future Restoration of the Jews and Israelites to Their Land: with Some Account of the Goodness of the Country, and Their Happy Condition There, till They Shall Be Invaded by the Turks : with Their Deliverance from All Their Enemies, When the Messiah Will Establish His Kingdom at Jerusalem, and Bring in the Last Glorious Ages*.¹⁹⁵⁸ Joseph Eyre published *Observations upon the Prophecies Relating to the Restoration of the Jews: with an Appendix in Answer to the Objections of Some Late Writers* in 1771.¹⁹⁵⁹ After winning an award for his work on Zionism in 1795 while a divinity student at Cambridge, Charles Jerram published *An Essay Tending to Shew the Grounds Contained in Scripture for Expecting a Future Restoration of the Jews* in 1796.¹⁹⁶⁰

Scores of such works appeared in Britain, America, and elsewhere advocating world war, the "restoration of the Jews to Palestine" and the destruction of heaven and Earth; including: G. Fletcher, *The Policy of the Turkish Empire. The First Booke*, Printed by Iohn Windet for W[illiam] S[tansby] and are to be soulede at Powles Wharfe at the signe of the Crosse Keyes, London, (1597); **and** *Of the Rvsse Common Wealth, Or, Maner of Gouvernement by the Russe Emperour, (Commonly Called the Emperour of Moskouia): With the Manners, and Fashions of the People of That Countrey*, Thomas Charde, London, (1591); **and** *De literis antiquae Britanniae, regibus praesertim qui doctrinâ claruerunt, quique Collegia Cantabrigiae fundârunt, Ex Academiae celeberrimae typographeo, Cantabrigiae*, (1633); **and** *Israel Redux*:

Or the Restauration of Israel, Exhibited in Two Short Treatises. The First Contains an Essay upon Some Probable Grounds, That the Present Tartars Near the Caspian Sea, Are the Posterity of the Ten Tribes of Israel. The Second, a Dissertation Concerning Their Ancient and Successive State, with some Scripture Evidences of Their Future Conversion, and Establishment in Their Own Land, Printed by S. Streater for John Hancock, London, (1677); **and** *The English Works of Giles Fletcher, the Elder*, University of Wisconsin Press, Amsterdam, (1964). **See also:** T. Draxe, *The VVorldes Resurrection, or the Generall Calling of the Iewes a Familiar Commentary Vpon the Eleuenth Chapter of Saint Paul to the Romaines, According to the Sence of Scripture, and the Consent of the Most Iudicious Interpreters, Wherein Aboue Fiftie Notable Questions Are Soundly Answered, and the Particular Doctrines, Reasons and Vses of Euery Verse, Are Profitable and Plainly Deliuered*, Iohn Wright, London, (1608); **and** *The Earnest of Our Inheritance Together with a Description of the New Heauen and the New Earth, and a Demonstration of the Glorious Resurrection of the Bodie in the Same Substance*, George Norton, London, (1613); **and** *An Alarum to the Last Iudgement. Or an Exact Discourse of the Second Comming of Christ and of the Generall and Remarkeable Signes and Fore-Runners of It Past, Present, and to Come; Soundly and Soberly Handled, and Wholesomely Applied. Wherein Diuers Deep Mysteries Are Plainly Expounded, and Sundry Curiosities Are Duely Examined, Answered and Confuted*, Matthew Law, London, (1615). **See also:** J. Mede, *Clauis apocalyptica ex innatis et insitis visionum characteribus eruta et demonstrata. Ad eorum usum quibus deus amorem studiũmq[ue] indiderit prophetiam illam admirandam cognoscendi scrutandique*, T. and J. Buck, Cantabrigiæ, (1627); English translation by R. B. Cooper, *A Translation of Mede's Clavis Apocalyptica*, Rivington, London, (1833). **See also:** J. Archer, *The Personall Reigne of Christ upon Earth: In a Treatise Wherein Is Fully and Largely Laid Open and Proved, That Jesus Christ, Together with the Saints Shall Visibly Possesse a Monarchicall State and Kingdome in this World*, Benjamin Allen, London, (1643). **See also:** T. Brightman, *The Revelation of Saint John: Illustrated with Analysis and Scholions, Wherein the Fence Is Opened by the Scripture, and the Events of Things Foretold Shewed by Histories, Together with a Most Comfortable Exposition of the Last and Most Difficult Part of the Prophecy of Daniel, Wherein the Restoring of the Jews, and Their Calling to the Faith of Christ, after the Utter Overthrow of Their Three Last Enemies, Is Set Forth in Lively Colours*, Printed by Thomas Stafford, Amsterdam, (1644); **and** *The Workes of That Famous, Reverend, and Learned Divine, Mr. Tho. Brightman viz., a Revelation of the Apocalyps, Containing an Exposition of the Whole Book of the Revelation of Saint John, Illustrated with Analysis and Scholions : Wherein the Sense Is Opened by the Scripture, and the Event of Things Foretold, Shewed by History : Whereunto Is Added, a Most Comfortable Exposition of the Last and Most Difficult Part of the Prophetie of Daniel : Wherein the Restoring of the Jews, and Their Calling to the Faith of Christ, after the Utter Overthrow of Their Three Last Enemies, Is Set Forth in Lively Colours : Together with a Commentary on the Whole Book of Canticles, or Song of Salomon*, Printed by John Field for Samuel Cartwright, London, (1644). **See also:** R. J., *Compunction or Pricking of Heart with the Time,*

Meanes, Nature, Necessity, and Order of It, and of Conversion; with Motives, Directions, Signes, and Means of Cure of the Wounded in Heart, with Other Consequent or Concomitant Duties, Especially Self-Deniall, All of Them Gathered from the Text, Acts 2.37. And Fitted, Preached, and Applied to His Hearers at Dantzick in Pruse-land, in Ann. 1641. And Partly 1642. Being the Sum of 80. Sermons. With a Post-Script Concerning These Times, and the Sutableness of this Text and Argument to the Same, and to the Calling of the Jews. By R. J. Doctor of Divinity, Printed by Ruth Raworth for Thomas Whitaker, and are to be sold at his shop, at the Kings Armes in Pauls Church-Yard, London, (1648). **See also:** S. Gott, *Novæ solymæ libri sex: sive Institutio Christiani* 1. *De pueritia.* 2. *De creatione mundi.* 3. *De juventute.* 4. *De peccato.* 5. *De virili ætate.* 6. *De redemptione hominis,* Johannis Legati, Londini, (1649); English translation: *Nova Solyma, the Ideal City; Or, Jerusalem Regained,* London, J. Murray, (1902). **See also:** T. Thorowgood, J. Dury, *Manasseh ben Israel, Digitus dei: Nevv Discoveryes with Sure Arguments to Prove That the Jews (A Nation) or People Lost in the World for the Space of near 200 Years, Inhabite Now in America; How They Came Thither; Their Manners, Customs, Rites and Ceremonies; the Unparallel'd Cruelty of the Spaniard to Them; and That the Americans Are of That Race. Manifested by Reason and Scripture, Which Foretell the Calling of the Jewes; and the Restitution of Them into Their Own Land, and the Bringing Back of the Ten Tribes from All the Ends and Corners of the Earth, and That Great Battell to Be Fought. With the Removall of Some Contrary Reasonings, and an Earnest Desire for Effectuall Endeavours to Make Them Christians. Whereunto Is Added an Epistolicall Discourse of Mr John Dury, with the History of Ant: Monterinos, Attested by Manasseh Ben Israell, a Chief Rabby.* By Tho: Thorowgood, B:D, : Printed for Thomas Slater, and are to be sold at his shop at the signe of the Angell in Duck-Lane, London, (1652). **See also:** E. Hall, *He apostasia, ho antichristos, Or, a Scriptural Discourse of the Apostasie and the Antichrist, by Way of Comment, upon the Twelve First Verses of 2 Thess. 2 under Which Are Opened Many of the Dark Prophecies of the Old Testament, Which Relate to the Calling of the Jews, and the Glorious Things to Be Affected at the Seventh Trumpet Through the World : Together with a Discourse of Slaying the Witnesses, and the Immediate Effects Thereof : Written for the Consolation of the Catholike Church, Especially the Churches of England, Scotland, and Ireland,* London, (1653). **See also:** E. Lane, *Look unto Jesus, Or, An Ascent to the Holy Mount to See Jesus Christ in His Glory Whereby the Active and Contemplative Believer May Have the Eyes of His Understanding More Inlightned to Behold in Some Measure the Eternity and Immutability of the Lord Jesus Christ: At the End of the Book Is an Appendix, Shewing the Certainty of the Calling of the Jews,* Printed by Thomas Roycroft for the Authour, and are to be sold by Humphrey Tuckey, and by William Taylor, London, (1663). **See also:** R. R., *The Restauration of the Jevves: Or, a True Relation of Their Progress and Proceedings in Order to the Regaining of Their Ancient Kingdom. Being the Substance of Several Letters viz. from Antwerp, Legorn, Florence, &c.,* A. Maxwell, London, (1665). **See also:** J. A. Comenius, *The Way of Light,* Hodder & Stoughton, Ltd., London, (1668/1938). **See also:** G. Ben Syrach, *Nevvs from the Jews, or a True Relation of a Great Prophet in the Southern Parts of Tartaria;*

Pretending Himself to Be Sent to Gather Together the Jews from All Parts: as Well the Ten Tribes That Have So Long Absconded Themselves from the World; as the Known Tribes of Judah and Benjamin: Promising to Them the Restoration of the Land of Canaan, and All That They Formerly Enjoyed in the Time of King Solomon. As it Was Communicated to Rabbi Josuah Ben Eleazar, Merchant in Amsterdam, by a Letter from Adrianople. Faithfully Translated into English, by Josephus Philo-Judæus, Gent. With Allowance, Printed for A.G., London, (1671). See also: W. Alleine, The Mystery of the Temple and City Described in the Nine Last Chapters of Ezekiel, Unfolded Also These Following Particulars Are Briefly Handled, 1. The Calling of the Jews, 2. The Restitution of All Things, 3. The Description of the Two Beasts, Rev. 13, 4. The Day of Judgment, and the World Perishing by Fire, 5. Some Signs of the Times When the Fall of Babylon Is Near, 6. Some Advantages Which the Knowledge of These Truths Will Afford, 7. The Conclusion of All in Some Counsels and Directions, Printed for E. Harris: And are to be sold by T. Wall, London, (1677). See also: "Lover of His Country's Peace", The Mystery of Ambras Merlins, Standardbearer Wolf, and Last Boar of Cornwall With Sundry Other Mysterious Prophecys, Both Ancient and Modern, Plainly Unfolded in the Following Treatise, on the Signification and Portent of That Prodigious Comet, Seen by Most Part of the World, Anno 1680, with the Blazing Star Anno 1682, and the Conjunctions of Saturn and Jupiter in October Following and since : All Which Do Purport Many Sad Calamitys to Befall Most Parts of the European Continent in General Before the Year 1699, ... the Ruin of the House of Austria, Vienna, and the Empire of Germany : with Rome, Italy, and the Pope and Papicy, the King and Kingdom of France, with Several Other Countrys in Europe, and the Danger of an Invasion in England by the Turks, and Then the Conversion of the Said Nation to the Christian Faith, Before this Present Expedition of the Turks into Hungary and Germany Be Over, Which Will Be Followed, (1) with the Calling of the Jews, (2) the Reducing of All Wayes of Religious Worship into One by Which an Universal Peace Will Ensurue to All the Earth, Printed for Benj. Billingsley, London, (1683). See also: R. Baxter, The Glorious Kingdom of Christ, Described and Clearly Vindicated, Against the Bold Asserters of a Future Calling and Reign of the Jews, and 1000 Years Before the Conflagration. And the Asserters of the 1000 Years Kingdom after the Conflagration. Opening the Promise of the New Heaven and Earth, and the Everlastingness of Christ's Kingdom, Against Their Debasing It, Who Confined it to 1000 Years, Which with the Lord Is but as One Day, Printed by T. Snowden, for Thomas Parkhurst at the Bible and Three Crowns, the lower end of Cheapside, London, (1691). See also: "Lay Hand", The Great Signs of the Times Giving a True Account of the Universal Change That Is Now Expected: With a Preface Concerning Prophecies, and an Introduction Wherein the Right Notion of the Calling of the Jews and the Kingdome of Christ, So Much Obscur'd, Is True and Faithfully Declar'd, Printed for the author, and are to be sold by J. Nutt, London, (1699). See also: S. Willard, The Fountain Opened, Or, the Great Gospel Priviledge of Having Christ Exhibited to Sinfull Men: Wherein Also Is Proved That There Shall Be a National Calling of the Jews from Zech. XIII, 1, Printed by B. Green and J. Allen for Samuel Sewall, Junior, Boston in New-England, (1700). See also: R. Fleming, Apocalyptical Key: an Extraordinary

Discourse on the Rise and Fall of Papacy, Or, the Pouring out of the Vials, in the Revelation of St. John, Chap. XVI: Containing Predictions Respecting the Revolutions of France, the Fate of It's Monarch, the Decline of Papal Power, Together with the Fate of the Surrounding Nations, the Destruction of Mahometanism, the Calling in of the Jews, the Restoration and Consummation of All Things, &c. &c., Printed for G. Terry, London, (1701/1793). **See also:** S. Clarke, "The Conversion and Restoration of the Jews", *A Collection of the Promises of Scripture: or, The Christian's Inheritance*, Part 3, Section 10, American Tract Society, New York, and J. Buckland, London, (1750); **and** *A Discourse Concerning the Connexion of the Prophecies in the Old Testament, and the Application of Them to Christ. Being an Extract from the Sixth Edition of a Demonstration of the Being and Attributes of God, &c. . . .*, J. Knapton, London, (1725). **See also:** W. Whiston, *An Essay on the Revelation of Saint John, So Far as Concerns the past and Present Times: To Which Are Added Two Dissertations, the One upon Mark II. 25, 26. The Other upon Matthew XXIV. And the Parallel Chapters: With a Collection of Scripture-Prophecies Relating to the Times after the Coming of the Messiah*, Cambridge: Printed at the University-Press; for B. Tooke, London, (1706); **and** *The Accomplishment of Scripture Prophecies: Being Eight Sermons Preach'd at the Cathedral Church of St. Paul, in the Year MDCCVII, at the Lecture Founded by the Honourable Robert Boyle Esq.: With an Appendix, to Which Is Subjoin'd a Dissertation, to Prove That Our Savior Ascended into Heaven on the Evening after His Resurrection*, Cambridge : Printed at the University-Press for B. Tooke, London, (1708); **and** *Historical Memoirs of the Life of Dr. Samuel Clarke Being a Supplement to Dr. Sykes's and Bishop Hoadley's Accounts. Including Certain Memoirs of Several of Dr. Clarke's Friends*, London, Fletcher Gyles, (1730); **and** *Memoirs of the Life and Writings of Mr. William Whiston: Containing, Memoirs of Several of His Friends Also. Written by Himself*, J. Whiston and B. White, London, (1753). **See also:** T. Burnet, *De statu mortuorum et resurgentium tractatus: adjicitur: Appendix de futurâ Judaeorum restauratione*, J. Hooke, Londini, (1727). **See also:** I. Newton, *Observations upon the Prophecies of Daniel, and the Apocalypse of St. John*, Printed by J. Darby and T. Browne and sold by J. Roberts etc., London, (1733). **See also:** T. Newton, *Dissertations on the Prophecies; Which Have Remarkably Been Fulfilled, and at this Time Are Fulfilling in the World*, William Butler, Northhampton, Massachusetts, (1746). **See also:** T. Newans, *A Key to the Prophecies of the Old and New Testaments: Shewing the Approaching Invasion of England, the Desolation of Germany ..., the Destruction of Rome, the Expulsion of the Mahometans, the Extirpation of Popery ..., the Restoration of the Jews to Their Own Land, the Rebuilding of the Temple at Jerusalem, the Fulness of the Gentiles, and the Glorious and Triumphant Estate of Christ's Church upon Earth*, London, (1747). **See also:** J. Collet, *A Treatise of the Future Restoration of the Jews and Israelites to Their Land: With Some Account of the Goodness of the Country, and Their Happy Condition There, till They Shall Be Invaded by the Turks : with Their Deliverance from All Their Enemies, When the Messiah Will Establish His Kingdom at Jerusalem, and Bring in the Last Glorious Ages*, J. Highmore, M. Cooper and G. Freer, London, (1747). **See also:** R. Clayton, *An Enquiry into the*

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Jewish forces in England who wanted to destroy Catholicism and attack the Pope and the Turks in order to “restore the Jews to Palestine” fabricated prophecies meant to win converts to their cause. In 1641, a pamphlet appeared in England purporting to be the prophecies of one Ursula Shipton, a. k. a. Mother Shipton, a. k. a. Agatha Shipton, a. k. a. Ursula Sontheil (ca. 1488-1561). This six page pamphlet entitled *The Prophetie of Mother Shipton in the Raigne of King Henry the Eighth Foretelling the Death of Cardinall Wolsey, the Lord Percy and Others, as Also What Should Happen in Insuing Times*¹⁹⁶¹ printed several statements of fact in 1641, which purported to be predictions of events yet to occur in Shipton's lifetime, but which had already occurred by 1641. There were no extant records proving that any such woman as “Mother Shipton” ever existed.

The pamphlet was political propaganda issued by those who wished to rid England of Catholicism and justify revolution and murder. It was so successful, that new prophecies allegedly written by “Mother Shipton” began to appear referring to the Pope, the Turks and the “calling of the Jews”.¹⁹⁶² “Mother Shipton” predicted terrible wars, which had not yet occurred when these new prophecies appeared, but which had been in the plans of the Protestants who would overthrow the Pope and take Palestine from the Turks in order to give it to the Jews. Numerous later and expanded editions appeared. In 1862, Charles Hindley¹⁹⁶³ lent greater credibility to the hoax by adding passages about machines, which did not exist in the period of 1488-1561, but which had since been invented. He also infamously added the prediction that the world would end in 1881, but later admitted that these additions were the products of his own imagination.¹⁹⁶⁴

8.7.3 As a Good Cabalist Jew, David Hartley Conditions Christians to Welcome Martyrdom for the Sake of the Jews

Though he came from humble beginnings, David Hartley was well-connected and had married into the immensely wealthy family of his second wife Elizabeth Packer in 1735. His plea for the destruction of the Christian Temple of Europe—principally *Roman* Catholicism, and the diaspora of Christendom—smack of revenge for the Jewish Diaspora brought on by the Romans. It is amazing that some Christians, to this day, are gullible enough to destroy themselves and humanity for the sake of ancient Jewish prophecies, for the sake of modern Jews. Their leaders are well paid.

In an odd twist on the Crusader culture of the English, Hartley tried to make one feel un-Christian if one did not support world revolution, Zionism and Jewish world rule after the intentional destruction of Christendom. Anti-Semitic Christian Zionists worked the other end of the political spectrum, but issued the same ultimate message, *i. e.* they promoted world revolution, Zionism and the destruction of Christendom.¹⁹⁶⁵ It is interesting to note that the founder of Protestantism—the founder of the Gentile movement to destroy Catholicism and label the Pope the “Beast of the Apocalypse”—was an expressed philo-Semite, Martin Luther, a “Reformer” who appeared to seek the cooperation of the Jews to end the religious hegemony of Catholicism—Luther who had published *That Jesus Christ was Born a Jew* in 1523.¹⁹⁶⁶ Long after creating a divide in European Christians, Martin Luther forwarded the Zionist agenda by taking an anti-Semitic stand. He published *On the Jews and Their Lies* in 1543.¹⁹⁶⁷ Luther, with his close contacts with the Jewish community, may well have been an agent for Zionists and Protestantism was a device to divide and destroy Christendom. It might also be that near the end of his life Luther eventually sickened of killing Christians and was sincerely revolted by the Jews’ plans to exterminate all Gentile races. The ultimate motives behind the Crusades and the persecution of Jews during the Crusades are also open to question.

Some have taken the view that Protestantism created Zionism in its quest for an ally against the Catholic Church—and in England with the purpose of securing trade routes to India and China (and later oil).¹⁹⁶⁸ Though these forces were no doubt in play during the movement—at the instigation of Jews, it would appear far more likely that Zionists created Protestantism as a means to destroy the Roman Catholic Church they so hated, than that the Protestants created Zionism—given the fact that Zionism pervades the Old Testament. The Rothschilds had no small amount of influence in England and in France—they helped to put Disraeli and the Napoleons in power—and the alleged trade advantages of securing Palestine for the Jews would profit Jewish financiers, as well as the British or French. It was always the Jews who were whispering of these alleged advantages into the ears of the Christians. It was the Jews who went from one country to another preaching this same message. It was the Jews who alleged that only Jews could secure European interests in the region, which was not only a patently false message, it was absurd and the exact opposite of the truth.

Abbé Barruel alleged that the Jacobins, who instigated the French Revolution, were a current manifestation of a very old revolutionary conspiracy of the

Freemasons to establish a world government through world revolution. In 1806, Barruel produced a letter he received from A. J. B. Simonini, which he alleged proved a Jewish conspiracy to destroy Christendom and rule the world.¹⁹⁶⁹ At about the same time, George Stanley Faber¹⁹⁷⁰ alleged that the Pope and Islam were an evil conspiracy, which stood in the way of the “restoration of the Jews” and the fulfilment of prophecy. Faber proposed the destruction of the Turkish Empire, and the destruction of Catholicism, in preparation for the “restoration of the Jews”. In this period we find such fanatical titles as: W. Ettrick, *The Season and Time, Or, an Exposition of the Prophecies Which Relate to the Two Periods of Daniel Subsequent to the 1260 Years Now Recenter Expired: Being the Time of the Seventh Trumpet*. . . Together with Remarks upon the Revolutionary Anti-Christ Proposed by Bishop Horsley and the Rev. G. S. Faber, Longman, Hurst, Rees, Orne, and Brown, London, (1816). There was a large and long-lived religious movement in Protestant England and America to bring about World War in order to “restore the Jews to Palestine”. This had no benefits for Christians.

