

Christopher Jon Bjerknes

THE MANUFACTURE AND SALE
OF
SAINT EINSTEIN

Copyright © 2006. All Rights Reserved.

TABLE OF CONTENTS:

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

1 EINSTEIN DISCOVERS HIS RACIST CALLING

In 1919, Albert Einstein rose to international fame for predicting that the gravitational field of the sun would deflect rays of light. Eclipse observations confirmed this prediction. Newspapers around the world covered the story and declared that Albert Einstein had surpassed the genius of Copernicus, Kepler, Galileo and Newton. It seemed that all was right with the world—but then everything went tragically wrong.

“Probably Professor Einstein does not realize how sensationally and cunningly he has been advertised. From the point of view of awakening popular curiosity, his press-notices could hardly have been improved. The newspapers first announced his discovery as revolutionizing science. This sounds well, but its meaning, after all, is rather vague. Then they printed a series of entertaining oddities, supposedly deducible from his hypothesis, although most of them could have been equally well deduced from the conclusions of Lorentz or Poincaré: for example, moving objects are shortened in the direction of their motion.”—GERTRUDE BESSE KING

“If anyone should ask how Einstein managed to get such vast publicity in the matter of relativity, we may observe that he has the habit of a promoter.”—THOMAS JEFFERSON JACKSON SEE¹

“While he lived in Germany, however, Einstein seems to have accepted the then-prevalent racist mode of thought, often invoking such concepts as ‘race’ and ‘instinct,’ and the idea that the Jews form a race.”—JOHN STACHEL²

1.1 Introduction

Racist physicist Albert Einstein became internationally famous in 1919 when newspapers around the world reported that he had correctly predicted that the gravitational field of the sun would deflect rays of light. The press promoted the virulently racist and segregationist Zionist, Albert Einstein, as if he were the world’s greatest mind, a mind that had surpassed the genius of Copernicus, Galileo and Newton.

In April of 1921, Albert Einstein took advantage of his newly found fame and traveled to America. He promoted racist Zionism to the Jews of America, while raising money for the Eastern European Zionists who had made him famous.

Einstein championed the racist doctrine of Theodor Herzl, that Jews were a distinct race of human beings, who could not assimilate into any Gentile society and therefore ought to segregate themselves and form a nation in Palestine. Einstein also believed that there ought to be a world government. However, Einstein thought that Israel ought to be a distinct nation. Though he described himself as non-religious, Einstein's racist views, and his concurrent call for a world government and a segregated "Jewish State" mirrored Jewish Messianic prophecies.

Einstein raised money in America for the Hebrew University in Jerusalem. He also tried to popularize the racist Zionist cause. The news media enthusiastically covered his trip to the United States. Mainstream news media claimed that all of Einstein's critics were anti-Semites, but did not criticize Einstein for his rabid racism or his segregationist politics.

Prof. Arvid Reuterdaahl of St. Thomas College, in St. Paul, Minnesota, responded to Einstein's aggressive self-promotion. With reference to the notorious circus promoter P. T. Barnum, Prof. Reuterdaahl dubbed Albert Einstein the "Barnum of the Scientific World". He publicly challenged Einstein to a debate over the merits of the theory of relativity and publicly accused Einstein of plagiarism.

Einstein refused to debate Reuterdaahl. Einstein stated that his sole purpose for coming to America was to raise money for the Hebrew University in Jerusalem and that he could not be bothered with issues related to "his" theories. Even before coming to America, Einstein had earned an international reputation for hiding from his critics. His favorite tactic to avoid debate was to accuse his critics of being "anti-Semites", while refusing to address their legitimate accusations of his, Einstein's, irrationality and plagiarism. Like most bullies by bluff, Einstein was a coward, who hid behind the power of the racist Jews who attempted to shield him from criticism through well-orchestrated smear campaigns in the international press.

In spite of this, or perhaps because of this, Einstein generally had a hard time in America. Due to his incompetence, and the tribalistic racism he and his Jewish friends exhibited, Einstein faced scandal after scandal. Though Einstein had arrived to a triumphant welcome in New York City, he left the United States an utter disgrace. Though Einstein had accepted many honors from American universities, he publicly ridiculed American scholars and Americans in general in a widely published interview he gave after he had returned to Europe. The grapes had turned to sour gripes.

1.2 The Manufacture and Sale of St. Einstein

Isaac Newton believed that light is composed of matter converted into tiny "corpuscles". Newton predicted that the gravitational attraction of other matter would attract light corpuscles, just as it attracted everything else made up of matter. Einstein repeated Newton's prediction that gravitational fields would deflect light.

Like countless others before him, Einstein had proposed a non-Newtonian law of gravity. In Einstein's gravitational theory the deflection of light rays was twice as great as in Newton's gravitational theory.

In 1918-1920, the British astronomers Frank Watson Dyson, Charles Davidson

and Arthur Stanley Eddington collaborated with Albert Einstein, and his friends Alexander Moszkowski, Max Born, Erwin Freundlich and Hendrik Antoon Lorentz to promote and sensationalize contrived reports that eclipse observations had confirmed Einstein's prediction. The astronomers had attempted to photograph stars which could be seen near the edge of the Sun during a full eclipse. The images of these stars might indicate that the path of the rays of light coming from stars behind the Sun had curved when passing near the Sun, thereby displacing the images of the stars from the position they would otherwise have had on the pictures, had not the gravitational field of the sun altered the path of light coming from the stars behind the Sun. Johann Georg von Soldner (in 1801) and Albert Einstein (in late 1915) predicted that the deflection would be twice the amount the Newtonian theory of gravitation predicted. This factor of two distinguished their theories from Newton's. Though it was Newton who first predicted the effect, and it was Soldner who first correctly predicted the amount of the deflection for light rays, it was Einstein who took credit for both predictions.

Dyson, Davidson, Eddington and Einstein misrepresented the photographic evidence, which was of poor quality and, therefore, inconclusive. They falsely claimed that the photographs taken during eclipse of the Sun proved not only that the deflection of light had occurred, but that it was twice the Newtonian value, in accord with Einsteinian (Soldnerian) theory. However, this is not what the photographs had shown, and it is doubtful that the photographs could in any case have been conclusive. The effect was exceedingly small and the equipment the astronomers employed was primitive and did not have the precision needed to accurately record the predicted effect.

The press promoted these falsified reports and told the general public that Newtonian theory had been overthrown and that Einstein was a great genius, who was at least the equal of Copernicus, Kepler, Galileo and Newton. Newspapers asserted that Einstein had introduced a new world view, one that was true no matter how strange it appeared to be, with its "warped space-time", "hundred foot poles in fifty foot barns", and other "paradoxes". The press reported that Einstein's unique insight was so sophisticated and enlightened that only twelve men in the world could understand it. Reporters told the people of the world that a dramatic revolution in science had taken place—though this magnificent and unprecedented revolution, so deserving of international attention and praise, had changed nothing in their lives and they had no need, nor reason, to try to understand it.

The sensational reports created a mass hysteria for Einstein in America, one which culminated in Einstein's visit to the United States in the spring of 1921. Einstein's trip came shortly after Einstein had endured a series of public humiliations in the scientific community in Germany in 1920. He was hiding from the German scientists who had informed the public that he was a fraud. Whenever Einstein faced overwhelming problems in Germany, he wisely traveled to other nations, in part for publicity purposes to promote Zionism—which gave him undeserved publicity and paid for his trips—and which gave him the means to hide from his many critics. Einstein went to Spain and to Japan, continually promoting himself by being seen in the company of royalty, heads of state and international celebrities.

In spite of all the humiliating defeats Einstein met in the scientific world, a pro-Einstein press stuck by him and unfairly smeared those who legitimately criticized him. Some of his critics were highly respected Nobel Prize winning physicists, but this did not inhibit the pro-Einstein press from attacking their reputations merely because they had dared to disagree with the racist Zionist Albert Einstein, on purely scientific matters.

1.2.1 Promoting the “Cult” of Einstein

In an epiphany of Saint Einstein, Jewish journalist Alexander Moszkowski wrote to Albert Einstein on 1 February 1917,

“Regardless of what happens, I would like to continue the ‘cult’; for you it is secondary, for me it is of paramount importance in life. Additionally, I have the encouraging feeling that, with my modest writing abilities, I may also serve the cause once in a while.”³

Moszkowski used his writing talents to make Einstein a superstar. In October of 1919, Moszkowski fulfilled his promise to Einstein to promote the “cult” of Einstein, and began the international “Einstein mania”, which peaked in November and December of 1919.

Einstein knew that the newspaper hype was disingenuous and distasteful, but he blamed the public for the hype his racist Jewish friends had manufactured. In mid-December, 1919, Einstein wrote to his friend and confidant Heinrich Zangger,

“The newspaper drivel about me is pathetic; this kind of exaggeration meets a certain need among the public. Really, a harmless ideology.”⁴

On 24 December 1919, Einstein wrote to Zangger and justified the lies as “harmless tomfoolery”,

“[T]his business reminds one of the tale of ‘The Emperor’s New Clothes,’ but it is harmless tomfoolery. [***] The disparity between what you are and what others believe, or at least, say about you, is far too great.”⁵

When Albert Einstein’s critic physicist Ernst Gehrcke made similar statements, Einstein called him “anti-Semitic”. Zangger received yet another letter from Albert Einstein dated 3 January 1920, in which Einstein stated, among other things,

“As for me, since the light deflection result became public, such a cult has been made out of me that I feel like a pagan idol.”⁶

When Einstein’s critic Ernst Gehrcke made similar statements, Einstein called him “anti-Semitic”.

The press claimed that Einstein was the greatest and most original thinker that

the world had ever seen. No one knew better than Einstein himself that the press was deliberately lying to the public. Albert Einstein wrote to Hendrik Antoon Lorentz on 19 January 1920,

“Nevertheless, unlike you, nature has not bestowed me with the ability to deliver lectures and dispense original ideas virtually effortlessly as meets your refined and versatile mind. [***] This awareness of my limitations pervades me all the more keenly in recent times since I see that my faculties are being quite particularly overrated after a few consequences of the general theory stood the test.”⁷

1.2.2 The “Jewish Press” Sanctifies a Fellow Jew

Adapting his title from a poem by Adelbert von Chamisso,⁸ Kurt Joël promoted Albert Einstein in the *Vossische Zeitung* morning edition on 29 May 1919.

“Die Sonne bringt es an den Tag?

Eine Himmelsentscheidung in der
Relativitätstheorie.

Von
Kurt Joël.

Sonnenfinsternisse sind sicherlich nichts Seltenes. Wiederholt sind in den letzten hundert Jahren wissenschaftliche Expeditionen ausgerüstet worden, um sie zu beobachten und die Ergebnisse dieser Beobachtung zu verarbeiten. Und doch sieht man der Verfinsternung unseres Zentralgestirns, die heute, am 29. Mai, eintritt und 3 Stunden 17 Minuten währt, mit besonderer Spannung entgegen. Nicht etwa wegen der langen Dauer dieser Finsternis, die mit der schmalen Zone ihrer Totalität das nördliche Brasilien und Mittelfrika durchschreitet und zu deren Erforschung von England aus zwei Unternehmungen — die eine mit dem Standort in S o b r a l (Brasilien), die andere nach der Insel I s l a d o P r i n c i p e, etwa 180 Kilometer von der afrikanischen Küste — ausgerüstet worden sind. Nicht bloß die Astronomen, auch Physiker, Mathematiker, selbst Philosophischen harren auf die endgültigen Ergebnisse dieser Himmelsbeobachtung, da sie mittelbar helfen sollen, eine der wichtigsten neueren physikalischen, ja erkenntnistheoretischen Fragen, die E i n s t e i n s c h e Gravitationstheorie, zu beantworten.

Nach der Einsteinschen Relativitätstheorie muß ein Strahl, der von einem Stern aus tangential zur Sonne verläuft, um $1,74''$ abgelenkt werden und die Ablenkung für andere Sterne umgekehrt proportional diesem Abstand vom Mittelpunkt der Sonne sein. Beeinflußt nun wirklich die Sonne den Lichtstahl

und damit die scheinbaren Oerter der Sterne? Diese Frage sollte bereits im August 1914, wo ebenfalls eine Sonnenfinsternis stattfand, entschieden werden, jedoch hat der Krieg die Arbeit der meisten Expeditionen gestört. Welche Entscheidung wird nun der Himmel für Einsteins Theorien bringen?

Schon einmal hat dieser Forscher den Himmel zum Zeugen für die Richtigkeit seiner Theorie angerufen. Es handelte sich um die Perihelbewegung des Merkur, die bis dahin den Erklärungsversuchen der Physiker und Astronomen getrotzt hatte. Das Perihel (der Punkt der Sonnennähe) erfährt im Sinne der Bewegung des Planeten eine sehr geringe, aber ganz sicher nachgewiesene Bewegung, die in hundert Jahren auf den freilich nicht übermäßigen Betrag von 43 Bogensekunden wächst, sich aber aus den Grundlagen der von Newton begründeten klassischen Mechanik nicht hat ableiten lassen. Der Astronom Leverrier hat durch Rechnung gezeigt, daß diese Abweichung der Beobachtung von der Rechnung bei Zugrundelegung der Newtonschen Mechanik nur durch die Annahme unbekannter Massen erklärt werden könne. Aber nach solchen Massen hat man bisher vergeblich gesucht. Da verband Albert Einstein die Gravitation mit seiner Relativitätstheorie; die gewonnenen Bewegungsgleichungen lieferten in ganz überraschender Weise für den Umlauf eines Planeten um die Sonne eine Bewegung des Perihels, die für den Merkur vollständig mit der beobachteten übereinstimmt, während sie bei den entfernteren Planeten einen so geringen Betrag ausmacht, daß sie auch da mit den nicht mit völliger Sicherheit ermittelten kleinen Bewegungen übereinstimmen würde.

Bevor wir uns der hohen wissenschaftlichen Bedeutung der heutigen Sonnenfinsternis zuwenden, wollen wir in wenigen Sätzen das Wesen des Relativitätsprinzips erläutern. Unstreitig sind alle Beobachtungen und Wahrnehmungen relativ, d. h. abhängig von den Bewegungs- und Geschwindigkeitsunterschieden, die zwischen dem beobachteten Vorgang und dem Beobachter bestehen. Betrachten wir z. B. den freien Fall eines Körpers auf der Erde und nehmen wir an, daß diesen Vorgang einmal jemand beobachtet, der ruhig auf der Erde steht, und das andere Mal jemand, der sich etwa mit 100 000 Kilometer in der Sekunde von der Erde fortbewegt. Dann ist es ohne weiteres klar, daß beide Beobachter verschiedene Fallzeiten und Räume feststellen würden. Einstein hat nun gezeigt, daß eine Zeitangabe niemals etwas Absolutes und für alle Orte in gleicher Weise Zutreffendes ist, sondern nur in Verbindung mit dem Bewegungszustande eines Körpers einen bestimmten Sinn haben kann.

Nachdem er so klargelegt hatte, daß man den Begriff der Zeit und der Länge relativieren, d. h. abhängig von dem Bezugssystem annehmen muß, ist er weiter dazu übergegangen, auf den Zusammenhang zwischen Gravitation und Trägheit im Lichte dieser Relativitätstheorie hinzuweisen. Er veranschaulicht das durch folgende Betrachtungen. Wenn ein irgendwo in der Welt in einem geschlossenen Kasten befindlicher Physiker beobachtete,

daß alle sich selbst überlassenen Gegenstände in eine bestimmte Beschleunigung geraten, etwa stets mit konstanter Beschleunigung auf den Boden des Kastens fallen, so könnte er diese Erscheinung auf zwei Arten erklären: Erstens könnte er annehmen, daß sein Kasten auf einem Himmelskörper ruhe, und den Fall der Gegenstände auf dessen Gravitationswirkung zurückführen. Zweitens aber könnte er auch annehmen, daß der Kasten sich mit konstanter Beschleunigung nach „oben“ bewegt; dann wäre das Verhalten der „fallenden“ Gegenstände durch ihre Trägheit erklärt. Beide Erklärungen sind genau gleich möglich, jener Physiker hat kein Mittel, zwischen ihnen zu entscheiden. Nimmt man an, daß alle Beschleunigungen relativ sind, daß also ein Unterscheidungsmittel prinzipiell fehlt, so läßt sich dies verallgemeinern: an jedem Punkt des Universums kann man die beobachtete Beschleunigung eines sich selbst überlassenen Körpers entweder als Trägheitswirkung auffassen oder als Gravitationswirkung, d. h. man kann entweder sagen: „das Bezugssystem, von dem aus ich den Vorgang beobachte, ist beschleunigt“ oder: „der Vorgang findet in einem Gravitationsfelde statt“. Die Identität der trägen und der gravitierenden Masse ist, wie M. Schlick in seinem Schriften „Raum und Zeit in der gegenwärtigen Physik“ ausführt, der eigentliche Erfahrungsgrund, der uns erst das Recht gibt zu der Annahme oder der Behauptung, daß die Trägheitswirkungen, die wir an einem Körper beobachten, auf den Einfluß zurückzuführen sind, den er von anderen Körpern erleidet. E i n s t e i n ist es nun wirklich gelungen, ein Grundgesetz aufzustellen, das Trägheits- und Gravitationserscheinungen in gleicher Weise umfaßt.

Denken wir wieder an den beschleunigten Kasten und nehmen an, daß er an seiner Seitenwand ein Loch habe. Welchen Weg legt nun ein Lichtstrahl, der senkrecht zur Bewegungsrichtung in den Kasten fällt, gegenüber dem Kasten zurück? In einem gleichförmig bewegten System läuft er geradlinig, in einem beschleunigten System wird ein quer zur Bewegungsrichtung laufender Lichtstrahl demnach zurückbleiben. Sind nun die Gesetze der Schwerefelder wie die bewegter Systeme, so muß auch im Schwerefelde der Lichtstrahl in der Richtung der Schwerkraft aus der geraden Bahn abgelenkt werden. Das folgt aus Einsteins Theorien, und diese Folgerung hat auch der Forscher gezogen. Auf der Erde selbst ist eine solche Messung nicht durchzuführen, da ihr Gravitationsfeld nicht stark genug ist. Wohl aber könnte das Gravitationsfeld der Sonne dazu ausreichen. Das Licht eines Sternes, das sehr nahe an der Sonne vorbeikommt, müßte durch ihr Gravitationsfeld um $1,74''$ aus seiner Bahn abgelenkt werden. Die Beobachtungen der Astronomen bei der heutigen Sonnenfinsternis — die Sonne ist infolgedessen genügend abgeblendet, um eine Beobachtung des reichen Feldes von Sternen in ihrer Nähe zuzulassen — sollen nun den Beweis erbringen, ob Einsteins Voraussage richtig ist. Damit wäre zugleich eine neue experimentelle Stütze für die Relativitätstheorie geschaffen, die

berufen ist, unsere bisherigen Raum- und Zeitbegriffe wesentlich zu beeinflussen.”

Carrying on the tradition of the literary tributes paid to Newton in Edmund Halley’s *Ode to Newton*,⁹ and Voltaire’s *Letters Concerning the English Nation*, Alexander Moszkowski promoted the cult of Einstein with a tribute to Albert Einstein in the *Berliner Tageblatt* (which Jewish racist Zionist Theodor Herzl called a “Jewish paper”¹⁰), Volume 48, Number 476, on 8 October 1919,

“Die Sonne bracht’ es an den Tag!

Von

Alexander Moszkowski.

Sie wurde befragt, sie hat Antwort gegeben, und das Echo ihres Orakels wird durch die Jahrhunderte klingen. Wir Menschen von heute stehen dem Ereignis selbst noch zu nahe, als daß wir dessen weitreichende Bedeutung vollkommen ermessen könnten. Aber wir erinnern uns der Ansage des Goetheschen *Ariel*:

Phöbus’ Räder rollen prasselnd,
Welch Getöse bringt das Licht!
Es trommet, es posaunet,
Auge blinzelt und Ohr erstaunet!

Es wird des Erstaunens kein Ende sein über diese Sonnenbotschaft, die sich an das Zentrum menschlichen Denkens wandte. Wir wollten wissen: Ist die Verfassung der Welt begreiflich? Und Phöbus sprach: Sie ist es, ist dem menschlichen Verstand zugänglich, wenn die neue allgemeine Relativitätslehre *Einstein’s* aller Betrachtung zugrunde gelegt wird.

Am 29. Mai dieses Jahres wurde die Sonne zur Zeit einer totalen Bedeckung befragt. Ihre Antwort bestand zunächst nur in einigen Lichtpunkten auf photographischen Platten. Aber in diesen Punkten lag die Erklärung des Geheimnisses beschlossen. Es bedurfte noch allerfeinster Messungen, um diese Punktierschrift in eine gültige physikalische Erklärung zu übersetzen. Zwei englische Expeditionen, nach Brasilien und nach Innerafrika, hatten es übernommen, dies zu entwickeln, zu messen und auszudeuten. Vor wenigen Tagen traf die Bestätigung ein: Die Lichtbotschaft steht in *vollstem Einklang* mit der Annahme jenes Weltsystems, wie es von *Einstein’s* Lehre gefordert wird. Und diese selbst, aus Gedankenexperimenten entsprossen, ist nunmehr auch durch das sinnlich erfäßbare, astronomische Experiment unerschütterlich bewiesen.

Nur mit wenigen Worten sei das Wesen dieses Experimentes andeutungsweise erläutert. Nach Einstein begeben sich die kosmischen Ereignisse in einer vierdimensionalen Raumzeitwelt, innerhalb deren die Newtonsche Bewegungslehre der Himmelskörper nur eine Annäherung darstellt. Zur Erfassung der allgemeinen Vorgänge bedarf es der Einführung

einer Ueber-Euklidischen Geometrie, deren Ermittlung von „Weltlinien“ im Raumzeitlichen und der Aufgabe jeder Fernwirkung, deren Annahme eigentlich dem menschlichen Denken widerspricht. Die zuerst so verwirrende, mathematisch verwickelte und deshalb überaus schwierige Lehre verwandelt sich, je mehr man in sie eindringt, in die denkbar lichtvollste *V e r e i n f a c h u n g* des gesamten Weltbildes, in eine wirklich restlose Erfassung der letzten kosmischen Fragen.

Schon einmal hatte diese Lehre in einem früheren Stadium ihrer Entwicklung eine sichtbare Kreuzprobe bestanden, damals, als es ihr gelang, gewisse, sonst ganz unerklärliche Anomalien in der Bahn des Planeten Merkur als durchaus normal und mit der Berechnung übereinstimmend zu erweisen. Aber hinter dieser Kreuzprobe stand eine zweite, die den Lichtstrahl selbst auf seiner Wanderung durch die Welt verfolgen sollte. Eine Ungeheuerlichkeit tat sich auf: Bestand diese Lehre zu Recht, dann mußte sich in sehr starken Gravitationsfeldern — also etwa beim Durchgang in Sonnennähe — eine merkliche *K r ü m m u n g* der Lichtstrahlen herausstellen. Und eben hierauf waren die Anstrengungen der beiden englischen Expeditionen gerichtet. Es galt die *A b b i e g u n g* der Lichtstrahlen zu erweisen, die, von Fixsternen ausgesendet, an der verdunkelten Sonne vorbeistreichen, um unser Auge oder — experimentell sicherer — die photographische Platte zu erreichen. Fand diese Abbiegung wirklich statt, so mußte sich dies dadurch offenbaren, daß auf der Platte die Sterne weiter auseinanderstanden, als man nach ihrer wirklichen Position erwarten konnte.

Um wieviel wohl? Die Berechnung verlangte unglaubliche Feinheiten des Ausmaßes. Man stelle sich den ganzen Himmelsbogen vor, in Grade eingeteilt: dann ergibt eine Mondbreite etwa einen halben Grad. Hiervon der dreißigste Teil, eine Bogenminute, ist noch gut vorstellbar. Aber hiervon wiederum der sechzigste Teil, die Bogensekunde, entzieht sich nahezu aller sinnlichen Erfäßbarkeit. Und auf dieses Kleinmaß kam es an: denn die in reiner Gedankenarbeit entwickelte Theorie sagte eine Ablenkung von ein und sieben Zehntel Bogensekunde an. So stand diese Größenordnung auf dem Papier, vorläufig ohne Bewahrheitung durch astronomische Praxis, aber festverankert in einem System unheimlicher Gleichungen, die in ihrer Gesamtheit die wahre Ordnung des bewegten Universums verkündigen.

Wirklich, es war etwas viel verlangt von den fernen Welten, denen nunmehr ein blinkendes Zeugnis abverlangt wurde. Sie hatten sich zur Zeit einer totalen Sonnenfinsternis so rundum zu gruppieren, daß sie eben noch leuchtende Lichtpünktchen entwarfen, deren Stellung mit Ja und Nein für die vorausberechnete Größenordnung eintreten sollte. Und zwar mit einem Zeugnis, das im Bejahungsfall eine durch Jahrtausende überlieferte Grundanschauung des Menschenhirns überwältigte.

Wie denn? Ein Sternstrahl soll krumm werden können? Widerstreitet daß nicht dem Elementarbegriff der geraden, der kürzesten Linie, für die wir ja keine anschaulichere Vorstellung besitzen, als eben im Strahl? Hatte doch

Leonardo da Vinci die Gerade direkt so definiert, so benannt als die „*linea radiosa*“!

Aber für diese vermeintliche Selbstverständlichkeit ist in der vom Forschergeist Einsteins durchstrahlten Welt kein Platz mehr. Die am 29. Mai befragte Konstellation hat die Entscheidung geliefert. Mehr als ein Vierteljahr hat es gedauert, ehe die Punktrunen genügend entziffert waren. Jetzt ist die Bestätigung eingetroffen: die Sternstrahlen werden tatsächlich im Schwerefeld der Sonne abgelenkt, sie zeigen eine Krümmung mit der Hohlseite zur Sonne gewendet, so daß sich der scheinbare Abstand der geprüften Sterne vergrößert: und dies innerhalb gewisser Beobachtungsgrenzen, die Einsteins vorausgesagter Größenordnung entsprechen. Was nur dann möglich ist, wenn das Fundamentalgerüst Einsteins, die allgemeine Relativitätstheorie, als die wahre Verfassung des Universums angesprochen wird.