The Bolsheviks under Trotsky sought the destruction of religion and a world government. These were expressed Jewish objectives. The Bolsheviks mass murdered tens of millions of Christians and plunged many millions more into misery. The British and Americans eventually succeeded in destroying the Turkish Empire, “restoring the Jews to Palestine” and securing their access to the Orient and to oil. The Jews had their way, at a horrible cost to humanity, which we continue to pay.

One hundred years before Marx published his *Manifesto*, Hartley called for world revolution and the destruction of the Christian Churches and of European civil institutions so as to cause suffering Christians to disperse throughout the world and evangelize—just as the Roman dispersion of the Jews into Diaspora caused Jews to roam and proselytize. In Hartley’s day, many governments had both “evangelical and civil” power—the Church and the State were often one institution with two faces.

At that time, the Roman Catholic Church was one of the most powerful institutions in the world and stood in the way of the Old Testament prophecy that the “Jewish Nation” should attain political and religious hegemony, and rule the world after the other nations had been obliterated. The Catholics pretended to the Jewish throne as the elect, as the chosen of God. The Catholics asserted the doctrine that the Catholic Church is the “Mystical Body of Christ”, which has divine dominion over the nations. The Jews believed that their Messianic prophecies gave them this divine right.

Herzl believed that he would not receive the support of the Pope and the Catholic Church and he was correct. Jews also had many other reasons to hate Catholics. Romans destroyed the Jewish Nation and Rome was the seat of Catholicism. Catholics had committed numerous atrocities against Jews, including the Ghetto system and the Inquisition—the Ghetto of Rome was an especially degrading system.

In Europe, absolute hegemony had always been the goal of empires and churches—and the cause of numerous wars. Jews were by no means alone in their quest for hegemony. In addition, the Catholic Popes had sought to take Palestine in the Crusades, supposedly not in hopes of the “restoration of the Jews to Palestine”, but in the hopes of taking the Holy Land for the Christians. This made Catholicism

an obstacle to Zionism. Catholicism had long been the chief obstacle to Jewish religious hegemony. It also sought hegemony over the Christian faith, for example, in the case of the Council of Trent.

The Old Testament, the Talmud¹⁹⁷¹ and the Cabalistic writings led Jews like the Frankists to believe that they had a right and an obligation to enslave the rest of mankind to serve them, that evil was good, and that the only means to bring about the reign of God was to destroy all competitive religions and governments and bring about absolute suffering throughout the world. These Cabalistic Dualistic sects among Jews even promoted anti-Semitism—even Blood Libel accusations—in order to promote their political agendas in an unbroken chain of revolutionaries from the Frankists to the Marxists to the Zionists. They preached reincarnation and taught that their leaders were incarnations of the Messiah. It is no coincidence that Newton, Clarke, Hartley and the other British “Christians” who rejected the divinity of Christ preached the message that Christians must destroy themselves with a world revolution and “restore the Jews to Palestine”. These treacherous men were obviously serving the interests of the Cabalistic Jews who led them.

8.7.3.1 Jewish Revolutionaries and Napoleon the Messiah Emancipate the Jews

Pragmatically, in order for the Jews to obtain emancipation throughout the world, the governments which held them as chattel would have to be overthrown. In order for the governments to be overthrown, the basic structures of society had to be destroyed so as to promote misery, gross dissatisfaction and revolution. Satisfied people tend to preserve the *status quo*. The last vestiges of the Holy Roman Empire and the Turkish Empire had to be eliminated in order for the Jews to obtain Palestine.

Jewish revolutionaries seek to tear down society so that the common people will have no option but to revolt. Though they pretend to work for the interests of the common people, the Jewish revolutionaries covertly do everything in their power to make the people suffer. When the revolution occurs, Jewish revolutionaries deliberately throw the nation into chaos and economic disaster. Jewish revolutionaries then use their power over the press to spread the myth that only a dictator can restore order, the order the Jews covertly and deliberately subverted. After the Jewish revolutionaries have their puppet dictator in place, they attack religion and mass murder Christians and especially attack the intellectual elite so as to ruin the genetic heritage of the Gentile peoples and prevent counter-revolution—prevent Gentile self-determination. This “revolutionary” process is the fulfillment of Judaism.

The Jacobins used pro-democracy propaganda to install the dictator Robespierre in the French Revolution. After Robespierre failed, the Jews put Napoleon, a dictator who considered himself to have been the Messiah, into power. Napoleon almost achieved the Jews goals. However, when Napoleon’s success in emancipating the Jews led to assimilation, Jewish leaders turned against him for having helped the Jews. Jewish leaders preferred oppressive segregation to assimilation.

Liberal apostate Jews began to treat Napoleon as if something of a god. On 4 April 1806, Napoleon mandated a single catechism for the entire Empire, which

included the statements that Napoleon was “the image of God on Earth” and the “the Lord’s anointed”, *i. e.* the “Messiah”.¹⁹⁷² Napoleon instituted the Feast of St. Napoleon on 15 August 1806 in honor of Neopolas and mixed the cipher of Napoleon and Josephine with the unutterable name of Jehovah and placed the imperial eagle higher than the Ark of the Covenant on his official crest. Before Napoleon, the French Revolution had largely lost favor with Catholics and religious Jews when Robespierre attacked Judaic and Christian beliefs and instituted the Cult of the Supreme Being and pretended that he was himself a god. Napoleon, the Messiah, emancipated Jews wherever he could, tried to take Palestine for the Jews, re-instituted the Sanhedrin, laid much of the foundation for reform Judaism, etc.¹⁹⁷³ *The North American Review* wrote in 1845,

“The performance of Racine’s tragedy of ‘Esther’ is said to have excited Napoleon’s sympathy for the Jews; and he intended at once to improve their condition, and win them to his own interests. In 1806, their usurious practices led to complaint, and serious question, whether their rights, under the decree of 1791, should not be withdrawn. Whereupon, the emperor convened at Paris an assembly of the principal French Jews, to whom he proposed questions respecting their opinions and practices, with measures for establishing their brethren throughout the kingdom in honest and useful professions. The questions were answered, for the most part, to the satisfaction of the emperor; and he called a grand sanhedrim of seventy-one members, to convert the doctrinal explanations of the first assembly into authoritative decrees; hoping that the Jews out of the kingdom, also, would send representatives, and thus Paris would be made the centre of a powerful influence to unite and control the Jews throughout the world. The sanhedrim assembled at Paris in 1807,—a truly venerable body. A few foreign deputies attended; but its authority has never been recognized out of France, nor by all in that country; where, however, it seems to have been productive of benefit, in turning many Jews from dishonest and sordid to respectable and useful employments. Indeed, the decrees of this assembly contained a submissive renunciation of many firm Judaic principles. They declared, that France was the only ‘fatherland’ of the French Jews, that intermarriage with Christians was lawful, and that no trades were prohibited.”¹⁹⁷⁴

When Napoleon sought the “restoration of the Jews to Palestine”, Czar Alexander, under the influence of religious Jewish leadership, called Napoleon the anti-Christ and declared that he was out to destroy Christendom. Jewish leaders used their influence around the world to prevent the complete emancipation of the Jews, which they believed would lead to assimilation and the loss of their power over the Jewish People. The Holy Synod of Moscow proclaimed,

“In order to bring about a debasement of the Church he [Napoleon] has convened to Paris the Jewish synagogues, restored the dignity of the rabbis and founded a new Hebrew Sanhedrin, the same infamous tribunal which

once dared to condemn our Lord and Saviour Jesus Christ to the cross. And now he has the impudence to contemplate the unification of the Jews whom God in His wrath has dispersed over the surface of the earth and to organize all of them for the destruction of the Church of Christ to the purpose — oh, unspeakable audacity surpassing all the misdeeds! — that they may proclaim the Messiah in the person of Napoleon.”¹⁹⁷⁵

The Jews exerted their influence in England as well as in Russia. Lewis Mayer, who desired the “restoration of the Jews” and who sought the annihilation of Catholicism, and the German, Turkish and Russian Empires, also declared that Napoleon was the anti-Christ in 1806.¹⁹⁷⁶ During Napoleon’s reign, some Jews betrayed him and encouraged all Jews to side against Napoleon and with an “anti-Semitic” Czar, because they feared that Napoleon’s emancipation of the Jews was leading to assimilation, and one must wonder if Russian anti-Semitism was the work of such Jews and if the anti-Semitism of the Czars came at the request of Jewish leaders. A powerful Jewish leader of the time, Shneur Zalman, who hated Gentiles, reasoned that,

“If Bonaparte wins, the wealth of the Jews will increase and their positions will be raised. But their hearts will be estranged from their Father in Heaven. However, if Czar Alexander wins, then although the poverty of the Jews will increase and their position will be lower, their hearts will cleave to and be bonded with their Father in Heaven.”¹⁹⁷⁷

Napoleon III was also seen by some as the anti-Christ, who would reign over America and England and persecute and destroy Christendom.¹⁹⁷⁸ When Napoleon Bonaparte’s attempt to capture Palestine for the Jews failed, he sought to bring Jews from around the world to France—only five hundred Jews lived in Paris in 1789,¹⁹⁷⁹ and there were only 40,000 Jews in all of France.¹⁹⁸⁰ If Napoleon had defeated the British, it would have meant the hegemony of the Jews over Christendom as Hartley had desired.

Napoleon Bonaparte told Barry Edward O’Meara,

“I wanted to make them leave off usury, and become like other men. There were a great many Jews in the countries I reigned over; by removing their disabilities, and by putting them upon an equality with Catholics, Protestants, and others, I hoped to make them to become good citizens, and conduct themselves like the rest of the community. I believe that I should have succeeded in the end. My reasoning with them was, that as their rabbis explained to them that they ought not practise usury against their own tribes, but were allowed to practise it with Christians and others, that, therefore, as I had restored them to all their privileges, and made them equal to my other subjects, they must consider me like Solomon or Herod, to be the head of their nation, and my subjects as brethren of a tribe similar to theirs. Consequently, they were not permitted to deal usuriously with them or me,

but to treat us as if we were of the tribe of Judah. Enjoying similar privileges to my subjects, they were, in like manner, to pay taxes, and submit to the laws of conscription, and to other laws. By this I gained many soldiers. Besides, I should have drawn great wealth to France, as the Jews were very numerous and would have flocked to a country where they enjoyed such privileges. Moreover, I wanted to establish a universal liberty of conscience and thought to make all men equal, whether Protestants, Catholics, Mohammedans, Deists, or others; so that their religion should have no influence in getting them employment under government. In fact, that it should neither be the means of serving, nor of injuring them: and that no objection should be made to a man's getting a situation on the score of religion, provided he were fit for it in other respects. I made everything independent of religion.”¹⁹⁸¹

In August of 1806, the Venetian representative of the Viennese Court stated that the assembly of the Notables of France and Italy “aimed at the realization of far-reaching plans and ‘even to the gathering of the Jews in a particular Kingdom’.”¹⁹⁸² On 24 September 1806, Metternich wrote to Standion of Napoleon, the Messiah,

“The impulse has been given: the Israelites of all the lands have their eyes turned to the Messiah who seems to free them from the yoke under which they find themselves; the aim of so many sentences (as it is only that much) is not at all to give full licence to the citizens professing this religion in the lands submitted to French rule, but the desire to prove to the whole nation that its real fatherland is France.”¹⁹⁸³

If France were to become the Jewish homeland, as Napoleon desired after his failure to take Palestine for the Jews, that would have made Napoleon the King of the Jews, the Jewish Messiah—the “anti-Christ”. Napoleon’s uncle, Cardinal Joseph Fesch, purportedly said to him,

“Do you want indeed to bring about the end of the world? Do you not know that the Holy Scriptures predict the end of the world for the moment when the Jews will be recognized as a corporate nation?”¹⁹⁸⁴

Israel Jacobson published *Les premiers pas de la nation juive vers le bonheur sous des auspices du Grand Monarque Napoléon*, Paris, (1806); which treated of Napoleon as if he were the Messiah.

8.7.3.2 Hitler Accomplishes for the Zionists What Napoleon Could Not

Later, the Nazis, with their dictator, and the Bolsheviks, with their many dictators, sought to destroy all religions in Europe—sought to destroy Europe, itself. Hitler called for a millennium of Nazism. Much of this revolutionary and nihilistic fervor in Europe stemmed from the Reformation as a revolution against Catholic corruption

and in this period revolutions were commonly justified based upon scripture.¹⁹⁸⁵ The Illuminati sought revolution, the elimination of private property and religion. Even more revolutionary and nihilistic was the Jewish reformatory movement of Frankism.¹⁹⁸⁶ This Jewish sect encouraged its members to join other religions in order to destroy them—to become leaders in government in order to subvert society—to practice the mafia creed of *Omerta* silence and to lie and deceive.

Hitler, whose political career in many ways reflects Napoleon's and in many ways was the polar opposite of Napoleon's though meant to fulfill the same ends Napoleon failed to achieve—Hitler tells us of his apocalyptic visions that Nature might have chosen the Jews. The pledge of a thousand year empire, *ein tausendjähriges Reich*, is reminiscent of the prophesy of the millennium of Christ (*Revelation* 20:1-7). Hitler, the Bolshevik who did what he could do to destroy Europe—Hitler, who ultimately called on the German People to admit their defeat and kill themselves at the close of the war in Europe, who wrote in *Mein Kampf*, after complaining of the francophilia of the Viennese press and stating that Zionism had convinced him to finally accept anti-Semitism, Hitler stated,

“Just once more — and this was the last time — fearful, oppressive thoughts came to me in profound anguish.

When over long periods of human history I scrutinized the activity of the Jewish people, suddenly there rose up in me the fearful question whether inscrutable Destiny, perhaps for reasons unknown to us poor mortals, did not with eternal and immutable resolve, desire the final victory of this little nation.

Was it possible that the earth had been promised as a reward to this people which lives only for this earth?

Have we an objective right to struggle for our self-preservation, or is this justified only subjectively within ourselves?

As I delved more deeply into the teachings of Marxism and thus in tranquil clarity submitted the deeds of the Jewish people to contemplation, Fate itself gave me its answer.

The Jewish doctrine of Marxism rejects the aristocratic principle of Nature and replaces the eternal privilege of power and strength by the mass of numbers and their dead weight. Thus it denies the value of personality in man, contests the significance of nationality and race, and thereby withdraws from humanity the premise of its existence and its culture. As a foundation of the universe, this doctrine would bring about the end of any order intellectually conceivable to man. And as, in this greatest of all recognizable organisms, the result of an application of such a law could only be chaos, on earth it could only be destruction for the inhabitants of this planet.

If, with the help of his Marxist creed, the Jew is victorious over the other peoples of the world, his crown will be the funeral wreath of humanity and this planet will, as it did millions' of years ago, move through the ether devoid of men.

Eternal Nature inexorably avenges the infringement of her commands.

Hence today I believe that I am acting in accordance with the will of the Almighty Creator: *by defending myself against the Jew, I am fighting for the work of the Lord.*”¹⁹⁸⁷

Jewish Dualists believed that the millenium could be brought about by committing monumental acts of evil. They believed that by betraying the Jewish People, as Judas betrayed Jesus—Jew betrayed Jew, anti-Semitic Jews could fulfill the Jewish prophecies. They believed in Hitler.

English Protestant Zionists, vile traitors under the direction and influence of Jewish Zionist financiers, planned the destruction of European society, which they planned would result in the “restoration of the Jews to Palestine” and the downfall of Christianity—ultimately the destruction of Heaven and Earth by fire. The Socialist ideology that almost brought this about was promoted by the anti-Semite Karl Marx and his good friend, the eager assimilationist—turned anti-Semite—turned racist Zionist, Moses Hess—who, together with Ghillany, Bauer, and others, provided the anti-Semitic Socialistic dogma that gave rise to Dühring and eventually to Adolf Hitler. Such Socialists had always used anti-Semitism to bring themselves into power and their goal was always to destroy the social institutions of Europe to make it ripe for revolution, which revolution would emancipate the Jews, then expel them to Palestine.

In 1749, with the English Revolution of 1688 against Catholicism in fairly recent memory, Hartley had iterated these goals in three corollaries to his 83rd Proposition in the second volume of his *Observations on Man*:

“C O R . 1. May not the two Captivities of the *Jews*, and their two Restorations, be Types of the first and second Death, and of the first and second Resurrections?

C O R . 2. Does it not appear agreeable to the whole Analogy both of the Word and Works of God, that the *Jews* are Types both of each Individual in particular, on one hand, and of the whole World in general, on the other? May we not therefore hope, that, at least after the second Death, there will be a Resurrection to Life eternal to every Man, and to the whole Creation, which groans, and travails in Pain together, waiting for the Adoption, and glorious Liberty, of the Children of God?

C O R . 3. As the Downfal of the *Jewish* State under *Titus* was the Occasion of the Publication of the Gospel to us Gentiles, so our Downfal may contribute to the Restoration of the *Jews*, and both together bring on the final Publication and Prevalence of the true Religion; of which I shall treat in the next Proposition. Thus the Type, and the Thing typified, will coincide; the First-fruits, and the Lump, be made holy together.”

Hartley called for the destruction of the Christian Temple—principally *Roman* Catholicism. Jews hated Romans and that hatred carried over to the Pope and Catholicism. Gustaf Dalman wrote of the Talmud, which is riddled with hateful comments,

“In the Talmud no people have a name so hated as the Romans, who destroyed the Jews’ holy city and took from them the last remnant of independence.”¹⁹⁸⁸

In Proposition 84, Hartley calls for a Christian diaspora to serve the interests of the Jews by spreading Jewish monotheism to all the peoples of the Earth and by making it easy for the Jews to monopolize trade and take all the wealth of the Gentiles, which objectives fulfill Jewish Messianic prophecy,

“Fifthly, The Downfal of the Civil and Ecclesiastical Powers, mentioned in the 81st and 82d Propositions, must both be attended with such public Calamities, as will make Men serious, and also drive them from the Countries of *Christendom* into the remote Parts of the World, particularly into the *East* and *West-Indies*; whither consequently they will carry their Religion now purified from Errors and Superstitions.

Sixthly, The Restoration of the *Jews*, mentioned in the last Proposition, may be expected to have the greatest Effect in alarming Mankind, and opening their Eyes. This will be such an Accomplishment of the Prophecies, as will vindicate them from all Cavils. Besides which, the careful Survey of *Palæstine*, and the neighboring Countries, the Study of the *Eastern* Languages, of the Histories of the present and antient Inhabitants, &c. (which must follow this Event) when compared together, will cast the greatest Light upon the Scriptures, and at once prove their Genuineness, their Truth, and their Divine Authority.”

Hartley concludes his many fallacies by asserting that Christendom should rejoice in its own deliberate self-destruction and the annihilation of the Earth, because destroying itself proves its faith in, and the truth of, the Jews’ prophecies, by artificially and willfully bringing them about,

“One ought also to add, with St. *Peter*, as the practical Consequence of this Proposition, that the Dissolution of this World by Fire is the strongest Motive to an Indifference to it, and to that holy Conversation and Godliness, which may fit us for *the new Heavens, and new Earth*.”

The Dispensationalist “Christians” are the modern version of the Hartleys and the Newtons. They have nuclear bombs at their disposal and intend to bring about the destruction of life on Earth in the vain and suicidal hope that Jesus will fabricate them a new heaven and Earth. These religious fanatics are a menace to mankind and are under the direct control of modern Jewish leadership, who have fabricated their mythologies and promoted them. They are slaves to Israel who intend to deliberately destroy humankind. They are psychopathic and have no sympathy for others, nor respect for the self-determination of others, nor any regard for human life. They are the ideal slaves of Israel.

It is interesting that the New Testament contains in its creed the seeds of the self-

destruction of the enemies of the Jews prophesied in the Old Testament, and converts the enemies of the Jews to a mythology that results in their own demise (*see, for example: Romans 11*). The apocalyptic book of *Enoch* contains many of the mythologies found in the apocalyptic aims of “Christian” Zionists, who seem to wish to stamp out the “seed of Cain”¹⁹⁸⁹—the seed of the fair—the seed of the European Gentiles. Hartley and countless others readied Christians to joyfully accept war and their own extermination.

History’s most highly regarded theological expert on Judaism, Johannes Buxtorf alleged that Jews were readying to destroy Christianity and to take the Christians remaining after the devastation as slaves—as is prophesied in the Old Testament, in the apocalyptic books of Qumran, and in the Talmud and Cabalistic writings. Buxtorf reiterated the intentions of some Jews as told in the 14th Century Jewish author Machir of Toledo’s (this is perhaps a false name and the work may have been fabricated by Turkish Jews) *Avkat Rokhel*, Constantinople/Istanbul, (1516). Machir’s *Avkat Rokhel* was and is a very influential work, which was translated from Hebrew to Yiddish, and which has been republished many times in both Hebrew and Yiddish. The Jews wrote of Hitler and the persecutions of the Third Reich centuries before they came about. The Zionists put Adolf Hitler into power to fulfil these plans. The Jews also wrote of world government and of the league of nations following world war, centuries before they came about. The Zionists have agitated for both World Wars in order to fulfil these plans, and are today agitating for a Third World War.

The book of I *Enoch* taught Jews many apocalyptic lessons. It is interesting to note that being victims of oppressive laws, Jews had experience with “excessive laws, tyrannical rulers,” etc. and one is struck by how these methods were applied by Bolsheviks and Nazis under Zionist control, and are today used against the Palestinians in the illegally occupied territories. Some Jewish writers knew that such oppression could make peoples lackadaisical, defeatist and lose their will to fight back, or be involved in politics, which they would degrade into vicious combat—especially vulnerable were peoples who had been conditioned by Jewish mythology to welcome their own demise, like Christians were conditioned to exterminate themselves by vile traitors like David Hartley. Jewish writers told that chemical and biological weapons, as well as environmental degradation and psychological warfare, would decimate Gentiles and apostate Jews, while antidotes spared pious Jews, who prospered from the destruction of their neighbors. Jewish writers predicted dictators like Napoleon and Hitler who would ask their people to worship them as gods—there being no better means to defeat Roman Catholicism in Europe. Jewish writers often spoke of the extermination of assimilatory Jews, like those of Europe in the mid-Twentieth Century.

Buxtorf, a renowned expert on Judaism and the life of the Jews who were his contemporaries, and with whom he had an extensive correspondence (his son corresponded with Manasseh ben Israel), wrote in his *Synagoga Judaica: Das ist Jüden Schul ; Darinnen der gantz Jüdische Glaub und Glaubensubung. . . grundlich erkläret*, Basel, (1603), as translated in the 1657 English edition, *The Jewish Synagogue: Or An Historical Narration of the State of the Jewes, At this Day Dispersed over the Face of the Whole Earth*, Printed by T. Roycroft for H. R. and

Thomas Young at the Three Pidgeons in Pauls Church-Yard, London, (1657),
(margin notes appear here in {braces}):

“CHAP. XXXVI.

Touching the Jews Messias who is yet for to come.

That a Messias was promised unto the Jews, they all with one mouth acknowledge; hereupon petitioning in their daily prayers that he would come quickly; before the houre-glass of their life be run out. The only scruple is of the time when, and the state in which he shall appear.

They generally beleeve, that this their future Messias shall be a simple man, yet nevertheless far exceeding the whole generation of mortals in all kinde of vertues: who shall marry a wife and beget children, to sit upon the throne of his kingdom after him. When therefore the Scripture mentioneth a twofold Messias, the one plain, poor, and meek, subject to the stroke of death: the other illustrious, powerful, highly advanced and exalted: the Jews forge unto themselves two of the same sort, one which they call by the name of Messias the son of *Joseph* that poor and simple one, yet an experienced and valiant leader for the warrs; Another whom they entitle Messias the son of *David* that true Messias who is to be king of Israel, and to rule over them in their own land. About whose coming they are among themselves altogether disagreeing.

Those ancient Jews who lived before Christs incarnation, did not much miss the marke, when *Elias* said that the world should continue six thousand years, whereof two thousand were to be void and without force, that is, without the law of God, the other two thousand under the law: and the last under the Messias.

Their hope was therefore this, that foure thousand years after the worlds creation fully expired, their Messias should come in the flesh: in which their error was small or none at all; for according to the vulgar account of us Christians, Christ the true Messias was borne in the 3963. year of the world, but according to the Jews computation in the year 3761, we and they differing 202 years. And now because Christ came not unto them in great power, a king of glorious state (such as were *David* and *Solomon*) to deliver them from the tyranny of that usurping *Herod*, and Roman cruelty, neither with a rod of iron to break in pieces and destroy their enemies: but only began his kingdom over them with the spiritual scepter of his doctrine, even for this very cause they would not receive him for the true Messias, though some few did acknowledge and embrace him, and at that time the most ancient and approved men amongst them did expect his coming: {Luk. 2.25.} thus we finde a *Simeon* waiting for the consolation of Israel, {Ib. v. 38.} and *Anna* that old Prophetess speaking of him to all that hoped for deliverance in Jerusalem. The very same that the Apostle *Paul* witnesseth in his Epistle to

the Romans, {Rom. 11.5.} that though the Jews were most ingrateful, *yet is there a remnant of them according to the election of grace*. Yea, when all kingly power, sacerdotal honour and dignity was taken from them, the city Jerusalem made a ruinous heap, and their beauty the temple turned into ashes, every one now begins to suspect the time of the coming of the Messias to be past. Hence it was that in the 52. years after the destruction of the Temple, a certain proud and haughty Jew boasting that he was the true Messias, feared not to affirme himself the same of whom *Balaam* prophesied in these words: {Num. 24.17, 18.} *I shall see him, but not now, I shall behold him, but not nigh: there shall come a star out of Jacob, and a Scepter shall rise out of Israel, and he shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly*. Others understood this prophesie of the then newly begun kingdom of the Christians. But the Jews even at this day determine their Messias as yet to come, and to fulfil those things which *Balaam* foretold, according to their substance. That the said Jew should proclaim himself the Messias, was most grateful unto them: who presently in their own conceits can nourish hopes, that they should become the conquerours of the Romans, who a little before had destroyed their City and Temple. This Seducer following the letter of the prophesie, names himself, *Ben Chocab*, which is by interpretation, the son of a Star. His chief follower, who at the very first clave unto him, was *Rabbi Akibha*, a man of great learning, who had under his tuition twenty four thousand Scholars, proclaiming him to be *Malka Meschiccha*, Christ the King. By this means much people went after him; insomuch, that he chused unto himself the City *Bittera* for the seat of his kingdom. But when that *Adrian* the Roman Emperour, had after a siege of three years and an half taken and killed this their Messias, and together with this beautiful Star had miserably slaughtered more then four hundred thousand Jews, then the remnant of so great a massacre perceiving themselves led astray by this their Star, turn Anabaptists, and call him from that day to this *Barcozabh*, that is, the son of a lye, a lying and bastardly Messias. Yet neverthelesse, many since have lived who would be reputed for the Messias, as you may read in a book called *Schebhet Jehudah**. {*Schebet Jehudah*, the tribe of Judah. A historical book of the many afflictions, martyrdoms of the Iews, as also of their disputes with the Christians in *Spain*, and *Italy*. It was printed at *Crncovia* in Germany. An. d.1591.}

The issue of all is this; that the Jews convicted in their own consciences, will they, nill they, [willy nilly] are forced to confesse that the time in which the Messias was to come, is already past.

When therefore they had despised and rejected Christ the true Messias, and no other appeared, they falsified the above mentioned tradition of *Elias* (which was that the Messias should come about the four thousandth year of the world) by annexing unto it this Comment; that the time was prolonged for their offences. But when at length no reason could be pretended of this long

delay, neither could they define the time of his coming: their onely evasion is, to smite with this curse the head of him that should determine a certain season for his coming, *Tippach ruchan atzman schel mechasschebhe Kitzin**, {Sanhedrin c.ii.p.97.} *Which is, Let their soul and body burst with a swelling Rupture, who peremptorily set down the time; that time (I say) in which the Messiah is expressly for to come. Yet this not at all pondered, and nothing set by, many of them moved by the propheties of the men of God concerning the coming of the Messiah, have in their souls and consciences confessed, that the time of his coming was already past; and therefore in their writings they acknowledge that he is born indeed; but for their sins and impenitent life, not as yet revealed. And at this instant all the Jews dwelling amongst us are of the same opinion. Hereupon Rabbi Solomon Jarchi saith, that according to their ancestors, the Messiah was born in that day in which Ierusalem was last of all destroyed, but where he hath so long been hid, to be uncertain. Some of them think that he lies in Paradise, bound to the womans hair, grounding upon these words in the Song of Solomon: {Cant. 7.5.} Thy head upon thee is like Carmel, and the hair of thy head like purple, the King is bound in the Galleries. By King understanding the Messiah, and by Galleries, paradise. Rabbi Solomon follows this exposition of these ancient Rabbines. The Talmudists write, {Sanhedrin c.ii. p. 98.} that he lies in Rome under a gate among sick folks and Lepers, perswaded by the words of Esay [Isaiah], who saith, {Esay 53.3.} that he is one despised and rejected of men, a man of sorrows, and acquainted with grief. Others forge other lies and tales.*

Well, let all these things fall out according to their own desire; yet they still believe he is to come. {The miracles before Christs coming.} First then before his coming shall happen ten notable miracles, by which every one shall be admonished and incited to an accurate preparation for his coming, and also be warned to conceive that he shall not come so poor and privately as Christ came. These ten miracles I mean here to present in the same words that the Rabbines have commended them to posterity, in a little book called *Abkas Rochel*. {*Abkas rochel pulvis aromatarius*, the author *Rimchar* a little book in octavo it hath 3 parts, the first of the miracles, before the coming of the Messiah, two of the soule, and the state of it after this life. The third of Moses his tradition about Mount Sinai, mans creation, &c. It was printed at Venice anno Dom. 1597.}

The first miracle, God shall stirr up and produce three kings, who proving traitors to their own faith, shall also turn Apostates: so living before men as though they served the true God: yet in very deed practising nothing less; seducing silly souls, and after such a manner tormenting their consciences, that they may abjure God and their own faith, even so that many of the sinners of Israel shall utterly despair of redemption, being ready to deny God, and forsake his fear. Concerning these things *Isaiah* speaketh, c. 59. 14,15. *Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter, yea truth faileth. What? All they why shall love the truth shall flee in troops, and flying hide themselves*

in the caves and holes of the earth, and shall be massacred by the great, and mighty, and tyrannical persecutors. At that time shall be no king in Israel, as it is written. {Hos. 3.4.} *The children of Israel shall abide many dayes without a King, and without a Prince, and without a sacrifice, and without an Image, and without an Ephod, and without a Teraphin:* There shall not be any more *Rosch Ieschibhah* (b) {*Jascbhah*. [***] a Synagogue from [***] to sit or rest.} that is head of the Synagogue, no faithful teachers who may feed the people with the word of God, no merciful and holy, no famous and eminent persons shall remain. The heaven shall be shut up and food shall fail; these three kings shall enact laws so many, so burdensome, and so tyrannical, pronounce such heavie judgments upon men, that but a very few shall be left, because they had rather die, then living deny their maker. Yet these three kings by Gods ordinance and disposition shall only reign three moneths.

In the time of their reign, they shall double the ordinary tribute, so that who formerly paid only eight pieces only eight pieces, shall then pay eighty, he who formerly paid ten, shall then be forced to give an hundred. He that hath nothing at all to give, shall be punished with the loss of his head: yea also, the longer they shall reign, the greater and heavier will the burdens be which they shall impose upon the children of Israel. There shall also come certain men from the ends of the earth, so black and abominable, that if any man look upon them he will die through fear. Every one of them shall have two heads, and eight eyes, shining like a flame of fire. They shall run as nimbly and swiftly as an hart. Then shall Israel cry out, woe unto us, woe unto us, the frighted little ones cry alas alas, dear father what shall we doe? then shall the father answer, the deliverance of Israel is now at hand, and even at the door.

{The second miracle.} The second miracle, God shall make the sun to exceed in heat, that many burning feavers, plagues, and other diseases shall be scattered abroad upon the earth, by reason of which, a thousand thousand of the Gentiles and people of the world shall die daily. Hereupon, the Gentiles at length weeping, shall bitterly cry out, woe and alas whither shall we turn our selves? where shall we hide us? Thus with expedition they shall goe and dig their own graves, wish for death, and oppressed with thirst and grief, hide themselves in the Caves and Dens of the Earth. But this great heat shall be as physick and a refreshing to them that are just and good in Israel, as it is written, {Mal. 4.2.} *unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall;* by this sun of righteousness understanding that in the heavens. {Num. 24.23.} *Balaam* (say they) also prophesied of this; saying, *alas who shall live when the Lord hath brought it to pass.*

{The third miracle.} The third miracle, God shall make a dew of blood to fall upon the earth: which all Christians and people of the earth thinking to be watery and most delightful, shall take and drink, and drinking die. The Reprobate also in Israel who despaired of redemption, shall also die by drinking of it, but it shall not be hurtful to them who are just among the Jews,

who in true faith firmly cleaving unto God, do persevere in the same, as it is written. {Dan. 12.3.} *They that be just shall shine as the brightness of the firmament, and they that turne many to righteousness, as the stars for ever and ever:* again, the whole world for three dayes space shall be full of blood; according to that which is written: {Joel 2.30.} *I will give signes in heaven and in earth, blood and fire and pillars of smoke.*

{The fourth miracle.} The fourth miracle, God shall send a wholesome dew upon the earth. They shall drink of this who are indifferent honest: It shall serve as a salve to them who were made sick by drinking of the former, as it is written. {Hos. 14.5.} *I will be as a dew to Israel, he shall grow as the lillie, and cast forth his root as Lebanon.*

{The fifth miracle.} The fifth miracle. God shall turn the sune into so thick a darkness, that it shall not shine for the space of thirty dayes, as it is written, *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.* At the end of thirty dayes God shall restore its light; as it is written, {Es. 24.22.} *They shall be gathered as prisoners are gathered in the pit, and shall be shut up in prison, and after many dayes they shall be visited.* The Christians being sore afraid to see these things, they shall be confounded with shame, and acknowledg that all these things come to pass for Israels sake: yea, many of them shall embrace the Jewish religion: as it is written, {Jon. 2.8.} *They that observe lying vanities forsake their own mercy.*

{The sixth miracle.} 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* 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.

{The Seventh miracle.} The seventh miracle. They say that at *Rome* there is a certain piece of marble, in shape resembling a Virgin, so framed and fashioned, not by mans workmanship, but by the Lords hand. To this Image shall all the wicked livers in the world gather themselves, and burning in lust towards it, shall commit incest with it. Hereupon, in the same marble will the Lord forme an infant, which by a certain rupture shall issue out of it. This infant shall be called *Armillus Harascha*, *Armillus* the wicked, and shall be the same which the Christians call Antichrist. His length and bredth shall be tenn els, the space betwixt his eyes and the palm cross wise. His hollow eyes red, his hair yellow like gold, the soles of his feet green; and to make his deformity compleat, he shall have two heads. He coming to the wicked king of Rome, shall affirm himself to be the *Messias* and god of the Romans, to whom they easily give credit: and make him king over them. All the sons of *Esau* shall love and stick fast unto him. He shall bring under his yোক the whole Roman Monarchie, and to all *Esaus* ofspring glorying in the name of Christian, he shall say, bring me the law which I gave unto you. Which they shall presently deliver, together with their book of Common-prayer, which he shall receive as true and legitimate, acknowledging that he gave that law and book unto them, desiring that they will beleve in him.

These things once finished, he shall send his Embassadors to Jerusalem to *Nehemiah* the son of *Husiel*, and to all the Congregation of Israel; with this mandate to bring their law unto him: and confess him to be God: At the report of this, fear and wonder assault their souls: and *Nehemias* accompanied with three hundred thousand voluntiers of the tribe of *Ephraim*, carrying also the book of the law with him, shall come unto *Armillus*, and out of it read him this sentence, {Exod. 20.} *I am the Lord thy God, thou shalt have none other Gods before me.* To whom *Armillus* making answer, shall deny any such sentence to be extant in their law, and that therefore they ought to acknowledg him for a God, following the example of the Christians, and other people of the earth. Then shall *Nehemiah* the son of *Husiel* in that instant command his followers to binde *Armillus*, and entering the field with thirty thousand armed Nobles, shall put to the sword two hundred thousand of his assistants. For this cause *Armillus* greatly enraged, shall gather together all his forces in a deep valley to fight against Israel, and to destroy no small number of *Jacobs* posterity. There shall *Messias* the son of *Joseph* breath his last, whom the holy Angels shall take, hide, and casket up with other Patriarks of the world. The Israelites shall be struck with such astonishment, their hearts shall fleet like water; but *Armillus* himself shall not know of the death of their *Messias*, who otherwise would not leave one of them alive.

Then shall all the Nations of earth banish the Jews out of their dominions, no way permitting them any longer to be their co-inhabitants. Moreover, such trouble and distresse shall at that time perplex the Jews, as hath not been

from the beginning of the world.

{The coming of Michael.} Then shall *Michael* come and fan away the wicked in *Israel*, as it is written; {Dan. 12.1.} *At that time shall Michael stand up, the great Prince, which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time.* Then the remnant shall flee into the wilderness, where God shall try and purge them after the same manner that silver and gold is tried in the Furnace. For the Lord saith, {Exek. 20.38.} *I will purge out from among you the Rebels, and them that transgresse against me.* And again, {Dan. 12.10.} *Many shall be purified, made white, and tryed; but the wicked shall do wickedly, and none of the wicked shall understand: but the wise shall understand.* Then shall the whole remainder of *Israel* be in the wilderness for forty five days, the chief of their fare being grasse, leaves, and herbs; and that Scripture shall be fulfilled in their ears, {Hos. 2.14.} *I will allure her, and bring her into the wilderness, and speak comfortably unto her.* The truth of this appears out of that of the Prophet, *From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up, there shall be a thousand two hundred and ninety dayes. Blessed is he that cometh to the thousand three hundred and five and thirty dayes. But goe thee thy way till the end be: for thou shalt rest, and stand in the lot at the end of the dayes.*

Conceive that forty five being added to the precedent number of ninty, the last number of 1335 daies doth arise. In that time all the wicked in *Israel* shall perish; who are unworthy to be copartners in such a deliverance. Finally, *Armillus* invading *Egypt* with great power shall subdue it, as it is written: {Dan. 11.42.} *The land of Egypt shall not escape.* From *Egypt* he shall muster his forces for *Jerusalem*, striving with might and main once more to make it a desolate heap. {Dan. 11.45.} *And he shall plant the tabernacle of his palace, between the Seas, in the glorious holy mountain, yet he shall come to his end, and shall help him.*

{The eighth miracle.} The eighth miracle. The Archangel *Michael* shall arise, and shall thrice winde a mighty trumpet, as it is written; {Jsa. 27.13.} *It shall come to pass in that day, that the great trumpets shall be blowen, and they shall come that were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.* Again, {Zech. 9.14.} *The Lord God shall blow the trumpet, and shall goe with the whirlwinds of the South.* At the sound of this trumpet the true *Messias the son of David*, and the Prophet, *Elias* shall appear and manifest themselves to the devout *Israelites* inhabiting the wilderness of *Judea*. Then shall they receive encouragement, the weary hands shall be lifted up, and strength shall visit the feeble knees. All the *Jews* also wheresoever dispersed over the whole earth shall hear the sound of the trumpet, and at last confess, that God in mercy hath visited his people, and by a plenary deliverance hath been gracious to his inheritance, and all the captives of *Ashur* shall be gathered together. But the sound of this trumpet shall blast the

Christians and people of the world with fear and astonishment, casting them into horrid maladies, Then shall the Jews gird up their loins, and with many a weary journey seek to revisit their Jerusalem. *Messias* also the son of *David*, together with his harbinger *Elias*, and all the faithful his followers in Israel with great joy shall come into Jerusalem. So soon as this pierceth the ears of wicked *Armillus*: he will babble out, how long will this abject and base people thus behave themselves? and shall once more with a great army of Christians hasten to Jerusalem to give battle to their newly inaugurated sovereign. But God shall not permit that the Israelites should fall out of the fire into the pit, but speaking unto the *Messias* shall say unto him, Come thou and sit at my right hand, and to the children of Israel, sit you still, hold your peace, and quietly expect that great deliverance which the Lord this day will impart unto you. Then shall the Lord rain from heaven fire and brimstone, as it is recorded, {Ezech. 38.22.} *I will plead against him with pestilence, and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone.* Then shall *Armillus* with his whole army die, and the Atheistical Edomites (the Christians they mean) who laid waste the house of our God, and led us captive into a strange land, shall miserably perish; then shall the Jews be revenged upon them, as it is written, {Obad. 18} *The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau* (that is, we Christians, as the Jews interpret, whom they Christen Edomites) *shall be for stubble.* This stubble the Jews shall set in fire, that nothing be left to us Edomites which shall not be burnt and turned into ashes.

{The ninth miracle.} The ninth miracle. At the second blast of *Michael* his trumpet being long and loud, all the graves in Jerusalem shall open, and the dead arise, *Messias* also the son of *David* together with *Elias* the Prophet shall restore to life *Messias* that good son of *Joseph* reserved under a certain gate.

At the same time shall all the Congregation of Israel send *Messias* the son of *David* as an Ambassador to the remnant of the Jews superviving the last slaughter, dispersed here and there among the Christians and other people of the earth, to summon them to Jerusalem. Then shall the kings of the nations without delay, carry the Jews inhabiting their quarters, upon their shoulders, and in Chariots unto Sion. I think this will come to pass much about the Greek Calends. {I. never.}

{The tenth miracle.} The tenth miracle. At what time the Angel *Michael* shall blow the trumpet the third time, then shall God bring them forth who border upon the rivers *Gosane Lachlacke*, *Chabore*, and also inhabited the cities of Juda, and they in number infinite and immesurable, together with their infants shall enter into *Moses* Paradise; the earth before and behind them shall be nothing but a flame of fire, which shall consume all which is needful for the preservation of life among the Christians and other people.