Galt dies dem mathematischen Denker, dem strengen Physiker schon vorher als Gewißheit, so wird fortan auch für den Erkenntnistheoretiker der letzte Zweifel die letzte Zuflucht zu räumen haben. Ja, man darf voraussagen, daß der größte Gewinn aus der jetzt völlig sichergestellten Einsicht dereinst dem Philosophen zufallen wird, der darauf ausgeht erkenntnistheoretisch das allereinfachste, mit allen Beobachtungstatsachen restlos harmonisierende Weltbild zu entwerfen. Er wird auf Kant fußend, aber über Kant hinauswachsend die Idealformen der Anschauung in Raum und Zeit erhöhen und emporläutern zum vierdimensionalen Ordnungsschema, in welchem der letzte Restsinnlicher Schlacke abzufallen hat vor der reinen Erkenntnis des wahren raum-zeitlichen Weltgefüges. Wenn dereinst ein bestimmter Augenblick bezeichnet werden soll als historisches Zeichen für die große Wandlung in menschlicher Anschauung gegenüber dem Universum, so wird manch einer den zuvor genannten Tag als das deutlichste Merkdatum wählen. Und wenn er ihn nennt, so wird er hinzufügen, daß eine letzte Wahrheit entschleierbar war über Galilei und Newton, über Kant hinaus, bestätigt durch einen Orakelspruch aus der Tiefe des Himmels, in lesbarer Strahlschrift. Das Uebereinstimmen einer Menschenforschung mit der Wirklichkeit des Weltgeschehens — „*Die Sonne bracht' es an den Tag!*““

Shortly after this article appeared, Heinrich Zangger wrote to Albert Einstein on 22 October 1919,

“I already filled the official's heads with the bent light, years ago.—Proclaimed Galileo-Newton-Einstein—so if you want the appointment, or keep it, resp., it would be a joy to all.”¹¹

Friedrich Karl Wiebe¹² alleged in 1939, that the press in post-World War One Germany, and with it public opinion, was largely controlled by traitorous Jews who cheapened the medium with sensationalism—by Jews who allegedly only cared about Jewish interests and who would pursue those perceived self-interests at the

expense of other Germans. Jews have long been noted for making judgments based on selfish interests to the exclusion of broader societal interests, or pure principles, or a sense of fairness, as is typified by the common racist Jewish expression, “Is it good for the Jews?”

Though Wiebe only incidentally mentions the publisher Julius Springer, a man who was very influential in promoting Einstein and who sought to discredit Einstein’s critics, Wiebe does name the publishing house of the Jewish brothers Ullstein, and the publishing house of the “Eastern Jew” Rudolf Mosse. Wiebe states that the *Berliner Morgenpost*, which he alleged had the largest circulation of any German newspaper, was controlled by Jews, as was the politically influential *Vossische Zeitung*, under editor-in-chief Geog Bernhard. The *Berliner Tageblatt*, which served as spokesman for Germany abroad and was often quoted in America and England, was led by editor-in-chief Theodor Wolff, and the *Acht-Uhr-Abendblatt* also had a Jewish chief editor. One might, together with Theodor Herzl,¹³ add the *Frankfurter Zeitung* to the list of “Jewish newspapers”. Many of these papers promoted Einstein and personally attacked his critics. Wiebe alleged that Jews ran the *Reichverband der Deutschen Presse* and the *Verein Berliner Presse*. Wiebe names Georg Bernhard, Theodor Wolff and Maximilian Harden as Jews who had “stabbed Germany in the back” following World War One. He noted that historian Friedrich Thimme dubbed Harden, “the Judas of the German people”.

Germany had been very good to the Jews. German Jews were the wealthiest people in the world. In the years following the First World War, the Germans resented the fact that the Jews, Einstein being their chief spokesman, had stabbed the Germans in the back during the war, and then twisted the knife at the peace negotiations in France, where a large contingent of Jews decided Germany’s fate, and reneged on Woodrow Wilson’s Fourteen Points, one of which assured Germany that it would lose no territory. The Germans had thought that Wilson’s pledge would be honored after the Germans had surrendered in good faith. Had not the Germans received this promise of the Fourteen Points, they would not have surrendered and were in a position to continue the war. The promise was broken by Jews and their agents.

In addition, the Allies insisted that Germany pay draconian war reparations that would forever ruin the nation. Leading Jews in Germany sided with the Allies against their native land. It was obvious that leading Jews were profiteering from the war in every way possible, at the expense of the German nation and its People. Jewish leaders instigated crippling strikes in the arms industry, which left German troops without adequate armaments. Jewish revolutionaries took advantage of Germany’s weakened state, which Jews had deliberately caused for the purpose, and created a Soviet Republic in Bavaria and overthrew the monarchy. German-Jewish bankers cut off Germany’s access to funds. German-Jewish Zionists moved to London and brought America into the war on the side of the British at the very moment Germany was about to win the war. Those arms which were produced were often substandard and were peddled by Jews to Jews in the German Government, which also left the German troops without adequate arms, while making Jews immensely wealthy. German-Jewish bankers conspired with German arms

manufacturers to produce weapons for both sides. The German-Jewish press, which had initially beat the war drums louder than anyone else, teamed up with leading Jews in the German Government at the end of the war and demanded that Germany submit to the demands of the Allies, give up vast territories and make the reparations payments. The German-Jewish press and Jews in the German Government, many of whom were the same persons who had most boisterously called upon the German People to go to war, insisted that the Germans accept responsibility for causing the war, though they had not caused it. Etc. Etc. Etc.

England was not immune to the same processes of Socialism which brought about the ruin of Germany and Russia at the hands of the Jewish bankers. Socialist had long attacked British industrialization and sought to undermine British society so that they could overthrow the British Government. On 17 March 1919, *The London Times* reported on page 18,

“AN ALBERT HALL SPEECH.
SOCIALIST’S DEFENCE.”

At Bow-street Police Court on Saturday, before Sir John Dickinson, WILLIAM FORSTER WATSON, 37, turner’s engineer, of Enderwick-road, Hornsey, and Featherstone-buildings, Holborn, was charged, on remand, under the Defence of the Realm Regulations, with making seditious utterances at a meeting, convened by the British Socialist Party, held at the Albert Hall on February 8. In a speech the defendant, it was alleged, urged the audience to seize upon every little bit of industrial unrest, and to make demands upon the employers with which they could not comply.

Sir Archibald Bodkin conducted the case on behalf of the Director of Public Prosecutions.

Chief Inspector Parker, of the Special Branch at Scotland Yard, produced some documents found in the possession of the defendant, and in cross-examination said the fact that the defendant had recently started a paper had nothing whatever to do with this prosecution.

At the close of the case for the prosecution the defendant pointed to the few persons in the public part of the Court and asked that some of the large crowd waiting outside might be admitted. He gave an assurance that, so far as he had any influence, the untoward demonstration in Court last week would not be repeated.

The Magistrate said that such a demonstration would never be allowed again in any Court. He refused to permit the admission of any of the public other than a few persons whom the defendant had specially mentioned.

For the defence, Mr. Edward Charles Fairchild, Chairman of the Albert Hall meeting, said that the impression left upon his mind by the defendant’s speech was that if there should be continual encroachments upon liberty, the workers would be ultimately entitled to resist, but there was no specific call to workers to arm themselves for purposes of immediate violence.

The Rev. Cavendish Moxon, a curate of the Church of England, said that

he was not in favour of aggressive violence in any movement and was not an extreme pacifist. The defendant's speech, taken as a whole, did not impress him as being an incitement to violence. One of his phrases, 'Arm yourselves if necessary,' meant, in the witness's view, that if the worst came to the worst, the workers would have to arm themselves in self-defense.

The Magistrate quoted from the transcript of the defendant's speech, and asked the witness if he considered it right to make demands upon the employing class for such conditions as would make it impossible for them to carry on.

The witness replied that that was the Socialist view, and he agreed with it in the sense of substituting the control of the workers for the control of the masters.

Ex-Inspector John Syme, who said he was now engaged in 'Exposing the Home Office,' expressed the opinion that the defendant's speech was not meant to be taken literally. The defendant certainly did not create the impression that he was advocating the immediate purchase of revolvers, guns, and such things.

The defendant.—There are plenty doing that to-day without my advocating it.

Other evidence for the defence having been given, the defendant was again remanded on bail in two sureties of £100 each.

On leaving the Court the defendant was loudly cheered by a large crowd of sympathizers."

Infamous British Communist John Spargo admitted in 1929 that Socialists were always out to destroy society so as to leave it ripe for revolution, and one might add that they blamed the ills that they deliberately caused on those who were trying to prevent them—they covertly caused the People to suffer in the name of a new "Utopia" to come,

"[T]he sooner the process of degradation is effected the better, for the sooner will the agony be over and the glorious consummation of Socialism be realized. [***] Haters of All Social Reforms. That logic controlled the policy of British Socialism in the days of my youth. That is why we busied ourselves distributing leaflets bearing the significant title, 'To Hell With Trade Unionism!' and appropriately printed in red. That also is why we inveighed against life insurance in our propaganda with all the bitterness of which we were capable. Life insurance was a protective device against poverty, an ameliorative measure designed to avert the poverty and degradation without which our Utopia could not be reached. In the same spirit and under the compulsion of the same Marxian dogma we opposed every form of thrift, all philanthropy and social reforms calculated to lessen social misery and improve the conditions of life and labor. We regarded all these things with the hate and horror which religious fanatics might feel towards deliberate human thwarting of the clearly manifested design of

God.”¹⁴

While millions of Germans were starving to death, top Jews in Germany had never known better times. Whenever anyone revealed the truth of what was happening, the Jewish press immediately smeared them by calling them “anti-Semites”. The situation was similar to, though even worse than, the situation in America today.

In 1933, the Jews Abraham Myerson and Isaac Goldberg alleged many of the same facts Wiebe would later allege, though they offered an entirely different perspective on the same issues. Myerson and Goldberg wrote, in 1933, in their book, *The German Jew: His Share in Modern Culture*,

“The circles of criticism and of journalism in Germany were, up to the incursions of Hitler, predominantly Jewish. Julius Bab, Alfred Kerr, Fritz Engel, Felix Holländer, Felix Salten (author of *Bambi*), Siegmund Freund, Emil Faktor. . . the roster is long; nor have we mentioned critics from the professorial fold, such as Richard M. Meyer.

Publishing in Germany has largely been built up by a Jewish passion for commercial pursuits that parallels the passion of intellect so freely evidenced in the Jew. Through such powerful interests as those of the Lachmann-Mosse family and the estate of Leopold Ullstein, the largest publishing firm in Germany, the press and the magazine world have been controlled by German Jews. Before it was ‘coordinated’ into the Nationalist régime, the house of Ullstein employed almost eight thousand persons, and issued almost a hundred newspapers and periodicals. Ullstein (1826-99) passed the fast-growing business on to five industrious sons.

Rudolph Mosse (1843-1920) founded the *Berliner Tageblatt* in 1872. It was, until the descent of Hitler upon the Jews, one of the great newspapers of the world, known to all journalists as a palladium of liberalism. . . . Naturally, although these newspapers and their allied interests employed a host of Gentile workers, there were countless Jews in their offices. Among editors and journalistic powers were to be found such gifted paladins as Maximilian Harden and Theodor Wolff. The statistical fact is that the Jewish mind, for reasons that have impelled it to the other artistic and literary pursuits, engages naturally in journalism and criticism. Even so anti-Semitic a writer as Friedrich von Oppeln-Bronowski has been quoted as blaming, not the Jews, but the inertia of his fellow-Germans. ‘The outcry of the conservative press against the literary incursions of the Jew reminds me of the clamour raised by the inferior business man against his more clever, ‘unfair’ competitor. Instead of making complaint, it had better improve itself. If it is true that the Jews have assumed so disproportionate a role in journalism, we can undoubtedly connect the fact with their exclusion under the old régime from the higher governmental positions.’ [*Footnote*: See I. E. Poritzky: ‘The Jew in the Intellectual Life of Germany,’ *Menorah Journal*, Vol. XII, No. 6 (1926). I refer to this article those who are in search of many

Jewish names.]

In book-publishing the Jew has become a power in Germany since 1910. It is interesting to observe that at about this same time the Jew in the United States was entering upon a distinguished career in the publication of belles-lettres. In Germany the house of S. Fischer, founded in 1886, may stand for a quasi-hegemony that includes such important firms as Drei Masken, Bruno Cassirer, Kurt Wolff, Paul Zsolnay, Felix Bloch Erben, and Oesterheld & Company.

Incidentally, the famous Universal Edition, Vienna, publisher of modernist scores, though by no means confining itself to the musical advance guard, is presided over by Dr. Alfred Kalmus.

One can, therefore, understand the exaggerated outcry of Herr Bartels—though hardly sympathize with his bigoted implications—when, after descanting upon the prominence of Jews in the art and the business of letters, he is suddenly led to exclaim: ‘There is no doubt that on the eve of the war our entire German life was no longer German in temper.’ The situation, to him, appeared so critical that, instead of commending the universality of outlook displayed by all these Jewish publishers—can it be only a commercial accident that the Jewish firms in other countries display a like interest in publishing works of international spirit and origin?—Bartels hinted at some sort of apostasy on the part of those Gentile writers who allowed themselves to be published by Jews. These leading publishers were not only providers of books; at times they were the supporters of movements.

It is only half metaphorical to declare that, whether in the higher reaches of literature or in the forum of journalism, the German Jew has mingled his blood with printer’s ink in the service of German culture. The cruelty of a régime may hold the Jew at once excommunicated and incommunicado; not by fiat, not by a conflagration of books, can it exterminate the past. Books burn; men burn; passions and ideas are immortal.”¹⁵

With Einstein’s blessing, the Jewish litterateur Alexander Moszkowski published a sensationalistic and hagiographic book, which advertised Einstein to the public in an unprecedented and shameless way: *Einstein Einblicke in seine Gedankenwelt Gemeinverständliche Betrachtungen über die Relativitätstheorie und ein neues Weltsystem Entwickelt aus Gesprächen mit Einstein*, Hoffman und Campe, Hamburg, (1921); in English translation, *Einstein: The Searcher*, E. P. Dutton, New York, (1921). This self-aggrandizing book recorded Moszkowski’s conversations with Einstein, and presented Einstein to the public as if he were a god condescending to speak to mere mortals.

The public was vulnerable to such hype. Heike Kamerlingh Onnes wrote to Albert Einstein on 8 February 1920, as if Einstein were the law giver Moses,

“In my imagination I can already see you at our university’s venerable rostrum that was born of the struggle for freedom of conscience,^[2] smiling down at us and telling us about your communion with the gods and about the

fine interplay of harmony by which hints of Nature's laws are revealed, your kind eyes sparkling with delight!"¹⁶

Though Jewish litterateurs were infamous for overrating Spinoza's philosophy, Mendelssohn's music, Marx's and Lasalle's political philosophies, Theodor Lessing's *Nathan der Weise*, Bergson's philosophy, etc.; that shameless self-glorification did not begin to approach the magnitude and the absurdity of the promotion of the Jewish racist Albert Einstein. Many leading scientists found such unprecedented advertising for Einstein distasteful. In 1924, Ernst Gehrcke preserved conclusive evidence that Moszkowski's book was promoted in the daily newspapers as part of an overall plan to promote Albert Einstein to the gullible public through intensive advertising.¹⁷

As revealed in their letters to Albert Einstein,¹⁸ the Jewish physicist Max Born and his Jewish wife Hedwig knew that this unprecedented and tasteless self-promotion would occur and that it would vindicate Einstein's critics. The Borns, who were apostate Jews, went to the extremes of threatening Einstein in order to prevent the publication of Moszkowski's book. Max Born even requested permission from Einstein to sue Moszkowski in order to block the publication of his book. The Borns had experience with Moszkowski in the past, and they knew that he would shamelessly hype Einstein for personal profit—profits the Borns wanted all to themselves. The Borns knew that Moszkowski's book would serve as proof for the outspoken Einstein critics Paul Weyland, Ernst Gehrcke and Philipp Lenard that Einstein was advertising himself to the public. The Borns, who were peddling a book of their own, *Einstein's Theory of Relativity*,¹⁹ and who were themselves seeking to profiteer off of the Einstein brand, failed in their efforts to prevent the release of Moszkowski's work.

The press and elements of the Physics community did indeed create an "Einstein 'brand'" which has lasted. Peter Rogers, editor of *Physics World*, stated in his editorial in the August, 2004, issue of *Physics World*,

"His legacy as the greatest physicist of all time is guaranteed, despite the regular claims that 'Einstein was wrong' or that he stole his ideas from someone else. The real opportunity presented by 2005 is the chance to sell Einstein and physics to the young. Physicists have to realize that physics needs the 'outside world' more than it needs physics. [***] Physics as a subject is lucky in having Einstein as a 'brand' [.]"²⁰

Rodgers wrote, in September of 2003,

"[. . .]Einstein developed the special theory of relativity in 1905. This potted history is true, of course, but it overlooks the contributions of Poincare and Lorentz. However, if every article had to give full credit for every advance in the history of physics, there would be little room for what is going on today."²¹

Rodgers also stated, in November of 2003,

“Fabrication, plagiarism and a range of other offences—duplicate submissions, conflicts of interest and referee misconduct—were among the topics discussed at a recent workshop on scientific misconduct [***] Failure to cite the work of others adequately is also an offence [***] [J]ust one more major case of fabrication or plagiarism would be very bad news for our subject.”²²

The Einstein brand was already established and used to market products in January of 1920, shortly after the press hyped Einstein and the theory of relativity in November and December of 1919. Alexander Eliasberg, a Jew who wore his Jewishness on his sleeve, wrote to Albert Einstein on 27 January 1920,

“This new type of monthly, which will serve a very large readership, is characterized by its emphasis on the sciences—of which your illustrious name serves as a symbol[.]”²³

In letter to Albert Einstein, Paul Epstein described Alexander Eliasberg, who was Epstein’s cousin, in the following terms, in the hopes that it would impress the Jewish racist and segregationist Albert Einstein,

“Eliasberg is a Jew of nationalistic bent, who stresses his Jewishness at every opportunity that presents itself. His name is emblazoned on the cover of the Jewish monthly *Jüdische Monatshefte*; furthermore, he has published a library’s worth of translations from Yiddish.”²⁴

The Borns had a vested interest in maintaining the “Einstein myth”. Einstein, himself, wrote,

“There you [Max Born] are, giving relativity lectures to stave off bankruptcy of the institute[.]”²⁵

Hedwig Born’s father delighted in the attention paid to Einstein in the press, because it made him proud as a Jew and as a German to see the world’s scientists bow down to Einstein. Viktor G. Ehrenberg, Hedwig’s father, wrote to Einstein on 23 November 1919,

“So it uplifts the heart and strengthens one’s faith in the future of mankind when one sees the researchers of all nations prostrating themselves before a man of Jewish blood, who thinks and writes in the German language, in full recognition of his greatness.”²⁶

Paul Oppenheim also took pride in the fact that a Jew and a German was receiving a great deal of positive public attention. He wrote Albert Einstein,

“The purpose of these lines is to congratulate you from the bottom of my heart and to express quite artlessly the pure joy that we have such a man among ‘us’—in the double sense.”²⁷

Alexander Moszkowski was a Jewish litterateur and journalist. It had often been alleged that Jews were guilty of self-advertisement, sought to control professorships in Germany and dominate entire fields of research through corrupt means, and that there was alliance between literary and journalistic Jews—like Moszkowski—and professors—like Einstein—to market themselves to the public. For example, the primary exponent of the modern racial anti-Jewish sentiments that evolved among Hegelian revolutionaries, Zionists, Socialists and Communists in the Eighteenth and Nineteenth Centuries;²⁸ Eugen Karl Dühring wrote in the 1880's, decades before Moszkowski published his hagiographic book sanctifying Einstein:

“The harmony of professors and Jews is characteristic for both parts. Incidentally, the Jews also press industriously towards university professorships; for they know that there is in this sphere something corrupt to capitalise on. Ruin allures them here too, as everywhere. In turn, the professors make use of the Jews to let the rotten structure be displayed through bold advertisement as a most highly upright and strong one. They even flirt with the literary Jews and flatter them already so that the latter may, through their press and their journals, give to the little professorial authority the varnish which these people appointed to the lectern need very much indeed. The Jews for their part, however, make a business once again through this habilitation in society. In this way they exploit for themselves not only the parties but also one of the most important branches of administration in which they become most harmful, namely that of higher education. [***] But the Germans would, however, indeed not like to forget, in the long run, their ancient forests in which they settled affairs with the Romans, to dutifully let Sinai and the Jewish blood rule. They have too much organic politics of action, and the politics of the Jews consists always only of one thing, namely of the advertisement for their people. This has revealed itself even in Messieurs Gambetta and Disraeli. [***] If the Jews in the newspapers cannot push any longer for the bad products of their people and of their comrades into the advertisement-organs and, at the same time, silence the good and suppress it through distortion, the Jewish or judaised literature will no longer appear anywhere with its wretchedness. It must, as an artificial product of the Jewish advertisement, fall into nothing, if the support of this insolent Jewish advertisement is removed which, where it suits it, raises the most inadequate daily publication to the heavens. Such Jewish advertisement manages to proclaim a subordinate Jewish litterateur or parliamentarian as a great publicist or politician, who exercises a most decisive influence on the development of at least an entire field if not indeed of the entire culture. In general, all other advertisements are strongly affected if the newspaper Jews do not have them any longer in their hands. What sort

of advertisement has not been made by the latter in the newspapers, for example, for the most recent German legislation procedure of Jewish stamp, and how these press-Jews have glorified everything to the public before its introduction and, afterwards, when everybody could grasp tangibly its uselessnesses, extenuated it according to their ability! If the newspaper power remains a Jewish power, then in literature and politics, indeed even in the actual science, the most shameless advertisement is made for everything which emerges either from the Jews themselves or from those who side with the Jews, thus from actual Jewish comrades. On the contrary, the really preferable and in general everything good and honorable—to which the Jews already have an aversion from inherited instinct even when it does not have the least to do with pro or con in relation to the Jews—is basically and in an artificial way thrown aside. That however which produced from the character of the modern peoples and so is an especial honour for the nations is in every case devalued where it cannot be silenced. If the nations therefore wish that among them a public word may still be possible for the appropriate evaluation of their best people, they must free themselves from the Jewish press.”²⁹

Dühring gave his accounts credence by citing Jewish British Prime Minister Benjamin Disraeli, who knew in 1844 that the European revolutions of 1848 were about to occur under Jewish leadership. Disraeli wrote,

““You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews; that mysterious Russian Diplomacy which so alarms Western Europe is organized and principally carried on by Jews; that mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, who almost monopolize the professorial chairs of Germany. Neander the founder of Spiritual Christianity, and who is Regius Professor of Divinity in the University of Berlin, is a Jew. Benary, equally famous, and in the same University, is a Jew. Wehl, the Arabic Professor of Heidelberg, is a Jew. Years ago, when I was in Palestine, I met a German student who was accumulating materials for the History of Christianity, and studying the genius of the place; a modest and learned man. It was Wehl; then unknown, since become the first Arabic scholar of the day, and the author of the life of Mahomet. But for the German professors of this race, their name is Legion. I think there are more than ten at Berlin alone.[’]”³⁰

Einstein’s correspondence is filled with discussions about professorships and other positions of influence—as one would expect from a very well-connected professor, regardless of his or her ethnic origin. However, Einstein, who was a racist Zionist, stated that he preferred Jews for his friends and he also stated that he

considered all Jews to be his brothers.³¹

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

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

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

“In my opinion condemning the Zionist movement as ‘nationalistic’ is unjustified. [***] Thus already our precarious situation forces us to stand together irrespective of our citizenship.”³²

Einstein believed that “affirmative action” was needed and justified to balance the discrimination Jews faced in Europe. He was especially concerned that a “Jewish university” be founded in Palestine to provide an opportunity for higher education to the Jews of Eastern Europe. Einstein and his friends attempted to fill universities, and the editorial staff of publications, with Jewish professors and lecturers who would be agreeable to his personal scientific and political views. Einstein agreed with Dühring that “Jews” exercised an undue influence in the press and Einstein stated that relativity theory was advertised, or rejected, in the press based on political bias. Leading Jews in the press and at the universities had organized to silence Dühring and to destroy his career. They did the same to composer Richard Wagner. The campaign to muzzle Dühring only legitimized Dühring’s beliefs and fueled him on to publish several very influential works against Jews.

1.3 In a Racist Era

There was a panic in the western world following the violent Bolshevik Revolution in Russia in 1917. *The New York Times* in the late teens and early twenties published numerous articles warning of the dangers of Bolshevism. Many conservative German newspapers also tried to rouse public apprehensions over the dangers of the Communist revolution and Einstein was widely seen as an anarchist and a Communist.³³ Max Born wrote, “Einstein was well known to be politically left-wing, if not ‘red’.”³⁴ Einstein put his name to Communist and Socialist causes and both groups actively sought his support, with varying degrees of success.³⁵ When Einstein wanted to visit the United States in the early 1930's many protested against his admission into the country on the grounds that he was a Communist, an anarchist and a Socialist. *The New York Times*, on 4 December 1932, on the front page, stated,

“The board of the National Patriotic Council in a statement today termed Dr.

Einstein ‘a German Bolshevik’ and said his original theory ‘was of no scientific value or purpose, not understandable because there was nothing there to understand.’”

The Patriot of 22 December 1932 published an article “The Visa of Professor Einstein” detailing the objections raised to the granting of a visa to Albert Einstein,

“Professor Einstein has informed the world, through the Press, of his difficulty in getting an American visa in Berlin, owing to the U. S. Consul having been warned that he is an undesirable alien by the American Women’s Patriotic Association. In the end the professor got his visa, and chuckled over the fact that the sentries of America had not given heed to ‘the wise, patriotic ladies,’ but had forgotten the occasion when ‘the Capitol of mighty Rome was once saved by the cackling of its faithful geese.’ The fact is that the patriotic American women had as substantial a reason for giving warning as had the Roman geese. *The Patriot* has given many instances in which Americans had as much right to object to the meddling of Professor Einstein in revolutionary movements on his visits to the U. S. as we have to protest against the Bolshevik finger in the preparation of revolution by British Communists.”³⁶

The *Patriot* article continued with extracts from the law and from the charges, which proved that Einstein was a member of several Communist front organizations and encouraged illegal activities, and that he could not be lawfully admitted into the United States of America. Einstein had influential friends and his record was ignored. The protests that he should not be allowed a visa to come to the United States were ultimately unsuccessful.³⁷ Einstein expressed himself in Marxist terms and his friends as well as his foes recognized the Socialistic tones in his statements in the early 1920’s.³⁸ In 1949, Einstein published an article in the *Monthly Review* in which he advocated Socialism.³⁹ Since both world wars weakened the nations of the world, both wars created an atmosphere where Communism could flourish.

There were vocal advocates of anarchism, Communism, and Socialism in many Jewish communities. Many such individuals were romantic, very good-natured humanitarian people who sought social justice for the poor, and we today enjoy many benefits from their sacrifices. Others were mere opportunists who used Communism as a front to promote themselves into positions of dictatorial power. Perhaps most outside of Bolshevik dominated countries were not the murderous material that the genocidal tyrants Lenin and Stalin were. However, in many circles all Communists were seen as dangerous propagandists for imposed atheism, murderous revolution and a conspiracy to rule the world in a unified reign of tyranny led by the Jews.

There certainly were Communist elements in the world striving for the horrific goals of imposed atheism, murderous revolution and a conspiracy to rule the world by a “proletariat” which was in reality an obedient army of the subjugated. Mass murderers like Vladimir Ilyich Lenin, Béla Kun, Joseph Stalin and Mao Tse-Tung,

did the bidding of Jewish financiers who placed them in power to ruin Gentile nations, destroy Gentile religions and capture Gentile wealth. These assertions will be proven further on in this text. These were murderers whom Einstein admired for their political savvy, while disagreeing with some of their ideals.⁴⁰ Though the lower level Communists can be forgiven as deceived Utopian idealists, the upper levels Jews who financed and directed them were out to fulfill horrific Jewish prophecies, and the childish ideals of Communism were but bait in a vile trap. The worst of the Communists were those directly under the control of Jewish bankers, the openly genocidal Bolsheviks who had already slain tens of millions of Slavic Christians by the early 1920's. Einstein wrote to Hedwig and Max Born on 27 January 1920 that he found the Bolsheviks not unappealing.⁴¹

Bolshevik atrocities shocked the free world. The Bolsheviks mass murdered tens of millions of innocent people and criminalized Christianity. The Bolsheviks were conspicuously and predominantly led and financed by Jews. Many have tied the dogmatism and cruelty of Communism to the dogmatism and cruelty of Judaism. The primitive and dogmatic dictator cults of personality, which are common to Communist régimes, mirror obeisance to a vengeful and jealous Jewish God and the ascendance of the Jewish King as the Messiah.

Jews have been praying for thousands of years for a Jewish Messiah to arrive and wipe out the Gentile nations, religions, cultures, and, eventually, peoples. The fact that leading Jews were accomplishing these Jewish Messianic ends through Communism concerned many people around the world. Just as the Jewish religion asserts that there can only be one God to rule the universe, the Jews have chosen themselves to rule over mankind and to destroy it. The relevant religious passages which evince these facts will be quoted later on in this text. When responsible persons voiced their legitimate concerns about Jewish Bolshevik destruction, they were often smeared in the Jewish press around the world as if “anti-Semites”.

However, Jewish Bolshevik Zionist apologists were free to publicly identify the identities of Bolshevism, Christianity and their common source, genocidal Judaism, with its prophetic myths—as did “Mentor” in 1919. Like many other Zionists, Mentor forecast the Second World War shortly after the First had ended in *The Jewish Chronicle* on 28 March 1919 on pages 9 and 10,

“PEACE, WAR—
AND BOLSHEVISM.
By MENTOR.

SOON after the armistice was signed, a contribution appeared in this column to which the caption, ‘The Oath of the Peoples,’ was rendered. It depicted something of the horrors of modern warfare. Yet ghastly, terrible, as were the facts which it presented, it was manifest that only a tiny corner of the veil was lifted by it which hid from the average man the Jazz Dance of Hell that careered across so much of the world for upwards of four years. It was necessary, in a subsequent article, to declare that although the

war was suspended, it was not yet ended, and that, therefore, the prevailing condition of this and the other belligerent lands was still one of War—War suspended but not ended. It was a necessary reservation that was then made, because it was a reminder that circumstances still obtained which could be met by human beings by no other method than warfare; because, to human beings, there has until now been practically revealed no other. The reminder to which I have referred, if it was necessary—and it was—at the time was made, is even more important at this moment. For four-and-a-half months, representatives of the chief belligerent Powers and delegates of several neutral nations have been foregathering in conference at Paris. The war was constantly heralded as a war to end War. And now, as has been well said, the Peace Conference threatens to produce a peace that will end Peace.

THIS explains to some extent why the war went on as long as it did. Hateful as War must have been to those responsible for it in all the countries engaged in the struggle, they doubtless feared even more than War, once they engaged in it, the laying-down of arms because of the menace which Peace would bring to the future peace of the world. In the four-and-a-half months that have elapsed since the Peace Conference foregathered, the aspirations and ideals, the finely-spun purposes and the nobly-conceived objects which were to be compassed by the Conference, seem gradually to have crumbled like the Dead Sea fruit of the cities of Sin. The great French historian, Lavissee, in an address the other day, described to his pupils at the *Ecole Normale* what has happened. He declared:—

You are following the discussions of the Conference of all the world. The most different voices speak there. Ancient quarrels revive, and visions, egotisms, hatreds, legacies from the past obstruct the future. Yet we hope that the Conference will be able, despite all these difficulties, to secure some articles of the creed of a humanity which is still without doubt at a great distance.

‘Some articles!’ ‘the creed of a humanity, still at a great distance!’ The war which was to end War, is being followed—it is feared—by a peace that will end Peace.

EVERY one of us, even those in whom normally and naturally to them the vein of pessimism runs, hopes that from the *impasse* into which the Conference has been drawn by circumstances which they could not control, conditions which they did not foresee, and events which they could not overcome, may emerge somehow with a better message to mankind than M. Lavissee prognosticates. For the condition of affairs throughout the world to-day is unmatched by any of which, though we search through all history, we can find any parallel. There have been long and exhausting wars ere this, and the belligerents at the end of them have lain prone, under the burden which War entails. This is not the first time that at the end of a long and wearying struggle, in which hundreds and thousands of the world’s youth have been sacrificed to the demons which implant blood-lust in the hearts of men—this is not the first time when great nations have been crippled by war and at the

end found the result of it all so much less than the objects which they sought in beginning the enterprise. But in previous conflicts, there has been just this difference: it was the Dynasts, the Kings, the Emperors, the Tsars, who carried on the war. It was their armies which were employed as instruments of their sovereign will. To-day, all that is altered. When countries go to war now, it is the peoples of those countries that are involved. And there is all the difference in the world between a conflict of Dynasts and a conflict of peoples. War is not ended now at the will of Dynasts and diplomatists. Therein in truth lies the danger of the spirit which has been manifesting itself among the delegates at Paris, and of which M. Lavissee has spoken. Because that spirit is dictated by great popular feelings and passions which Conferences may interpret, but cannot control. There was much force, in the quotation from the great statesman Burke, which was printed in this week's *Jewish World* upon the same point. 'Nothing is more common,' said Burke, 'than for men to wish and call loudly too, for reformation, who, when it arrives, do by no means like the severity of its aspect. Reformation is one of those pieces which must be put at some distance in order to please. Its greatest favourers love it better in the abstract than in the substance.' This was said of individuals. It is proving true also of peoples, and the proceedings at the Conference in Paris are an exemplification of Burke's works,

WHATEVER the faults may be, whether they be in fundamental construction, in spirit, in temper, or merely in method and procedure, which have brought the Paris Conference to its present dilemma, it is perfectly clear that the wild rejoicings of Armistice Day were premature and misplaced, if those engaged in them imagined that the Armistice had brought Peace to the world and that the war had ended War. For we are even now face to face with a war the extent and seriousness of which no man can foresee, and the ultimate effect of which no man can foretell. Bolshevism is the aftermath of the war that has not yet ended though it is suspended; as that in its turn was the catastrophic harvest which the world reaped for generations of political, social, and economic iniquity. The ideas and the ideals of the Western world collided with those of which Tsarist Russia and the Prussia which Bismarck made, were the most conspicuous and the most awful examples. The world of liberalism revolted against the world of retrogression, the world of freedom against the world of oppression, the world of liberty against the world of militarism. That was the conflict for which the two main elements in the war took up arms, and for the prevalence, one way or another, of which, they determined to measure their respective strength; and the fact that Tsarist Russia was opposed to militarist Prussia was only a political accident which does not in the least modify the real meaning of the world-struggle. The instant that Russia joined the *Entente*, Tsarism was to all intents and purposes dead. If the *Entente* did not mean that Tsarism should die, as surely as it meant that Prussian militarism should, then the Russian alliance was an absurdity. But when Russian Tsarism died,

the *Entente* looked upon the fact as a defeat rather than a victory. Shortsightedly, it counted bayonets instead of hearts and machine guns instead of souls. It counted armies instead of principles, and measured battalions instead of the spirit that animates men. With this attitude of the *Entente* towards the Russian Revolution, another struggle for re-birth became inevitable. Bolshevism means the revolution of the people against itself—the revolution of the people against a system for which the people itself became responsible, when War ceased to be the concern merely of Dynasts and Kings and their armies, and became that of the whole of the belligerent peoples who engaged in it. That fact, it is to be feared, was not duly taken into account when the *personnel* of the Conference, which was to end War and initiate the reign of Peace, was chosen; and to that fact, it is probable, must be attributed much of the position in which the Conference now finds itself.

THERE is no need to descant upon the dangers of Bolshevism from many points of view or upon the ruinous upset which its prevalence must mean to society. There is no need to point to Bolshevism as a creed that is detestable, because it is the negation of democracy, meaning as it does the ruling by a single class instead of the government of the people by the people, for the people. But we do not get any nearer to understanding the phenomenon of Bolshevism by merely abusing it, not by calling down imprecations upon the outrageous conduct of those who are leading this strange, wild movement of the masses. It is, to be sure, a *bouleversement* of the ideas that have ruled hitherto, when Bolshevism declares that the man or woman who earns his or her bread by the sweat of his or her brow, is to have first consideration—that he who labours must have preferential treatment by the State. But is no more ridiculous than the system which gives first consideration to those who are idle because they are rich, to those who, however themselves incapable of work, live upon the sweat of the brows of others. It is, as I say, easy to denounce the cruelties, the wicked demoniacal cruelties, if half or quarter of what has been reported of Bolsheviks in Russia be true. But if what has been reported be the fact, is it all really any worse than—is it, to be frank, as bad as—the outrages in Russia for which Tsarism was responsible, the infamous wickedness of the Ochrana, or such abominations as the wholesale evacuation of a quarter of a million of our people under the guise of military necessity, to which, early in the war, it was my painful duty to call attention? The Conference at Paris seems disposed to try to stamp out Bolshevism by military force. But Bolshevism is precisely a protest against military force and all social and economic forces upon which militarism relies. It would seem therefore that the application of further military force is more likely to increase the hold of Bolshevism upon the minds of people rather than to eliminate it.

AND here I must break off—as they say in the House of Commons, I must Adjourn and ask leave to sit again. For Bolshevism has now, and will have increasingly in the future, a particular interest for us Jews, which it were

ridiculous and short-sighted for us to ignore. Because Bolshevism is rightly unpopular and because all men and women of right thinking loathe and abominate the outrage and the murder, the injustice and the terrorism associated with Bolshevism, it were absurd to suppose that we have said the last word about it as Jews by making some such declaration, as I observe Major Lionel de Rothschild ventured the other day, when he said he very much doubted whether any good Jews, any believing Jews, were Bolshevists. This, of course, is, in fact, mere moonshine. The gallant Major was evidently unaware that, to give only one instance, one of the men who stands and has stood as a great Jewish religious force, in America, a ‘believing’ Jew if ever there was one, an earnest high-minded man, although it may be somewhat *bizarre*, had declared publicly his sympathy with Bolshevism. It must be taken for granted that a man like Dr. J. L. Magnes [Magnes was a lecherous agent of Jacob Schiff—the Jewish banker behind the Russian Revolution.] before so proclaiming himself, was satisfied that Bolshevism and Judaism are not as entirely incompatible as Major de Rothschild evidently thinks. In any case we Jews cannot airily dissociate all Jews from Bolshevism by declaring that to be a Bolshevik is necessarily to be a bad Jew. The ranging himself of Dr. J. L. Magnes as a Bolshevik—to say nothing of the many excellent Jews who are Bolsheviks in Eastern Europe to-day—proves the futility of the Major’s observation. No folly could be greater than for us Jews to show the white feather of cowardice in pretending what is untrue, and to declare that the political creed of Bolshevism and the religious creed of Judaism are incompatible merely because the association of Jews with an unpopular movement may be awkward for us. The truth in the long run is our surest buckler. It will never in the end fail us. It were well, then, to examine what the exact meaning of the portent we call Bolshevism is, and why Jews have become associated with it. That I propose to attempt, as the novels say, in the next chapter.”

Note that Mentor sophistically blames the *Entente*, the Allies, for the conditions which precipitated the Second World War, which war Jewish leadership had planned before it began the First. Mentor blames the Czar for Bolshevik atrocities, atrocities which the Czar sought to prevent. Mentor—already in 1919—blamed the Allies for creating the Second World War by rejecting Bolshevism.

However, if the Allies had truly fought against Bolshevism over the objections of vocal and influential Jews like Mentor and Israel Zangwill who asked the Allies to leave Bolshevism to its work,⁴² there would have been no Second World War, and there would have been no Bolshevik Nazis and the lives of tens of millions of Slavs the Bolsheviks—Nazi and Soviet—mass murdered would have been spared. Note that Mentor focuses on abuses the Czar allegedly committed specifically against Jews, and Mentor makes it clear that Bolshevism was an act of retaliation by Jews against the Russian People—and ultimately against all non-Jews—“the people against itself”—the controlled self-destruction of the Gentile Peoples as an act of Jewish revenge. In the name of “peace”, Mentor petitioned the Allies to passively

allow Bolshevism to wage war against the world and mass murder innocent civilians—Gentile civilians.

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

“PEACE, WAR—
AND BOLSHEVISM.

By MENTOR.

WHAT is written here is pendent to what appeared in this column last week. As I intimated, I propose to revert to the subject then referred to.

BOLSHEVISM is at once the most serious menace to, and the best hope of, Civilisation. Paradoxical as this may sound, but a little thought will show it to be abundantly true. The menace of Bolshevism is manifest. It pulls down what, until now, it has shown itself unable efficiently to replace. In the name of freedom, it imposes galling slavery. In the name of humanity, it inflicts the direst evil upon the men, women, and children who come under its sway. It protests against class domination and itself imposes the domination of class wherever it can obtain power. It knows no bounds either in justice or in liberty. It murders, imprisons and tortures with the ruthlessness of an autocracy drunk with new-found authority. It is ruthless, relentless, all-engulfing. It falls upon the country it infects like a dire pestilence which casts people prone. It is a political disease, an economic infliction, a social disaster.

YET, none the less, in Bolshevism there lies, to-day, the hope of Humanity. For in essence, it is the revolt of peoples against the social state, against the evil; the iniquities—and the inequalities—that were crowned by the cataclysm of the War under which the world groaned for upwards of four years. It is a revolution against a social state which suffered Tsarism to exist in Russia and militarism in Prussia and which still allows, alas, so many a crying wrong in countries that plume themselves on their freedom and boast of their liberty. Bolshevism is the signal to mankind to halt in its social, political, and economic ways of old; to stay and examine them in the light of the sacrifice of the millions of youth who have gone down to darkness eternal, of the millions of treasure which war has wasted, and to ponder them in the light of the incalculable, ineffable burden which the years of struggle have placed upon Society, and, heaviest of all, upon the poor—in light of the war which was proof in all surety that the old order was doomed if civilisation was to survive. That Bolshevism broke out first in the country most oppressed is nothing for wonder; it is merely natural. For centuries Russia had been the forcing ground of every infamy imposed by power and every wickedness done in the name of Government. That the creed has spread to a country whose national aspirations were for generations crushed, and where autocracy ruled, is nothing for wonder. Nor is the protest

of Bolshevism merely a matter for Russia and Hungary, or a menace only to bayonet-ridden Germany. It is a challenge to the world—not least to the nations of freedom and liberty. It is a challenge to all the nations including the peoples who nourish liberty and freedom as precious principles, but who have passively allowed a state of affairs to grow and putrefy into the infamies of Russian Tsarism, the iniquity of Hungary, and the wickedness of German militarism; to the world that has suffered Society to fester into these and to break out into the prurient, gaping, sloughing, agonising tumour of such a war as that which is not ended, though it is suspended. And the fact that this protest has been made is the world's best hope. It is a demand for another order of things, for a social state which will render humanity immune from the wickedness and such evil as resulted in the greatest war mankind has ever known. It asks for some guarantee against a system which dragged peoples innocent of any intention of killing, slaying, and slaughtering into the vortex of War—peacefully intentioned peoples who loathed and hated War (such as was England before that fateful day in August, 1914)—from which even the most innocent of belligerents, and even those who stood aside from the contest are suffering to-day; though none were wholly guiltless of it, because for generations all passively concurred in the system. If the world, as a result of the War, had received no such warning as Bolshevism, the evil would, in all probability have gone on, deepening in its wrong, becoming ever blacker. Bolshevism is a social fever which indicates a high blood temperature. It gives the warning of mischief that may be fatal. A wise doctor takes note of the fever and seeks to remove the cause. He does not call the fever ugly names or denounce it, nor is he so stupid as to confuse the patient's consequent delirium with his normal condition, as so many are confusing the delirium of Bolshevism with the normal state of the countries in which it is finding vogue.

ALL such indications on the part of the body politic that there is a disease that must be removed, else the patient must go under, are as unpleasant, as inimical, as is the delirium of the fever-stricken patient distressing. The French Revolution drowned Paris in blood. Its excesses were far greater than anything that even the most malicious has attributed to Bolshevism. It instituted a Reign of Terror. It massacred Royalty. It condemned men and women day by day to the tumbril; so commonly indeed, that the men and women walking in the streets of Paris hardly looked round when some victim of the Jacobins was being taken to the Guillotine. Nothing and nobody was safe from the raging, tearing fever of the Revolution. For years it inflicted upon France a series of infamies, of torture, of horror, of bloodshed almost unparalleled in history. Yet, at the end of it all, and notwithstanding its reaction in Napoleonism, a great English writer declared that there had been nothing greater and more glorious in all history than the French Revolution. By common consent what liberty, equality, and fraternity—liberty, equality, and fraternity which the French Revolution never gained, and which in seeking after it demeaned and disgraced—the rest of the world possesses to-

day, it draws in large measure from the days in which France was bathed in the anarchy of revolt. That is because the motive-spring which set the French Revolution into being was an ideal for the betterment of mankind, a protest against the social, political and economic infamies which will for ever be associated with the *régime* of the Bourbons, a striving for a social state that would not allow unbridled luxury, lascivious prodigality, selfish extravagance, inhuman carelessness, to thrive in the Court and to go on side by side with poverty, hunger, a life of groaning and moaning in the alleys hard by. And, even now, while the terror of Bolshevism is in full swing, a writer in an English Daily paper is brought to declare, as one did the other day, that at root Bolshevism in ideal has nothing comparable to it since the teachings which Jesus of Nazareth gave to the world. The writer had, there is little doubt, recollected the parable of the rich man, torn with suffering in Hell, pleading to Lazarus, the beggar whose sores the dogs licked, resting in the bosom of Abraham in Heaven. It is the parable of the ideals of Bolshevism.

IT is not difficult to see why a people which has managed to subsist through Tsardom, because of the religious ideals and ideas which it nourished throughout all its classes, and not least among its peasantry, has been attacked by the ideals of Bolshevism, and why, released from Tsardom, it has, pendulum-like, swung into the arms of Lenin, looking to the ideals of his creed, and not to its wickedness or its excesses. The same reason obtains for the number of Jews who are to be found in the Bolshevik ranks. The Jew is an idealist. He will give much for an ideal. He thirst for idealism as a goal of life. This may seem strange to those who associate the Jew with materialism. But the capacity of the Jew for idealism is such that he notoriously idealises even the material. The fact that there are so many of our people who have associated themselves with the ideals of Bolshevism, even although as Jews its excesses must be repugnant to them, has to be placed in conjunction with another fact. These men will be found for the most part unassociated with or dissociated from the Synagogue. In the ordinary way of speaking they are not observing Jews. Is it not patent that the Synagogue, having failed to attract them by its idealism, and no other ideal, not even a material ideal, having been provided for them—for they are not men of wealth and substance, such as are usually to be found among the *bourgeoisie*—they have ranged themselves on the side of Bolshevism, because here was no Jewish ideal to which these Jews could devote their sentiments and their energies? I cannot understand how people who for generations have, unprotesting, allowed the Jew, particularly in Eastern Europe, in Russia, to suffer pogroms, to be massacred and ill-treated, and tortured and murdered, and for two thousand years have kept our people outside the ambit of the most potent source of idealism that can appeal to men—that associated with National being—now have the hypocrisy, the soulless impertinence, to complain that so many of our people are Bolsheviks! That Jews have been chosen to the extent they have to take a leading part in the movement in Russia and in Hungary, is

merely because they are heavily endowed with intellectualism and capacity, as compared with the rest of the population. But the world must not be surprised that the Jew, who is an idealist or nothing, has turned to the idealism of Bolshevism, which a British writer has declared to be comparable to the idealism preached by the founder of Christianity. It were surprising, really, were it otherwise. You cannot keep a people out of their rightful place amid the nations of the world, and then complain because they take the leading part which their abilities entitle them to in the nations among whom you have scattered them. The fact that a timorous millionaire afraid, and doubtless with good cause, of Bolshevism, which he probably has never taken the trouble, or perhaps has not the capacity to appreciate in full measure, places a ban of religious excommunication upon those Jews who are Bolshevists, is a thing for the gods to laugh at!

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

Mentor falsely blamed the Czar for the hardships of the Russian People, which Jewish leaders had deliberately caused so as to make the Russian People clamor for a revolution—a revolution which would put Jews into power—if not on the throne, then behind it. Jewish leaders deliberately ruined the Russian economy by obstructing Russia’s access to investment capital, by provoking a war with Japan and funding the Japanese while cutting off Russia’s access to funds, by conducting massive strikes, by assassinations and attempted revolutions, by attempting to discredit the Russian Government in the press around the world, by instigating the First World War, etc. The reason why Russia was the first and the primary target of Jewish Bolshevism was that Russia had the world’s largest Jewish population and the Zionists wanted to export these Jews against their will to Palestine. The Czar, far from directing racism at the Jews, asked the Jews not to segregate and prohibited racist Zionist Nationalism in order to sponsor Jewish integration with the other Peoples of the Empire, in order that all Peoples in the Empire would live together in harmony and peace. For this act of kindness, Jewish leadership heaped ruin upon Russia and murdered the Czar and his family. Hungary also had a very large racist Jewish population and it, too, fell victim to Jewish Bolshevism and its murderous savagery, as did Poland, with its very large Jewish population. Will the United States be next?

The Ladies' Literary Cabinet, Being a Repository of Miscellaneous Literary Productions in Prose and in Verse, Volume 1, Number 4, (5 June 1819), p. 29, wrote,

“THE JEWS.

In the year 1290, in the reign of Edward I., the property of all the Jews in England was confiscated to the use of the crown; 280 of them were hanged in one day, charged with adulterating the coin. Above fifteen thousand of these unfortunate people, in that reign, were plundered of all their wealth, and banished the kingdom. In the year 1811, in the reign of George III. Mr. Rothschild, a celebrated Jew, was at the head of most of the loans to the European kings and emperors. How remarkably do these facts speak in favour of the progress of liberal and enlightened opinions in that country.”

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.”

In an article entitled “The Jews”, *The Knickerbocker; or New York Monthly Magazine*, Volume 53, Number 1, (January, 1859), pp. 41-51, at 44-45, wrote,

“Yet the Jews of the Ottoman Empire, notwithstanding their degradation, exhibit a certain intellectual tendency. They live in an ideal world, frivolous and superstitious though it be. The Jew who fills the lowest offices, who deals out *raki* all day long to drunken Greeks, who trades in old nails, and to whose sordid soul the very piastres he bandies have imparted their copper haze, finds his chief delight in mental pursuits. Seated by a taper in his dingy cabin, he spends the long hours of the night in poring over the Zohar, the Chaldaic book of the magic Cabala, or, with enthusiastic delight, plunges into the mystical commentaries on the Talmud, seeking to unravel their quaint traditions and sophistries, and attempting, like the astrologers and alchemists, to divine the secrets and command the powers of Nature. ‘The humble dealer, who hawks some article of clothing or some old piece of furniture about the streets; the obsequious mass of animated filth and rags which approaches to obtrude offers of service on the passing traveller, is perhaps deeply versed in Talmudic lore, or aspiring, in nightly vigils, to read into futurity, to command the elements, and acquire invisibility.’ Thus wisdom is preferred to wealth, and a Rothschild would reject a family alliance with a Christian prince to

form one with the humblest of his tribe who is learned in Hebrew lore.

The Jew of the old world, has his revenge:

‘THE pound of flesh which I demand of him
Is dearly bought, is mine, and I will have it.’