When the ten tribes of Israel shall return out of the land of their captivity, then the pillar of the cloud of the divine glory and majesty shall

encompass them, as it is written: {Micah 2.13.} the breaker up is to come before them: *they have broken up, and have passed through the gate, and are gone out by it, and their king shall pass before them, and the Lord on the head of them.* Moreover God shall open unto them fountains flowing out of the tree of life, wherewith he shall refresh them in their journey, lest at any time thirst should annoy them. For the Lord saith, {Jsa. 41.18.} *I will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and dry land springs of water.* Again, {Jsa. 49.10.} *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.* {The Jews ten fould comfort against the foresaid signes.} To comfort them against these ten signes foregoing the coming of the *Messias*, the most of which pretend great calamity and affliction to the Jews, they have a tenfold consolation. {Consol. 1.} The first is, that the *Messias* is certainly yet for to come: according to that of the Prophet, {Zach. 9.9.} *Behold thy king cometh &c.*

{The 2. Cons.} The second that he shall again gather them together being dispersed over the face of the whole earth, as it is written: *I will bring them from the north country, and gather them from the coasts of the earth, and with them the blinde and the lame, the women with childe, and her that travellet with childe together, a great company shall return thither:* From which place we may learn thus much, that if any went unto his grave blind or lame, the same shall God raise up cloathed with the same imperfections: that one may more easily know another, yet the Lord shall so perfectly cure the lame, that they shall skip like Roes, as the Scripture witnesseth, {Esa. 35.6} *Then shall the lame man leap as an hart, and the tongue of the dumbe sing; for in the wilderness shall the waters break out, and streams in the desert.*

{The 3. Cons.} The third is; that God shall raise up the dead: as it is written; *Many that sleep in the dust of the earth shall arise: these to life eternal, they to shame and everlasting contempt.*

{The 4. Cons.} The fourth is, that God shall build them up a third temple, according to that plat-form and fashion which *Ezekiel* hath described *cap. 41. ver. 1, 2, 3.*

{The 5. Cons.} The fift is, that the people of Israel shall be the sole Monarchs of the whole world, their dominion stretching from one end of the earth unto the other, according to that of *Esay* 60.12. *The nation and kingdom that will not serve thee shall perish: yea, these nations shall be utterly wasted.* Yea, the whole world being turned unto the Lord shall be subject to his law, as it is recorded, {Zeph. 3.9.} *For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.*

{The 6. Cons.} The sixth is, that God at that time shall defeat and destroy all the enemies of his people (that is, the Christians) and mightily to revenge himselfe upon them: as it is written, {Ezek. 25.14.} *I will lay vengeance upon*

Edom by the hand of my people Israel, and they shall do in Edom according to mine anger.

{The 7. Cons.} The seventh is, that God shall take away all diseases and maladies from among the people of Israel, according to that; {Jsa. 33.24.} *The inhabitants shall not say I am sick: the people that dwell therein shall be forgiven their iniquitie.*

{The 8. Cons.} The eight is, God shall prolong the dayes and yeares of the life of the Israelites. So that they shall live as long as the oake or other of that kinde: {Jsa. 65.22.} *for saith the lord, as the dayes of a tree are the dayes of my people, and my elect shalt long enjoy the works of their hands, and againe, there shall be no more thence an infant of dayes, nor an old man that hath not filled his dayes: for the child shall die an hundred yeares old, but the Sinner being an hundred years old shall be accursed,* which is as much as to say, {See *Reschaim* in the Talmud c. 6. p. 68.} if any die at an hundred years of age, it shall be said of him, that he died as a little infant, or in his infancy: for at that time the years of life of the Israelites shall be equal to them of the fathers from *Adam* to *Noah*, as *Abenezra* comments upon the place.

{Ninth Cons.} The ninth is, that God shall so clearly manifest himself to the Israelites, that they shall see him face to face. As it is recorded: {Isa. 40.5.} *The glory of the Lord shall be revealed, and all flesh shall see together: because the mouth of the Lord hath spoken it.* Yea, all the Lords people shall be Prophets, as it is written: *It shall come to pass afterward that I will powr out my spirit upon all flesh, and your sons and your daughters shall prophesie: your old men shall dream dreams, your yong men shall see visions.*

{Tenth Cons.} The last degree of comfort is, that God shall quite root out of them all imbred lusts, and inclinations unto evil, as it is written: {Ezek. 36.26.} *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* Hitherto we have delivered what we promised out of the book called *Abhkas rochel*, in which though it be summarily set down what the Jews beleeve concerning their *Messias*, as also the manner how he is to bring them back to Jerusalem: yet I think not impertinent in this place a little more largely to declare with what solemnities their *Messias* shal give them intertainement in their own land, and with what happiness and felicitie they shall lead their lives under him.

{The feast which the *Messias* shall make unto the Jews at his coming.} When then the *Messias* hath gathered all the Jews together out of all the nations under heaven and from the foure winds of the earth, and hath brought them unto the land of Canaan flowing with milk and hony; then shall he cause to be prepared a sumptuous and delicate banquet, inviting and friendly welcoming unto it all the Jews with great pomp and joy inexpressible.

At this banquet shall be dished up and served in, the greatest beasts, fishes and fowls that ever God created. The worst wine that they shall drink

shall be whose grape had its growth in paradise, and hath been barrel'd up and reserved in *Adams* Cellar unto that time.

{The first dish. *Behemoth*. Job. 4.10.} The first dish in this feast shall be that huge ox described in the book of *Job*, to be of such great strength and magnitude, named *Behemoth*. This is the Rabbines affirmer to be the same ox whereof *David* makes mention in his 50 *Psalms* and 10 verse. *All the beasts of the forrest are mine, and the cattel (Behemoth) feeding on a thousand hills*, that is to say, which every day eateth up the grass of a thousand hills. But a man will aske what at length would have become of this ox, if he had lived so long, seeing he had long since eaten up all his fodder. The Rabbines (a) {(a) *Rabbi Sal: Jarchi, & Rabhuenski*.} learnedly answer that this ox is stall-fed, and remains always in the same place, and that whatsoever he eateth on the day grows again upon the night in the same length and forme.

{The 2. dish. *Leviathan*.} The second dish adorning the table shall be that vast whale, *Leviathan*, (according to the Jewish tone Pronounced Lipiasan) who is also described in the book of *Job*, and mentioned in other places of holy writ.

Concerning these two beasts there hath bin handsomly compiled this tradition by the wit and ingenuity of the solid pated Rabbins in their Talmud, {*Babha Basra*. c. 5. p. 74.} it runs thus, Rabbi Jehudah saith that what thing soever God created in the world he created it male and female, and that without all doubt; for he created the *Leviathan* yet least the he and she *Leviathan*: by engendring should augment the number, and at length by there monstrous magnitude and multitude destroy the whole world, God gelded the male, and killed the female, reserving her in pickle to be meat for them that are just in Judah and feared him, in the dayes of the *Messias*, as it is written: {*Jsa*. 27.1} *In that day will the lord with a sore and great and strong sword punish Leviathan the piercing serpent, even Leviathan that crooked serpent, and he shall slay the dragon that is in the sea*. In the same manner he created that great ox called *Behemoth* feeding on a thousand hills male and female: yet lest by multiplying they might fill and destroy the earth, he gelded the male and killed the female, reserving it for the Jewes diet in time to come, as it is written: {*Job* 40.16.19} *Loe now his strength is in his loynes, and his force in the navell of his belly, he that made him can make his sword to approach unto him*.

{The third dish. *Barinchue*.} The third dish in this banquet as *Elias Levita* in his dictionarie named *Tesbi* out of the Rabbins reports, shall be that horrible huge bird called *Barinchue* which killed and unbowed shall then be roasted. Concerning this bird it is written in the Talmud {*Bechoros* c. ult. p. 57} she cast an Egge out of her nest by whose fall three hundred tall Cedars were broken down, and the Egge breaking in the full drowned three score villages. By this relation it is easie to conceive this bird to have been little inferiour in greatnes to the forementioned ox and fish; whence we may also collect how glorious a dish the *Messias* is to make of it for his guests, and

when there are many such birds (Guls I think) found in the land of Judah, none ought to think that which is reported of this to be fabulous.

{The Crow. *Babha basra*. c. 5. p. 72.} In the forementioned book of the Talmud, we read of a certain great crow which was seen of a Rabbine, worthy to be credited. The relation runs thus. *Rabbi barchannah* saith, At a certain time I saw a frog, which is as great as the village *Akra* in *Hagronia*, well how big was the village? It consisted of no fewer then threescore houses. Then came a mighty serpent and swallowed up this frog. Instantly upon this, a great crow flying that way picked up as a small morsel both the frog and the serpent; and taking him to flight sat upon a Tree, now think with your selves how great and strong this tree must be. To which *Rabbi papa* the son of *Samuel* making answer, unless I had been in the place, and with these mine eyes seen the very tree, I would not have beleaved it. Thus much the Talmudist. Who dare give the lie to this *Rabbine*? When that good man *Kimchi* commenting on the fifty Psalm, {The great bird. *ziz*.} and explaining the word *Ziz* hath there witnessed that *Rabbi Judah* the son of *Simeon* did avouch *Ziz* to be a bird of that bigness, that when he spreads abroad his wings he hides the body of the sun, and wraps the world in darkness. Furthermore, on a certain time, a certain *Rabbine* was upon the sea in a little ship, in the middle of which he saw a bird standing of such an height, that water came only to her knees: {Talmud in the same place.} which the *Rabbine* observing, bespeaks his companions that there they might wash themselves seeing the water was not deep. But a voice from heaven hindred the attempt, saying unto the *Rabbine*, see that thou do it not: for now seven whole years are gone and past, since a certain man let a hatchet fall in this very place, which hath been ever since a falling, and is not as yet come to the bottome. By which a man may easily gather how long legs this bird had, and how great her body ought to be in proportion to her feet. Without doubt these birds keep their residence in the wood *Ela*, in which, a Lion is reported to live of such an unheard of portraicture, that only to relate would strike a man with astonishment. {The great Lion *Chohn*. cap. 3. p. 59.} Of this Lion the Talmud thus fables. When upon a certain time the Emperor of *Rome* asked *Rabbi Joshua* the son of *Hananiah*, what the reason was why their God compared himself unto a Lion; and whether he was of so great strength that he could kill a Lion? the *Rabbine* made answer, that God did not compare himself unto an ordinary Lion, but unto such an one as lived in the wood *Ela*: to whom the Prince replied, shew me that Lion. Then the *Rabbine* by prayer obtained of God that the lion should leave the wood, and come, when hs was yet foure hundred miles distant from the Emperour, he roared so terribly, that all the women with child in *Rome* became abortive, and the walls of the City fell flat unto the ground. When he had come an hundred miles nearer, he the second time roared so fearefully that all the teeth of the Romanes fell out of their heads, & the Emperour falling from his throne, lay prostrate upon the earth half dead; who with vehement entreaties begs of the Rabbin to send back the Lion; which was likewise put in execution. But these fables draw us

too far from the smell of that feast which the Messias hath provided for the Jews in the land of promise.

The flesh of the foresaid Behemoth and Leviathan will not digest well without a Cup of older wine; therefore the Messias shall broach that wine and give it unto his guests, {The wine for the feast.} which was made in Paradise, and was kept from the beginning of the world to that time in *Adams Cellar*, as it is written: {Esa. 27.2.3.} *In that day sing you unto her a vineyard of red wine. I the Lord do keep it, I do water it every moment: lest any hurt it, I will keep it night and day:* again, {Psal. 75.9.} *There is a cup in the hand of the Lord, and the wine thereof is red: it is full mixt; he shall poure it out, and the dregs thereof all the ungodly of the earth shall drink and suck them up.*

{The sports where with the Messias will delight the Jews.} Before the supper be served in, the *Messias* after the manner of Kings, and Princes, and others celebrating Festivals and Marriages, shall present the Jews with pleasant sports and plaies to make them merry. He will cause *Behemoth* and *Leviathan* to meet in some spacious place, and there they shall play before the *Messias* to pass away the time, and for his minds refreshing, as it is written: {Job 40.20.} *Surely the Mountains bring him forth food, where all the beasts of the field play.* And again, {Psal. 104.26.} *There go the ships, there is that Leviathan whom thou hast made to play therein.* Then the ox running hither and thither shall bend his hornes against the *Leviathan*; which will greatly affect the *Messias*, according to that, {Psal. 69.32.} *It will be more grateful to the Lord then a bullock that hath horns and hoofs.* The *Leviathan* also shall come to encounter the ox, armed with his fins as an helmet, not easie to be seen, as it is written: {Job 40.14.15.} *Who can open the doors of his face, his teeth are terrible round about. His scales are his pride, shut up together as with a close seal.* Here shall be the summons to the battle, and the first encounter begin most hot and furious, but to small purpose, for they being of equall strength neither can overcome the other, but at last wearied out both shall fall upon the ground. Then the *Messias* drawing out his sword shall slay them both, as it is written: {Jsa. 27.1.} *At that day will the Lord with a sore, great and strong sword punish Leviathan.*

Now comes the Cooks part, nothing but boyling and roasting: and great provision for this sumptuous supper, as it is recorded: {Esa. 25.6} *The Lord of hosts shall make unto all people in this mountain a feast of fat things, of fat things full of marrow.* The fish shall be served up in parcels to the guests, which done, every one shall greatly rejoyce, as it is written: {Job 41.6} *shall thy companions make a banquet of him? shall they part him among the merchants.*

{The marriage of the Messias} This donative supper being ended, the *Messias* shall marry a wife: the Scripture being witness: {Ps. 45.10.} *Kings daughters were among thy honourable women: upon thy right hand stood the Queen in a vesture of gold.* So the Jews themselves interpret: {Schegal [***]} properly signifieth the wife of a King from [***] *Shagal* which is to exercise the very act of venery.} and the meaning is this, as *Kimchi* professeth in his

great gloss: Among the honourable women which the *Messias* shall have, shall be the daughters of Kings. For every King of the earth shall esteem himself highly graced, so that he may give his daughter in marriage unto the *Messias*. But the genuine and rightly so named wife of the *Messias* (properly signified by the word *Schegal*) shall be one of the most eminent beauties among the daughters of Israel; she shall sit at his right hand, without intermission abide in the Kings closet: whereas the other shall stay in the supping room, or house of the women: not approaching the King, unless it be his pleasure to send for them. In this bond of Wedlock the *Messias* shall beget children; after he shall die as other mortals, and his children shall sit upon his throne after him, as it is written: {Isa. 53.10.} *He shall see his seed, he shall prolong his dayes, and the will of the Lord shall prosper in his hands*, that is, as a *Rabbine* expounds it, The *Messias* shall live to a good old age, and at last shall be brought to his grave with great solemnity: and his son shall reign after him, and after his death his posterity shall possess his seat.

{The manner of life the Jews shall have under their *Messias*.} For the manner of life which the Jews shall have under their *Messias*. First of all the remnant of the Christians and other people which fell not by the hand of the Jews shall make hast and build the Jews houses and Cities, not for hire, but of free accord, till their ground, plant them vineyards, yea, bestow their very goods upon them; moreover Kings and Princes shall be their servants whom they have subdued. They themselves shall be cloathed in costly array: all their Priests anointed shall be holiness to the Lord; as it is written: {Jsa. 60.10,11,12.} *The sons of strangers shall build up thy walls, and their Kings shall minister unto thee: for in my wrath I smote thee, but in mercy have I had favour on thee, therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their Kings may be brought, for the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted, and again* {Jsa. 61.5.6.} *strangers shall stand and feed your flocks, and all the sons of the alien shall be your plow-men, and your vine-dressers. But you shall be named the Priests of the Lord, men shall call you the Ministers of our God: you shall eat the riches of the Gentiles, and in their glory shall you boast your selves.* (Oh here with hunger and thirst how are the Jews opprest? Although some of them satisfie and appease both, without the sweat of their own brows gaining many a million: for which many a poor Christian suffers toile and vexation.)

{The 2 benefit.} 2. They shall have a new and wholesome aire, as it is written: {Jsa. 65.17.} *Behold I create a new heaven and a new earth, the former shall not be thought upon*, by the benefit of this aire they shall enjoy their health and prolong their life, even as the men before the flood. In their hoary old age their strength and agility shall not forsake them, but remain in the same temper as in their youth, as it is written, {Psal. 92.14,15.} *They who are planted in the house of our God, shall flourish in the courts of the Lord, they shall bring forth more fruit in their age, they shall be fat and well liking.*

{The 3 Benefit} 3. The seed once sown shall for ever grow up, increase, and ripen of its own accord: after the manner of Vines which require but one plantation, as it is written, {Hos. 14.8.} *They shall revive as wheat, flourish like a vine, his smell is like Lebanon.*

Whensoever any one shall desire rain for the watering of any particular Field, Garden, or the smallest herb therein, the Lord will pour out upon that place, and on that onely, without delay: for saith the Prophet, *Ask you rain of the Lord, and he shall create lightnings, and give you showres of rain.* Then shall they gather their fruits and wine with great quietnesse and security, and shall not be molested by any enemy: as it is written, The Lord hath sworn by his right hand, and by the arm of his strength, {Isay 62.8,9.} *I will no more give thy corn to be meat for thine enemies, and the sons of strangers shall not drink thy wine for the which thou hast laboured, but they that have gathered it shall eat it.*

{The 4 Benefit} 4. No war nor rumour of war shall any more be heard in the land: and there shall be a firm and secure peace established, not only between man and man, but also between man and beast; as it is written, *I will make a covenant for them in that day with the beasts of the field, with the fowls of heaven, and creeping things of the earth: I will put away the bow and the sword and war from the earth, and make them to sleep secure. And I will espouse thee unto me for ever and ever: I will marry thee in justice and judgement, in mercy and commiseration.* Again, {Esay 11.17.} *The Cow and the Bear shall feed: their young ones shall lie down together, and the Lion shall eat straw with the Ox. The Wolf shall lie down with the Lamb, and the Leopard with the Kid: and the Calf and the young Lion and the fatling together, and a little childe shall lead them.*

{The 5 Benefit} 5. When any war or discord ariseth among the Gentiles, then the Messias shall reconcile them, and renew the league amongst them: so that there shall be no more mutiny; as it is written, {Isay 2.4} *He shall judge among the nations, and rebuke many people; he shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, nor learn war any more.* Then shall the Iews live in everlasting joyes, make new marriages, sing praise and glory to God without ceasing: shall be full of the wisdom and knowledge of the Lord: as it is written, *In this place of which you say that it is forsaken, shall again be heard the voice of joy, the voice of exultation, the voice of the Bride and the Bridegroom, the voice of them that say, Give thanks to the Lord of hosts.* And again, *the earth shall be full of the knowledge of the Lord as the sea is full of water.*

Briefly, the happiness of this holy people shall at that time be so immeasurable, that neither can the heart of man conceive it, or the tongue yeeld the least expression thereof. Which things thus ordered and declared, leaving the Iewes in this their prosperous estate, I will put a period to my labours, and hide the secret of their faith from the Christians; seeing I have attempted more then they themselves, if they could have ruled the matter,

would have permitted. What I have done already will not be pleasing unto them, in which I have exposed to every mans eye the full anatomy of their life and belief.

The Christian Reader may easily perceive by that which hath been said, that the faith of the Jews and their whole religion, is not grounded upon *Moses*, but upon meer lies, false and forged constitutions, fables of the Rabbines, and inventions of seduced Pharisees. And that therefore it ought no more to issue out of the mouth of a Christian, that the Jewes stand for the Law of *Moses*, but rather with *Jeremy*, {Jer. 8.} that they are strong defendants of the false worship of the true God, not suffering themselves any way to be drawn from it. And with our Saviour to affirm, that {Matth. 15.5} *they make the Commandments of God of none effect by their traditions*; in vain they worship him, when they teach nothing but the mandates of men: honouring him with their lips, but in their hearts are far from him. In their words they professe to know God, but in their works they deny him: {Titus 1.} these are the men whom the Lord abhors, who being disobedient unto his word are unto every good work reprobate, as the Apostle *Paul* hath recorded. By which it is more manifest then the light of the Sun at noontide, that the punishment is now fallen heavie upon them wherewith *Moses* threatened them: that {Deut. 28.} *the Lord should smite them with madnesse, blindness, and astonishment of heart, that they should grope at noon day as the blinde gropeth in darknesse*. And this appears most clearly, and is more then evident from this, that they miserably pervert, and contrary to all reason with an impudent front invested with a dull ignorance expound and interpret the word of God.

O merciful God, who hast vouchsafed to impart this gracious favour unto us Christians, that we being warned by such an horrible example of the divine wrath, should with awe and reverence embrace his holy word, lest the same things should befall us, and so our Candlestick should be removed for our ingratitude, God of his mercy grant, that the Sun of his justice may alwayes shine in our hearts until perfect day, and by the illumination of his good Spirit conduct us unto all truth. Amen.”

Interestingly, Charles Taze Russell determined in 1876 that the reign of the Gentile governments would end in 1914—which is the year World War I began—and that the Jews would then take over the world. Russell supposedly made his prediction based on Scripture, and his followers spread his message widely. In an article, “Gentile Times: When Do They End?”, *The Bible Examiner*, Volume 21, Number 1, Whole Number 313, (October, 1876), pp. 27-28; Charles Taze Russell wrote,

“‘Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled.’—Luke 21:24.

Doubtless our Lord intended to communicate to His disciples some

knowledge, and possibly it was addressed more to the disciples in our day, than to the early church.

Let us then search what times the prophecy, which was in Christ, did signify. Of course, if it be one of the secret things of God, we cannot find out; but if a secret, why should Jesus mention it? If, on the contrary, it is revealed it *belongs* to us. Shall we guess and suppose? No: let us go to God's treasure-house; let us search the Scriptures for the key.

Jesus does not *foretell* its treading under foot of the Gentiles, as Rome had her foot upon them at that time. He does tell us, however, how long it will continue so, even the disciples thought 'that it was he which should have DELIVERED Israel.'