Furnishing the hated Gentiles with the means of waging exterminating wars, he beholds, exultingly, in the fields of slaughtered victims a bloody satisfaction of his ‘lodged hate’ and ‘certain loathing,’ more gratifying even than the golden Four-per-cents on his princely loans. Of like significance is the fact that in many parts of the world the despised Jews claim as their own the possessions of the Gentiles, among whom they dwell. Thus the squalid *Yeslir*, living in the Jews’ quarter of Balata or Haskeni, and even more despised than the unbelieving dogs of Christians, traffics secretly in the estates, the palaces and the villages of the great Beys and Pachas, who would regard his touch as pollution. What, apparently, can be more absurd? Yet these assumed possessions, far more valuable, in fact, than the best ‘estates in Spain,’ are bought and sold for money, and inherited from generation to generation.”

A philo-Semitic article entitled “The Jews in the United States”, *The World’s Work*, Volume 11, Number 3, (January, 1906), pp. 7030-7031; stated,

“In European capitals there are Hebrew bankers who dictate certain international relations because they hold the purse-strings of governments; and every European country owes much to the men of great genius that the race has contributed to the arts and to statecraft.”

Jewish bankers and their agents deliberately ruined the economies of target nations like Russia. They then used their disproportionate influence in the press to blame the current government for the hardships they themselves had deliberately caused, thereby creating resentment between the People and their government and preventing the People from realizing the true cause of their misery. Jewish leadership instigated: the English Revolution, which made their agent Oliver Cromwell a dictator; the French Revolution, which made their agents Robespierre and then Napoleon dictators; the “Young Turk” Revolution, which made their agent Attaturk a dictator; the Bolshevik Revolution, which made their agent Vladimir Ilyich Lenin a dictator; the Nazi Revolution, which made their agent Adolf Hitler a dictator; the Spanish Revolution, which made their agent Francisco Franco a dictator; etc. etc. etc.

In America today, Jewish propagandists are blaming George Bush for the problems Jewish leadership have caused America. They are also attempting to discredit the American system of government in general by pointing out that the Founding Fathers were Freemasons and were influenced by the ideas of the Illuminati, but without mentioning that these institutions were each subservient to the Jewish bankers and were a means used by them to obtain compromised Gentile

leaders who had divulged all their dark secrets in order to gain admission into these secret societies. However, the root problem is not the American system of government, but rather the deliberate corruption of that system by Jewish leaders, Jewish racism and Jewish tribalism. Changing the form of government will only worsen that problem, because the same Jews who are decrying the system—either directly or through their agents—are those who have corrupted it. If their calls for revolution and a gold based currency are heeded, they will take it over completely and deliberately ruin the nation. It is the Jewish bankers who own the gold and who want to sell it to the American Government—and to a large extent this is gold they first stole from the American People, which they desire to sell back to America at an immense profit, so that they can again steal it at a discount and leave America without its own independent money supply. In the name of “reform”, Jewish leaders will lead America into a Soviet-style nightmare and perpetual world war. In the name of defending American sovereignty, they will deliver America into a world government and war with America’s neighbors.

Jewish leaders are teaching Americans to distrust American leadership, without exposing the fact that Jewish leaders are deliberately causing America’s problems. Americans are being primed for a revolution which will put an anti-Semitic dictator into power who will then do the bidding of Jewish leadership, as happened in Germany when Hitler rose to power lifted up on golden strings held in the Jewish bankers’ hands, and the German economy grew as if by magic on the monies which poured in from Jewish bankers who were fattened on the American economy at the expense of the American People. Germany then collapsed when those monies mysteriously dried up and unnecessary war led into more unnecessary war—as Hitler and Stalin deliberately destroyed Germany and Eastern Europe, and Japan deliberately destroyed China as it had helped the Jewish bankers to destroy Russia.

These Jewish instigated revolutions and wars followed a common model. After actively provoking revolutions with the false premise that revolution was necessary to free the People from their government, the Cabalistic Jews deliberately collapsed the economy of the overthrown State, or otherwise deliberately brought chaos and general panic to the public. They then used their disproportionate influence in the press to promote the false message that only a dictator would be capable of restoring order to the land. The Cabalistic Jews thereby caused the People to enslave themselves with the trap of a revolution promising “liberty, equality and fraternity” that resulted instead in chaos and panic, only to offer up the promise of order and prosperity under a dictator of their choosing, who will supposedly restore order, then resign from office. Of course, it was the Jewish bankers who had deliberately made conditions unbearable in the first place, so as to create the necessary climate and needed conditions for revolution and war. They planned for dictatorship from the very beginning and their revolutions were based from the outset on deliberate lies and ill-intentions.

In the Eighteenth and Nineteenth Centuries, the Rothschild clan made a high art out of deliberately provoking wars and revolutions, which resulted in dictatorships of their manufacture and under their ultimate control. This furthered the Jewish Messianic goal of destroying the Gentile nations and supplanting them with universal

Jewish rule. It also enabled the Rothschilds to further the Jewish Messianic goal of concentrating the wealth of the world in Jewish hands. By the 1870's, the Rothschilds had accumulated at least \$3,400,000,000.00USD non-adjusted,⁴³ through wars and revolutions which they had fomented and financed, and from which they profited in perpetuity.

The Rothschilds openly sought to become King of the Jews in the Nineteenth Century. The King of the Jews is, by definition, the Messiah, or anointed, of the Jews. The Old Testament teaches the Jews that their Messiah will rule the world—that in the “end times”, after a terribly destructive world war, the Jewish King will lead a world government from Jerusalem (*Exodus* 34:11-17. *Psalms* 72. *Isaiah* 2:1-4; 9:6-7; 11:4, 9-10; 42:1; 61:6. *Jeremiah* 3:17. *Micah* 4:2-3. *Zechariah* 8:20-23; 14:9).

The Jewish bankers used the tactic of perpetual war as a trap to ensnare the Gentile nations into surrendering their national sovereignty and accepting Jewish world government. After making the world weary of wars the Rothschilds had intentionally caused and lengthened, Cabalistic Jews used their disproportionate influence in the press to promote the myth that a world government would herald the end of war, because there would be no nations left to fight wars against each other. The false assertion that a world government was necessary to prevent war was a common theme in Jewish Bolshevik propaganda. Jewish leaders deliberately caused the People of the world to suffer, and then offered themselves up as the resolution to the problems the Jewish leaders had deliberately caused, but which the Jewish leaders falsely blamed on Gentile government and religions.

If successful, the Jewish bankers' plan to fulfill Jewish Messianic prophecy through political means will ultimately result in universal tyranny, and then the extermination of non-Jews and assimilated Jews. The process of creating war to make the world weary of war, while promoting the myth that the loss of national sovereignty will mean the end of war, is a trap used by Cabalistic Jews to ensnare non-Jewish Peoples into fulfilling the Jewish Messianic prophecy that Jews will rule a world government in the Messianic Age. Jewish Messianic prophecy predicts that only “righteous Jews” will be left alive in the “end times”—that the Jewish Messiah will judge and then exterminate the “wicked”, all non-Jews and assimilated Jews (*Isaiah* 11. *Jeremiah* 3:17; 10:10-11; 23:5-8. *Sanhedrin* 105a. *Zohar*). *Psalms* 110 says of the murderous Jewish King, whom the Jews intend to anoint as “Messiah”,

“ The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill *the places with* the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head.”⁴⁴

The *Zohar* informs us of the beliefs of Cabalistic Jews and their racist genocidal hatred of non-Jews. The *Zohar*, I, 28b-29a, states,

“At that time the mixed multitude shall pass away from the world [***] The mixed multitude are the impurity which the serpent injected into Eve. From this impurity came forth Cain, who killed Abel. [***] for they are the seed of Amalek, of whom it is said, ‘thou shalt blot out the memory of Amalek’ [***] Various impurities are mingled in the composition of Israel, like animals among men. One kind is from the side of the serpent; another from the side of the Gentiles, who are compared to the beasts of the field; another from the *mazikin* (goblins), for the souls [29a] of the wicked are literally the *mazikin* (goblins) of the world; and there is an impurity from the side of the demons and evil spirits; and there is none so cursed among them as Amalek, who is the evil serpent, the ‘strange god’. He is the cause of all unchastity and murder, and his twin-soul is the poison of idolatry, the two together being called Samael (lit. poison-god). There is more than one Samael, and they are not all equal, but this side of the serpent is accursed above all of them.”⁴⁵

The *Zohar* I, 47a, states,

“**S**AID Rabbi Abba: ‘Nephesh hahaya’ (living soul) truly denote the souls of Israel. They are the children of the Holy One and holy in his sight, but the souls of the heathen and idolatrous nations whence come they?’

Said Rabbi Eleazar: ‘They emanate from the left side of the sephirotic tree of life, which is the side of impurity, and therefore they defile all that come into contact with them. It is written, ‘Let the earth bring forth the living creature after his kind, and creeping thing and beast of the earth after his kind’ (Gen. 1-24). Wherefore does the word ‘lemina’ (after his kind) occur twice? It is to confirm what has just been stated, that the souls of Israel are pure and holy, but the souls of the heathen being impure and unholy are symbolized by the creeping thing and beast of the earth, and therefore, like the foresaken in circumcision, are cut off.”⁴⁶

The *Zohar*, II, 219b, states,

“So they went nearer and they heard him saying: ‘Crown, crown, two sons are kept outside, and there will be no peace or rest until the bird is thrown down in Cæsarea.’ R. Jose wept and said: ‘Verily the *Galuth* is drawn out, and therefore the birds of heaven will not depart until the dominion of the idolatrous nations is removed from the earth, which will not be till the day when God will bring the world to judgement.”⁴⁷

The *Zohar*, III, 19b, states,

“It is, however, as R. Abba has said: all the other days are given over to the angelic principalities of the nations, but there is *one* day which will be the day of the Holy One, blessed be He, in which He will judge the heathen nations, and when their principalities shall fall from their high estate.”⁴⁸

The *Zohar*, III, 43a, states,

“To these He appointed as ministers Samael and all his groups—these are like clouds to ride upon when He descends to earth: they are like horses. That the clouds are called ‘chariots’ is expressed in the words, ‘Behold the Lord rideth upon a swift cloud, and shall come into Egypt’ (Isa. XIX, 1). Thus the Egyptians saw their Chieftain like a horse bearing the chariot of the Holy One, and straightaway ‘the idols of Egypt were moved at His presence, and the heart of Egypt melted in the midst of it’ (*Ibid.*), i. e. they were ‘moved’ from their faith in their own Chieftain. AND EVERY FIRSTLING OF AN ASS THOU SHALT REDEEM WITH A LAMB, AND IF THOU WILT NOT REDEEM IT. . . THOU SHALT BREAK HIS NECK.”⁴⁹

The *Zohar*, III, 282a, states,

“From the side of idolatry Shabbethaj (Saturn) is called Lilith [*Footnote*: Lilith is a female demon, comp. Is. XXXIV. 14 and Weber, *Altsynagogale palästinische Theologie*, p. 246.], mixed dung, on account of the filth mixed from all kinds of dirt and worms, into which they throw dead dogs and dead asses, the sons of ‘Esau and Ishma‘el, and there (read ובה) Jesus and Mohammed, who are dead dogs, are buried among them. She (Lilith) is the grave of idolatry, where they bury the uncircumcised, (who are) dead dogs, abomination and bad smell, soiled and fetid, a bad family. She (Lilith) is the ligament [*Footnote*: מַדְכָּא is a fibre attached to the lungs] which holds fast the ‘mixed multitude’ (Ex. xii. 38), which is mixed among Israel, and which holds fast bone and flesh, that is, the sons of ‘Esau and Ishma‘el, dead bone and unclean flesh torn of beasts in the field, of which it is said (Ex. xxii. 31): ‘Ye shall cast it to the dogs.’”⁵⁰

Wanting for God’s intervention, the Jewish bankers played the rôle of the Jewish Messiah and used Old Testament prophecies, the Talmud and Cabalistic writings as a plan they set out to artificially fulfill by their own intentional actions without any help from God. They have been highly successful, much to the detriment of mankind. They have given us Bolshevism, Nazism, Zionism, etc., each as an artificial political means to place a Jewish King at the head of the world.

Cabalistic Jews set yet another trap for the Gentile nations. They deliberately caused specific economies to grow and accumulate the wealth of the world by increasing the money supply in a target nation, or empire. They then deliberately collapsed the economy of the target nation by restricting the money supply and by running the target nation or empire into debt through deliberately mismanaged

economic policy and perpetual war. Cabalistic Jews then used their disproportionate influence in the press to make the People clamor for banking reforms—usually a move toward the gold standard and a centralized privately owned bank, which operated under a fractional reserve system and a debt based issuance of currency, all of which profited the Jewish bankers who invariably and inevitably ran the system and profited from the debts of the nation the same Jewish bankers deliberately caused.

To summarize, there were three primary traps which Cabalistic Jews set for their non-Jewish neighbors in order to cause them to unwittingly fulfill Jewish Messianic prophecy by artificial political means. Jewish financiers used their agents to promote revolutions on the false promise that revolution would bring about freedom and democracy. After carrying out a revolution and deliberately creating a climate of fear and chaos, the Jewish financiers then installed a dictator of their choosing to subvert the freedoms of Gentile nations and bring them into perpetual war and perpetual debt. Jewish financiers deliberately caused perpetual wars to make the People of the world clamor for peace, and then proposed the false notion that world government was the only means to achieve an end to war—world government Jews have intended to lead from ancient times. Jewish financiers deliberately caused banking scandals in order to make Peoples clamor for banking reforms, but then subverted the reform process by instituting the very policies they had always sought—disastrous policies for the People, which syphoned off the wealth of the nation and the world into the coffers of the Jewish bankers.

Congressman Charles A. Lindbergh Sr. was very aware of the fact that the bankers had deliberately caused the panic in 1907 in order to make the public clamor for banking reforms, banking reforms the bankers would draft which would give them complete control over the money supply and wipe out the lower level, but numerous, competing banks,

“When the Aldrich-Vreeland Emergency Currency Bill was sprung on the House in its finished draft and ready for action to be taken, the debate was limited to three hours and Banker Vreeland placed in charge. It took so long for copies of the bill to be gotten that many members were unable to secure a copy until within a few minutes of the time to vote. No member who wished to present the people’s side of the case was given sufficient time to enable him to properly analyze the bill. I asked for time and was told that if I would vote for the bill it would be given me, but not otherwise. Others were treated in the same way.

Accordingly, on June 30, 1908, the Money Trust won the first fight and the Aldrich-Vreeland Emergency Law was placed on the statute books. Thus the first precedent was established for the people’s guarantee of the rich man’s watered securities, by making them a basis on which to issue currency. It was the entering wedge. We had already guaranteed the rich men’s money, and now, by this act, the way was opened, and it was intended that we should guarantee their watered stocks and bonds. Of course, they were too keen to attempt to complete, in a single act, such an enormous steal as it would have

been if they had included all they hoped ultimately to secure. They knew that they would be caught at it if they did, and so it was planned that the whole thing should be done by a succession of acts. The first three have taken place.

Act No. 1 was the manufacture, between 1896 and 1907, through stock gambling, speculation and other devious methods and devices, of tens of billions of watered stocks, bonds, and securities.

Act No. 2 was the panic of 1907, by which those not favorable to the Money Trust could be squeezed out of business and the people frightened into demanding changes in the banking and currency laws which the Money Trust would frame.

The Act No. 3 was the passage of the Aldrich-Vreeland Emergency Currency Bill, by which the Money Trust interests should have the privilege of securing from the Government currency on their watered bonds and securities. But while the act contained no authority to change the form of the bank notes, the U. S. Treasurer (in some way that I have been unable to find a reason for) implied authority and changed the form of bank notes which were issued for the banks on government bonds. These notes had hitherto had printed on them, 'This note is secured by bonds of the United States.' He changed it to read as follows: 'This note is secured by bonds of the United States or other securities.' 'Or other securities' is the addition that was secured by special interests. The infinite care the Money Trust exercises in regard to important detail work is easily seen in this piece of management. By that change it was enabled to have the form of the money issued in its favor on watered bonds and securities, the same as bank notes secured on government bonds, and, as a result, the people do not know whether they get one or the other. None of the \$500,000,000 printed and lying in the U. S. Treasury ready to float on watered bonds and securities has yet (April, 1913) been used. But it is there, maintained at a public charge, as a guarantee to the Money Trust that it may use it in case it crowds speculation beyond the point of its control. The banks may take it to prevent their own failures, but there is not even so much as a suggestion that it may be used to help keep the industries of the people in a state of prosperity.

The main thing, however, that the Money Trust accomplished as a result of the passing of this act was the appointment of the National Monetary Commission, the membership of which was chiefly made up of bankers, their agents and attorneys, who have generally been educated in favor of, and to have a community interest with, the Money Trust. The National Monetary Commission was placed in charge of the same Senator Nelson W. Aldrich and Congressman Edward B. Vreeland, who respectively had charge in the Senate and House during the passage of the act creating it.

The act authorized this commission to spend money without stint or account. It spent over \$300,000 in order to learn how to form a plan by which to create a greater money trust, and it afterwards recommended Congress to give this proposed trust a fifty-year charter by means of which it could rob and plunder all humanity. A bill for that purpose was introduced by members

of the Monetary Commission, and its passage planned to be the fourth and final act of the campaign to completely enslave the people.

The fourth act, however, is in process of incubation only, and it is hoped that by this time we realize the danger that all of us are in, for it is the final proposed legislation which, if it succeeds, will place us in the complete control of the moneyed interests. History records nothing so dramatic in design, nor so skillfully manipulated, as this attempt to create the National Reserve Association,—otherwise called the Aldrich plan,—and no fact nor occurrence contemplated for the gaining of selfish ends is recorded in the world's records which equals the beguiling methods of this colossal undertaking. Men, women, and children have been equally unconscious of how stealthily this greatest of all giant octopuses,—a greater Money Trust,—is reaching out its tentacles in its efforts to bind all humanity in perpetual servitude to the greedy will of this monster.

I was in Congress when the Panic of 1907 occurred, but I had previously familiarized myself with many of the ways of high financiers. As a result of what I discovered in that study, I set about to expose the Money Trust, the world's greatest financial giant. I knew that I could not succeed unless I could bring public sentiment to my aid. I had to secure that or fail. The Money Trust had laid its plans long before and was already executing them. It was then, and still is, training the people themselves to demand the enactment of the Aldrich Bill or a bill similar in effect. Hundreds of thousands of dollars had already been spent and millions were reserved to be used in the attempt to bring about a condition of public mind that would cause demand of the passage of the bill. If no other methods succeeded, it was planned to bring on a violent panic and to rush the bill through during the distress which would result from the panic. It was figured that the people would demand new banking and currency laws; that it would be impossible for them to get a definitely practical plan before Congress when they were in an excited state and that, as a result, the Aldrich plan would slip safely through. It was designed to pass that bill in the fall of 1911 or 1912.”⁵¹

Jewish bankers used their financial influence to ruin Gentile Peoples, then Jewish bankers used their political influence and controlled press to blame Gentile governments and religions for the ruin Jewish bankers had deliberately caused. Beware of the agents of Cabalistic Jews bearing the “gifts” of revolution, banking reform and world government. Remember that it is these same Jewish leaders who are deliberately causing the pains and poverty of the world and who intend to lead gullible non-Jews into such severe suffering that they will gladly hand over all their power to the Jews who are perpetual portraying themselves in the media as the worst victims of conflict and most moral people—people who can deliver us all from the problems of life—with a bullet to the back of the head. Beware of Utopian promises and easy schemes to unseat the powerful from power. Beware of revolutionaries, especially anti-Semitic revolutionaries. Beware of those who point out the corruption of Jewish leadership, but then offer up solutions which will ultimately serve the

interests of Jewish leadership. Jewish leaders have always used outrage against their outrages as a trap to put their own agents into power.

Of course, to solve the problems Jewish bankers were causing and blaming on their victims, the Peoples needed to know who was at fault and how to remedy the situation. This, too, proved to be an opportune situation for the Jewish bankers, who were highly racist and who desired to keep the “Holy Jews” segregated from the all the “inferior races”, while maintaining control over Gentile societies.

Jews have, like all human beings, tended to integrate into the societies where they have lived. Jewish leaders have always chastised and punished assimilatory Jewry with death. After ruining nations and cultures with large Jewish populations, Jewish leaders often put anti-Semitic leaders into power, who then falsely blamed all Jews for the actions of Jewish leadership, and who proposed highly destructive “solutions” to the problems Jewish leaders had caused. In this way, Jewish leaders maintained their control over both Jews and non-Jews, and forced assimilating Jews back into segregation, thereby preserving the “divine Jewish race” from the dissolution of good natured integration.

The Jewish bankers then forced the Jews to flee to another nation, taking with them the wealth of their previous homeland. The new target nation or empire then grew with the influx of investment capital, drawing unto itself the wealth of the world, which ultimately filtered into the hands of the Jewish bankers, who loaned it out at interest to finance wars they had caused and to pay for the disastrous economic policies they covertly implemented. It was not only important to Jewish leaders to accumulate the world’s wealth so that they would be wealthy, but also to oppress non-Jews and inhibit their progress so as to prevent any future challenges to Jewish power. The perpetual debt of the Gentile nations Jewish leaders caused became a perpetual source of revenue for Jewish bankers. As economies collapsed, Jewish leadership gained wealth and had the means to buy up politicians, royalty, churches, businesses, real estate, arms, valuables and manufacturing capital at reduced prices.

These Jews used all of the ancient corrupt tactics of organized crime. They burned down nations and offered the protection racket of “world government” as if a solution to the problem of war, war which they had covertly caused. They loaned out monies secured by nations’ taxes, then ensured that the borrowers could not repay the debts, then they took over entire economies. In prior times when the majority of the world’s citizens were farmers, they ensured that the farms would fail so that they could collectivize the farms and force the Peoples of the world into slavery on lands they had stolen from the farmers.

The best means to dissolve Jewish power is to welcome Jews into other communities. Anti-Semitism has always only increased Jewish power by increasing Jewish racism and tribalism and by providing Jewish leaders with a means to put their agents into power on a political platform centered on shallow and counterproductive Jew-baiting. These “anti-Semitic” Jewish agents then deliberately ruin the anti-Semitic nation they have created. Jew-baiting is trap that ensnares Gentile Peoples and increases the power of Jewish leadership. Racist political Zionist leader Theodor Herzl wrote in his book *The Jewish State*,

“Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. Jew-baiting has merely stripped off our weaklings; the strong among us were invariably true to their race when persecution broke out against them. This attitude was most clearly apparent in the period immediately following the emancipation of the Jews. Later on, those who rose to a higher degree of intelligence and to a better worldly position lost their communal feeling to a very great extent. Wherever our political well-being has lasted for any length of time, we have assimilated with our surroundings. I think this is not discreditable. Hence, the statesman who would wish to see a Jewish strain in his nation would have to provide for the duration of our political well-being; and even Bismarck could not do that. [***] The Governments of all countries scourged by Anti-Semitism will serve their own interests in assisting us to obtain the sovereignty we want. [***] Great exertions will not be necessary to spur on the movement. Anti-Semites provide the requisite impetus. They need only do what they did before, and then they will create a love of emigration where it did not previously exist, and strengthen it where it existed before. [***] I imagine that Governments will, either voluntarily or under pressure from the Anti-Semites, pay certain attention to this scheme; and they may perhaps actually receive it here and there with a sympathy which they will also show to the Society of Jews.”⁵²

Adolf Hitler and Joseph Stalin were both agents of the Jewish bankers and both performed the valuable services of segregating the Jews and increasing Jewish hatred of non-Jews. Hitler and Stalin, who were both Bolshevik Zionists, brought the German People and the Russian People into war with each other, and helped the Jewish bankers to discredit and ruin Gentile government and to move the world towards a universal world government led by Jews—towards the “New World Order” or “Jewish Utopia” prophesied in *Isaiah* 65:17 and 66:22.

Jewish leaders deliberately caused Gentile Peoples to hate all Jews, then they used their controlled press and their disproportionate wealth to finance supposedly anti-Semitic leaders, who then deliberately destroyed the Gentile nations and caused war and famine by proposing the easy “solutions” of dictatorship, gold-backed currencies, “defensive” “preemptive”—truly aggressive—wars, and the segregation and expulsion of the Jews. Jewish leaders followed the example of Joseph found in *Genesis* 47, in which story the Jews steal the wealth of Egypt and take it with them on their way out; and the story of Esau and Jacob (*Genesis* 25:23; 27:38-41), where Jacob provokes Esau to “anti-Semitism”, which “anti-Semitism” causes Esau and his descendants to eternally slave and soldier for Jacob—anti-Semitism causes the Gentiles to become the slaves of the Jews. In the Hebrew Bible, Jews justify their theft and genocide of other Peoples based on the anti-Jewish feelings they have deliberately provoked. In the Old Testament, and throughout history, Jews justify their racism and segregationist tribalism by deliberately provoking other Peoples to hate them. They forever blame others for the problems they themselves have caused. The *Zohar*, II, 160a, states, and note that the “evil side” is the allegedly sub-human

Gentile world,

“R. Hizkiah said: ‘Assuredly it is so. Happy is he whose portion is firmly established on the good side, and who does not incline himself to the other side, but is delivered from them.’ Said R. Judah: ‘Assuredly it is so, and happy is he who is able to escape that side, and happy are those righteous who are able to wage war against that side.’ R. Hizkiah asked: ‘How?’ R. Judah, in reply, began to discourse on the verse: *For by wise guidance thou shalt make thy war, etc.* (Prov. xxiv, 6). ‘This war’, he said, ‘alludes to the war against the evil side, which man must combat and overcome, so as to be delivered from it. It was in this way that Jacob dealt with Esau, who was on the other side, so as to outwit him by craft, as was necessary in order to keep the upper hand of him from the beginning to the end, as befitted.’”

The process, by which Jewish leadership lead Gentile nations into self-destruction through artificial and controlled anti-Semitism and false promises of a Utopian society to come, is one of deliberate false diagnosis and contrived improper treatment. Jewish leaders covertly claim through their agents that all Jews are a cancer on the nation and the cure is the segregation of the Jews. But it is the patient—the non-Jews—who receive the fatal treatment of revolution, war, economic ruin and cultural degradation—a lethal dose of unneeded radiation. Racist Jewish leaders regularly sacrifice a few of their own and walk away with the wealth of other nations, and the contrived status of a blameless victim who must remain segregated for the sake of self-defense.

The solution to the problem is for non-Jews to recognize that the core problem is not Jewish people in general, but rather genocidal Judaism and corrupt Jewish leadership who view Jewish genocidal prophecy as a plan they must carry out at all costs, including the sacrifice of large numbers of innocent Jews. The solution is to welcome Jews in general into the broader community and to expose the methods and intentions of corrupt and racist Jewish leadership. Jews must in their turn abandon genocidal Judaism and abandon their virulent racism and corrupt tribalism. Jews must cease to hypocritically insist upon their own segregation, while demanding that the rest of the world integrate into a world government led by Jews.

Jewish Messianic prophecy is a plan too dangerous to ignore. It threatens to destroy human life on Earth. In the 1500's, Martin Luther wrote, among other things,

“Further, they presume to instruct God and prescribe the manner in which he is to redeem them. For the Jews, these very learned saints, look upon God as a poor cobbler equipped with only a left last for making shoes. This is to say that he is to kill and exterminate all of us Goyim through their Messiah, so that they can lay their hands on the land, the goods, and the government of the whole world. And now a storm breaks over us with curses, defamation, and derision that cannot be expressed with words. They wish that sword and war, distress and every misfortune may overtake us accursed Goyim. They vent their curses on us openly every Saturday in their synagogues and daily

in their homes. They teach, urge, and train their children from infancy to remain the bitter, virulent, and wrathful enemies of the Christians.”⁵³

Since Luther’s time, many Jews have stated that the Jewish People and politics are the Jews’ Messiah. Jewish Bolshevism accomplished, and sought to accomplish, many of the Jews’ Messianic goals.

Jüdische Rundschau, Number 82/83, (14 October 1921), pp. 595-596 (front page and second page of the issue), covered speeches by Zionist leaders in Berlin on Sunday, 9 October 1921, in Blüthner Hall welcoming back Nachum Sokolow, President of the Executive,

“Begrüßung für Sokolow

Zionistische Massendemonstration in Berlin

Wie bereits kurz gemeldet, fand am Sonntag, den 9. d. M. im überfüllten Blüthnersaal in Berlin ein großes Massenmeeting zur Begrüßung des Präsidenten der Exekutive, Herrn Nahum Sokolow, statt. Die Versammlung war ein lebendiger Beweis der Wertschätzung und Verehrung für den zionistischen Führer, der nach langjähriger Abwesenheit wieder zu kurzem Aufenthalt nach Berlin zurückgekehrt ist. Herr Sokolow war Gegenstand lebhafter Ovationen, die ein Ausdruck des Dankes für die große Arbeit waren, die Sokolow im Dienste des jüdischen Volkes mit hingebungsvoller Energie geleistet hat. Was dazu zu sagen ist, haben die Redner der Feier gesagt. Wir können uns daher auf die Wiedergabe ihrer Reden beschränken.

Die Versammlung wurde eröffnet vom Vorsitzenden der B. Z. V.,

Dr. Egon Rosenberg,

der es als glückliches Schicksal pries, daß dem jüdischen Volk in der schweren Zeit des Krieges zwei Männer vom politischen Ingenium und von der Tatkraft Weizmanns und Sokolows geschenkt wurden. Er begrüßt außer Sokolow noch die Herren Jabotinsky, Dr. Halpern und Dr. Scharja Levin, die lebhaft akklamiert wurden.

Als erster Redner spricht der Vorsitzende der Z. V. f. D.,

Feliz Rosenblüth,

der etwa folgendes ausführt:

Als der Zionismus zum ersten Male der Welt sein Programm verkündete, da hat man überall in der Welt und vielleicht nirgends lauter und hohnvoller als in Deutschland die Frage aufgeworfen, wie es möglich sein sollte, die zerstreuten Teile der Diasporajudenheit wieder zu einer nationalen Einheit als Staatsvolk zusammenzuschmieden. Man berief sich auf den jüdischen Individualismus, der jeder Einordnung und Führung spottet. Man hat dem jüdischen Volk die inneren Fähigkeiten abgesprochen, wieder ein nationales Gemeinwesen mit staatlich-sozialer Gleiderung aufzubauen. Man hat bei uns jene sozialen Tagenden verneint, die eben erst aus einer zusammenhanglosen

Masse von Menschen ein organisch verbundenes Volk machen. Wenn an diesem Vorwurf etwas richtig gewesen sein sollte, so können wir sagen, daß auch hier das Wort Theodor Herzls zutrifft, daß schon das Wandern auf dem Wege zum Ziele uns zu neuen, zu besseren Menschen gemacht hat. Wir haben alle schon oft erlebt, daß der Zionismus mit jener wunderbaren Kraft der Antizipation das Wunder einer inneren Wandlung an uns vollzogen hat, daß wir gelernt haben, uns ideell im vorhinein als Bürger unseres werdenden Gemeinwesens zu empfinden, das heißt, als Menschen mit der Verantwortlichkeit und den Pflichten des einzelnen gegenüber der höheren Ordnung der Gemeinschaft. Es ist in diesem Jahrzehnt der Arbeit des politischen Zionismus in der Tat so etwas wie ein zionistisches Staatsvolk entstanden, ein Vortrupp des werdenden Palästastatsvolkes, eine Gemeinschaft mit eigentümlichen Kriterien der Ordnung und Gliederung, die sich beispielsweise im Zionistenkongreß eine parlamentarische Körperschaft mit eigenartiger gesetzgeberischer Kraft geschaffen hat. Dieser Prozeß der Staatsvolkswerdung aber, meine Damen und Herren, ist unlösbar verknüpft mit einem Phänomen, das auch erst durch den Zionismus wieder neu im jüdischen Volk geschaffen wurde, mit dem Phänomen des Führertums. Wir wollen hier nicht untersuchen, ob diese Wandlung vielleicht überhaupt erst möglich geworden ist dadurch, daß im Zionismus Führerpersönlichkeiten mit natürlicher Uebergeordnetheit entstanden sind, oder ob diese Menschen zu Führern einporgewachsen sind aus dem Drange dieses Umwandlungsprozesses. Aber wir wissen, daß erst der Zionismus dem jüdischen Volk wieder Führer geschenkt hat, und wir betrachten dieses Führertum als Symbol der Regenerationsbewegung, in der wir stehen. Erst in den Tagen des Zionismus ist es wieder möglich geworden, daß jüdische Männer überall in der Welt von dem gleichen Gruß aus jüdischen Herzen als Führer empfangen wurden, und wir erkennen diese Erscheinung als sichtbaren Beweis dafür, daß wir heute in einer Zeit leben, in der unser Volk neu erwacht ist und seine Kraft neu sammeln will. Der Zionismus hat uns wieder Führer und Repräsentanten gegeben, auf die das jüdische Volk alles überträgt, was an Hoffnungen und Zukunftswillen in ihm lebt. Diese Männer können stark sein, weil sie sich als Träger dieses Volkswillens fühlen. Der Zionismus hat uns wieder zentrale Persönlichkeiten gegeben, und das ist der hoffnungsvollste Beweis dafür, daß im jüdischen Volk zentripetale, aufbauende, sammelnde Kräfte leben. Deshalb wollen wir, wenn wir in diese Begrüßungsfeier eintreten, uns bewußt sein, daß diese Feier keine äußere Demonstration ist, sondern eine Manifestation des Lebenswillens der jüdischen Nation, der nach Konzentration und nach Vereinheitlichung strebt und für den zentrale Führerpersönlichkeiten ein Symbol oder vielleicht sogar ein Beweis sind. In diesem Sinne begrüßt die Zionistische Vereinigung für Deutschland am heutigen Tage Herrn Nahum Sokolow, den Präsidenten der Exekutive, als den Repräsentanten unserer Bewegung, als den Mann, der zusammen mit Weizmann das Recht des jüdischen Volkes auf Palästina verkündet und verteidigt hat und der im Kampf für unser Ideal unser

anerkannter Führer wurde. Wir grüßen in unserer Mitte Herrn Sokolow, und in diesem Gruß erleben wir unsere Uebereinstimmung mit der Judenheit der ganzen Welt, die Einheit der jüdischen Nation. (Lebh. Beifall.)

Dr. Schmarja Levin

sagt in seiner Rede u. a.: „Bei einer zionistischen Veranstaltung hat ein großer englischer Staatsmann, Sir Robert Cecil, gesagt, daß die einzigen Errungenschaften des Krieges die Balfour-Deklaration und die League of Nations sind. An der Balfour-Deklaration sind wir alle interessiert, der Bund der Nationen könnte uns aber als etwas Fernliegens und Fremdes erscheinen. Ich glaube aber, Robert Cecil hat den Zusammenhang zwischen diesen beiden Dingen tiefer erfaßt. Es ist nicht Uebertreibung noch Ueberhebung, wenn ich die These aufstelle, daß die Verwirklichung des Zionismus vom Siege der zweiten Idee bedingt ist. Denn in ihr liegt die Garantie der Dauerhaftigkeit. Noch vor dem Waffenstillstand hat sich in Amerika ein Mann gefunden, der Vertreter von 120 Millionen Menschen, der diese Idee aufnahm. Es ist keine neue Idee, es ist die alte jüdische Idee der Propheten. Wenn Sie die jüdische Psyche an den klassischen Denkmälern studieren, so werden Sie finden, daß kein Wort für den Begriff ‚Menschheit‘ vorhanden ist, sondern diese Werke sprechen immer von dem Verband aller Nationen. In einem Worte spiegelt sich eine Weltanschauung, und es ist kein Zufall, daß die hebräische Sprache, die bereits im Altertum ein solch hohe Entwicklung erreicht hat, kein besonderes Wort für den Begriff Menschheit geprägt hat. Denn sie haben den Sinn des historischen Prozesses tief begriffen, und es ist ihnen klar, daß die Nation das Höchste ist, was die Geschichte hervorbringt. Nicht das Verschwinden der Nationen, noch deren Verschmelzung zu einer Einheit hat ihnen vorgeschwebt, sondern das harmonische Leben sämtlicher Nationen und Völkerschaften. Sie waren zu ernst, um sich Illusionen hinzubringen und Phantomen zu dienen, deshalb galt ihre Predigt immer dem Bund der Nationen und nicht dem verschwommenen Begriff einer abstrakten Menschheit. Wilson, der diese Idee predigte, hatte kein Glück. Aber vielleicht ist es der Gang der Geschichte, daß die ‚erste Auflage‘ einer Idee zerbrochen wird und daß die zweite Auflage erscheinen muß, um zur Geltung zu kommen. Wir haben dafür ein krasses Beispiel in den zehn Geboten. Die ersten Gesetzestafeln wurden zerbrochen, und erst in der zweiten Auflage feierte die Idee, die ihnen zugrunde lag, ihre Auferstehung. Es ist unsere Sache, die Idee des Völkerbundes aufzunehmen, sie zu verbreiten, bis sie Wirklichkeit wird. Man kann sich nie auf eine einzelne Nation verlassen, mag sie auch die beste und edelste sein. Denn auch die besten und edelsten werden manchmal in ihren Handlungen von egoistischen Motiven geleitet. Das Gleichgewicht der Welt kann nur durch eine Körperschaft reguliert werden, die alle Nationen repräsentiert und den Interessen aller Rechnung trägt. Der Zionismus ist mit dieser großen Idee verknüpft, und es ist deshalb unsere Aufgabe, uns ihrer mit aller Energie anzunehmen. Wir können ihr in manchen Beziehungen zum Siege verhelfen,

denn wir haben schon manche Idee in der Welt populär gemacht. Es ist kein Zufall, daß gerade aus Palästina weltbefruchtende und weltbeherrschende Ideen ausgingen.

Es kann sein, daß unsere Unzufriedenheit, die uns nach Palästina treibt, gerade darin liegt, daß wir nach einem Platz für die Verwirklichung von neuen Ideen trachten. Denn das letzte Wort ist noch nicht gesprochen, und lange wird noch der mensch herumirren, bis er aus dem Labyrinth seinen Ausweg findet. Der richtige Ort für die Verwirklichung der einstweilen nur geahnten Idee ist weder in Genf noch in Haag zu suchen. Ein jüdischer Denker, der aber nicht nur strenger Logiker, wie mancher es glaubt, sondern auch ein großer Ahner unserer Zukunft ist, Achad Haam, hat von einem Tempel auf dem Berge Zion geträumt wo die Verteterschaft aller Nationen dem ewigen Frieden einen Tempel weihen wird. Und ich benutze gerade diese Gelegenheit, von der Idee der Völkerverbrüderung zu sprechen, weil sie mit der Persönlichkeit Sokolows verbunden ist. Sokolow hat es verstanden, den Zionismus in seiner Totalität aufzufassen, und deshalb war er ebenso energisch als Präsident der jüdischen Delegation wie in seiner rein zionistischen Tätigkeit, wobei er die glänzendste Gelegenheit hatte, mit den Vertretern der verschiedenen Nationen in beständigen Kontakt zu kommen und gar manchen vielleicht unbewußten Einfluß auf die Gestaltung solcher Beziehungen, die die Idee des Völkerbundes um einen Schritt weiterbringen, auszuüben.“

Kurt Blumenfeld

begrüßt darauf in kurzen Worten Herrn Sokolow. Er weist darauf hin, daß Herr Sokolow die Fülle des Wissens und die Fähigkeit, den Maßstab der Jahrhunderte anzulegen, mit der Kraft verbindet, dem Augenblick gerecht zu werden. Die zionistische Bewegung, die im Gegensatz zu dem kurzatmigen Revolutionen anderer Völker eine „Revolution mit langem Atem“ sei, brauche eine solche Persönlichkeit an führender Stelle. Nicht durch Tageserfolge sei die zionistische Sache zu fördern, sondern durch unverdrossene, stetige Arbeit. Die Energie, die im Augenblick erfordert wird, dürfe nicht aus einer Desperadostimmung kommen, sie brauche vielmehr die freudige Tat von Menschen, die von der Unzerstörbarkeit der zionistischen Sache überzeugt sind. Herr Blumenfeld sprach in diesem Zusammenhang über die Notwendigkeit, die Erkenntnis des wahren Zustandes der zionistischen Bewegung zur Grundlage unserer Arbeit zu machen.

Auf alle diese Reden antwortet sodann

Nahum Sokolow:

Herr Vorsitzender, meine Damen und Herren, der Zionistenkongreß liegt hinter uns. Wir gehen jetzt mit den Kongreßresolutionen in die Welt hinaus, um sie in die Tat umzusetzen. Schon einer der Herren Vorredner, Dr. Levin, bemerkte, daß Personenkultus keine jüdische Sache ist. Er hat Recht. Wenn diese Versammlung dazu bestimmt wäre, der Ausdruck eines persönlichen Kultus zu sein, so würde ich mit Dank ablehnen. Doch ich habe den

Eindruck, daß keiner unter Ihnen diese Versammlung als eine persönliche Ehrung für mich betrachtet. Ich bin für Sie in diesem Augenblick der Vertreter einer Idee, der Repräsentant einer Organisation. Sie ehren nicht mich, sondern Sie ehren die Idee, zu deren Wortführern ich zu gehören den Vorzug habe. Ich möchte hier ein gut jüdische Wort zitieren: Hilf ihm, wenn er unter der Last zusammenbricht. Ich breche schier zusammen unter der Last der Komplimente, der wohlgemeinten, der weit übertriebenen, die an meine Adresse gerichtet sind. Helfen Sie mir, mich unter dieser Last aufzurichten. Ich werde Ihnen Gleiches mit Gleichem vergelten. Es wäre weder mir noch meinen Kollegen möglich gewesen, irgend etwas zu erreichen, wäre nicht unserer Arbeit eine Arbeit vorausgegangen, die hier, von Euch gemacht worden ist, die von Euch noch immer gemacht wird, von Euch, Zionisten Berlins, von Euch, Zionisten Deutschlands, von Euch, der zionistischen Jugend Deutschlands, die wir in allen Ländern als Vorbild zitieren. Wäre diese Arbeit nicht gemacht und entwickelt worden, und würde diese Arbeit nicht jetzt einer großen Zukunft entgegengehen, so wäre unsere Arbeit nicht möglich. Ich beglückwünsche Sie zu Ihrer Arbeit, zu Ihrer Begeisterung und Opferfreudigkeit, von der wir, die Zionisten der Welt, viel Großes erwarten. Ich bin unter Euch, und es ist mir wie ein Traum. Noch vor drei, vier, fünf Jahren hätte ich es nicht gehant. Mir beweist dies, daß der Zionismus stärker ist als der Moloch des Weltkrieges, und daß wir jetzt enger vereinigt sind, als uns die äußeren Umstände trennen konnten. Es ist für mich ein Feiertag, daß ich hier unter Euch bin und von Euch empfangen werden kann. Das ist der Sieg der zionistischen Einheit.

Und nun ein Wort zu den Erfolgen. Wenn man Erfolge erzielt—und ich will nicht zu bescheiden sein und in Abrede stellen, daß wir politische Erfolge erzielt haben—so muß man immer darauf achten, welchen Methoden diese Erfolge zu verdanken sind. Dies ist nicht nur eine historische Betrachtung und soll nicht nur dazu dienen, irgendein Rätsel der Vergangenheit zu lösen, sondern sie soll auch als Anweisung für die weitere Tätigkeit dienen. Ein Wort zu den politischen Erfolgen. Sie bestehen, wie allen Zionisten bekannt ist, in dem, was wir im Laufe der Jahre angestrebt und was wir erreicht haben: Die internationale Anerkennung und die internationale Bestätigung unseres Ideals, der nationalen Heimstätte in Palästina. Hiermit stehen die Namen, unseres Präsidenten Dr. Chaim Weizmann und meine Wenigkeit, in Verbindung. Auch möchte ich bei dieser Gelegenheit eines teuren unvergeßlichen Namens gedenken, Dr. Tschlenow, der uns in der ersten Periode unserer Arbeit geholfen hat. Es sind keine Berufsdiplomaten, die diese Erfolge erzielt haben. Lange vor der Friedenskonferenz tauchten Juden auf, die versuchten, sich mit der Welt in Verbindung zu setzen, und in London, Paris, Rom und anderen politischen Zentren Propaganda zu machen. Wir sprachen mit den Machthabern der Welt die Sprache ehrlicher Leute. Es gibt in England Tausende von Juden, die einflußreicher und bekannter sind als Weizmann, der aus Pinsk gebürtig ist. In Paris, dem Zentrum aller

jüdischen Kapazitäten, war es meine Wenigkeit. Unter all diesen Leuten erscheint ein fremder Jude, der höchstens auf eine literarische Karriere in hebräischer Sprache im Osten Europas zurückschauen kann. Das ist alles, was ich in meinem Tornister trug, den Marschallstab eines europäischen Diplomaten trug ich nie in meinem Koffer. Wir sind die Schüler des ersten jüdischen Politikers, T h e o d o r H e r z l s . Ich könnte nicht sagen, daß ich zu seinen Füßen saß. Ich saß viel früher zu den Füßen so manchen Rabbiners in Polen. Aber ich bemühte mich in den wenigen Jahren, die uns vergönnt waren, neben Herzl zu arbeiten, in seinen Geist einzudringen. Wir sprachen zu den Diplomaten der Welt in Namen des jüdischen Volkes und der Zionistischen Organisation. Wir sprachen die Sprache des nationalen Zionismus, die Sprache der nationalen Idee. Die Welt war auch vor dem Kriege national eingerichtet, aber sie wollte sich während des Krieges noch viel nationaler einrichten. Sie wollte die politische Geographie mit den Grenzen der nationalen Ethnographie womöglich in Einklang bringen. Deshalb, als sich die Völker beim Aeropag der Mächte mit ihren Ansprüchen meldeten, sagten wir uns, daß auch für uns die Zeit gekommen sei. Wenn wir uns jetzt nicht melden, so werden unsere Ansprüche der Verjährung verfallen. Wir erhoben also unsere Ansprüche auf unsere alte Heimat. Da sagte man uns: Wir sind entschlossen, die nationale Selbständigkeit der Völker, die sie seit einem Jahrhundert eingebüßt haben, wieder herzustellen, aber Eure Sache ist viel zu alt. Euch ist vor 2000 Jahren Unrecht geschehen. So historisch kann man nicht sein. Darauf erwiderten wir: Wir haben ein stärkeres Recht als andere Nationen, die seit 100 Jahren unter dem Verlust ihrer Selbständigkeit leiden, denn wir leiden schon seit 2000 Jahren. Darauf sagte man uns, die Politik richtet sich nach Analogien und Tatsachen. Darauf wiesen wir hin auf die Analogie des griechischen Volkes. Man sagte uns: Die Juden sind ja gar nicht in Palästina. Wir erwiderten: Die Griechen waren ja in Griechenland auch nicht da. Oeffnen Sie das Buch der Geschichte, so werden Sie sehen, daß das Land, das jetzt von Griechen bewohnt ist, von allen möglichen Mischstämmen bevölkert war, die nach und nach begannen, sich zu den Griechen zu bekennen. So hängt die Frage des heimatlichen Palästina mit dem jüdischen Volk in der ganzen Welt zusammen. Einen großen Teil meiner Zeit mußte ich diesen Verhandlungen widmen. Wir verlangten M i n d e r h e i t s r e c h t e für die Juden in allen Ländern, wo sie in großen Massen leben. Diese Forderung ist vorläufig a u f d e m P a p i e r erfüllt worden. Auch den anderen Minderheiten sind Minderheitsrechte zugebilligt worden. Aber es existiert sonst keine einzige Minderheit, die nicht irgendwo in der Welt eine Mehrheit ist. Die Garantie der Minderheitsrechte hat nur insofern Wert, als zu gleicher Zeit dieses Volkselement in irgendeinem Lande in der Welt konzentriert ist und eine Mehrheit darstellt. Deshalb besteht ein tiefer logischer Zusammenhang zwischen der Diaspora und Palästina. Das jüdische Volk will nach Zion zurückkehren, das jüdische Volkstum wird sein Zentrum in Palästina haben. Große Teile des Judentums werden als jüdische Peripherien

in der Welt leben, es muß für sie gesorgt werden, ihre Würde und ihre nationalen Rechte müssen gesichert werden. Zwischen diesen beiden Postulaten besteht kein Widerspruch, ist kein Widerspruch in der politischen Welt gefunden worden, weil wir im Namen des jüdischen Volkes sprachen, weil wir die Romantik von Palästina für uns hatten, weil wir die Romantik eines alten Volkes für uns hatten, das wieder jung zu werden beginnt. Wir sagten offen und ehrlich, was wir für Palästina und was wir für die Diaspora beanspruchen, so daß es als einheitliches System der Vernunft der Staatsmänner erschien. Deshalb haben wir das erreicht, was zu erreichen war. Es ist Tatsache geworden: wir sind in das Stadium eines Volkslebens eingetreten, wir sind schon in der Welt das anerkannte jüdische Volk, für welches ein Heim in Palästina gebaut wird. Wir haben diesen Bau schon begonnen. Ich kann Ihnen nicht auskalkulieren, wie wir es errichten werden, wieviel es kosten wird. Wenn wir Monumente in der Welt sehen, uns an ihnen ergötzen und an ihnen lernen, sie weiter zu schaffen und wenn in diesem Augenblick ein Rechenmeister mich fragt, wieviel es gekostet hat und wo man das Geld hergenommen hat, so könnte ich diese Fragen nicht beantworten. Dafür werden wir Rechenmeister haben, denn ohne Rechenmeister geht es nicht. Wir dürfen uns aber nicht von vornherein nur auf diesen Rechenstandpunkt stellen. Man muß sehr oft die Zahlen vergessen und sich hineinstürzen in eine große Sache. Wir, das jüdische Volk, sind auf Leben und Tod in diese Sache eingetreten. Wir müssen für das jüdische Volk das Nationalheim bauen, und da gibt es kein Rechen mehr. Jeder Jude muß eintreten mit seiner ganzen Person, mit all seiner Kraft, das ist unser Reichtum. Das übrige wird sich von selbst ergeben. Wenn Sie von politischen Erfolgen gesprochen haben, dürfen Sie nicht vergessen, daß diese Erfolge nur der Anfang sind, der Anfang einer Arbeit, die jetzt mit noch größerer Energie geleistet werden muß. Das Mandat ist noch nicht ratifiziert. Ich gebe zu, daß es mangelhaft ist, aber wir müssen diese Lücken ausfüllen. Sie wissen selbst, welche Möglichkeiten einer Interpretation gegeben sind, und wir müssen dafür sorgen, daß es so interpretiert wird, wie es unserer Sache dienlich ist. Die freie, nicht Immigration, sondern Repatriierung, muß vor sich gehen. Das muß ruhig und maßvoll gemacht werden. Nicht in aufreizender, provokatorischer Form, sondern ruhig, Schritt für Schritt, so muß Palästina unser werden. Ich glaube daran, ich bin überzeugt davon, daß Palästina in wenigen Jahren unser wird, und ich will hoffen, daß wir alle, die wir hier anwesend sind, es noch erleben werden, daß in Palästina eine auferstandene Welt zu sehen ist. Die Pioniere, die wir jetzt dort sehen, das ist die Rückkehr des jüdischen Volkes nach Erez-Israel. So sind die Juden auch aus Babylon zurückgekehrt, in Gruppen, in Familien, deren Namen angegeben werden. Und so werden auch wir zurückkehren. Mit Arbeit werden wir Palästina gewinnen, nicht erobern, sondern gewinnen, nicht nur für uns, sondern für die ganze Menschheit, und wir werden das goldene Jerusalem wieder zur Leuchte der Welt machen.