We believe that God has given the key. We believe He doeth nothing but he revealeth it unto His servants. Do we not find part of the key in Lev. 26:28, 33 'I, even I will chastise you seven times for your sins: . . . and I will bring your land into desolation . . . and will scatter you among the heathen.' Israel did not hearken unto the Lord, but disobeyed him, and this prophecy is now being fulfilled, and has been since the days of Zedekiah, when God said, 'Remove the diadem, take off the crown, . . . I will overturn, overturn, overturn it, . . . until He comes whose right it is, and I will give it unto Him.' Comparing these Scriptures, we learn, that God has scattered Israel for a period of seven times, or until 'he comes whose right' the Government is, and puts an end to Gentile rule or government. This gives us a clue at least, as to how long until the Jews are delivered. Further, Nebuchadnezzar, king of Babylon, the head of gold, is recognized by God as the representative of the beast, or Gentile Governments. 'A king of kings and wheresoever the children of men dwell, the beasts of the field, and the fowls of the air, hath God given into his hand.' Dan. 2:38. God had taken the crown off Zedekiah and declared the Image, of which Nebuchadnezzar is the head, ruler of the world until the kingdom of God takes its place (smiting it on its feet); and, as this is the same time at which Israel is to be delivered, (for 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled'), we here get our second clue, viz.: these two events, noted of the Scriptures of truth—'Times of Gentiles,' and 'Treading of Jerusalem,' are parallel periods, commencing at the same time and ending at the same time; and, as in the case of Israel, their degradation was to be for seven times, so with the dominion of the Image; it lasts seven times; for, when in his pride the 'Head of Gold' ignored 'The God of heaven,' the glory of that kingdom (which God gave him, as a representative of the Image,) departed, and it took on its beastly character, which lasts seven times. Dan 4:23—and, (prefigured by the personal degradation for seven years, of Nebuchadnazzar, the representative) until the time comes when they shall acknowledge, and 'give honor to the Most High, whose Kingdom is an everlasting Kingdom.' Dan 4:34: for all the ends of the earth shall remember and turn unto the Lord when He is the Governor among the nations.

Our next question naturally, is, How long are seven times? Does God in

his word, furnish us any clue from which to determine the length of that period? Yes, in Revelations we learn that three and one-half times, 42 months, and 1260 prophetic days, literal years, are the same (it has for years been so accepted by the church,) and it was so fulfilled: if three and one-half times are 1260 years, seven times would be twice as much, i.e., 2520 years. At the commencement of our Christian era, 606 years of this time had passed, (70 years captivity, and 536 from Cyrus to Christ) which deducted from 2520, would show that the seven times will end in A.D. 1914; when Jerusalem shall be delivered forever, and the Jew say of the Deliverer, 'Lo, this is our God, we have waited for Him and He will save us.' When Gentile Governments shall have been dashed to pieces; when God shall have poured out of his fury upon the nation, and they acknowledge, him King of Kings and Lord of Lords.

But, some one will say, 'If the Lord intended that we should know, He would have told us plainly and distinctly how long.' But, no, brethren, He never does so. The Bible is to be a *light* to God's children;—to the world, foolishness. Many of its writings are solely for *our* edification upon whom the ends of the world are come. As well say that God should have put the gold on top instead of in the bowels of the earth it would be too common; it would lose much of its value. So with truth; but, 'to you it is given to know the mysteries of the kingdom.'

We will ask, but not now answer, another question: If the Gentile Times end in 1914, (and there are many other and clearer evidences pointing to the same time) and we are told that it shall be with fury poured out; at time of trouble such as never was before, nor ever shall be; a day of wrath, etc., how long before does the church escape? as Jesus says, 'watch, that ye may be accounted worthy to *escape* those things coming upon the world.'

Brethren, the taking by Christ of His Bride, is evidently, one of the first acts in the Judgment; for judgment must begin at the house of God.

W. Philadelphia."

The World, of New York, wrote on 30 August 1914,

"The terrific war outbreak in Europe has fulfilled an extraordinary prophecy. For a quarter of a century past, through preachers and through press, the 'International Bible Students,' best known as 'Millenial Dawners,' have been proclaiming to the world that the Day of Wrath prophesied in the Bible would dawn in 1914. 'Look out for 1914!' has been the cry of the hundreds of traveling evangelists."¹⁹⁹⁰

Were Cabalistic Jews working with Russell and conditioning Gentiles to surrender their rights to Jews? Did Cabalistic Jews simply time the war based on the same premises as Russell used to arrive at his predictions, or was it the other way around? Cabalistic Jews have long practiced numerology.

Ben Justin Martyr alleged that Jews murdered and defamed Christians from the

very beginning of the Christian movement—as did other sources, including Biblical sources. Gustaf Dalman wrote,

“SINCE everyone has not the writings of Justin at hand, we venture to offer some important extracts from them bearing on this subject. We quote in accordance with the edition of J. C. Th. Otto, Jena, 1843:—‘The Jews regard us as foes and opponents, and kill, and torture us, if they have the power. In the lately-ended Jewish war Bar Kokh’ba, the instigator of the Jewish revolt, caused Christians alone to be dragged to terrible tortures, whenever they would not deny and revile Jesus Christ [*Footnote: Apology*, i. chap. 31.]’ ‘The Jews hate us, because we say that Christ is already come, and because we point out that He, as had been prophesied, was crucified by them [*Footnote: Ibid.* chap. 36].’—‘Therefore we pray both for you Jews and for all other men who hate us, that you place yourselves in company with us, and against those, whom His works, and the miracles now still wrought through the invoking of His Name, and His teaching, as well as the prophecies concerning Him as wholly undefiled and blameless, all unite to admonish that they should vomit forth no revilings against Jesus Christ, but believe on Him [*Footnote: Dialogue with Trypho*, chap. 35.].’ ‘The high-priests of your nation and your teachers have caused that the name of Jesus should be profaned and reviled through the whole world [*Footnote: Ibid.* chap. 117].’—‘Ye have killed the Just and His prophets before Him. And now ye despise those, who hope in Him and in God, the King over all and Creator of all things, who has sent Jesus; ye despise and dishonour them, as much as in you lies, in that in your synagogues ye curse those who believe in Christ. Ye only lack the power, on account of those who hold the reins of government, to treat us with violence. But as often as ye have had this power, ye have also done this [*Footnote: Ibid.* chap. 16].’ ‘In your synagogues ye curse all who have become Christians, and the same is done by the other nations, who give a practical turn to the curse, in that when any one merely acknowledges himself a Christian, they put him to death [*Footnote: Dialogue with Trypho*, chap. 96.].’ ‘Nay, ye have added thereto, that Christ taught those impious, unlawful, horrible actions, which ye disseminate as charges above all, against those who acknowledge Christ as Teacher and as the Son of God [*Footnote: Ibid.* chap. 108].’ ‘Yet revile not the Son of God, and hearken not to the Pharisees as teachers, that after prayer ye should ill-treat the King of Israel with scoffs, as they have been taught you by the rulers of the synagogue [*Footnote: Ibid.* chap. 137.].’ —‘As far as depends on you and the rest of mankind, each Christian is driven not only from his possession, but completely out of the world: ye permit no Christian to live [*Footnote: Ibid.* chap. 110.].’—‘Your hand is stretched out for ill-doing. For instead of experiencing repentance for having put Christ to death, ye hate us who through Him believe on God and the Father of all things, and ye put us to death as often as ye have the power, and ye continually curse Christ and His adherents, whereas we all pray for you as in general for all men’ (after the

wording of Matt. v. 44; Luke vi. 27 f.) [*Footnote: Ibid.* chap. 133.],—‘Your teachers exhort you to permit yourselves no conversation whatever with us [*Footnote: Ibid.* chap. 112.].’—‘There does not press upon other nations so heavy an offence against us and Christ as upon you, who are the originators of the preconceived evil opinion, which the nations cherish concerning Christ and us, His disciples. For since ye have attached Him the only blameless and righteous One to the Cross, ye have not only made no amends for your atrocious action, but at that time ye sent forth chosen men from Jerusalem, to proclaim throughout the world, that there is a new sect, namely, the Christians, arisen, which reverence no God, and to spread abroad what all who know us not maintain concerning us. It was your most earnest endeavour that bitter, dark, unjust charges should be put into circulation throughout the whole world against that sole spotless and righteous Light, which was sent from God to men [*Footnote: Ibid.* chap. 17.].’—‘The Jews make war against the Christians as against a foreign nation, and the Greeks (*i.e.* the Gentiles) persecute them; but their enemies can allege no ground of hostility [*Footnote: Letter to Diognetus*, chap. 5.].’”¹⁹⁹¹

One can expect that when the Jews anoint their Messiah, he will be especially vicious to Christians, because he will resent their belief that Jesus was the Messiah and not him.

In 1802, in the context of Hartley’s and Napoleon’s Zionism, Johann Gottfried Herder believed that Hartley and his ilk were trying to “restore the Jews to Palestine” in order to make the world safe for a Jewish monopolization of trade among the Continents, because Palestine itself could not provide the Jews with the great wealth they needed to fund the dominance Hartley had planned for them. If the Christians were ruined and dispersed, as Hartley planned, Judaized “Christian” settlements could provide the Jews with infrastructure around the world, and Christian armies could “civilize” and dominate lands the Jews could not, and Christian navies could secure Jewish trade. It was obvious that Hartley had called for a Christian diaspora, based on the model of the Jewish Diaspora, in order to forward the interests of the Jews, not the interests of the Christians. He wanted Christians to become Jews and then spread Judaism around the globe. Hartley, who was an agent of the Cabalistic Jews, would accomplish these ends by teaching the Christians to welcome their demise at the hands of Jewish revolutionaries.

The Jewish revolutionaries accomplished their goals in France and Poland. In 1899, Edouard Drumont wrote, *inter alia*,

“During the Revolution, [Jewish money power] was with us; then it supported Bonaparte; in 1815, it was clearly against him, and, at Waterloo, with Rothschild it fought as energetically as Wellington. [***] After having been, at its birth, the apotheosis of Power, France culminates in the apotheosis of Money. It had two masters; Napoleon, in the beginning; Rothschild, personification of the Jewish Conquest, at its decline. [***] Already in 1875 a Jew who is mostly forgotten today but who was then

almost famous and who was, in any case, a most interesting and very curious spirit, Alexandre Weill,¹¹ explained to me that France was obliged to undergo the same fate as Poland and that it would be good, in the best interests of Humanity, that the French, dispersed and countryless like the Poles, would go and spread throughout the world the general truths of civilization and progress”¹⁹⁹²

Drumont recounted in 1899, that Alexandre Weill, an elderly and supposedly prophetic man of Jewish descent, had told him that France would end up in a diaspora like Poland, which had been devastated, divided and dispersed by Frankist Jews. In fact, both Poland and France, two predominantly Catholic nations which at one time had led European culture, were battlegrounds in both World Wars—in the case of France, just as Weill and Drumont had predicted. In the early 1790's, Poland suffered under Russian tyranny after the Frankist Jews had undermined the Polish Government. Many Polish intellectuals, philosophers, poets, artists, political theorists, etc. fled to places like France,¹⁹⁹³ which was embroiled in a revolution, and carried with them their sophisticated knowledge and ways. Weill looked forward to another destruction of France which he hoped would result in a similar migration of talent and wisdom—all of which recalls David Hartley's desires that Christianity be destroyed and dispersed so as to spread Judaism around the world—which reminds one of *Exodus* 1:7-12,

“¶7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 8 Now there arose 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.”

Racist Jews and Reformed Jews believed that the Diaspora of the Jews had benefitted the world by dispersing the Jews, who then spread knowledge of Judaism around the world. The Jews shattered French and Polish society, in part, so that the intellectuals of these highly advanced and sophisticated nations would travel the world spreading modernity and Jewish monotheism, which would make the way easier for Jewish infiltration of the rest of the world, which would fulfill the forecasts of the Jewish prophets who predicted the demise of the Gentiles and the rise of the Jews.

Jewish and Christian investors and merchants had long profited from trade with the colonial new world, in slaves,¹⁹⁹⁴ furs, sugar, etc. Many great fortunes that were made, were made with inside information and manipulation in the money,

commodity and stock markets—especially during wars. Rothschild made a fortune from Napoleon's adventures.¹⁹⁹⁵ As Smedley D. Butler said, "war is a racket."¹⁹⁹⁶

Herder wrote, in 1802, shortly after Napoleon commenced his Zionist campaigns,

"Good luck to [World Jewry], if a Messiah-Bonaparte may victoriously lead them there, good luck to them in Palestine! But it will be difficult for this richly competitive nation to live in a narrow Palestine if they cannot there take over the general middle trade of both the old and the new world. For the old world would be convenient to their land. Fine sharp-witted race, wonder of the ages! One of the brilliant glosses of their rabbis yokes together a complaining Esau and Israel [Jacob]. Both suffer from the kiss, but they cannot separate themselves."¹⁹⁹⁷

In the 1830's, Godfrey Higgins suspected that Napoleon viewed himself as the Messiah of the Jews,

"To what I have said in Vol. I. p. 688, respecting Napoleon, I think it expedient to add a well-known anecdote of him. When his uncle, Cardinal Fesch, once expostulated with him, and expressed his belief that he must one day sink beneath that universal hatred with which his actions were surrounding his throne, he led his uncle to the window, and, pointing upwards, said, "*Do you see yonder star?*" "*No sire,*" was the reply. "*But I see it,*" answered Napoleon, and abruptly dismissed him.^[Footnote: J. T. Baker, of Deptford, to Ed. of Morn. Chron., Oct. 12, 1832.] What are we to make of this? Here we have the star of Jacob, of Abraham, of Cæsar. Here we have a star, probably from the East. The whole of Napoleon's actions in the latter part of his life bespeak mental alienation. I believe that he continued to retain expectations and hopes of restoration to the empire of the world, till the day of his death. Many circumstances unite to persuade me that he was latterly the victim of monomania. I cannot help suspecting that Napoleon was tainted with a belief that he was *the promised one*. ^[***] Victor Cousin says, "You will remark, that all great men have, in a greater or less degree, been fatalists: *the error is in the form, not at the foundation of the thought*. They feel that, in fact, they do not exist on their own account: they possess the consciousness of an immense power, and being unable to ascribe the honour of it to themselves, they refer it to a higher power which uses them as its instruments, in accordance with its own ends."^[Footnote: For. Quar. Review, No. XXIII. July 1833, p.202.] With the exception of the words in Italics, which I do not understand, I quite agree with M. Cousin. But how completely it bears me out in the assertion I have made, that the belief in each person that *he was the great one that was for to come* has led either to his success or to his destruction! It led Julian into the desert—Napoleon to Moscow."¹⁹⁹⁸

Hartley and later Shaftesbury iterated themes repeated again and again by English Christian Zionists through to the time of Winston Churchill, and beyond.

The same themes reappear today in the beliefs of evangelical Dispensationalist Christian Zionists and neo-conservative Zionists in the United States. On the other end of the Protestant political spectrum, the anti-Semites followed Martin Luther's call for the expulsion of the Jews and the destruction of Catholicism, all of which forwards the Jewish Zionist agenda.

Hartley wrote in 1749, and his work is but one of thousands of such examples of Jewish Zionist propaganda published by pseudo-Christian traitors,

“P R O P . 41.

The Divine Authority of the Scriptures may be inferred from the superior Wisdom of the Jewish Laws, considered in a political Light; and from the exquisite Workmanship shewn in the Tabernacle and Temple.

ALL these were Originals amongst the *Jews*, and some of them were copied partially and imperfectly by ancient Heathen Nations. They seem also to imply a Knowledge superior to the respective Times. And I believe, that profane History gives sufficient Attestation to these Positions. However, it is certain from Scripture, that *Moses* received the whole Body of his Laws, also the Pattern of the Tabernacle, and *David* the Pattern of the Temple, from God; and that *Bezaleel* was inspired by God for the Workmanship of the Tabernacle. Which Things, being laid down as a sure Foundation, may encourage learned Men to inquire into the Evidences from profane History, that the Knowledge and Skill to be found amongst the *Jews* were superior to those of other Nations at the same Period of Time, *i. e.* were supernatural.

[***]

S E C T . II.

Of the Expectation of Bodies Politic, the Jews in particular, and the World in general, during the present State of the Earth.

P R O P . 81.

It is probable, that all the present Civil Governments will be overturned.
THIS may appear from the Scripture Prophecies, both in a direct way, *i. e.* from express Passages, such as those concerning the Destruction of the Image, and Four Beasts, in *Daniel*; of Christ's *breaking all Nations with a Rod of Iron, and dashing them in Pieces like a Potter's Vessel, &c.* and from the Supremacy and universal Extent of the Fifth Monarchy, or Kingdom of the Saints, which is to be set up.

We may conclude the same Thing also from the final Restoration of the *Jews*, and the great Glory and Dominion promised to them, of which I shall speak below.

And it adds some Light and Evidence to this, that all the known Governments of the World have the evident Principles of Corruption in themselves. They are composed of jarring Elements, and subsist only by the alternate Prevalence of these over each other. The Splendor, Luxury, Self interest, Martial Glory, &c. which pass for Essentials in Christian Governments, are totally opposite to the meek, humble, self-denying Spirit

of Christianity; and whichever of these finally prevails over the other, the present Form of the Government must be dissolved. Did true Christianity prevail throughout any Kingdom intirely, the Riches, Strength, Glory, &c. of that Kingdom would no longer be an Object of Attention to the Governors or Governed; they would become a Nation of Priests and Apostles, and totally disregard the Things of this World. But this is not to be expected: I only mention it to set before the Reader the natural Consequence of it. If, on the contrary, worldly Wisdom and Infidelity prevail over Christianity, which seems to be the Prediction of the Scriptures, this worldly Wisdom will be found utter Foolishness at last, even in respect of this World; the Governments, which have thus lost their Cement, the Sense of Duty, and the Hopes and Fears of a future Life, will fall into Anarchy and Confusion, and be intirely dissolved. And all this may be applied, with a little Change, to the *Mahometan* and *Heathen* Governments. When Christianity comes to be propagated in the Countries where these subsist, it will make so great a Change in the Face of Affairs, as must shake the Civil Powers, which are here both externally and internally opposite to it; and the Increase of Wickedness, which is the natural and necessary Consequence of their Opposition, will farther accelerate their Ruin.

The Dissolution of antient Empires and Republics may also prepare us for the Expectation of a Dissolution of the present Governments. But we must not carry the Parallel too far here, and suppose that as new Governments have arisen out of the old ones, resembling them in great measure, subsisting for a certain time, and then giving place to other new ones, so it will be with the present Governments. The Prophecies do not admit of this; and it may be easily seen, that the Situation of Things in the Great World is very different from what it has ever been before. Christianity must now either be proved true, to the intire Conviction of Unbelievers; or, if it be an Imposture, it will soon be detected. And whichever of these turns up, must make the greatest Change in the Face of Affairs. I ought rather to have said, that the final Prevalence and Establishment of Christianity, which, being true, cannot but finally prevail, and be established, will do this. But it may perhaps be of some Use just to put false Suppositions.

How near the Dissolution of the present Governments, generally or particularly, may be, would be great Rashness to affirm. Christ will come in this Sense also *as a Thief in the Night*. Our Duty is therefore to watch, and to pray; to be faithful Stewards; to give Meat, and all other Requisites, in due Season, to those under our Care; and to endeavour by these, and all other lawful Means, to preserve the Government, under whose Protection we live, from Dissolution, seeking the Peace of it, and submitting to every Ordinance of Man for the Lord's sake. No Prayers, no Endeavours of this Kind, can fail of having some good Effect, public or private, for the Preservation of ourselves or others. The great Dispensations of Providence are conducted by Means that are either secret, or, if they appear, that are judged feeble and inefficacious. No man can tell, however private his Station may be, but his

fervent Prayer may avail to the Salvation of much People. But it is more peculiarly the Duty of Magistrates thus to watch over their Subjects, to pray for them, and set about the Reformation of all Matters Civil and Ecclesiastical, to the utmost of their Power. Good Governors may promote the Welfare and Continuance of a State, and wicked ones must accelerate its Ruin. The sacred History affords us Instances of both Kinds, and they are recorded there for the Admonition of Kings and Princes in all future Times.

It may not be amiss here to note a few Instances of the Analogy between the Body Natural, with the Happiness of the Individual to which it belongs, and the Body Politic, composed of many Individuals, with its Happiness, or its flourishing State in respect of Arts, Power, Riches, &c. Thus all Bodies Politic seem, like the Body Natural, to tend to Destruction and Dissolution, as is here affirmed, through Vices public and private, and to be respited for certain Intervals, by partial, imperfect Reformations. There is no complete or continued Series of public Happiness on one hand, no utter Misery on the other; for the Dissolution of the Body Politic is to be considered as its Death. It seems as romantic therefore for any one to project the Scheme of a perfect Government in this imperfect State, as to be in Pursuit of an universal Remedy, a Remedy which should cure all Distempers, and prolong human Life beyond Limit. And yet as Temperance, Labour, and Medicines, in some Cases, are of great Use in preserving and restoring Health, and prolonging Life; so Industry, Justice, and all other Virtues, public and private, have an analogous Effect in respect of the Body Politic. As all the Evils, which Individuals suffer through the Infirmary of the mortal Body, and the Disorders of the external World, may, in general, contribute to increase their Happiness even in this Life, and also are of great Use to others; and as, upon the Supposition of a future State, Death itself appears to have the same beneficial Tendency in a more eminent Degree than any other Event in Life, now considered as indefinitely prolonged; so the Distresses of each Body Politic are of great Use to this Body itself, and also of great Use to all neighbouring States; and the Dissolution of Governments have much promoted the Knowledge of true Religion, and of useful Arts and Sciences, all which seem, in due time and manner, intended to be intirely subservient to true Religion at last. And this affords great Comfort to benevolent and religious Persons, when they consider the Histories of Former Times, or contemplate the probable Consequences of Things in future Generations.

PROP. 82

*It is probable, that the present Forms of Church-Government
will be dissolved.*

THIS Proposition follows from the forgoing. The Civil and Ecclesiastical Powers are so interwoven and cemented together, in all the Countries of *Christendom*, that if the first fall, the last must fall also.

But there are many Prophecies, which declare the Fall of the Ecclesiastical Powers of the Christian World. And through each Church seems to flatter itself with the Hopes of being exempted; yet it is very plain,

that the prophetical Characters belong to all. They have all left the true, pure, simple Religion; and teach for Doctrines the Commandments of Men. They are all Merchants of the Earth, and have set up a Kingdom of this World, abounding in Riches, temporal Power, and external Pomp. They have all a dogmatizing Spirit, and persecute such as do not receive their own Mark, and worship the Image which they have set up. They all neglect Christ's Command of preaching the Gospel to all Nations, and even of going to *the lost Sheep of the House of Israel*, there being innumerable Multitudes in all Christian Countries, who have never been taught to read, and who are, in other respects also, destitute of the Means of saving Knowledge. It is very true, that the Church of *Rome* is *Babylon the Great, and the Mother of Harlots, and of the Abominations of the Earth*. But all the rest have copied her Example, more or less. They have all received Money, like *Gehazi*; and therefore the Leprosy of *Naaman* will cleave to them, and to their Seed for ever. And this Impurity may be considered not only as justifying the Application of the Prophecies to all the Christian Churches, but as a natural Cause for their Downfal. The corrupt Governors of the several Churches will ever oppose the true Gospel, and in so doing will bring Ruin upon themselves.

The Destruction of the Temple at *Jerusalem*, and of the Hierarchy of the *Jews*, may likewise be considered as a Type and Presage of the Destruction of that *Judaical* Form of Rites, Ceremonies, and human Ordinances, which takes place, more or less, in all Christian Countries.

We ought, however, to remark here,

First, That though the Church of Christ has been corrupted thus in all Ages and Nations, yet there have been, and will be, in all, many who receive the Seal of God, and worship him *in Spirit, and in Truth*. And of these as many have filled high Stations, as low ones. Such Persons, though they have concurred in the Support of what is contrary to the pure Religion, have, however, done it innocently, with respect to themselves, being led thereto by invincible Prejudices.

Secondly, Nevertheless, when it so happens, that Persons in high Stations in the Church have their Eyes enlightened, and see the Corruptions and Deficiencies of it, they must incur the prophetical Censures in the highest Degree, if they still concur, nay, if they do not endeavour to reform and purge out these Defilements. And though they cannot, according to this Proposition, expect intire Success; yet they may be blessed with such a Degree, as will abundantly compensate their utmost Endeavours, and rank them with the Prophets and Apostles.

Thirdly, As this Corruption and Degeneracy of the Christian Church has proceeded from the fallen State of Mankind, and particularly of those Nations to whom the Gospel was first preached, and amongst whom it has been since received; so it has, all things being supposed to remain the same, suited our Circumstances, in the best Manner possible, and will continue to do so, as long as it subsists. God brings Good out of Evil, and draws Men to himself

in such manner as their Natures will admit of, by external Pomp and Power, by things not good in themselves, and by some that are profane and unholy. He makes use of some of their Corruptions as Means of purging away the rest. The Impurity of Mankind is too gross to unite at once with the strict Purity of the Gospel. The *Roman* Empire first, and the *Goths* and *Vandals* afterwards, required, as one may say, some Superstitions and Idolatries to be mixed with the Christian Religion; else they could not have been converted at all.

Fourthly, It follows from these Considerations, that good Men ought to submit to the Ecclesiastical Powers *that be*, for Conscience-sake, as well as to the Civil ones. They are both from God, as far as respects Inferiors. Christ and his Apostles observed the Law, and walked orderly, though they declared the Destruction of the Temple, and the Change of the Customs established by *Moses*. Both the *Babylonians*, who destroyed *Jerusalem* the first time, and the *Romans*, who did it the second, were afterwards destroyed themselves in the most exemplary Manner. And it is probable, that those who shall hereafter procure the Downfal of the Forms of Church-Government, will not do this from pure Love, and Christian Charity, but from the most corrupt Motives, and by Consequence bring upon themselves, in the End, the severest Chastisements. It is therefore the Duty of all good Christians to obey both the Civil and Ecclesiastical Powers under which they were born, *i. e.* provided Disobedience to God be not enjoined, which is seldom the Case; to promote Subjection and Obedience in others; gently to reform and rectify, and to pray for the Peace and Prosperity of, their own *Jerusalem*.

P R O P . 83.

It is probable, that the Jews will be restored to Palæstine.

THIS appears from the Prophecies, which relate to the Restoration of the *Jews* and *Israelites* to their own Land. For,

First, These have never yet been fulfilled in any Sense agreeable to the Greatness and Gloriousness of them. The Peace, Power, and Abundance of Blessings, temporal and spiritual, promised to the *Jews* upon their Return from Captivity, were not bestowed upon them in the Interval between the Reign of *Cyrus*, and the Destruction of *Jerusalem* by *Titus*; and ever since this Destruction they have remained in a desolate State.

Secondly, The Promises of Restoration relate to the Ten Tribes, as well as the Two of *Judah* and *Benjamin*. But the Ten Tribes, or *Israelites*, which were captivated by *Salmaneser*, have never been restored at all. There remains therefore a Restoration yet future for them.

Our Ignorance of the Place where they now lie hid, or Fears that they are so mixed with other Nations, as not to be distinguished and separated, ought not to be admitted as Objections here. Like Objections might be made to the Resurrection of the Body; and the Objections both to the one, and the other, are probably intended to be obviated by *Ezekiel's* Prophecy concerning the dry Bones. It was one of the great Sins of the *Jews* to call God's Promises in Question, on account of apparent Difficulties and Impossibilities; and the

Sadduces, in particular, erred concerning the Resurrection, because *they knew not the Scriptures, nor the Power of God*. However, it is our Duty to inquire, whether the Ten Tribes may not remain in the Countries where they were first settled by *Salmaneser*, or in some others.

Thirdly, A double Return seems to be predicted in several Prophecies.

Fourthly, The Prophets who lived since the Return from *Babylon*, have predicted a Return in similar Terms with those who went before. It follows therefore, that the Predictions of both must relate to some Restoration yet future.

Fifthly, The Restoration fo the *Jews* to their own Land seems to be predicted in the New Testament.

To the Arguments, drawn from Prophecy, we may add some concurring Evidences, which the present Circumstances of the *Jews* suggest.

First, then, The *Jews* are yet a distinct People from all the Nations amongst which they reside. They seem therefore reserved by Providence for some such signal Favour, after they have suffered the due Chastisement.

Secondly, They are to be found in all the Countries of the known World. And this agrees with many remarkable Passages of the Scriptures, which treat both of their Dispersion, and of their Return.

Thirdly, They have no Inheritance of Land in any Country. Their Possessions are chiefly Money and Jewels. They may therefore transfer themselves with the greater Facility to *Palæstine*.

Fourthly, They are treated with Contempt and Harshness, and sometimes with great Cruelty, by the Nations amongst whom they sojourn. They must therefore be the more ready to return to their own Land.

Fifthly, They carry on a Correspondence with each other throughout the whole World; and consequently must both know when Circumstances begin to favour their Return, and be able to concert Measures with one another concerning it.

Sixthly, A great Part of them speak and write the *Rabbinical Hebrew*, as well as the Language of the Country where they reside. They are therefore, as far as relates to themselves, actually possessed of an universal Language and Character; which is a Circumstance that may facilitate their Return, beyond what can well be imagined.

Seventhly, The *Jews* themselves still retain a Hope and Expectation, that God will once more restore them to their own Land.

C O R . 1. May not the two Captivities of the *Jews*, and their two Restorations, be Types of the first and second Death, and of the first and second Resurrections?

C O R . 2. Does it not appear agreeable to the whole Analogy both of the Word and Works of God, that the *Jews* are Types both of each Individual in particular, on one hand, and of the whole World in general, on the other? May we not therefore hope, that, at least after the second Death, there will be a Resurrection to Life eternal to every Man, and to the whole Creation, which groans, and travails in Pain together, waiting for the Adoption, and glorious

Liberty, of the Children of God?

C O R . 3. As the Downfal of the *Jewish* State under *Titus* was the Occasion of the Publication of the Gospel to us Gentiles, so our Downfal may contribute to the Restoration of the *Jews*, and both together bring on the final Publication and Prevalence of the true Religion; of which I shall treat in the next Proposition. Thus the Type, and the Thing typified, will coincide; the First-fruits, and the Lump, be made holy together.

P R O P . 84.

The Christian Religion will be preached to, and received by, all Nations.

THIS appears from the express Declarations of Christ, and from many of his Parables, also from the Declarations and Predictions of the Apostles, and particularly from the *Revelation*. There are likewise numberless Prophecies in the Old Testament, which admit of no other Sense, when interpreted by the Events which have since happened, the Coming of Christ, and the Propagation of his Religion.

The Truth of the Christian Religion is an Earnest and Presage of the same Thing, to all who receive it. For every Truth of great Importance must be discussed and prevail at last. The Persons who believe can see no Reasons for their own Belief, but what must extend to all Mankind by degrees, as the Diffusion of Knowledge to all Ranks and Orders of Men, to all Nations, Kindred, Tongues, and People, cannot now be stopped, but proceeds ever with an accelerated Velocity. And, agreeably to this, it appears that the Number of those who are able to give a Reason for their Faith increases every Day.

But it may not be amiss to set before the Reader in one View some probable Presumptions for the universal Publication and Prevalence of the Christian Religion, even in the way of natural Causes.

First, then, The great Increase of Knowledge, literary and philosophical, which has been made in this and the Two last Centuries, and continues to be made, must contribute to promote every great Truth, and particularly those of Revealed Religion, as just now mentioned. The Coincidence of the Three remarkable Events, of the Reformation, the Invention of Printing, and the Restoration of Letters, with each other, in Time, deserves particular Notice here.

Secondly, The Commerce between the several Nations of the World is enlarged perpetually more and more. And thus the Children of this World are opening new Ways of Communication for future Apostles to spread the glad Tidings of Salvation to the uttermost Parts of the Earth.

Thirdly, The Apostasy of nominal Christians, and Objections of Infidels, which are so remarkable in these Days, not only give Occasion to search out and publish new Evidences for the Truth of Revealed Religion, but also oblige those who receive it, to purify it from Errors and Superstitions; by which means its Progress amongst the yet Heathen Nations will be much forwarded. Were we to propagate Religion, as it is now held by the several Churches, each Person would propagate his own Orthodoxy, lay needless

Impediments and Stumbling-blocks before his Hearers, and occasion endless Feuds and Dissensions amongst the new Converts. And it seems as if God did not intend, that the general Preaching of the Gospel should be begun, till Religion be discharged of its Incumbrances and Superstitions.

Fourthly, The various Sects, which have arisen amongst Christians in late Times, contribute both to purify Religion, and also to set all the great Truths of it in a full Light, and to shew their practical Importance.

Fifthly, The Downfal of the Civil and Ecclesiastical Powers, mentioned in the 81st and 82d Propositions, must both be attended with such public Calamities, as will make Men serious, and also drive them from the Countries of *Christendom* into the remote Parts of the World, particularly into the *East* and *West-Indies*; whither consequently they will carry their Religion now purified from Errors and Superstitions.

Sixthly, The Restoration of the *Jews*, mentioned in the last Proposition, may be expected to have the greatest Effect in alarming Mankind, and opening their Eyes. This will be such an Accomplishment of the Prophecies, as will vindicate them from all Cavils. Besides which, the careful Survey of *Palæstine*, and the neighboring Countries, the Study of the *Eastern* Languages, of the Histories of the present and antient Inhabitants, &c. (which must follow this Event) when compared together, will cast the greatest Light upon the Scriptures, and at once prove their Genuineness, their Truth, and their Divine Authority.

Seventhly, Mankind seem to have it in their Power to obtain such Qualifications in a natural way, as, by being conferred upon the Apostles in a supernatural one, were a principal Means of their Success in the first Propagation of the Gospel.

Thus, as the Apostles had the Power of Healing miraculously, future Missionaries may in a short time accomplish themselves with the Knowledge of all the chief practical Rules of the Art of Medicine. This Art is wonderfully simplified of late Years, has received great Additions, and is improving every Day, both in Simplicity and Efficacy. And it may be hoped, that a few theoretical Positions, well ascertained, with a moderate Experience, may enable the young Practitioner to proceed to a considerable Variety of Cases with Safety and Success.

Thus also, as the Apostles had the Power of speaking various Languages miraculously, it seems possible from the late Improvements in Grammar, Logic, and the History of the human Mind, for young Persons, by learning the Names of visible Objects and Actions in any unknown barbarous Language, to improve and extend it immediately, and to preach to the Natives in it.

The great Extensiveness of the *Rabbinical Hebrew*, and of *Arabic*, of *Greek* and *Latin*, of *Sclavonic* and *French*, and of many other Languages, in their respective ways, also of the *Chinese* Character, ought to be taken into Consideration here.

And though we have not the Gift of Prophecy, yet that of the

Interpretation of Prophecy seems to increase every Day, by comparing the Scriptures with themselves, the Prophecies with the Events, and, in general, the Word of God with his Works.

To this we may add, that when Preachers of the Gospel carry with them the useful manual Arts, by which human Life is rendered secure and comfortable, such as the Arts of Building, tilling the Ground, defending the Body by suitable Cloathing, &c. it cannot but make them extremely acceptable to the barbarous Nations; as the more refined Arts and Sciences, Mathematics, natural and experimental Philosophy, &c. will to the more civilized ones.

And it is in an additional Weight in favour of all this Reasoning, that the Qualifications here considered may all be acquired in a natural way. For thus they admit of unlimited Communication, Improvement, and Increase; whereas, when miraculous Powers cease, there is not only one of the Evidences withdrawn, but a Recommendation and Means of Admittance also.

However, far be it from us to determine by Anticipation, what God may or may not do! The natural Powers, which favour the Execution of this great Command of our Saviour's, to preach the Gospel to all Nations, ought to be perpetual Monitors to us to do so; and as we now live in a more adult Age of the World, more will now be expected from our natural Powers. The *Jews* had some previous Notices of Christ's First Coming, and good Persons were thereby prepared to receive him; however, his Appearance, and intire Conduct, were very different from what they expected; so that they stood in need of the greatest Docility and Humility, in order to become Disciples and Apostles. And it is probable, that something analogous to this will happen at Christ's Second Coming. We may perhaps say, that some Glimmerings of the Day begin already to shine in the Hearts of all those, who study and delight in the Word and Works of God.

PROP . 85

It is not probable, that there will be any pure or complete Happiness, before the Destruction of this World by Fire.

THAT the Restoration of the *Jews*, and the universal Establishment of the true Religion, will be the Causes of great Happiness, and change the Face of the World much for the better, may be inferred both from the Prophecies, and from the Nature of the Thing. But still, that the great Crown of Glory promised to Christians must be in a State ulterior to this Establishment, appears for the following Reasons.

First, From the express Declarations of the Scriptures. Thus St. *Peter* says, that the Earth must be burnt up, before we are to expect *a new Heaven, and new Earth, wherein dwelleth Righteousness*; and St. *Paul*, that *Flesh and Blood cannot inherit the Kingdom of God*; the celestial, glorious Body, made like unto that of Christ, at the Resurrection of the Dead, being requisite for this Purpose.

Secondly, The present disorderly State of the natural World does not

permit of unmixed Happiness; and it does not seem, that this can be rectified in any great Degree, till the Earth have received the Baptism by Fire.

But I presume to affirm nothing particular in relation to future Events. One may just ask, whether Christ's Reign of a Thousand Years upon Earth does not commence with the universal Establishment of Christianity; and whether the Second Resurrection, the new Heavens, and new Earth, &c. do not coincide with the Conflagration.

One ought also to add, with St. *Peter*, as the practical Consequence of this Proposition, that the Dissolution of this World by Fire is the strongest Motive to an Indifference to it, and to that holy Conversation and Godliness, which may fit us for *the new Heavens, and new Earth*.¹⁹⁹⁹

Note Hartley's statement,

"First, then, The *Jews* are yet a distinct People from all the Nations amongst which they reside. They seem therefore reserved by Providence for some such signal Favour, after they have suffered the due Chastisement."

Many Christian Zionists and many Jewish Zionists tried to justify the Holocaust as "due Chastisement". Politically powerful Dispensationalist Christians and their Jewish handlers are today actively promoting nuclear war and an apocalyptic holocaust which will kill us all, because they believe that God will create a new Earth after they have destroyed the old Earth. It is a new heaven and a new Earth which will only sustain the "elect", the "chosen", the Jews. *Isaiah 65* states (*see also: Enoch*),

"1 I am sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name. 2 I have spread out my hands all the day unto a rebellious people, which walketh *in* a way *that was* not good, after their own thoughts; 3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; 4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things is in* their vessels; 5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day. 6 Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom, 7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. 8 Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that *I* may not destroy them all. 9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. 10 And Sharon shall be a fold of flocks, and the

valley of Achor a place for the herds to lie down in, for my people that have sought me. 11¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for *that* troop, and that furnish the drink offering unto *that* number. 12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not. 13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: 14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. 15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: 16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. 17¶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. 18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. 20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed. 21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands. 23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them. 24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD."

Isaiah 66:22-24 states,

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

Note Hartley's pronouncement, which became a policy of inhumanity for the Zionists, both Christian and Jewish, who allied themselves with the anti-Semites and funded the anti-Semites' rise to political power in hopes that the persecution of assimilated Jews would force them to Zionism,

"Fourthly, They are treated with Contempt and Harshness, and sometimes with great Cruelty, by the Nations amongst whom they sojourn. They must therefore be the more ready to return to their own Land."

Further note Hartley's statement,

"Fifthly, The Downfal of the Civil and Ecclesiastical Powers, mentioned in the 81st and 82d Propositions, must both be attended with such public Calamities, as will make Men serious, and also drive them from the Countries of *Christendom* into the remote Parts of the World, particularly into the *East* and *West-Indies*; whither consequently they will carry their Religion now purified from Errors and Superstitions."

In 1899, anti-Semite Edouard Drumont alleged that Protestants and Jews had united to corrupt and destroy the predominantly Catholic nation of France. Drumont also predicted that Jewish financiers would unite with the German Government to destroy Russia, years before Jacob Schiff boasted of his success in destroying the Russian People. Drumont also alleged that "Jews" would build up the economy of a nation only to then use corrupt influence in its thriving markets, artificially enhanced by an influx of Jewish investment capital, to deplete the nation of its wealth. He argued that Jews made money the controlling factor in society, and then corruptly obtained control over the fortunes of nations. Drumont believed that Napoleon had been put in power to serve the interests of Jewish wealth accumulation; and that when there was little left to take, the Jews turned against Napoleon, in particular, Rothschild turned against Napoleon.

Many have alleged that Jewish Liberalism was a farce that led to tyranny and absolute Jewish dominance. They further asserted that wealthy Jewish materialistic Capitalists deliberately destroyed all virtue in Gentile society, so as to turn God against the Gentile world and back towards the Jews. Anti-Semitic political movements often concluded that they, not liberal or capitalistic Jews, represented the genuine interests of the working class; which the Jews only desired to deceive and exploit.²⁰⁰⁰ It was a pattern of general vilification of all Jews that suited the Zionists well, in that it segregated the wealthier Jews from the societies into which they were otherwise comfortably and wilfully assimilating.

8.7.3.3 Zionists Develop a Strategy Which Culminates in the Nazis and the Holocaust as Means to Attain the "Jewish State"

In the 1640's, Orthodox Ukrainian Bohdan Chmielnicki alleged that Jews and Polish Catholics had enslaved the peoples who were under Polish control. In retaliation,

Chmielnicki allegedly slaughtered large numbers of Jews. Some Jews saw this holocaust as the punishment which signaled the coming of the Messiah. Some Jews believed that God would not allow the existence of the Temple, or send the Messiah, until the Jews had atoned for Solomon's marriage to the Pharaoh's daughter and subsequent idolatry (*Sabbath 56b*. I *Kings* 11); which became associated with the "sin" of assimilation. There was also a perceived need to finally atone for Aaron's worship of the Golden Calf (*Sanhedrin 102a*) and the impiety of the ten Northern Tribes, and the impiety of southern tribes of Judah and Benjamin. Note that the Jews correlated a Jewish Holocaust with the redemption of Israel through the arrival of the Messiah, whose primary task was to "restore the Jews to Palestine".

Many had predicted that the year 1666 would mark the arrival of the Messiah. For the Christians, this meant the second coming of Christ, for the Jews, the arrival of the Jewish King. After the Chmielnicki holocaust, which some saw as the sacrifice of masses of Jewish lives as an act of atonement, Shabbatai Zevi declared himself to be the Jewish Messiah and a large Messianic sect followed him. He traveled to Palestine, as a good Messiah would, and attracted a large Jewish following. While traveling through Turkey, Shabbatai Zevi was taken prisoner and was forced to feign conversion to Islam in order to save his life.

A branch of the Shabbataian sect of crypto-Jews, called the *Dönme*, formed in Turkey. They pretended to convert to Islam, but practiced Judaism in secret. For centuries this sect of crypto-Jewish Turks have bred subversive crypto-Jewish agents who have been sent around the world to prepare the way for Jewish world domination. They created a secret society in Paris and eventually led a revolt from Salonika. They were the hidden masters of the "Young Turks" and flooded Turkey with revolutionary propaganda defaming the Sultan. Their reach extended across the globe.

The Shabbataians believed that Shabbatai Zevi's Messianic spirit passed from one Jewish King to the next in a process of Metempsychosis. They argued that the line of David was a dynasty, which would not end when any given King of the Jews died, but rather the spirit of the Messiah would leave one body of the Jewish King and enter the next, sort of like a kosher Dalai Lama. In the form of the "Young Turks", the *Dönme* eventually succeed in overthrowing the Sultan whose ancestors had shamed Shabbatai Zevi. They also destroyed Turkish culture and committed genocide against the Armenian Christians. Shabbatai Zevi was a bizarre individual, a bit of a "flake". He wore a bride's dress and wedded himself to the Torah.