Sokolow schloß mit folgenden Worten:

„Ich bitte Sie, tragen Sie, die Zionisten, die Botschaft hinaus in das jüdische Volk. Wir haben im Namen das jüdischen Volkes und für das jüdische Volk Palästina bewilligt bekommen, es liegt an uns, in Palästina die Heimstätte zu errichten. Was ich unter Euch sehen will, ist Begeisterung. Wir stehen vor Jom Kippur. Und da kommt mir in Erinnerung ein Wort, das ein Wunderrabbi geäußert haben soll, als er vor Kol Nidre die Schule betrat. Er kam und fand all Leute in großer Andacht. Die großen Wachskerzen brannten, und alles war regelrecht zu Kol Nidre eingerichtet. Aber er fühlte, daß etwas fehlte und da sagte er: ‚Das Feuer ist nicht da!‘ Und als er das sagte, verbreitete sich eine Wärme in der Schule und durchdrang die Herzen und die Gemüter aller Andächtigen. Werde ich ein solcher Wunderrabbi sein? . . .“

Nach der mit einem großen Beifallssturm aufgenommenen Rede Sokolows verlangte die Versammlung spontan unter stürmischen Kundgebungen, daß auch der anwesende.

Jabotinsky

spreche. Jabotinsky sprach hierauf einige anfeuernde Worte. Er sagte u. a.: „Die Begeisterung hat nur Wert, wenn sie imstande ist, sich in menschliche Energie umzusetzen, in eine Energie, die Tag für Tag einen Schritt vorwärts geht, und wenn dieser Schritt nicht gelingt, ihn am nächsten Morgen von neuem versucht, es muß eine Energie sein, die sich in schöpferische Tat verwandelt. Unsere Parole muß sein: Arbeit in Palästina, Gold im Galuth, Blut, wenn es gilt, letzte Opfer zu bringen. Das ist, glaube ich, der Sinn der heutigen Versammlung und die Anregung, mit der wir heute Berlin verlassen. Berlin war immer das Vorbild der guten Organisation, und die Organisation besteht darin, daß man Tatsachen schafft. Gehen Sie weiter auf diesem Wege, dann wird man das Recht haben zu sagen, daß diese Versammlung ein großer Schritt vorwärts war.“ (Stürmischer Beifall.)

Die Versammlung nahm zum Schluß die nachstehende Resolution an:

Resolution.

„Die in Berlin am 9. Oktober 1921 tagende zionistische Festversammlung spricht dem Präsidenten der zionistischen Exekutive, Herrn Nahum Sokolow, den tiefsten Dank aus für seine Arbeit, die zur Anerkennung des historischen Rechtes des jüdischen Volkes geführt hat. Sie erneuert mit dem Ausdruck des Dankes das Gelöbnis, alle Kräfte anzuspannen, um der zionistischen Leitung den Aufbau Erez-Israels auf der durch die politischen Erfolge geschaffenen Grundlage zu ermöglichen. In der Erkenntnis, daß der Aufbau Palästinas das zentrale Problem der jüdischen Gegenwart ist, fordert sie j e d e n J u d e n auf, sich opferbereit an dieser Aufgabe zu beteiligen.“

*

Montag, den 10. d. M., sprach Sokolow in einem Kreise geladener jüdischer Persönlichkeiten. Zu dieser Veranstaltung war die Einladung seitens eines Komitees ergangen, dem u. a. die Herren Prof. E i n s t e i n ,

Rabb. Dr. B a e c k , Generalkonsul L a n d a u , Dr. Alfred A p f e l , Prof. S o b e r n h e i m sowie mehrere Zionisten angehörten. Die Ausführungen Sokolows, der die Prinzipien zionistischer Politik und die Erfahrungen seiner Arbeit darlegte, fanden bei den zahlreichen Anwesenden aufmerksamstes Interesse.”

These Jewish Zionist leaders, who represented great power, but few Jews, revealed that the First World War was an act of human sacrifice to “Moloch”, a holocaust which had strengthened the Zionists and unified them, and which was intended to make the Peoples of the world clamor for small ethnically segregated nations. The Zionist Jews planned long before the First World War that if they could provoke a world war, then they could petition at the inevitable peace conferences they would control to steal Palestine from its indigenous populations on the false and racist basis that they were a pure race in need of a segregated land to call their own. The Jewish nationalism of the Balfour Declaration and the internationalism of the Zionist League of Nations—the loss of sovereignty of Gentile nations and concurrent creation of a Jewish sovereignty—were praised by Zionist leaders as the fulfillment of Jewish prophecy, which prophecy calls for the disappearance of Gentile government and the emergence of the Jewish nation as the exclusive ruler of the entire world. Though the Jewish bankers’ agent President Woodrow Wilson had failed to unite the nations in world government after the contrived holocaust of the First World War, Zionist Jews intended to try and try again until the Peoples of the world capitulated to the Judaic prophecies.

They planned more world wars and Bolshevik takeovers in order to soften the will of the Peoples to protect their own sovereignty, such that they would gladly surrender to Jewish power as a supposed means to end their suffering. As Jabotinsky said, “Arbeit in Palästina, Gold im Galuth, Blut, wenn es gilt, letzte Opfer zu bringen.” One of the most influential of Zionist Jews, Achad Ha’am, saw Zionism as the fulfillment of Jewish Messianic prophecy and believed Jerusalem would become the capital of the world, as was foretold and planned by Jewish “prophets” in antiquity—note that when these Jews speak of “eternal world peace” they are referring to the Jewish prophecy that the Jewish Messiah will obliterate the Gentile Peoples and rule the world—a world which will know no more war, because the Jewish Messiah will have killed off the enemies of the Jews—all Peoples but the Jews will have perished at the hands of the Jews. These Jews were deceiving the Gentiles into destroying themselves in the euphemistic name of “peace”, which to these Jews meant the extermination of non-Jews. Remember that “eternal peace” to Cabalistic Jews meant the death of the Gentiles and they deliberately tried to lead Gentiles into welcoming this fate, this Utopia of “eternal peace”—their own extinction.

World famous aviator Charles A. Lindbergh, Jr. warned that the Jews, the British, and the Roosevelt administration were planning a Pearl Harbor type event, in a speech Lindbergh delivered on 11 September 1941 in Des Moines, Iowa.⁵⁴ Lindbergh was viciously smeared in the press, so viciously, that few dared to defend him. After the Pearl Harbor attack, any who might otherwise have said, “I told you

so!” would have been branded a traitor and a Nazi. It is further interesting to note that Adolf Hitler declared war against America immediately after the United States declared war on Japan—this in the full knowledge that America’s entrance into the war had cost Germany victory in the First World War—then Hitler declared war on the Soviets, thereby ensuring the destruction of Germany.

On 2 April 1917, while petitioning the American Congress for war against Germany, President Woodrow Wilson, who was an agent of Zionist Jewish bankers, stated that he would be good to the Germans and attack them without provocation so that the First World War would accomplish world peace by means of world war—which happened to be an ancient Jewish plan, war in the name of peace, genocide for the benefit of the righteous Jew, tyranny and slavery in the name of democracy,

“We are glad, now that we see the facts with no veil of false pretence about them, to fight thus for the ultimate peace of the world and for the liberation of its peoples, the German peoples included: for the rights of nations great and small and the privilege of men everywhere to choose their way of life and of obedience. The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them.”⁵⁵

According to Congressman Thorkelson, Lord Beaverbrook wrote an article entitled “A Military Alliance With England”, which appeared in the *American Mercury* long before the attack on Pearl Harbor, in August of 1939, and which Congressman Thorkelson entered into the Congressional Record on 11 October 1939. This article revealed that some hoped for another world war which would empower the League of Nations,

“An attack by the Japanese on the Pacific coast of the United States would certainly have to deal with a serious obstacle in Hawaii, although an assault on Pearl Harbor would not compare in danger with an assault on Singapore. [***] We have not got so far as that on this occasion. But we have had an English archbishop telling us that it may be necessary to have another great and horrible war to establish the efficacy of the League of Nations. ‘This generation or the next will probably have to be sacrificed,’ said the distinguished ecclesiastic. But there is good reason to suppose that this is a passing mood of the people, not a fixed attitude. It has sprung up swiftly during days of excitement, and generous, although misguided, emotion. The cause of ‘Little Abyssinia’ appealed very much as the cause of the Cuban rebels did to the people of the United States 40 years ago. And these storms of passion rarely, if ever, have an influence in shaping permanent policy. The

mood changes too swiftly. Certainly the change in viewpoint is very marked compared with the situation we had in 1922. At that time I was able to take part in a movement which brought down the Prime Minister, Mr. Lloyd George, and destroyed his government. And what was the charge against him? What was the crime he had committed in the eyes of the public? Simply that he had threatened to use military sanctions against the Turks for an offense against a peace treaty, and therefore against the League, every bit as glaring as the Italian invasion of Ethiopia.”⁵⁶

Jews have often duped Gentiles with contrived “Christian” Utopian beliefs like that of the “Rapture”. They have some Christians eagerly awaiting, and even deliberately seeking to provoke another world war and a nuclear holocaust, because Cabalistic Jews have led them to believe that the genocide of non-believers will bring back Christ. They are taught by Cabalist Jews, and these Jews’ agents, that they will be privileged by their faith in disaster, and will be whisked away to safety while the rest of us are mass murdered at their behest. These Jews have sophisticatedly tied fabricated and false Zionist propaganda to Christianity.

Jews have also duped many Gentiles with the Utopian lie of Communism. “Mentor” acknowledged that Bolshevism was a Jewish movement and Mentor saw Bolshevism and Zionism, which in tandem fulfill Jewish Messianic prophecy by political means, as the salvation of mankind—meaning the salvation of the Jews—to Cabalistic Jews, Gentiles are sub-human. When Mentor wrote, the world knew well the horrific nature of the Red Terror, which Mentor defended as a means to an end. Mentor wanted to defend the Bolsheviks from the Allies who were threatening to defend the Russian People from the Jewish bankers. *The World’s Work* published the following article in March of 1919, which cannot even begin to capture the horrors of the Jewish bankers’ Bolshevism,

“THE RED TERROR IN RUSSIA

An Eye-Witness’s Story of the Mass Murders in Petrograd Directed
by Lenine and Trotzky

BY

ARNO DOSCH-FLEUROT

I WAS passing before the Chinese Gate of the old Tartar city in Moscow one afternoon last summer when I got a mental snapshot of the red terror that has made a lasting impression on me. The incident was commonplace enough, but the composition of the picture seized the overwrought, terror-held imagination which I in common with everyone, even including the Bolsheviks, was suffering from in Russia.

The ancient Chinese Gate, ever remindful of the soft yielding of the Russians to outside, strange, particularly Oriental influences, was in the background. Before it, conspicuous among the lazy movements of the half-eastern, half-western crowd, passed a tall Mongolian soldier in the common Russian uniform, a bare automatic stuck in his belt flat on his stomach. He

walked with a masterly stride like the other Mongolians who passed in and out of that gate hundreds of years ago among the same motley crowd of Russian peasants. And well he might feel his power, for he was one of the executioners hired by the Bolsheviki to take their prisoners—officers, bourgeois, peasants who objected to their dictatorship, anybody they did not like—and, forcing them to kneel in dark corners, to put that same automatic behind their ears and blow their heads off.

Just as he passed a load of his victims came gliding by. A modern police van, smooth-running, its dark green paint barely scratched, the only neat-looking thing left in Moscow, slipped silently across the square into the picture—bound for the Kremlin. It held ordinarily perhaps thirty persons, but was so tightly crowded I could see several heads through the tiny grating at the rear. Among them I recognized a young officer, who was soldier and nothing more. He was arrested simply because he was an officer, taken as a ‘hostage,’ and, as he was on his way to the Extraordinary Commission Against Counter-revolution, Speculation, and Sabotage, I did not have the slightest expectation of ever seeing him again. I never even knew his fate, nor did his family. He took a ride in the Bolshevik ‘tumbrel,’ and that was all any one ever knew. That is one of the most terrible things about the red terror.

The next most terrible thing about the terror is that it was undertaken by the Bolsheviki as a political move. They put it into execution coldly, tried it out as an experiment on what the great Socialist newspaper, the *Vorwaerts*, referred to ‘as the living body of society.’ Recently in Copenhagen, I met a Bolshevik from Moscow and I asked him about the terror. ‘Most of us think now it was a mistake,’ he replied, calmly. ‘A fine time to discover your mistake,’ I replied, ‘after you have murdered between 25,000 and 50,000 people.’ It was in Copenhagen I made this bitter comment. In Moscow, I should not have dared.

The spirit of the red terror was obvious in Russia from the moment of the original revolution. The soldiers who killed their officers, the sailors who drowned their commanders, were terrorists. On the third and fourth day of the original revolution I expected any moment to hear the mass-slaughter of the civilians had begun. But the situation flattened out, and, except for the usual isolated killings of property owners by peasants, the amount of murder actuated by hatred in Russia was extraordinarily small during the spring and summer of 1917. It looked as if Russia might have something like permanent political freedom, and even the Jewish pogroms ceased.

The body which has been responsible for much of the red terror since the Revolutionary Tribunal, was organized immediately after the Bolshevik revolution and was anything but terrorist to begin with. For one thing it was then in the hands of Russian workmen, and not dominated by international adventurers. I remember well its first trial. Countess Panin, a kindly little woman known to all Russia as a philanthropist, had had charge of the hospitals and orphans under Kerensky, and, following the Bolshevik *coup*

d'état, refused to give her funds to the usurpers. I think the charge was high treason, but the charge was a mere matter of words. She had opposed the Bolsheviki; that was the real crime. The court, Petrograd workmen, a mixture of Slav ferocity and gentleness, listened sagely to the testimony, which, of course, was very biased, and decided to dismiss the little countess with public rebuke! The second trial was that of Pouriskkevitch, a violent monarchist and a fool. He was caught in some absurd monarchistic plot, and the evidence was good. The court sentenced him to four years' hard labor, and then, because he was sick, really because he was an ass, sent him on his way.

The Revolutionary Tribunal did not last very long in such hands. That was not the kind of court planned by Lenine and Trotzky. They Soon put it in the hands of their obedient lieutenant, the little Ukrainian, Krylenko, the sublieutenant who was commander-in-chief of the Russian Army in the days when it demobilized itself and ignored his orders. He is president of the Revolutionary Tribunal yet. It is easy enough to get hireling soldiers, whether Letts or Chinamen, to execute your political enemies.

The real terror did not begin until after the signing of the treaty of Brest-Litovsk, long after in fact. Up to that time the Boisheviki had things their own way. The demand for peace in Russia, any kind of peace, shameful if necessary, was so strong among the uneducated Russian masses, that counter revolution had no chance. There was a Chouan movement that never died, and never has died, among the Cossacks, but it was powerless. And, if there was any shame in the mass of the Russian army for deserting its Allies, Trotzky had plenty of sophisticated words to prove that the only possible shame was to fight another day.

So it was only after Russia felt herself out of the war that opposition worth mentioning began menacing the doctrinaire leaders of the Bolsheviki, who had proved from the start their inability to organize anything constructive. Opposition to them everywhere throughout the country had never ceased, and to combat it they organized the Extraordinary Commission against Counter-revolution, Speculation, and Sabotage. With a government based on usurped power, influential only until it got the country out of war, and from that time on backed by a very small minority of the population, this Extraordinary Commission had an opportunity to do as it liked. It had no laws whatsoever to check it, and as soon as it had been in the exercise of its power a short time, it was no longer even bound by the government.

During April and May, 1918, when the Extraordinary Commission began exercising its arbitrary power, I was in Sweden, but I returned to a Russia in June and remained until September, the period during which the red terror developed into a concrete movement. Meanwhile Petrograd, not liking the moving of the central government to Moscow, thus depriving the Petrograd workmen of the power to which they had become used, had formed the Commune of the North which pretended to govern northern Russia, but only succeeded in governing Petrograd with the terror inspired by its own Extraordinary Commission. Moscow had the chief Extraordinary

Commission which reached out its long arm into all parts of Russia not strong enough to combat it, but Petrograd maintained its independence of action.

When I left Petrograd two months previously the local government of Petrograd was in the hands of the Soviet, which governed badly but with a certain laziness only sporadically ferocious which made life possible for those who did not come directly under its displeasure. Its president, the Bolshevist Zinoviev, placed there by Lenine, was forever laying every ill at the door of the bourgeoisie and trying by every art of a mediocre demagogue to induce the people to rise against the bourgeoisie, but he could not succeed. It took the single-handed power of Ouritzky, the adventurer, who became president of Petrograd's Extraordinary Commission, to give the bourgeoisie and all other enemies of the Bolsheviki, among them by this time most of the peasants, a due fear of the dictatorship of the proletariat. Ouritzky was himself a mere adventurer, who openly led a riotous life in Petrograd, made a great fortune himself by bribes and speculation, got most of it into foreign banks, but was shot before he got away. His more recent accumulations, 4,500,000 rubles, were discovered after his death in Petrograd, and nationalized solemnly by the Petrograd Soviet, but the Petrograd Soviet was unable to give back the lives of the '512 bourgeois hostages' who were shot in vengeance for his death.

The red terror really began with Ouritzky's death, that is to say, began on a scale that attracted foreign attention. But from the moment the Extraordinary Commission came into being several months previously it began exercising an arbitrary rule and terrorized everyone who fell under its displeasure. It would be more correct to say the red terror began with the dictatorship of the proletariat, but that the mass murders began only when the Bolsheviki felt their power threatened after the Fifth All-Russian Soviet at Moscow, July 5th, when the fanatic little Maria Spiridonovo made Lenine quail before her stinging words by saying that the Bolsheviki had failed, that the peasants were all against them, only a small portion of the workmen were with them, and that they were backed by the hooligans and the worst elements in the population. For that little Spiridonovo has been in jail ever since, though the charge against her is that she was in the plot that resulted in the murder of the German Ambassador Mirbach.

As Spiridonovo was the leader of the Left Social Revolutionists who helped the Bolsheviki stabilize their power during the winter and joined with them in driving out the Constitutional Assembly, the disaffection of the mad little woman was a severe blow to them. It meant that eventually all the peasants would be against them, and some immediately. They could not count on remaining dictators of Russia more than a few weeks without extraordinary procedures. Then they adopted the terror programme. Trotzky, Zinoviev, Carl Radek, Svertloff, all with consciences as hard as nails, had, long been for it, and now they were able to talk down the rest whose consciences were no better but who were inclined to believe that those who

live by the sword are likely to die by the sword. I have often heard a distinction made in favor of Lenine in this respect, but it is undeserved. He supported all the decrees of the terror.

Incidents of actual terrorism are to me all intertwined with parallel examples of Bolshevist mentality, also explicative of the state of mind which could declare a terror. Zinoviev, President of the Petrograd Soviet, for instance, in the same days of July, when the mass arrests of 'bourgeois hostages' were taking place, began intensifying his campaign to rouse the workmen to go out and slaughter the rest of the citizens where found. He had been at it for months, but the Petrograd workmen, played upon as they had been for years by these furious fanatics, would not go out and kill the bourgeoisie in cold blood. Then, in July, came the cholera, intensified by the long, slow starvation to which Bolshevist disorganization had subjected the whole of Petrograd. It came violently, a thousand cases in one day, nearly half dying. The city was stricken, every doctor was in the hospitals or working night and day with the sick. That particular night I knew the Soviet was going to meet to take action and I was interested to go because I knew the burning question of free commerce to relieve the food situation and end the absurd unsuccessful food nationalization was bound to come up. But I could not go because my friend, with whom I lived, was attacked by the cholera. I knew a dozen doctors but could not get one. Finally by telephone I got one at a hospital and he authorized a drug store by telephone to sell me tincture of opium for him and with that we were able, by working all night, to save his life.

In the morning, relieved that the crisis was past, I walked out to quiet my nerves and bought a copy of the official newspaper, the *Communa*. In it was the report of the night's meeting. The food monopolization question had been raised, I found, but Zinoviev, seeing the danger of losing the Bolshevist grip, turned the thoughts of these simple men from the point at issue, as he had done a hundred times before, by delivering a passionate demagogic address, laying the cholera epidemic at the doors of the bourgeoisie, saying it was their doing. That was to be expected of him, but then he went on to say something for which this earth has no fitting punishment. He said that 'we,' the workmen, would put a stop to the epidemic, and if the bourgeois doctors did not do their duty, they would be shot on the spot. Emphasizing his point, evidently feeling he had nearly passed his political crisis, he said: 'Any workman who finds a doctor is not doing his duty right must kill him.' As the deaths were inevitable, this was a call to the assassination of every doctor in Petrograd. To the credit of the Petrograd workmen I must add I heard of no doctor being killed, but that does not let off Zinoviev. As if he did not know doctors always do their duty, especially in Russia where in times of epidemic their heroism is classic. In the country if the epidemic does not kill them, the peasants do. Politics knows nothing more contemptible than this effort to make political capital out of a common calamity.

I cannot write about the terror coldly because I lived it, my friends were

victims of it. Night after night I lay and waited for them to come and take me, too. For some reason, not quite clear though, they left us Americans alone. I have no idea what help or shelter they could have expected from the 'imperial American Government.'

Life under these conditions in Russia was not bearable, and individuals set about fighting terror with terror. One young man killed Ouritzky. A young woman tried to kill Lenine. 'The White Terror,' cried the Bolsheviki, 'we must fight it with the Red Terror.' The same old dishonest way of turning things. They had by this time a goodly number of hostages, not only in Moscow and Petrograd, but in the provincial cities and the small towns everywhere and killed hundreds in vengeance. Most of these murdered hostages had never seen or heard of the attempted assassination. The record of terrorism in the provinces of Russia never can be told.

THE BOURGEOIS HOSTAGES

As I am here in Berlin, with none of my documentary proofs, I cannot cite from the Bolshevist papers. But in the month of September, these official organs were full of the lists of hostages killed 'to fight the White Terror.' The Bolsheviki, blind with their own rage, set down in their own official organs, the *Pravda* and *Isvestia* of Moscow, and the *Communa*, and *Pravda* Petrograd, the records of their own killings. I can only give out of my memory the one definite figure, 512, shot to avenge the death of Ouritzky, the scoundrel, whose rascality they later discovered. But when they discovered it, there was no regret at the hostages slaughtered because they wanted to kill them as 'boorjooy' hostages anyhow. It was indifferent to them whether they killed them because Ouritzky, or Ouritzky's dog, was killed.

Then, in September, came the culminating act of the Bolshevist Government, the manifest of September, written by Carl Radek, the most terrible document of which the brain of man was ever guilty. I will not attempt to quote it as I have not the manifest before me, but the tense of it was that every workman or peasant was immediately to kill, without parley, any one whom he suspected of counter-revolutionary tendencies. This threw down every bar, laid the way wide open to personal vengeance, plunder, and anarchy. The death and suffering that has occurred in Russia on account of this sweeping manifest passes all possibility of reckoning. It ended the last bit of justice between man and man in Russia. It turned loose anarchy in a situation filled with hate. It turned every man against his neighbor, made every house a fortress, and assured the deaths of tens of thousands of the only people who could possibly reconstruct Russia.

The Extraordinary Commission did its best to reduce the capable portion of the Russian population. It set about it systematically, even arresting people by occupations. The Russian engineers, for instance, are essential to the carrying on of that vast, scattered country, so the Bolsheviki began in September arresting them on any flimsy excuse and executing them out of hand. There was little pretence of trial, the Tribunal under Krylenko, and the

Extraordinary Commission, presided during the worst of the Terror by a little Lett fanatic named Peters, divided up the work of signing death warrants, and were only occasionally interrupted in the orderly procedure of their assassinations by persistent pleaders for mercy, but the automatic pistols worked in the cellars of the Lubianka and the other prisons of Russia without ceasing. There is no use trying to give figures. The actual deaths from the Red Terror must surpass all estimates. By one kind of terrorism or another, the deaths in Russia in the autumn of 1918 must have averaged a thousand a day. As the total deaths of the French Revolution from the fall of the Bastille to the beheading of Robespierre was only about ten thousand, the difference is noticeable. Except for the affair of the Conciergerie, there was also in France some pretence at trial. Nor was there anything to match the manifest of September, the product of Radek, the Austrian.

But violent death was not enough. Fifty to a hundred thousand victims even is only a fraction of ten millions. So the Bolsheviki had to think of a more general terror, and they decided to starve people to death. By trying to run a food supply which they were incapable of organizing they had already practically starved the city populations of all classes, but now they set about finally to starve everyone except actual workmen. They had long had a system of cards by which the city populations were divided into four groups. Category No. 1 contained only men who worked hard with their hands. Category No. 2 contained those who worked less hard. Category No. 3 contained the liberal professions. I, as writer, had cards of the third category. The fourth category contained all who had an income from property or invested money. The plan was, and is, to make the third and fourth categories die of starvation. They cannot go to work with their hands, and thus get cards of first or second category. There is nothing for them to do, according to the plan, except to die. They are educated wrong, so they must die.

Of course, they did not all die off in a few days of starvation. They evaded the law and peasants, who were also openly disobeying the law, risked being shot by the Red Guard and came into the cities with their produce. So they live on, somehow, many dying slowly and all with their vitality and chances of recuperation greatly reduced. They are forbidden to buy anything, and the Red Guards are in the markets to see that the purchasers have only cards of the first and second categories. But the simple Russian people are themselves not so cruel as the Bolsheviki who are trying to lead them, somehow it is arranged, though with trouble. Since July 26th the fourth category has had only two herrings daily, and the third category was put on the same diet a few weeks later. I was supposed to be so nourished, but, in point of fact, I never ate a herring in Russia. I got food, illegally. But, as the first category gets from 50 to 100 grams of bread a day and the second category but 25 to 50 grams, there has not been much to choose between being a member of the bourgeoisie or of the proletariat. All have had to buy illegally or starve.