Jacob Frank—a Polish Jew who was born Jacob Leibowitz, or Jacob Ben Judah Leib, whose father belonged to the Messianic sect of Shabbatai Zevi—joined the *Dönme* in Turkey. Frank declared himself to be the successor of Shabbatai Zevi and the then present Messiah. Frank opposed the Talmud and convinced prominent Catholic leaders that his sect would convert Jews to Christianity. The Frankist reformation, as well as Moses Mendelssohn's and Napoleon's reforms, set the stage for reformed Judaism, which, it was alleged, would lead to better relations between Christians and Jews, and which would afford revolutionary Jews with a means by which they could subvert Gentile society.²⁰⁰¹ The Talmud, with its anti-Christian passages, had long been a source of anti-Christian and anti-Semitic tensions. Though

Ashkenazi Jews had laid greater emphasis on the Talmud than even the Pentateuch, Sephardic Jews had a greater respect for the original books of Judaism and viewed the Talmud as the mere commentary it is. The Sephardic Jews developed Cabalism as an outgrowth of original Judaism with less emphasis on the Rabbinical authority of Talmudism—unless it happened to be convenient at any given time to quote a Talmudic authority.

Just as the Rabbis used the Talmud to justify their power and authority over Jewry, the Cabalists used the anti-Gentile and anti-Christian passages of the Talmud as a weapon against the Rabbis, to usurp their authority, and to bring them into conflict with Christians. Cabalistic writings are also severally anti-Christian and anti-Gentile, and the attacks were hypocritical, but the Cabalists survived their hypocrisy by becoming crypto-Jews who pretended to Christian and Moslem conversion. The Talmud, in *Tractate Kethuboth* 111a, prevents the Jews from forcing the Messianic Era and from emigrating to Palestine in large numbers before the coming of the Messiah. The Cabalists opposed this stance and had a powerful Messianic message and model, by which they used politics and wealth accumulation to carry out the Messianic prophecies, and anointed their own false messiahs at will.

The Jewish descendants of the Frankists became leading figures in Poland. Granted special privileges by the elite of Europe, they pretended to convert to Catholicism, but the Frankist conversions to Catholicism and Islam were instead efforts to subvert both religions and the Jews secretly carried on as Jews. The Frankists had many reasons for attacking Rabbinical culture. The Rabbis opposed any “artificial” establishment of a Jewish State, and the Catholic Church would likely have ended its opposition to “the restoration of the Jews to Palestine” if the Jews professed to be Christians and accepted the “new Covenant of Christ”. The New Testament calls for a “remnant of Jews” to convert and live in Palestine.

The Frankists advocated many of the same beliefs as the Illuminati—and Communism and Bolshevism. The leadership elements of each of these groups are notable both for their disproportionate Jewish influence and for their highly perverse sexual deviancy. The Frankists believed that if they could destroy all Gentile religions, the Gentiles would be left without gods to protect them and their Jewish God would reign supreme. The Frankists also believed that evil is good and found many passages in the Old Testament to support their view that the Messiah would only be successful when evil ruled the Earth. They did everything they could to infiltrate and overthrow governments and sought world revolution. They wormed their way into the leadership of governments through pretended conversions and through intermarriage and did what they could to cause calamities, starvation and war.

Shabbatai Zevi, Jacob Frank and the Frankists had a long relationship with Turkey, as did Adolf Hitler’s Hungarian Jewish patron Moses Pinkes, a. k. a. Ignatius Trebitsch-Lincoln, and Adam Alfred Rudolf Glauer, a. k. a. Rudolf Glandeek Freiherr von Sebottendorf, both of whom helped to put Adolf Hitler into power—there were also the genocidal Young Turks of Jewish descent,²⁰⁰² of *Dönme* descent, and there have been many Israeli leaders with intimate involvements in Turkey, including David Ben-Gurion.²⁰⁰³

The belief that the God of the Old Testament sponsored evil was not new. The Talmud contains passages indicating that evil must reign before the Messiah will appear.²⁰⁰⁴ Some of the earliest Christians saw the creator God of the Old Testament as an evil force, who was supplanted by the supreme God who was the Father of Jesus. Marcion²⁰⁰⁵ believed that Jesus was not the Messiah of the Old Testament God, who was in Marcion's view the evil creator God who would restore the Jews, but was instead the Messiah of a good God, a supreme God who reigned over the *many* gods referred to in the Old Testament—for example in *Genesis* 3:5, 22,

“For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil [***] And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:”

and *Psalms* 82:1,

“God standeth in the congregation of the mighty; he judgeth among the gods.”

and *Jeremiah* 10:10-11,

“10 But the LORD *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. 11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.”

Marcion believed that the Jew's Messiah was yet to appear and Marcion shunned the Old Testament creator God as an evil force and sought to keep the Christian faith from falling into the belief that Jesus was the Messiah of the Jews. *The Catholic Encyclopedia* wrote of Marcion, among other things,

“II. DOCTRINE AND DISCIPLINE.—We must distinguish between the doctrine of Marcion himself and that of his followers. Marcion was no Gnostic dreamer. He wanted a Christianity untrammelled and undefiled by association with Judaism. Christianity was the New Covenant pure and simple. Abstract questions on the origin of evil or on the essence of the Godhead interested him little, but the Old Testament was a scandal to the faithful and a stumbling-block to the refined and intellectual gentiles by its crudity and cruelty, and the Old Testament had to be set aside. The two great obstacles in his way he removed by drastic measures. He had to account for the existence of the Old Testament and he accounted for it by postulating a secondary deity, a demiurgus, who was god in a sense, but not the supreme God; he was just, rigidly just, he had his good qualities, but he was not the

good god, who was Father of Our Lord Jesus Christ. The metaphysical relation between these two gods troubled Marcion little; of divine emanation, æons, syzygies, eternally opposed principles of good and evil, he knows nothing. He may be almost a Manichee in practice, but in theory he has not reached absolute consistency as Mani did a hundred years later. Marcion had secondly to account for those passages in the New Testament which countenanced the Old. He resolutely cut out all texts that were contrary to his dogma; in fact, he created his own New Testament, admitting but one gospel, a mutilation of St. Luke, and an Apostolicon containing ten epistles of St. Paul. The mantle of St. Paul had fallen on the shoulders of Marcion in his struggle with the Judaisers. The Catholics of his day were nothing but the Judaisers of the previous century. The pure Pauline Gospel had become corrupted and Marcion not obscurely hinted that even the pillar Apostles, Peter, James and John, had betrayed their trust. He loves to speak of 'false apostles', and lets his hearers infer who they were. Once the Old Testament has been completely got rid of, Marcion has no further desire for change. He makes his purely New Testament Church as like the Catholic Church as possible, consistent with his deep-seated Puritanism. The first description of Marcion's doctrine dates from St. Justin: 'With the help of the devil Marcion has in every country contributed to blasphemy and the refusal to acknowledge the Creator of all the world as God. He recognizes another god, who, because he is essentially greater (than the World-maker or Demiurge) has done greater deeds than he (ἡντα μείζονα τ μείζονα παρ το τον πεποιηκέναι). The supreme God is γαθό , good, kind; the inferior god is merely δίκαιος, just and righteous. The good God is all love, the inferior god gives way to fierce anger. Though less than the good God, yet the just god, as world-creator, has his independent sphere of activity. They are not opposed as Ormuzd and Ahriman, though the good God interferes in favour of men, for He alone is all-wise and all-powerful and loves mercy more than punishment. All men are indeed created by the Demiurge, but by special choice he elected the Jewish people as his own and thus became the god of the Jews.

His theological outlook is limited to the Bible, his struggle with the Catholic Church seems a battle with texts and nothing more. The Old Testament is true enough, Moses and the Prophets are messengers of the Demiurge, the Jewish Messiah is sure to come and found a millennial kingdom for the Jews on earth, but the Jewish Messiah has nothing whatever to do with the Christ of God. The Invisible, Indescribable, Good God (ὁράτος, κατάνομαστος, γαθ ζθεός), formerly unknown to the creator as well as to his creatures, has revealed Himself in Christ. How far Marcion admitted a Trinity of persons in the Supreme Godhead is not known; Christ is indeed the Son of God, but he is also simply 'God' without further qualification; in fact, Marcion's Gospel began with the words; 'In the fifteenth year of the Emperor Tiberius God descended in Capernaum and taught on the Sabbaths'. However daring and capricious this manipulation of

the Gospel text, it is at least a splendid testimony that in Christian circles of the first half of the second century the Divinity of Christ was a central dogma. To Marcion however Christ was God Manifest, not God Incarnate. His Christology is that of the Docetæ (q.v.) rejecting the inspired history of the Infancy, in fact any childhood of Christ at all; Marcion's Savior is a 'deus ex machina' of which Tertullian mockingly says: 'Suddenly a Son, suddenly Sent, suddenly Christ!' Marcion admitted no prophecy of the Coming of Christ whatever; the Jewish prophets foretold a Jewish Messiah only, and this Messiah had not yet appeared. Marcion used the story of the three angels, who ate, walked and conversed with Abraham and yet had no real human body, as an illustration of the life of Christ (Adv. Marc., III, ix). Tertullian says (*ibid.*) that when Apelles and seceders from Marcion began to believe that Christ had a real body indeed, not by birth but rather collected from the elements, Marcion would prefer to accept even a putative birth rather than a real body. Whether this is Tertullian's mockery or a real change in Marcion's sentiments we do not know. To Marcion matter and flesh are not indeed essentially evil, but are contemptible things, a mere production of the Demiurge, and it was inconceivable that God should really have made them His own. Christ's life on earth was a continual contrast to the conduct of the Demiurge. Some of the contrasts are cleverly staged: the Demiurge sent bears to devour children for puerile merriment (Kings)—Christ bade children come to Him and He fondled and blessed them; the Demiurge in his law declared lepers unclean and banished them—but Christ touched and healed them. Christ's putative passion and death was the work of the Demiurge, who in revenge for Christ's abolition of the Jewish law delivered Him up to hell. But even in hell Christ overcame the Demiurge by preaching to the spirits in Limbo, and by His Resurrection He founded the true Kingdom of the good God. Epiphanius (Haer., xlii, 4) says that Marcionites believed that in Limbo Christ brought salvation to Cain, Core, Dathan and Abiron, Esau and the Gentiles, but left in damnation all Old Testament saints. This may have been held by some Marcionites in the fourth century, but it was not the teaching of Marcion himself, who had no Antinomian tendencies. Marcion denied the resurrection of the body, 'for flesh and blood shall not inherit the Kingdom of God', and denied the second coming of Christ to judge the living and the dead, for the good God, being all goodness, does not punish those who reject Him; He simply leaves them to the Demiurge, who will cast them into everlasting fire.

With regard to discipline, the main point of difference consists in his rejection of marriage, i.e. he baptized only those who were not living in matrimony: virgins, widows, celibates, and eunuchs (Tert., 'Adv. Marc.', I, xxix); all others remained catechumens. On the other hand the absence of division between catechumens and baptized persons in Marcionite worship, shocked orthodox Christians, but it was emphatically defended by Marcion's appeal to Gal., vi, 6. According to Tertullian (Adv. Marc., I, xiv) he used water in baptism, anointed his faithful with oil and gave milk and honey to

the catechumens and in so far retained the orthodox practices, although, says Tertullian, all these things are ‘beggarly elements of the Creator.’ Marcionites must have been excessive fasters to provoke the ridicule of Tertullian in his Montanist days. Epiphanius says they fasted on Saturday out of a spirit of opposition to the Jewish God, who made the Sabbath a day of rejoicing. This however may have been merely a western custom adopted by them.”²⁰⁰⁶

The Frankists wanted to be the Messiahs not of the creator God of the Old Testament whom they also called evil, but of Marcion’s good God, whom they recast into the ultimate and supreme God of Israel. The Frankist Jews believed that they could accomplish this end by being apostates, nihilists and deceivers, who achieved God’s will by doing evil, and who did evil by hiding their true intentions. The Messiah himself would have to be crypto-Jew who would torment other Jews—like Adolf Hitler. The Frankist Jews tried to force God to restore them to Israel as he promised to do after punishing them for their evil acts. They believed that they had to first perform said divine evil on an unprecedented scale and thereby hasten the punishment of the Jews in a horrific holocaust, which would also hasten the arrival of the Messianic Era. The Frankist sophists thereby converted the action of doing evil into a divine act of obedience to God. They set about to destroy the world as an invitation to God to punish them and begin the Messianic Age. Adolf Hitler was their apostate Messiah, who restored the Jews to Palestine by punishing the Jews and committing gross acts of deliberate evil.

These Frankist Jews quickly became the guiding force behind world leadership. Gershom Scholem encapsulated their beliefs as follows:

“1) The belief in the necessary apostasy of the Messiah and in the sacramental nature of the descent into the realm of the *kelipot*. 2) The belief that the ‘believer’ must not appear to be as he really is. 3) The belief that the Torah of *atzilut* must be observed through the violation of the Torah of *beriah*. 4) The belief that the First Cause and the God of Israel are not the same, the former being the God of rational philosophy, the latter the God of Religion. 5) The belief in three hypostates of the God-head, all of which have been or will be incarnated in human form.”²⁰⁰⁷

Scholem wrote,

“According to Frank, the ‘cosmos’ (*tevel*) or ‘earthly world’ (*tevel ha-gashmi*) as it was called by the sectarians in Salonika, is not the creation of the Good or Living God, for if it were it would be external and man would be immortal, whereas as we see from the presence of death in the world this is not at all the case.”²⁰⁰⁸

Scholem quotes Frankist doctrine:

“This much I tell you: Christ, as you know, said that he had come to redeem the world from the hands of the devil, but I have come to redeem it from all the laws and customs that have ever existed. It is my task to annihilate all this so that the Good God can reveal Himself. [***] Wherever Adam trod a city was built but wherever I set foot all will be destroyed, for I came into this world only to destroy and to annihilate. But what I build will last forever. [***] I did not come into this world to lift you up but rather to cast you down to the bottom of the abyss. further than this it is impossible to descend, nor can one ascend again by virtue of one’s own strength, for only the Lord can raise one up from the depths by the power of His hand.”²⁰⁰⁹

Jacob Frank gave out his wife and daughter for sexual favors in order to gain converts and influence the influential. He accused his fellow Jews of ritual sacrifice for personal political gain, and otherwise tried to appeal to the mythologies and aspirations of Moslem and Christian leaders. Frank’s agents and their descendants have corrupted the Gentile world with Communist, Masonic and Illuminati-style leaders, who bought into the mythologies he promulgated, and who have done his bidding. The Hasidic Jews seem very earnest in carrying out his objectives and some practice his perversions. Frank’s ultimate goal was to destroy life on Earth, and the means to accomplish that end today exist. The Nazis and Communists, under crypto-Jewish leadership, inflicted terrible harm on humanity. For the Frankist Jews, there is still worse evil yet to be done.

It is interesting to note that Baal worshipers practiced the prostitution of women and homosexual men in their temples to gain converts and as an expression of their fertility religion, and some Jewish temples were used for Baal worship by Jews. The Gnostics also used communal women and homosexual sex to lure in converts. The dissemination of insincere Liberalism was another tactic some Zionists have used to undermine the structure of Gentile societies.

What the Italian mafia called *Omerta*, the code of silence, Frank called *massa dumah*. The *Encyclopaedia Judaica* writes in its article, “FRANK, JACOB, AND THE FRANKISTS,”

“The motto which Frank adopted here was *massa dumah* (from Isa. 21:11), taken to mean ‘the burden of silence’; that is, it was necessary to bear the heavy burden of the hidden faith in the abolition of all law in utter silence, and it was forbidden to reveal anything to those outside the fold. Jesus of Nazareth was no more than the husk preceding and concealing the fruit, who was Frank himself. Although it was necessary to ensure an outward demonstration of Christian allegiance, it was forbidden to mix with Christians or to intermarry with them, for in the final analysis Frank’s vision was of a Jewish future, albeit in a rebellious and revolutionary form, presented here as a messianic dream. [***] Frank went with his daughter to Vienna in March of 1775 and was received in audience by the empress and her son, later Joseph II. Some maintain that Frank promised the empress the assistance of his followers in a campaign to conquer parts of Turkey, and in

fact over a period of time several Frankist emissaries were sent to Turkey, working hand in glove with the Doenmeh, and perhaps as political agents or spies in the service of the Austrian government. During this period Frank spoke a great deal about general revolution which would overthrow kingdoms, and the Catholic Church in particular, and he also dreamed of the conquest of some territory in the wars at the end of time which would be the Frankist dominion.”²⁰¹⁰

It is difficult to believe that it is merely a coincidence that this religion of revolution and Nihilism was heavily promoted in England at the same time in the writings of David Hartley—and can be traced back to the Cabalist Van Helmont. It was their intention to destroy and corrupt; and the Frankists relied upon passages in the Old Testament and the Lurian Cabalah to justify deceit, lying, world revolution, destruction, evil and atheism among Gentiles—passages such as *Isaiah* 45:7; and 59:15-16:

“I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*. [***] Yea, truth faileth; and he *that* departeth from evil maketh himself a prey. And the LORD saw *it*, and it displeased him that *there was* no judgment. And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.”

and *Job* Chapter 12,

“And Job answered and said, 2 No doubt but ye *are* the people, and wisdom shall die with you. 3 But I have understanding as well as you; I *am* not inferior to you: yea, who knoweth not such things as these? 4 I am *as* one mocked of his neighbor, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn. 5 He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease. 6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*. 7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: 8 or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. 9 Who knoweth not in all these that the hand of the LORD hath wrought this? 10 In whose hand *is* the soul of every living thing, and the breath of all mankind. 11 Doth not the ear try words? and the mouth taste his meat? 12 With the ancient *is* wisdom; and in length of days understanding. 13 With him *is* wisdom and strength, he hath counsel and understanding. 14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening. 15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth. 16 With him *is* strength and wisdom: the deceived and the deceiver *are* his. 17 He leadeth counselors away spoiled, and maketh the judges fools. 18 He looseth the bond of kings,

and girdeth their loins with a girdle. 19 He leadeth princes away spoiled, and overthroweth the mighty. 20 He removeth away the speech of the trusty, and taketh away the understanding of the aged. 21 He poureth contempt upon princes, and weakeneth the strength of the mighty. 22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death. 23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*. 24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way. 25 They grope in the dark without light, and he maketh them to stagger like a drunken man.”

It was a long road for the Frankist Nihilists to the end of time, which came during, and shortly after, the Second World War. The Frankists chose Jacob Frank’s nephew, Moses Dobrushka a. k. a. Junius Frey, a. k. a. Franz Thomas von Schoenfeld, as Jacob Frank’s successor—it was a Frankist-Shabbataian tradition to change names, and give the appearance of changing religions, in order to gain the confidence of Gentiles so as to enable the Frankists to more easily destroy them and subvert their societies. Moses Dobrushka became a Jacobin, a leader of Freemasonry and a powerful influence in the French Revolution. It is interesting that Robespierre and Napoleon saw themselves as Messiahs, as had Shabbatai Zevi and Jacob Frank, and as Adolf Hitler later would. Frankist mythologies asserted that Messiahdom was a generational passage—a matter of reincarnation. Frankism primarily took root in Poland, which has been at the epicenter of the destruction of Catholic Europe.

According to Edouard Drumont, Alexandre Weill found good in the destruction and dismemberment of Poland and the planned destruction of France and diaspora of the French—recall that David Hartley had wished for the fall of Christendom and the diaspora of Christians. Drumont wrote that Weill had told him in 1875 that,

“[. . .]France was obliged to undergo the same fate as Poland and that it would be good, in the best interests of Humanity, that the French, dispersed and countryless like the Poles, would go and spread throughout the world the general truths of civilization and progress.”²⁰¹¹

Roman Dmowski iterated a Polish Gentile’s view of the First World War in his article *The Jews and the War* of 1924.²⁰¹² He noted that many of the Jews who had supported the Central Powers in the beginning of the war changed sides to the Allies in early 1917. Dmowski believed in 1924 that Jews intended to make Poland a new Palestine. Great masses of Jews were deported to Poland in both world wars by both sides of the conflict. Poland was the epicenter of the Jewish Holocaust.

The initial plan was evidently to concentrate them for deportation to Palestine, which neither a majority of the Jews, nor many of the world’s nations, desired. It is interesting to note that Hitler was allegedly surprised by the reaction of the British when Germany invaded Poland in a quest for *Lebensraum* for Germans and for a place in which to segregate the Jews to the East and prevent their assimilation while preparing them for forced deportation to Palestine. The English had obstructed the

Nazis' attempts to deport Jews to Palestine and then declared war on Germany when the Nazis invaded Poland—the ultimate destination for millions of Jews, many of whom perished under the crypto-Jewish Zionist Nazi leaders Adolf Eichmann and Hans Frank. After World War II, the Allies allowed the Soviet Union to take over Poland. The Soviets tried for another forty years to destroy religion in Poland—primarily Catholicism. The Jews were forced to suffer through the war in Poland so that enough Jewish blood would be spilled to justify the theft of Palestine and frighten the Jews into moving there and staying.

David Hartley's work followed the works of Thomas Brightman, who published his *Apocalypsis Apocalypseos* in 1585;²⁰¹³ and Henry Finch, who published *The Worlds Great Restauration. Or the Calling of the Ievves and (With Them) of All the Nations and Kingdomes of the Earth, to the Faith of Christ* in 1621.²⁰¹⁴

The Zionists had the vocal support of prominent Protestant Christians who hoped to bring about the Apocalypse through active political intervention—as opposed to waiting for God to do what He promised to do. More modern Jewish Zionists repeated much of the rhetoric and tactics the Christian Zionists used, which was originally covertly crafted by Cabalistic Jews. It was a strange cycle, whereby Jews learned their Zionism from the Christians who had secretly learned it from Jews.

All that the modern Jewish Zionists lacked was the widespread support of Jews, which they only received after the end of the Second World War—after the Frankist Jews had done their dirty deeds. It took the Zionists two world wars and Adolf Hitler to change the Jews' collective mind to embrace secular Zionism, which led many to realize that Zionists and their Protestant supporters had agitated for both world wars and had created and continually sponsored Adolf Hitler's rise to power.

In 1933, Zionist Horace Mayer Kallen blamed the First World War on the Germans, and stated,

“The formation of the League of Nations on the initiative and insistence of a great American President, Woodrow Wilson, was fruit of this War, and an explicit, if weak, acknowledgment of this interdependence. Mr. Wilson's successor of today just as frankly acknowledges it stresses it.”²⁰¹⁵

Kallen goes on to quote Zionist Franklin Delano Roosevelt's message to the World Economic Conference and the Disarmament Conference of 16 May 1933.²⁰¹⁶

Like Wilson, Roosevelt later lied to the American public in order to be elected and told them that he was against American involvement in the war in Europe. Tyler Gatewood Kent²⁰¹⁷ documented President Roosevelt's secret communications to Zionist Winston Churchill beginning in October of 1939, in which Roosevelt assured Churchill that America would not be truly neutral and would rescue the British. This emboldened the British in their declaration of war on Germany, and revealed Roosevelt's duplicity.

When this correspondence began, Neville Chamberlain was Prime Minister of England and Churchill was head of the British Navy. Roosevelt went behind Chamberlain's back and apparently knew ahead of time that Churchill would succeed Chamberlain. Just when Kent had accumulated all the evidence needed to

prove Roosevelt a liar, and a criminal, and as Kent was preparing to send this evidence to the American Congress; British authorities arrested him, seized his records and in violation of his American diplomatic immunity, which they conspired to have waived, imprisoned him for the duration of the war. Just as the American Wilson Administration passed several laws which enabled them to imprison dissenters, and the Roosevelt Administration used the Sedition Act to persecute its critics; the British had in place Regulation 18B, which enabled authorities to arrest and detain anyone they wanted to keep quiet, including Captain Archibald Henry Maule Ramsay.

Like Zionist President Wilson, Zionist President Roosevelt betrayed the American blacks who initially helped to put him in office; and, unlike his wife Eleanor, Franklin Delano Roosevelt opposed the anti-lynching bill. While it is obviously a good thing that the Russians, Americans and British defeated the Nazis, it obviously would have been a better thing if the Zionists had not caused both of the world wars.

Zionists and their supporters often spoke of Wilson's "New World Order" following the "war to end all wars." The concept of the "war to end all wars" is a prophetic and apocalyptic one foretold in *Isaiah* 2:1-4:

"1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

In 1943, Zionist Rabbi Abba Hillel Silver saw this new world order of "justice" as the allegedly just action of taking Palestine from its majority population and giving it to the Zionists. Referring to Americans of Jewish descent, the Rabbi asked them in 1943 to give their approval to Zionism and to pressure American politicians,

"with the same sympathy and the same understanding as the Presidents of the United States from Wilson down, and the Congress of the United States, helped [the Yishuv] in the earlier years."²⁰¹⁸

In 1944, while the Nazis were massacring innocent and helpless Slavs, Jews, Gypsies, etc., Zionist David Ben-Gurion stated,

"One Degania [resident of the first communal settlement of Zionists in Palestine] is worth more than all the 'Yevsektzias' [Jewish Bolsheviks who

sought to secularize Jews] and assimilationists in the world.”²⁰¹⁹

Ben-Gurion boasted,

“This people was the first to prophesy about ‘the end of days,’ the first to see the vision of a new human society. [***] Our small and land-poor Jewish people, therefore, lived in constant tension between the power and influence of the neighboring great empires and its own seemingly insignificant culture—a culture poor in material wealth and tangible monuments, but rich and great in its human and moral concepts and in its vision of a universal ‘end of days.’”²⁰²⁰

Christopher Sykes wrote, “[. . .]Zionist leaders were determined at the very outset of the Nazi disaster to reap political advantage from the tragedy.”²⁰²¹ David Ben-Gurion stated in 1932,

“What Zionist propaganda for years and years could not do, disaster has done overnight. Palestine is today the fiery question for the Jews of East and West, and the New World as well.”²⁰²²

Ben-Gurion also stated,

“The disaster facing European Jewry is not directly my business.”²⁰²³

and,

“The First World War brought us the Balfour Declaration. The Second ought to bring us the Jewish State.”²⁰²⁴

and,

“It is the job of Zionism not to save the remnant of Israel in Europe but rather to save the land of Israel for the Jewish people and the yishuv.”²⁰²⁵

The majority of Jews did not want the desert the Zionists wanted for them, until the Nazis had mass murdered European Jews. Racist Zionist leader Chaim Weizmann stated in 1914, before the First World War began,

“We cannot take Palestine yet, even if it were given to us. Even if the great miracle had happened and we had obtained the Charter, we should have to wait for the greater miracle—for the Jews to know how to make use of this Charter.”²⁰²⁶

Weizmann admitted in 1927 that,

“We Jews got the Balfour Declaration quite unexpectedly; or, in other words, we are the greatest war profiteers. [***] The Jews, they knew, were against us; we stood alone on a little island, a tiny group of Jews with a foreign past.”²⁰²⁷

David Ben-Gurion stated,

“The First World War brought us the Balfour Declaration. The Second ought to bring us the Jewish State.”²⁰²⁸

Countless millions died as the Zionists depended on both world wars to bring them Palestine.

The London Times had published on the Protestant Zionist movement on 24 January 1839 on page 3, quoting extensively from *The Quarterly Review*²⁰²⁹ of January, 1839,

“THE STATE AND PROSPECT OF THE JEWS.

(From a Correspondent.)

‘What is to become of the Jews?’ is a question that must as often occur to the reflecting statesman as to the reader of the ancient prophecies. Wherever he turns his eye he beholds a people exiled and scattered, persecuted and despised, as a body ground almost to powder by the iron hand of poverty; and yet, everywhere intelligent, learned, and possessed of unbounded influence, and, however paradoxical it may sound, of immense wealth; inhabitants of all countries, but at home in none; apparently a mass of disjointed fragments, but in reality knit together in the most intimate religious and national union, and in continual and rapid communication with their brethren in all parts of the world. What, then, is to become of them? Some of the continental statesmen solve the enigma by an attempt at amalgamation, and think that the ties of religion and nationality, which have stood the wear and tear of 18 centuries, are to be rent asunder by the simple process of naturalization. Very similar is the expectation of the church of Rome and of most sectarians. Looking upon their own little communion as the church and people of God, they appropriate to themselves the promises of future glory which Hebrew prophets have announced to the Hebrew people, and think that by the process of conversion the Jews will gradually melt down and be lost in the Christian church. The great writers of the Anglican church, adopting an interpretation more worthy of their faith and their scholarship, trace out for the children of Abraham a destiny more congenial to their hitherto marvellous history, the main features of which are ably delineated in an article on Lord Lindsay’s travels in the last number of the *Quarterly Review*.

The writer, treading in the steps of Bishops Lowth, Butler, Horsley, and Van Mildert, has turned the public attention to the claims which the Jewish people still have upon the land of Israel as their rightful inheritance, and their

consequent political importance in the progress of that great struggle which has already commenced in the East, and which threatens soon to absorb the regards and energies of the old world, possibly of the new also. The subject may be new to many of our readers, but it is one deserving the solemn consideration of a people possessing an oriental empire of such vast extent. The article breathes also a spirit of kindness towards a deeply injured people, and a freedom from prejudice which does honour to the author. No people on the face of the earth has been so little understood and so grossly misrepresented as the Jewish, but no wonder, for no people ever did so much to misrepresent and caricature themselves as the Jews have done in the maxims and legends of the Talmud. A new era is, however, commencing. The Jews themselves, in London as elsewhere, are taking steps to abdicate the follies and intolerance of Rabbinism, and Christians at the same moment begin to renounce their most unchristian prejudice.

The following extracts from a journal so highly respectable as the *Quarterly Review* must tend to prove to the Jews that the feelings of those whose opinions are worth having are those of kindness and good will.

After a notice of Lord Lindsay's work, the author thus proceeds:—

'We have alluded, in the commencement of this article, to the growing interest manifested in behalf of the Holy Land. This interest is not confined to the Christians—it is shared and avowed by the whole body of the Jews, who no longer conceal their hope and their belief that the time is not far distant when 'the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth.' Isaiah xi., 11.

'Doubtless, this is no new settlement among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people; but in their fearless confession of the hope, and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation. To most former periods a development of religious feeling has been followed by a persecution of the ancient people of God; from the days of Constantine to Leo XII, the disciples of Christ have been stimulated to the oppression of the children of Israel; and Heaven alone can know what myriads of that suffering race fell beneath the *piety* of the Crusaders, as they marched to recover the sepulchre of their Saviour from the hands of the infidels. But a mighty change has come over the hearts of the Gentiles; they seek now the temporal and eternal peace of the Hebrew people; societies are established in England and Germany to diffuse among them the light of the gospel; and the increasing accessions to the parent institution in London attest the public estimation of its principles and services. * * * *

'But a more important undertaking has already been begun by the zeal and piety of those who entertain an interest for the Jewish nation. They have designed the establishment of a church at Jerusalem, if possible on Mount Zion itself, where the

order of our service and the prayers of our liturgy shall daily be set before the faithful in the Hebrew language. A considerable sum has been collected for this purpose; the missionaries are already resident on the spot; and nothing is wanting but to complete the purchase of the ground on which to erect the sacred edifice. Mr. Nicolayson, having received ordination at the hands of the Bishop of London, has been appointed to the charge; and Mr. Pieritz, a Hebrew convert, is associated in the duty. The service meanwhile proceeds, though 'the ark of God is under curtains;' and a small but faithful congregation of proselytes hear daily the Evangelical verities of our church on the mount of the Holy City itself, in the language of the prophets, and in the spirit of the apostles. To anyone who reflects on this event it must appear one of the most striking that have occurred in modern days, perhaps in any days since the corruptions began in the church of Christ. It is well known that for centuries the Greek, the Romanist, the Armenian, and the Turk, have had their places of worship in the city of Jerusalem, and the latitudinarianism of Ibrahim Pasha had lately accorded that privilege to the Jews. The pure doctrines of the Reformation, as embodied and professed in the church of England, have alone been unrepresented amidst all these corruptions; and Christianity has been contemplated both by Mussulman and Jew as a system most hateful to the creed of each, a compound of mummery and image-worship.

'It is surely of vital importance to the cause of our religion that we should exhibit it in its pure and apostolical form to the children of Israel. We have already mentioned that they are returning in crowds to their ancient land; we must provide for the converts an orthodox and spiritual service, and set before the rest, whether residents or pilgrims, a worship as enjoined by our Saviour himself, 'a worship in spirit and in truth,'—its faith will then be spoken of through the whole world. A great benefit of this nature has resulted from the Hebrew services of the London Episcopal Chapel; it has not only afforded instruction and opportunity of worship to the converted Israelite, but has formed a point of attraction to foreign Jews on a visit to this country, and has been largely and eagerly commented on in many of the Hebrew journals published in Germany. In the purity of our worship they confess our freedom from idolatry; and in the sound of the language of Moses and the prophets, they forget that we are Gentiles. But if this be so in London, what will it be in the Holy City? They will hear the Psalms of David, in the very words that fell from his inspired lips, once more chanted on the holy hill of Zion; they will see the whole book of the law and the prophets laid before them, and hear it read at the morning and evening oblation; they will admire the church of England, with all its comprehensive fulness of doctrine, truth, and love, like a pious and humble daughter, doing final homage to that church first planted at Jerusalem, which is the mother of us all. Our soul-stirring and soul-satisfying liturgy—in Hebrew—its deep and tender devotion—the evangelical simplicity of its ritual—will form, in the mind of the Jew, an inviting contrast to the idolatry and superstition of the Latin and eastern churches; its enlarged charity will affect his heart, and its scriptural character demand his homage. It is surely a high privilege reserved to our church and nation to plant the true cross on the holy hill of Zion; to carry back the faith we thence received by the apostles; and uniting, as it were, the history, the labours, and the blood of the primitive and Protestant martyrs, 'light such a candle in Jerusalem as by God's blessing shall never be put out.'

'But this privilege will not be unaccompanied by practical benefits to the character and position of our own establishment. Whatever promotes the study and

reverence of the Hebrew Scriptures promotes, in a similar degree, the honour and stability of the church of England. Her appointed orders, her liturgical services, her decent splendour, her national endowments, are 'according to the pattern that God showed us in the Mount.' The principle of an establishment then received the august sanction of the divine wisdom; and whether we look back to the earliest periods of the Jewish history, or forwards to the day of their future glory, as displayed in the concluding chapters of Ezekiel, we shall find that a national and established church is ever a main portion of the polity of the people of God. The arch-assailants of our Zion are well aware of this truth, and seek, therefore, to disparage the Old Testament by a contemptuously exclusive preference of the New!—irreverently excluding from their 'Christian' catalogue the 'Law, the Prophets, and the Psalms,' they ascribe to the Gospels and Epistles *alone* the title of the *Christian Scriptures*! And they are wise in their generation,—perceiving, as they do, that the co-ordinate authority and mutual dependence of all parts of the written word would manifest that the Saviour of Mankind, no less in the temporal than in the spiritual necessities of his church, 'came not destroy, but to fulfil.'

'The growing interest manifested for those regions, the larger investment of British capital, and the confluence of British travellers and strangers from all parts of the world, have recently induced the Secretary of State for Foreign Affairs to station there a representative of our Sovereign, in the person of a vice-consul. This gentleman set sail for Alexandria at the end of last September—his residence will be fixed at Jerusalem, but his jurisdiction will extend to the whole country within the ancient limits of the Holy Land; he is thus accredited, as it were, to the former kingdom of David and the twelve tribes. The soil and climate of Palestine are singularly adapted to the growth of produce required for the exigencies of Great Britain; the finest cotton may be obtained in almost unlimited abundance; silk and madder are the staple of the country, and olive-oil is now, as it ever was, the very fatness of the land. Capital and skill are alone required: the presence of a British officer, and the increased security of property which his presence will confer, may invite them from these islands to the cultivation of Palestine; and the Jews, who will betake themselves to agriculture in no other land,* having found in the English Consul a mediator between their people and the Pasha, will probably return in greater numbers, and become once more the husbandmen of Judea and Galilee.

'This appointment has been conceived and executed in the spirit of true wisdom. Though we cannot often commend the noble Lord's official proceedings, we must not withhold our meed of gratitude for the act, nor of praise for the zeal with which he applied himself to great preliminary difficulties, and the ability with which he overcame them. It is truly a national service: at all times it would have been expedient, but now it is necessary. To pass over commercial advantages—which the country will best perceive in the experience of them—we may discern a manifest benefit to our political position. We have done a deed which the Jews will regard as an honour to their nation, and have thereby conciliated a body of well-wishers in every people under heaven. Throughout the East they nearly monopolize the concerns of traffic and finance, and maintain a secret but uninterrupted intercourse with their brethren in the West. Thousands visit Jerusalem in every year from all parts of the globe, and carry back to their respective bodies that intelligence which guides their conduct and influences their sympathies. So rapid and accurate is their mutual communication, that Frederick the Great confessed the earlier and superior intelligence obtained through the Jews of all affairs of moment. Napoleon knew well

the value of an Hebrew alliance, and endeavoured to reproduce in the capital of France the spectacle of the ancient Sanhedrim, which, basking in the sunshine of imperial favour, might give laws to the whole body of the Jews throughout the habitable world, and aid him, no doubt, in his audacious plans against Poland and the East. His scheme, it is true, proved abortive, for the mass of the Israelites were by no means inclined to merge their hopes in the destinies of the empire—exchange Zion for Montmartre, and Jerusalem for Paris. The few liberal unbelievers whom he attracted to his view ruined his projects with the people by their impious flattery, and averted the whole body of the nation by blending, on the 15th of August, the cipher of Napoleon and Josephine with the unutterable name of Jehovah, and elevating the imperial eagle above the representation of the ark of the covenant. A misconception, in fact, of the character of the people has vitiated all the attempts of various sovereigns to better their condition; they have sought to amalgamate them with the body of their subjects, not knowing or not regarding the temper of the Hebrews, and the plain language of Scripture, that ‘the people shall dwell alone, and shall not be reckoned among the nations.’

‘That which Napoleon designed in his violence and ambition, thinking ‘to destroy nations not a few,’ we may wisely and legitimately undertake for the maintenance of our empire. The affairs of the East are lowering on Great Britain, but it is singular and providential that we should at this moment have executed a measure which will almost assure us the co-operation of the eastern Jews, and kindle in our behalf the sympathies of nearly 2,000,000 in the heart of the Russian dominions. These hopes rest on no airy foundation; but, pleasing as they are, we cannot disguise our far greater satisfaction that, in the step just taken, in the appointment just made, England has attained the praise of being the first of the Gentile nations that has ceased to ‘*to tread down Jerusalem!*’ This is, indeed, no more than justice, since she was the first to set the evil and cruel example of banishing the whole people in a body from her inhospitable bosom. France next, and then Spain, aped our unchristian and foolish precedent. Spain may have exceeded us in barbarity; but we invented the oppression, and preceded her in the infliction of it.’

*Dr. Henderson says of the Polish Jews—‘Comparatively few of the Jews learn any trade, and most of those attempts which have been made to accustom them to agricultural habits have proved abortive. **[Later political Zionists were anxious to persuade Jews to take up farming so as to cease to be, in their minds, “parasites”. They did not want foreign workers to live in Israel and, in their minds, pollute their gene pool and corrupt their culture. Jacob worked the field. Esau wielded the sword. Cain was a farmer who slew Abel. “Abel was a keeper of sheep.” (Genesis 4:2) The Talmud taught Jews that agricultural was the lowest form of work (Yebamoth 63a).—CJB]** Some of those who are in circumstances of affluence possess houses and other immoveable property; but the great mass of the people seem destined to sit loose from every local tie, and are waiting, with anxious expectation, for the arrival of the period when, in pursuance of the Divine promise, they shall be restored to what they still consider *their own land*. Their attachment indeed to Palestine is unconquerable.’—*Biblical Researches and Travels in Russia*, 1826.”

The Zionists often attempted to draw the might of the British Empire into the Middle East, so that the British citizens could sacrifice their lives for the sake of

Israel, just as the French had done under Napoleon. The Zionists flattered and tempted the British, just as they had done to the French, with promises of Messiahdom, the Messianic Age, wealth and millions of Jewish allies against the Russians in the heart of the Russian Empire. Disraeli would later draw the British into the swamp of the Suez and Queen Victoria, the Queen of the House of David, became “Empress of India”, in an effort to defend British interests from an imagined Russian and Turkish threat through the trade routes of the Middle East. While pretending to solve these “problems”, the Jews created and agitated them. Zionists persuaded the British to die to take Palestine in order to curry favor with Russian Jews, and Zionists brought America into the war in exchange for the Balfour Declaration—to this day Americans are killing Moslems in pursuit of the Zionists’ perceived self-interests. As they had done to the British and French, Jews covertly and artificially create disasters for America, and then offer up greater destruction as a solution, a solution which benefits them and destroys all others.

In 1839, *The Quarterly Review* pitched Zionism to the British by appealing to their sympathies, and to their greed,

“That which Napoleon designed in his violence and ambition, thinking ‘to destroy nations not a few,’ we may wisely and legitimately undertake for the maintenance of our Empire. The affairs of the East are lowering on Great Britain—but it is singular and providential that we should, at this moment, have executed a measure, which will almost assure us the co-operation of the Eastern Jews, and kindle, in our behalf, the sympathies of nearly two millions in the heart of the Russian dominions. [Footnote: ‘Look to their present state of suffering in Poland and Russia, where they are driven from place to place, and not permitted to live in the same street where the so-called Christians reside! It not unfrequently happens, that when one or more wealthy Jews have built commodious houses in any part of a town, not hitherto prohibited, this affords a reason for proscribing them; it is immediately enacted that no Jew must live in that part of the city, and they are forthwith driven from their houses, without any compensation for their loss being given them’. ‘they are oppressed on every side, yet dare not complain; robbed and defrauded, yet obtain no redress’. ‘in the walk of social life, insult, and contempt, meet them at every turning.’—*Herschel’s Sketch*, p. 7.] These hopes rest on no airy foundation; but pleasing as they are, we cannot disguise our far greater satisfaction that, in the step just taken, in the appointment just made, England has attained the praise of being the first of the Gentile nations that has ceased ‘to tread down Jerusalem!’ This is, indeed, no more than justice, since she was the first to set the evil and cruel example of banishing the whole people in a body from her inhospitable bosom. France next, and then Spain, aped our unchristian and foolish precedent. Spain may have proceeded us in barbarity; but we invented the oppression, and preceded her in the infliction of it.”²⁰³⁰

The majority of Jews wanted nothing of the Protestant movement to banish them to the deserts of Palestine in the hopes that Jesus might return in the form of a Rothschild. *The London Times* published the following set of queries on 17 August

1840 on page 3,

“SYRIA.—RESTORATION OF THE JEWS.

(From a Correspondent.)

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

QUERIES.

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

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

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

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

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

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

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

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

- 1864.** J. G. Lockhart, *Cecil Rhodes: The Colossus of Southern Africa*, Macmillan, New York, (1963), pp. 103-104.
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