The Terror is having a certain success. It is gradually killing off all the

culture there was in Russia, and, if it could go on long enough, there would be simply an aggregation of villages, some at peace, others at war. The cities have steadily disintegrated, and, after a year in power, the Bolsheviki have not one constructive act to their credit. But they are still in power, late in November as I write, and while they remain in power the Red Terror will continue.”⁵⁷

On 30 October 1939, Congressman Thorkelson warned the American Congress that some Jews were out to destroy America with another world war and by seeding Mexico with Communist revolutionaries—an old Eighteenth Century Rothschild plan, which is still in the Communists’ works and is a real and present danger to America’s security,

“If House Joint Resolution 306, the present Neutrality Act, is passed as it is, it is my firm belief that such action on our part will bring about civil war in the United States, which may well terminate in the ultimate destruction of those in the invisible Government who sponsored this legislation and who are the silent promoters of the present war in Europe.

As the first step in consideration of this so-called Neutrality Act of 1939, please ask yourself, Who is it that wants war? It certainly is not the people that want war, and it is their wish that we must consider, as we are their Representatives in Congress.

Have any of your constituents asked you to vote for war, so that their children may be sent forth to drown in the Atlantic or die in the trenches of Europe? Are there any Members of Congress who want war? I do not believe so. Have you ever stopped to think, or have you tried to identify those whose greatest ambition is to aline this country in war on the side of England? I have not found anyone that wants war except those who harbor hatreds toward Hitler, and strange as it may seem, they are the same people who approved of Stalin.

Is it logical or reasonable that all Christian civilized nations, such as the United States, England, Canada, Australia, France, Germany, Austria, and other European nationalities, must engage in internecine conflict or war of extermination, so that this group of haters may get even with one man? Shall we sacrifice millions of our young men from 18 to 30 years of age to appease personal hatreds of a small group of international exploiters? I think not. I do not believe that there is any one person worth such sacrifice, whether he be king, prince, or dictator.

Let me now carry this argument a little further, for I want to call your attention to the fact that this same group that now hates Hitler was pro-German during the World War, and it is the same group that ruled and directed Germany’s military machine before and during the World War. It is the same group that brought about inflation and exploited the German people, and it is the same group that furnished the money that brought about revolution in Russia and eliminated the Russian Army when its aid was

needed to win the World War. This same group of internationalists paid and promoted the bloody invasion of Hungary, in which the invaders destroyed life and property with utter disregard for civilized warfare or even decency. It is this same group that has spread and nourished communism throughout the whole world and that sponsored the 'red' revolution in Spain. It is the same communistic group which is now concentrated south of us in Mexico, waiting to strike when the time is ripe.

Please ask yourselves if you are justified in giving the President the power set forth in this Neutrality Act, and are you justified in repealing the arms-embargo clause, when you know it is for no other reason except to aline the United States with Gr€at Britain in another war as senseless as the World War. In considering this remember that there are no hatreds among the common people of the nations of the world, and for that reason no desire to destroy either life or property. Is it not tinie that we, the common people, learn a lesson—yes; a lesson in self-preservation instead of fighting for the 'invisible government'? Let us marshal this personnel into an army of their own and ship them some place to fight it out among themselves. It will be a blessing to civilization.

This contemplated war will not save the world for democracy because we have that now in the fullest measure; it is fully entrenched within the Government itself and in many organizations. We need no further evidence of that than the recent exposé of the League for Peace and Democracy, with its many members employed in strategic positions within the Federal Government, to further the cause of democracy and communism. No; this war will not be fought for so-called democracy or communism, for it is here, and is an evil that we will eventually be called upon to destroy or else be destroyed by it.

If the present agitation in Europe should terminate in an active war, its purpose will be to place all Christian civilized nations under the domination of an international government that expects to rule the world by the power of money and the control of fools who sit in the chairs of governments. I do not believe this will happen here, for the people are too well informed about this evil blight that is keeping the world at odds, and which is spreading dissension and hatreds by confusion and international intrigue. Let us shake off this evil, put our shoulders to the wheel, and push the carriage of state back on the road to sound constitutional government. Do not forget, if attack comes, it will be delivered by the Communists within the United States and next by the Communists who are waiting beyond our borders. Let us, therefore, give undivided attention to the Communists within our midst, for they have no place within a republican government. We should not tolerate foreign or hyphenated groups that, for reasons best known to themselves, cannot or will not assimilate to become Americans. For our own preservation we must get rid of those who cannot subscribe to the fundamental principles of this Republic, as set forth in the Constitution of the United States."⁵⁸

On 22 September 1922, when the Jewish bankers had succeeded in obtaining the Palestine Mandate, but the majority of Jews did not wish to go to Palestine, and in the bankers' minds, the Jews needed another world war and an anti-Semitic dictator to convince Jews in general of the wisdom of being racist and murderous Jews, a Jewish Bolshevik Zionist who published under the pseudonym "Mentor" offered the Trojan Horse of "peace" to the world as bait for the nations to surrender their sovereignty to Jewish bankers and perish from the Earth,

Mentor wrote in *The Jewish Chronicle* on 15 September 1922 on pages 9 and 10,

"Live Together or Die Together."

By MENTOR.

DAY by day, almost hour by hour, the claim that the Great War was a war to end war appears to leer at us with a grim grin of ever deepening ironical mockery. It seems clear that of all the vain and illusory estimates that were made of the horrible disaster which fell upon mankind in August, 1914, none was so vain and illusory as that it was a war that would end war. Day by day, and almost hour by hour, fresh evidences crop up showing that the spirit of combat is as deeply ingrained in the nations of the world as ever. There are signs which cannot be mistaken, indeed, that as a direct result of the war there were set going the intrigues of diplomats, the underhand workings of politicians, the selfish devices of statesmen, all of them forming a net-work of live wires, which, at some mere touch, may send once again into a great conflagration all the vile elements that go to constitute war. And this, notwithstanding the chorus of protestation that peace and concord, and only peace is the goal towards which all the nations are striving. There is as much truth in the protestation now as there was in like assurances during the fatal months before August, 1914, when Russia and Germany and France and Great Britain, the foremost combatants in the epic tragedy, vied with each other in their declaration of peace and good-will among men. To-day, as then, all the talk of peace and the prevention of war is in reality nothing more than a manœuvring for position, precisely in the manner of prize fighters about to enter into contest. There are strivings for alliances and *ententes* and understandings and interests, which those who do not forget the history of the world before the breaking out of the Great War, feel as sure are premonitions of another great catastrophe of a like sort, as are the Italian peasants that an earthquake is imminent when they hear the low rumbles of the tremulous earth. The other day, Mr. J. A. Spender published a striking article in the *Westminster Gazette*, the burden of which was the essential interdependence and unity not alone of England and France but of all the nations of Europe, and not alone, of all the nations of Europe but of all the continents of the world. He speaks of 'the next war,' and does not hesitate to say that as the world is going, though it may be uncertain which nations will be opposed to which in such a war, that any

nation will be out of it is scarcely to be thought of. And he concludes that the nations of the world have therefore now to make up their minds that they must all live together or die together.

Limiting Armaments.

Live together or die together! It is in very surety for humanity at large a case of life or death. If War and the spirit of War be not eliminated, and War be allowed to develop in the sense in which the *Westminster Gazette* article contemplates 'the next war,' then it is not merely a question of life or death, as all wars are to the combatants engaged in them. It is a question of life or death to the nations of the world, life or death to civilisation. As I write these words, the Assembly of the League of Nations is meeting at Geneva, and good men are making strenuous efforts to secure that nation shall not lift up sword against nation, and that they shall learn war no more [*Isaiah 2:4*]. Limitation of armaments seems to be the one practical means that hitherto has suggested itself for accomplishing the peace of the world. But I cannot help thinking that this method is open to the gravest illusion, and may in fact prove to be in itself fraught with much danger of War. Because people are likely to rely upon it and neglect every other method and means, while all the time it may after all be a mere curtain hiding an intensive cultivation, instead of a limitation of warlike material. A country, for instance, may limit its naval equipment, and by thus saving millions may be able to devote so much the larger sum to some far more deadly form of warfare. A few months ago the United States summoned a Conference at Washington for the purpose of limiting armaments, and certain resolutions were come to for the limiting of navies. The average man and woman, just because America has taken this foremost lead in disarmament, doubtless conclude that America is bent entirely upon ways of peace, and is devoting herself exclusively to a national life that is humane in its policy. Yet the reports of the American Chemical Warfare Service for the three years ending 1920 show how disarmament as a policy may be as deceptive and as fatal as the placing of the stumbling block before the eyes of the blind.

Poison Gas.

We learn from this document that before the last war had ended sixty-three kinds of poison gas were in use, and that the Warfare Service of the American Government was engaged in research problems comprising some eight or nine gases that were said to be far more deadly than any that had hitherto been employed. We read of one gas that is capable of making the soil upon which it is cast as barren as once was Pharaoh's Egypt, and for the like period as that during which the famine raged in his land. Another gas is so deadly that a few whiffs of it are sufficient to cause a tree to wither and become pulverised. Upwards of eight hundred tons of these gases are being turned out by the United States weekly, and the cost is stated to be 100,000,000 dollars *per annum*, requiring forty-eight thousand men in the service. So successful—save the mark!—is this abominable business of

wholesale slaughter, that it is being extended, and we hear of a kind of radio-activity whereby, at the finger touch of one man, death can be spread over a vast area. At the same time malignant disease germs are mentioned, which could be dropped from aeroplanes, or spread over an enemy's country by specially cultivated rats and fleas. What devilish work the aeroplane can do, God—if it be not blasphemous to use His name in such a connection—alone knows! This American report, for example, speaks of aeroplanes, one of which could poison in the course of a flight every living soul within an area some seven or eight miles long and a hundred feet wide! It needs no gift of imagination to think what a 'covey' of these dastardly productions could do if let loose upon an enemy country. The report acknowledges that a hundred of them could, in a single night, convert a great city into an necropolis, a huge Gomorrah of corpses.

The Next War.

But pray let me not be mistaken. I happen to have lighted, through reading these facts in a paper the other day, upon these particulars of what America is doing behind the screen of limitation of armaments. I do not suppose, however, that she is doing any worse, even if she is doing much more, in the direction of mass slaughter, than are other peoples. We read of wondrous air engines being made in this country, which are designed to be capable of annihilating the largest men-o'-war afloat, together with the whole of their crews by one fell swoop. If they can do that, the destruction that they could wreak on land can be better conceived than described. It is manifest that the air raids of the Great War, to give just one instance of the multiplying of this murder enterprise, compared with the air raids of the next war, will seem as a popgun compared with a rifle. Since the last war the problem of distance has been so modified that an aeroplane, carrying I know not how many tons of death-dealing bombs, can travel easily a mile in some three-quarters of a minute. The carrying capacity of the aeroplane has also enormously increased; while, weather and atmospheric conditions, which were so often a shield against invasion in the last war, will be no bar in the next. Nor is it only in the region of air engines of war that huge strides towards greater and more ruthless destruction have been made. Submarine instruments that proved so deadly in the last war, and so nearly came to crippling this country and defeating her, have been rendered many more times efficacious. So have the older instruments of warfare. Thus we learn of 'Big Berthas' that, planted at the Channel Ports of France, say, at Calais or Boulogne, could easily storm London, and might send their death-dealing contents far further into the land. Mr. Spender is right. The next war between the great nations of the world will mean that those nations will die together. It will be the alternative to their having refused to live together.

We see, then, how delusive limitation of armaments may be as a means of eliminating war, when America gathers together a Conference for the very purpose, agrees to a limitation of its navy, secures a limitation of the navies

of other countries, and yet proceeds with the demoniacal manufacture of poison to be utilised by aeroplanes against any who may become the enemies of the United States. We see the futility of relying upon disarmament when we know that every country that is crying out for disarmament, England included, is at the same time using (or rather misusing) its best brains for devising methods whereby men and women can be shuffled off to death, because two or three men in one State cannot agree with two or three men in another—for that in its origin is what war really means; the nation's part comes in afterwards. It seems to me that disarmament, to be of any value, should be consequential. I mean that the mere laying down of arms will not ensure peace, if the spirit of war be not first exorcised. Great Britain was to all intents and purposes 'disarmed'—she was, in fact, unarmed, speaking comparatively—when she entered into the Great War. But the spirit of War became strong within her, and it was not long before she had vast armaments under her control. It is quite conceivable that a country without armaments could yet take its part, and a very sanguinary part, in a war. For armaments are quickly improvised, and to-day are cheap, for aeroplanes or submarines are very cheap when compared with such armaments as wars needed some years ago. An aeroplanes and submarines would be potent weapons to go on with anyway, by any nation, engaged in modern warfare. Indeed, many experts declare that those engines of destruction alone will decide the next war.

No; limitation of armaments must come, as disarmament must come as a result of man's feeling of disgust, and horror, and detestation of war. Man's disgust and horror, and detestation of war, will not come as a result of disarmament; and so long as the feeling of war, the sentiment of its glory, the mirage of its beauty and grandeur are implanted in men's minds and souls, the possibility of war must be ever present and can always at very short notice overcome lack of arms. Perhaps, however, an even more potent guard against War would be the discovery of some means of national security, so that nations could be sure that others nations did not mean to attack them. Men do not go about armed in civilised society, not because arms are unobtainable nor so much because of their detestation and horror of killing or injuring a neighbour, who has insulted or annoyed or attacked them. It is because men feel that they are moderately safe. But, first and foremost, men must understand the reality of war, the meaning of it. For that reason it is perhaps not altogether to be deplored that war no longer is a matter only of the trained armies taking their part in it. When war is declared between two nations now, every man, woman and child of each of those nations is liable to be maimed and slaughtered and not only the fighting men who volunteer, or are compelled to do service. Indeed, as things are tending, it is not unduly paradoxical to suggest that the day may come when in war the safest place for the peoples engaged in it will be the battlefield. Soldiers who go out to fight will be dug in in trenches, or provided with elaborate security which it would be impossible to render to the whole of the population whom they

leave behind, and who will be at the tender mercy of such horrors as the American report I have quoted details. So that war is coming home much more narrowly to every individual than even did the last war. Thus, uniformed or not uniformed, the shirker as well as the man who goes to 'do his bit,' the man who sees war only as a means for profiteering, as well as the man who sees in war glory and a road to honor—all will be equally liable to suffer the hellish damnations which are now involved in war. And this certainly creates a possibility that nations will not be quite so ready to embark on war, and statesmen will not find it so easy to obtain the wherewithal, financial and human, for carrying on war in the future as in the past.

'The Paths of Glory.'

War, said a writer whom I was reading the other day, is a madness that seizes peoples, and they are unable to restrain themselves when the passion and craze overtake them. To set a prophylactic against that madness nothing, it seems to me, could be more effectual than an intensive campaign telling of the realities of war as it has been in the past, and picturing what a war in the future must be. As an aid to this, nothing that has been published, I think, could be more assistant than a collection of poems written during the Great War, mostly by soldiers and entitled 'The Paths of Glory.' It is edited by Mr. Bertram Lloyd and published by Messrs. George Allen and Unwin, Ltd. It is really difficult to select out of such a collection (which includes, it is interesting to note, some contributions from the pens of Jews), and one which will the more surely convey to the reader something of War, as it appears to the man who has gone through it, of War stripped of its unreality, of what one contributor to this volume calls its gilded cozenings, its trappings, and its hideous jewels. And let me say, parenthetically, that the same writer has in this book a line that grips. 'Blood,' he says, 'will not build the new Jerusalem.' There is a world of admonition and teaching, of reproach and warning, in that line: 'Blood will not build the new Jerusalem.' But there is one poem in the book that, it seems to me, will appear remarkable, not only in itself, but because it was written by a German soldier, the product of German militarism and of a culture to which we applied, in the hate that was so carefully induced in so many of us, for nearly five years, the omnibus term of 'Hun.' It is a little poem called 'The Brothers,' and its translation reads thus:

Before our wire there lay for long a dead man full in view:
The sun burned down upon him, he was cooled by wind and dew.

Day after day upon his pallid face I used to stare,
And ever grew more certain: 'twas my brother lying there.

And often as I looked at him outstretched before my gaze,

I seemed to hear his merry voice from far-off peaceful days.

And in my dreams I heard him crying out and weeping sore,
'Ah, brother, dearest brother, do you love me then no more?'

At last I risked the bullets and the shrapnel-rain, and ran
And fetched him in, and buried. . . an unknown fellow-man.

My eyes deceived me, but my heart proclaimed the truth to me:
In every dead man's countenance a brother's face I see.

If we could comprehend that it is a brother's face with which nation by nation is confronted when international quarrels occur—well, fratricide is not unknown, but it is rare, and war would be all the rarer if men called it fratricide—the murder of brother by brother.

What Are Jews Doing?

The work before all right-thinking men to-day, the chief work, the work that is more urgent than any other—that is abundantly clear—is war against war. A campaign against wholesale murder, so that humanity may be spared 'the next war,' and civilisation may be saved from the utter ruin and damnation which a war of any extent must bring upon it. The nations of the world are now, I believe, manœuvring for position with all their talk of peace and disarmament, of *ententes* and alliances. It is the rumbling of the volcano, the premonition of yet another disaster, a crowning disaster for mankind. The King the other day declared that the only war worth waging to-day is a war against war. And this holy war, this really glorious campaign, this battle of honour, veritably of Right over Might, this war for Peace, for the ideal preached by the Jewish prophets of old, and nourished by every Jew throughout the ages, and prayed for in his most solemn moments of converse between him and his God—in *this* war what are Jews doing and what are they going to do? How are Jews going to play *their* part. For Jews, if they be true to everything that makes Judaism worthy of them and makes them worthy of Judaism, must play their part in a great endeavour, so that the nations of the world may live together and not die together."

In *The Jewish Chronicle* on 22 September 1922 on pages 13 and 14, Mentor continued the plea to a world made weary by war and Bolshevism instigated by Jewish bankers, that the nations must surrender their sovereignty in order to obtain "peace",

““What are the Jews Doing?”

By MENTOR.

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

Jewish Doctrine and Christian.

If war is averted, if those responsible for the Government of the country finding war ‘no go,’ because the people will have none of it, have to seek other means for adjusting international differences, then the incident which looked so grave at the beginning of the week will have been of advantage. For it will have shown at least one Government that the way of war is not the

easiest at hand for them for settling any disputes that may arise. So far, so good; and if that spirit of antagonism to and hatred and—if you will—fear of war be maintained, so that men, beginning by disliking it, will go on to loathe and detest it, then we shall have made a long stride to the abolition of war and the arbitrament of the sword, and towards that condition which is the Jewish ideal; when man shall no longer lift up sword against man, nor learn war any more. [*Isaiah 2:4*] I call that the Jewish ideal, but we Jews have not a monopoly of it. Peace is a Christian ideal, too. Indeed, Christianity goes much farther, and is a doctrine of non-resistance to evil. Judaism does not teach that; it is far more practical and far more human. But if Christianity were really practised and the Christian spirit were truly in the souls of those who profess Christianity, war would be impossible. But a Jew is here writing for Jews, and it is because peace is a Jewish ideal that I revert to this question here and now—now, because we are on the threshold of the most sacred days in the Jewish calendar, when the Jew, if ever, is brought into close contact with the Almighty, when, if ever, he feels strong upon him the duty which is his as a Jew.

The Jewish Mission.

And I ask: What are the Jews doing in the war against war, the war which the King himself the other day said is the only war worth while; the war for Civilisation, for salving Humanity, for making the life of men and women in the world tolerable and bearable; the war against one of the most fertile roots of poverty with its fruits of hunger, and vice, and disease—what are the Jews doing in the war for which the King of Kings long ago conscripted certainly every Jew? I suppose the answer will reach me that Jews ought not, as such and of themselves, to be expected to take any definite part in such a campaign. I shall be told that war is really a political matter, and that Jews have no politics of their own, they share in the politics of the nations of which they are citizens. But this argument, carried to its logical conclusion, would place the Jew in such a position that the whole of the claim which he has made concerning his place in the world, and in respect to the Judaism he professes, would have to be seriously overhauled. How can a Jew be true to Jewish teachings, to the teachings of the Prophets, to Rabbinical teaching, to all that Judaism connotes for the Jew, unless Peace on earth and Goodwill among men be believed in by him and hoped for by him? How can he pray, as he constantly prays, from year end to year end, and day by day, for peace, and yet not mean it and not wish it? And if he means it and wishes it, then how can he place even his duty to the State (if it is conceivable that his duty to the State can involve war as a principle) before his duty to his God? The Christian does it. He worships a Divinity that he hails as the emblem of peace. He invokes the one whom he regards as Messiah, the harbinger of peace. He subscribes to the doctrine of Peace enunciated by the great Founder of his faith, and yet he contrives instruments of violence, engines of slaughter, and all the hellish devices for maintaining War on earth and illwill

towards men. But that is a matter for Christians. That they do thus is no reason, and assuredly no justification for Jews doing likewise. Following the multitude to do evil is not Jewish work. And so I ask again, just as we are slipping into yet another New Year: What are the Jews doing so that war shall cease from the earth, so that peace may reign and goodwill prevail among the children of men?

Our Separateness.

What are the Jews doing? It is a pertinent and not an impertinent question; because it asks, though not in those words, how is the Jew justifying his existence? We elect to remain a separate people. In every country and in every land we segregate ourselves from our fellow-citizens, and throughout the ages we have obstinately (as our enemies term it), faithfully as we believe, kept ourselves apart as a separate people. For what? Some Jews will tell you that we have refused to assimilate in the sense of losing ourselves in the multitudes surrounding us, because we have all along been conscious of being a separate national entity. So we have maintained our separateness in the hope that some day our national being would be restored. This, put very broadly, is the attitude of Zionists and Jewish Nationalists. But all Jews are not one or the other. The majority are neither, or at least care not at all for either striving. Their idea of Jewish separateness is altogether another. They say that we Jews have kept apart in order to carry on, amid the nations of the world, a Jewish Mission. That mission, so it is claimed, comprises our weaning other peoples away from error of thought and sin of action to a true conception of God. It means that we have to urge the breaking up of all idols and securing allegiance alone to the Almighty Governor of the universe. Very well, let us accept, for the purpose of argument, the contention of these fellow Jews that their separateness is maintained alone for the Mission potentialities of our people. Then I would ask: What are they doing in the way of propagating that Mission? Some of them argue that although it is true they are not actively engaged in spreading the message of Israel, or in preaching its truths to those of other faiths, they are doing service to the mission passively in the living of their lives. Their example, they say, is even better than precept. Surely this is a paltering with the question; it is an excuse, a subterfuge, and it makes the whole idea of the Mission of Israel not alone the sham that it is with those who thus argue, but a ridiculous parody of every idea of the purpose and the object which any mission worthy of the name must have.

The Jew's Contribution.

This paltry excuse for neglect of the call of the Mission of Israel does not rob us of the right to ask: What is the Jew doing in pursuance of what he believes to be his mission to Mankind? The answer must be: precious little. We are standing at the dawn of a New Year. We are about to reach another milestone in our history. Is the Jew to go on year by year in the same meaningless, chaotic existence, just living, just existing without a worthy

purpose as Jew; for mere material selfish objects, as a people without an ideal, without an aspiration? Broadly speaking, there are only two possible ideals for Jews, the National ideal and the Mission of Israel ideal. They are not antagonistic or even mutually exclusive. For the Jewish Nationalist also believes—believes very strongly—in the Mission of Israel, but believes, too, that it is impossible of accomplishment without national existence in a Jewish land. But taking the Jewish position as it is, either aspiration, if the Jew be true to it, will justify his separateness among the nations of the world. But if he nourish neither of those ideals, as is the way with thousands and thousands of Jews, then the *raison d'être* of his existence is *nil*, the part he plays in the world is a mirage. He is a mere parasite, and he justifies nothing so much as the indictment that is made by some enemies of our people. They denounce us because we remain separate as a people, and yet take no count of any service which we should do as Jews for the common benefit of Mankind. Well, if there be any reality in the Mission of Israel ideal, then I ask again: What are the Jews doing? What part are they taking in the war against war, in leading men from violence and slaughter and murder in the wholesale, back or rather forward to ways of peace, to ways of goodwill and happiness among men. We are doing precious little, even as individual Jews. As a Jewish people, we are doing nothing.

Here surely, as I have more than once suggested, is a great and glorious opportunity for the Jewish People. They do not want to be a separate nation. They wish to be separate among the nations of the world. Very well, then let them justify that aspiration. All the trouble Jews encounter is traceable to nothing so surely as to the fact that they are despised. And they are despised, not as individuals—as individuals even anti-Semites respect Jews—but because, however commendable individual Jews may be, whatever service individual Jews may have done for the world and for civilisation—and Dr. Joseph Jacobs left a posthumous work showing how great had been the service of individual Jews in that respect—as a people Jews contribute nothing to the service of mankind. We do not cultivate a Jewish culture; we are not known for any great or enduring office which we perform. But suppose we carried on our mission, our God-given mission as the bringers and the promoters of peace, as the bearer of that great ideal, is it not palpable that there would be something we should be doing by which we should win the respect of mankind? Because sooner or later, after misunderstanding had passed away and misrepresentation and vituperation had evaporated, the world would come to acknowledge itself our debtors for the good we should have effected. It seems to me that in the times in which we live—with the constant menace and danger of war, with the ineffable wickedness which allows great talent and scientific attainment to be misused and misapplied, as they are being misused and misapplied in devising means for carnage, for bloodshed, for violence, for all the indescribable horror comprised in war—and particularly at this hour when we are entering into the most solemn moments of conclave—the Jew with his God—it is not inapt to ask: What are

the Jews doing in the war that alone matters, the war against war? I ask it here and now, because the hearts of my fellow-Jews, attuned at this season to higher thoughts and loftier aspirations, may bethink themselves that there is a great evil in the world, the greatest evil that mankind and civilisation have to contend against. And mayhap there will arise in their souls a determination, each one as he can and where he can, to do what he can—thus making it a Jewish mission—so as to roll away the menace of war from the path that humanity is treading.”

If the “Jewish Mission” were truly to convince the Peoples of the world that monotheism is the most rational choice among extant religions, then Jews would be applying themselves to this task, but they are not. Instead, it appears that where Jews involve themselves in religious questions, they are most often ridiculing other religions. Far from inviting other Peoples to join Judaism, Jewish leaders instead attempt through their disproportionate control of media and education to destroy all religious beliefs in other Peoples, including the monotheism of Christianity and Islam—save the false beliefs they have instilled in Dispensationalist Christian Zionists, who serve as their slavish and gleefully suicidal “Esau”, to their deceptive and deceitful “Jacob”. The true nature of the “Jewish Mission” is made obvious by the actions of Jewish leaders and is spelled out in Jewish religious literature. It is to destroy other cultures, religions, nations and “races”. It is not a mission of peace and tolerance, rather it is a mission of segregation, “race” hatred, Jewish supremacy, war and genocide. As the Jewish book of *Exodus* 34:11-17 states, the “Jewish Mission” is to:

“11 Observe thou that which I command thee *this* day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: 13 But ye shall destroy their altars, break their images, and cut down their groves: 14 For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God: 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice; 16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. 17 Thou shalt make thee no molten gods. [King James Version]”

And as the Jewish book of *Obadiah* states, and note that Edom and Esau signify Gentiles, and that Judah and Jacob signify the Jews, the “Jewish Mission” is to destroy the nations and exterminate the subhuman Gentile “cattle”:

“1 The vision of Obadiah. Thus saith the Lord GOD concerning Edom: We have heard a message from the LORD, and an ambassador is sent among the

nations: 'Arise ye, and let us rise up against her in battle.' 2 Behold, I make thee small among the nations; thou art greatly despised. 3 The pride of thy heart hath beguiled thee, O thou that dwellest in the clefts of the rock, thy habitation on high; that sayest in thy heart: 'Who shall bring me down to the ground?' 4 Though thou make thy nest as high as the eagle, and though thou set it among the stars, I will bring thee down from thence, saith the LORD. 5 If thieves came to thee, if robbers by night—how art thou cut off!—would they not steal till they had enough? If grape-gatherers came to thee, would they not leave some gleaning grapes? 6 How is Esau searched out! How are his hidden places sought out! 7 All the men of thy confederacy have conducted thee to the border; the men that were at peace with thee have beguiled thee, and prevailed against thee; they that eat thy bread lay a snare under thee, in whom there is no discernment. 8 Shall I not in that day, saith the LORD, destroy the wise men out of Edom, and discernment out of the mount of Esau? 9 And thy mighty men, O Teman, shall be dismayed, to the end that every one may be cut off from the mount of Esau by slaughter. 10 For the violence done to thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. 11 In the day that thou didst stand aloof, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. 12 But thou shouldest not have gazed on the day of thy brother in the day of his disaster, neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. 13 Thou shouldest not have entered into the gate of My people in the day of their calamity; yea, thou shouldest not have gazed on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity. 14 Neither shouldest thou have stood in the crossway, to cut off those of his that escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. 15 For the day of the LORD is near upon all the nations; as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head. 16 For as ye have drunk upon My holy mountain, so shall all the nations drink continually, yea, they shall drink, and swallow down, and shall be as though they had not been. 17 But in mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions. 18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken. 19 And they of the South shall possess the mount of Esau, and they of the Lowland the Philistines; and they shall possess the field of Ephraim, and the field of Samaria; and Benjamin shall possess Gilead. 20 And the captivity of this host of the children of Israel, that are among the Canaanites, even unto Zarephath, and the captivity of Jerusalem, that is in Sepharad, shall possess the cities of the South. 21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the

LORD’S. [version of the Jewish Publication Society]”

Mentor refers to the other “ideal” of Judaism—other than the destruction of Gentile nations and peoples—and that other ideal is the establishment of Jewish State in Palestine. To the Jews, the establishment of the Jewish State heralds the appearance of the Jewish Messiah and the Jews’ prophesied complete dominance over all other Peoples followed by the other Peoples’ judgement and then extermination. Mentor is right to assert that for Jews there is no conflict in supremacist Judaism between these two Jewish “ideals” of Jewish Nationalism and the concurrent destruction of Gentile Nationalism. The establishment of a Jewish Kingdom to rule and ruin the Earth is the expressed purpose of Judaism and the attainment of these goals is the only reason that racist Jews have kept their people segregated from the rest of humanity for some two thousand five hundred years.

They remain separate so that they can eventually rule and utterly destroy every other group of human beings. It is their “divine” wish and sole purpose. And they believe that when they have accomplished these horrific goals, God will bless them with a “new earth” and a new spirit and a new heart and will cover their dry bones with a new flesh, as promised in the Jewish apocalyptic nightmares of *Isaiah* and *Ezekiel*. This “new earth” will not suffer Gentile life. These Cabalistic Jews, and their Christian dupes who have been schooled to believe in the “Rapture”, intend to destroy the world so as to provoke God to create the “new earth”. They do not fear the genetic harm they are deliberately causing humanity, nor do they fear the environmental harm they are causing, because they believe that these will hasten the arrival of the Jewish Messiah and the appearance of a “new earth”. The *Zohar*, I, 28a-b, states,

“At that time every Israelite will find his twin-soul, as it is written, ‘I shall give to you a new heart, and a new spirit I shall place within you’ (Ezek. xxxvi, 26), and again, ‘And your sons and your daughters shall prophesy’ (Joel III, 1); these are [28b] the new souls with which the Israelites are to be endowed, according to the dictum, ‘the son of David will not come until all the souls to be enclosed in bodies have been exhausted’, and then the new ones shall come.”⁵⁹

Mentor came like Greeks bearing gifts, gifts that would destroy those who received them. Recall that Mentor acknowledged that Bolshevism was a Jewish deception that enslaved whole Peoples in the name of freedom, and yet Mentor claimed that Bolshevism was the salvation of Mankind. In another Jewish deception, Mentor sought to destroy all Gentile nations in the name of “peace”, “goodwill and happiness among men” and to establish Israel as a lone nation to rule the world. Mentor knew that Jews had caused the First World War, though Mentor blamed Christians, Tsarism, and everyone but the Jews who were truly responsible. Mentor knew that there were no benefits to Gentiles under Jewish world rule. Mentor knew that Jewish world rule signaled an end to war, because it signaled the end of Gentile life. Mentor knew that it was deceitful to lure the Gentiles into surrendering their

sovereignty to Jewish world rule for the sake of “peace”, because Mentor knew that it would be a peace which meant the assured destruction of the Gentiles. The solution to war was to bring an end to the tribal Jewish corruption which created it, not to destroy the national sovereignty of all Gentile nations and concurrently and artificially create a “Jewish State” to rule over all and then mass murder all Gentiles.

As with all Jewish promises to the Gentiles of Utopia, Mentor’s offer was a trap set to lure the Gentile nations into destroying themselves. This wretched deceit should come as no surprise to the reader, because it is the central purpose of Judaism and Jewish tribalism to lure Gentiles into self-destruction with false promises of an Utopian society, which they promise will follow the end of the world. The reason Mentor was pleading with the Jews to petition for the “end times” peace prophesied in *Isaiah 2:4* following the devastating First World War, was that Mentor wanted the Jews to sponsor the power of the Zionist League of Nations, which had recently issued the Palestine Mandate, but which had not yet convinced masses of Jews to move from their homes in Europe and America to Palestine. Mentor’s plea for peace was in fact a plea for Jewish world rule and the formation of a Jewish State in Palestine following the prophesied World War that the Jews had brought about, in forced and artificial fulfillment of Jewish Messianic prophecy.

The Jewish bankers had largely succeeded in their plan to discredit Gentile government and inaugurate Jewish world rule through the Zionist League of Nations, which they had created. They had also succeeded in stealing Palestine from the Turkish Empire and its indigenous population. But they failed to convince the vast majority of Jews to ruin the Earth in the name of peace, and to follow their effort to fulfill the promises of the Jewish prophets through their own devilish intervention in world affairs.

Since the First World War failed to convince the Jews to go to Palestine, it could not have been the final most horrific war of prophecy, and the Jewish bankers would see to it that a yet worse world war would take place, and then again test the Jews to see if they would need a third and still worse war to convince them to flee to the “Promised Land” and stay. Since Israel is today falling apart, and since Jews in America and Russia are again turning toward assimilation, sanity and humanity; there are likely plans in the works for a still worse world war than the Second World War, which racist Zionists believe will finally fulfill Jewish genocidal “end times” prophecy by means of the nuclear incineration of Gentile nations beginning with the Iranians.

Zionist Jews have requisitioned the nuclear arsenal of the United States through the use of disloyal Jewish agents in America, and by deputizing millions of Dispensationalist Zionist Christian dupes who hope to sacrifice the world for the sake of the Jews and who will gladly and madly kill off humanity in the insane belief that God will whisk them away to safety. These highly dangerous Christian Zionist beliefs were created and promoted by Zionist Jews, and were yet another deceitful Jewish trap set for the Gentiles to lure them into destroying themselves, as will be shown further on in this text. Jacob has yet again tricked Esau.

Though in the period immediately after the First World War most Jews hated the crazed Zionists, there were, however, a minority of Jews who went along with the

Jewish bankers and called for the governments of the world to step aside and surrender their national sovereignty to the open the way to the universal and open rule of the Jewish bankers, who could then claim the throne of the Messiah. Jewish bankers created a devastating war in part to make the Gentile Peoples war weary. The Jewish bankers then spread the lie that world government alone could prevent war, knowing that world government would be run by them, at first covertly, and later openly. They would then kill off Esau. It must be stressed that the Jewish bankers covertly and deliberately caused war in order to make the world weary of war so that they could step in and offer themselves as the solution to war.

One such plea for the rule of the world by Jewish bankers and their coterie followed Mentor's column on the same page of *The Jewish Chronicle* on 22 September 1922 on page 14,

"The Remedy for War.

From Mr. JOSEPH FINN.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—‘Mentor,’ in his article ‘Live together or die together,’ has rendered a great service to the cause of peace by showing how the terrible war with its consequent peace (which is as bad as was the war), was the result of two or three men in one State disagreeing with two or three men in another. But, ‘Mentor,’ like the other writers on the same subject, stops short at the remedy.

To eliminate the spirit of war by preaching against, and pointing out the horrors of war, is impossible. The fighting instinct in man cannot be eradicated. Take away the causes which awaken that spirit, and the chances of war would become nil.

For the past twelve years I have tried to convince leading pacifists that mere preaching against the horrors of war will not stop them, so long as nations will have to compete against each other for material gain, like individuals within the nations. [Hebrew deleted.] If it were not for fear of the law, even individuals would war against each other, because of the pressure of the struggle for material gain. As there is no international law strong enough to keep nations in check, the result is war. My pacifist friends argue that whilst the material and economic elements have something to do with the case, the moral element is the chief factor. When the war broke out, not because the various nations wanted to fight, but because the intrigues of diplomats dragged the nations into it, then those very pacifists forgot in a moment all that they had preached against war, and became the most blood-thirsty patriots. The same thing will repeat itself when the diplomats and statesmen bring on another war.

If we are to live and not die together, we must first of all take the great problem of the world's peace, prosperity, and security out of the hands of politicians, statesmen, and diplomats. They are psychologically unfit to solve that problem. Anyone, however slightly acquainted with history, must admit

that governments and their agents can only destroy. Throughout history, capital, labour, science, and art have *built*, whilst statesmen and politicians have *destroyed*. That is not mere rhetoric; it is hard fact. Since we must have governments, we have to put up with politicians and statesmen; but when in the history of nations a state of conditions as at present prevailing is reached, when the more the statesmen and diplomats ostensibly try to drag us out of the mire, the more they push us into it, then it is high time for the various nations involved to ask these gentlemen to step aside for a time, and to let us help ourselves.

What then is to be done? As a first step, I suggest the calling of a world conference of all the nations—the delegates to such a conference to be sent from the following bodies: chambers of commerce, bankers’ institutions, manufacturers’ associations, traders’ associations, universities, art institutions, churches, trade unions, co-operative societies, friendly societies, and hospitals. Politicians, statesmen, diplomats, and journalists should not be eligible as candidates. The ‘Reconstruction of the world’ should be the problem which such a conference should undertake to solve. Whilst that conference proceeds, the various governments should confine their activities to the administration of the common law and the performance of police duties. All international politics and diplomacy of any sort must cease during the sitting of that World Conference.

For the moment, I will say nothing about the programme. Suffice it to say for the present, that such a Conference would do more to reconstruct the world in one month, than the statesmen and diplomats could do in a century.

The war has shown that we Jews must always suffer more than other people when the world is in a state of upheaval. It behooves us, therefore, more than others, to strive for universal peace, security, and prosperity. We cannot find security in some corner in Palestine, while the nations are trying to destroy each other. Our welfare and happiness is dependent on the welfare of all the other nations. If we really believe that we have a mission in the world, then that mission can only be to help on—nay, to push on—the general advancement of the nations, even at the risk of temporary unpleasantness. Our true [Hebrew deleted.] will not be found in having our own politicians, statesmen, diplomats, generals, and soldiers. We will reach our [Hebrew deleted.] when all wars—military and commercial—shall cease, and in consequence thereof the nations become truly civilised and refined, when they begin to feel sorrow because of the wrongs they have done to us throughout the centuries. Then will *our* day come, when the nations will be eager to compensate us for the wrongs we are suffering and have suffered. Blessed be those who live to see that day!

Yours faithfully,

JOSEPH FINN.

10, Windsor Road, Forest Gate, E.7.”

Finn speaks of the revenge of the Jews upon the Gentiles for the “Controversy

of Zion”—of the prophesied Messianic Age when the Jews will enslave and then exterminate the Gentiles, after the Jewish Messiah passes judgment on non-Jews and assimilated Jews (*Isaiah* 11. *Jeremiah* 3:17; 10:10-11; 23:5-8). The Jewish book of *Zechariah* 8:23 promises the Jews that ten Gentiles will gladly slave for every Jew,

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

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

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

Some argue that Jews in general have an indoctrinated tendency to stifle progress and restrict disputes to dogmatism. This is an effect of Judaism, which demands obedience to an arbitrary and absolute law. One cannot speak out against, or argue with, the one true God, or with those chosen to represent him and chosen to kill off the unchosen. Some, including Eugen Karl Dühring, Friedrich Nietzsche and Houston Stewart Chamberlain, have argued that Judaism is a slavish religion which inhibits human creativity. The ancient religion has little respect for personal choice and places in its stead absolute obedience to God and to God’s laws, and to God’s chosen people. Since Judaism is more political than it is religious, the effects of this authoritarianism lingered even in the writings of many German Jews who were supposedly atheists, including Karl Marx, Moses Hess and Ferdinand Lasalle.

This same charge was also made by philo-Semites like the famous cultural Zionist Ha’am. Ha’am wrote of the Jews as a slavish “people of the book” who suffered under the “long-standing disease” of the “tyranny of the written word” which forbade individual thought for the sake of absolute obedience to arbitrary dogmatic laws.⁶⁰ Chaim Nachman Bialik’s speech at the opening of the “Hebrew

University” provides us with a good example of the religious zealotry and of the dogmatic and intolerant worship of the Torah and Talmud of some Jews—probably a very small percentage of Jews today.⁶¹ Jewish children learn Hebrew and Judaism through a process of mindless repetition, which inhibits their ability to reason and think independently. Jewish leaders are often arrogant, absolutist, intolerant and dogmatic. In 1944, David Ben-Gurion cried out “for absolute allegiance to the Jewish revolution”, which he defined in the Messianic terms of “*the complete ingathering of the exiles into a socialist Jewish state.*”⁶² Ben-Gurion believed that Jews should lead the Gentiles of the world to adopt Jewish religious mythologies and conduct “world revolution”. Violent revolution, and the dictatorships imposed under the illusion of Utopian dreams, have been longstanding Jewish traditions. Reality and science give way to religion and childish delusion.

Like many before him, Albert Einstein believed that Jews had lived in darkness while Gentile Europeans had born reborn.⁶³ Judaism had inhibited the progress of science among Jews, who attempted to stifle free thought among their own people. When the Jewish community marketed the new Jewish heroes Karl Marx, Albert Einstein and Sigmund Freud to the general public in the Twentieth Century, the old habits remained and a new international dogmatism, like that of the old lawgiver Moses, emerged. No one dare question the pseudo-Messiahs, who had allegedly found ultimate truths that were not open to debate. The old Jewish traditions of hero worship and dogmatism carried on in a new age of mass suggestion through intensive advertising and a controlled and propagandistic press. To question a Jewish hero was to question a Jewish God, and therefore to be anti-Semitic, *per se*.⁶⁴

This largely ended free and open debate, and with it normal scientific progress in these fields. Several nations were forced into the slavery of Communism under the false promise and childish premise of a Jewish Utopia to come. Physics degenerated into mysticism. Psychology reaped tremendous profits for its practitioners, while doing little for its patients that time alone would have otherwise accomplished. Each of these mythologies and advertised heroes could only survive in a climate where dissent was suppressed, and suppression and dogmatism were ancient traditions in the Jewish community. Anatole Leroy-Beaulieu wrote in the 1893,

“Far from emanating from the Synagogue, the new ideas had great difficulty in making their way into it. The Synagogue had, so to speak, stopped up all the chinks and crannies in its traditions; in Poland, Hungary, and even in Germany, in fact, almost everywhere it had proceeded after the fashion prevalent in cold countries, where at the beginning of winter the windows are fastened down with cement to keep the outer air from entering. Its most illustrious children were anathematised by the Synagogue; the *Herem*, with its awful imprecations, was hurled at whoever attempted innovations. Baruch Spinoza was excommunicated in the eighteenth century by the most enlightened community on earth; Moses Mendelssohn, who served as a model for Lessing’s *Nathan the Wise*, had in that same century to see his German Pentateuch and Psalms condemned by German and Polish rabbis. The synagogue of Berlin rejected books written in the vernacular; it

expelled one of its members for having read a German book. The bulk of Jews of both classes, the *Askenazim* and the *Sephardim*, abhorred the philosophers and their precepts. They held profane sciences in suspicion. [*Footnote*: See, especially, the autobiography of the rabbi-philosopher, Solomon Maimon, published in 1792-93, by R. P. Moritz, under the name: *Salomon Maimon's Lebensgeschichte*. Cf. Arvède Barine's *Un Juif Polonaise* (*Revue des Deux Mondes*, of October 15, 1889).] While the salons of Paris were discussing the philosophy of Descartes, or the approaching regeneration of man, the Jewish communities of Eastern and Central Europe were dreaming of cabalistic utopias, yielding themselves up to the craze of Hassidism, and growing fanatical over the rival claims of false Messiahs, such as Franck and Sabbatai. [*Footnote*: The Seventeenth and eighteenth centuries were, in fact, the age of false Messiahs and also of the diffusion of Hassidism or neo-cabalism, still prevalent in a number of communities. See Graetz's *Geschichte der Juden*, vol. x., chap. vi.-xi.]

III.

Everywhere, in the East as well as the West, it was from the outside, and thanks only to the lamps of the *goim*, that the new ideas, 'the light,' penetrated into the alleys of the Ghetto and pierced the gloom of the *Judengasse*. Could it, indeed, have been otherwise, after centuries of sequestration and debasement! However great may be Israel's elasticity, her mainspring seemed to have been broken. She was weighed down by the double load of her heavy talmudic traditions, and the hatred of a hostile society."⁶⁵

Communists, Zionists and Nazis likewise have been notorious opponents of personal choice and viciously punished dissent and free speech. Each of these movements were led and financed by Jews and by crypto-Jews. The hero worship of figures like Einstein, Freud and Marx, which has led in many instances to a dogmatic stagnation of science and to fanatical personal attacks on dissenters, has been called a "Jewish trait"—the continuance of a persistent habit of intolerance after the abandonment of one religious Jewish creed for another, and the shameless perpetuation and proselytizing of a childish religious creed through the obstruction of open debate, and the self-aggrandizing advertising of Jewish cult figures.

On the other hand, many leading Jews have been very cosmopolitan and cultured people, who were eager to assimilate. They, too, fall victim to a fairly large contingent of racist Jews who wish to quash disagreement with their views by slandering and libeling anyone who brings the facts to the fore by calling them "anti-Semitic" for daring to argue with Jewish racists.⁶⁶ This is a highly vocal and well-organized minority in the Jewish community, which is mostly composed of racist Zionist Jews. Albert Einstein, who was himself a vocal racist, is a hero to other racist Jews. Racist Jews often have no regard for individual rights or democratic principles. They insist that everyone obey them, or face death. This charge is not made lightly or whimsically, and a good deal of evidence will be presented in this work to justify this accusation. Other Jews are by no means immune to the attacks of racist Jews, in

fact they are the most common target of racist Jewish intolerance, totalitarianism and violence.

Many of the early Communist and Socialist philosophers were proudly in the traditions of Plato, the early Christians, the American Revolution, and the French Revolution—a fact that troubled many critics of Judaism and Jews, who often saw the French Revolution as a Jewish Frankist-style plot to destroy the monarchies of the world in order to obtain Jewish emancipation and a Jewish nation, then to rule the world from Jerusalem as was prophesied in the Old Testament (*Exodus* 34:11-17. *Psalms* 72. *Isaiah* 2:1-4; 9:6-7; 11:4, 9-10; 42:1; 61:6. *Jeremiah* 3:17. *Micah* 4:2-3. *Zechariah* 8:20-23; 14:9). The French Revolution resulted in the “Terror” and many predicted that a “world revolution” would be yet more terrible. Indeed, the “Red Terror” of the Bolshevik Revolution was far more terrible than the Terror of the French Revolution. The Old Testament calls on Jews to commit still worse acts against humanity than the atrocities of the Bolshevik—and Nazi—revolutions.

Though centuries of Jewish propaganda have blinded many to these facts, the world public was acutely aware of them after the First World War. Though Jewish propaganda has largely erased this history from the consciousness of the American People and has misrepresented the facts so as to make it appear that there were no legitimate grounds to be suspicious of Judaism and Jewish racism in the era when Einstein faced his harshest criticism, there were many legitimate reasons why courageous individuals fought back against the destruction of their nations and their cultures. Many of these individuals were of Jewish descent and knew well the agenda of the Jewish financiers who fomented and funded the Jewish revolutionaries.

Some saw democracy as a very bad thing—a tyranny of the mediocre over the superior person, which inhibits progress and cheapens culture, science and the arts; allowing for collusive elements to commercialize and destroy culture by vulgarizing it for mass consumption. Some, including Aristotle, believed that democracy inevitably degenerates into plutocracy. Some of the critics of the Jews of Einstein’s day, in chorus with many proud Jews, pointed out the commonality of Bolshevism and Judaism. This promoted general prejudice against Jews, most of whom opposed Bolshevism.

There were, however, large numbers of Jewish Bolsheviks. Jews led and financed the international revolutionary movement and it must therefore be viewed as a Jewish movement. Though many good natured people were duped through romanticism and idealism into joining the world revolutionary movement, it became very clear after the Russian and Hungarian revolutions that the Bolsheviks were out to destroy the Gentile nations in fulfillment of horrific Judaic prophecies.

The Bolsheviks used Utopianism as a political platform to lure in recruits. After they succeeded in their revolution, they subverted the very ideals they had promoted as a means to place themselves into power. When this became widely known, they then themselves created anti-Bolshevik organizations, including the Nazi Party, as a means to place crypto-Bolsheviks into power, who would conduct a Bolshevik revolution in the name of fighting Bolshevism, in countries which had learned of the dangers of Bolshevism.

Though many early Socialists helped to organize labor unions, which developed

the middle class, and were pursuing their Utopian dreams before the genocidal purges of Lenin, Stalin, Kun, Mao and other “Communist revolutionaries” would forever stigmatize the political agenda and ideas of Socialism, Bolsheviks were rightfully seen as terribly dangerous in 1919 and Germany was one of their primary targets. Peter Michelmores wrote in his biography *Einstein: Profile of the Man*,

“But there was another, more sinister, reason. November 7[, 1919] was the second anniversary of the Bolshevik Revolution in Russia and Communist Party agents all over the world had in their hands a secret manifesto saying that this was the day when workers should be incited to overthrow governments, assassinate public officials, bomb army barracks and establish dictatorships of the proletariat. Berlin was a prime target. The amateur republican government of former basketmakers and blacksmiths was in daily danger of collapse under pressure from both extreme left and extreme right.”⁶⁷

Einstein, himself, wrote to Emil Zürcher on 15 April 1919 that he knew for certain that Bolshevik leaders were stealing the wealth of the Russian Nation and were “systematically” mass murdering everyone who did “not belong to the lowest class.”⁶⁸

In the 1920's, there were many theories about Jewish people, even (one might say, *especially*) in the conservative academic community, who should have been more enlightened. Einstein happened to fulfill many stereotypes. One such stereotype was the belief that Jewish people were genetically incapable of profound intuitive thought, but could only think “logically”, *i. e.*, repetitively, deductively and mathematically. Philipp Frank wrote,

“The members of the Jewish community had often been compelled to hear and to read that while their race possessed a certain craftiness in business pursuits, in science it could only repeat and illuminate the work of others, and that truly creative talents were denied them.”⁶⁹

It might be possible, though it seems unlikely to your author, that Jews would selectively mate with persons who were obedient to authority and shunned original thought, and that Jewish society so strongly selects against the survival of strong and moral individuals that the Jews have created a clannish and ignoble breed. Anecdotally, your author has found that the opposite is the case, at least in the modern era. It seems more likely to your author that conditioned reactionary tribalism gives the false appearance of intellectual stupor and anti-social immorality. Jews would blindly support patently false notions and would deliberately lie in a nearly uniform chorus, not because they were truly blind, but rather because they were truly clannish. They were probably made so by social conditioning, not blood—though the possibility exists that they have bred themselves into an especially clannish, selfish and unethical type, as governed by the general standards of Western Civilization.

In the 1893, Anatole Leroy-Beaulieu wrote,

“There are two opinions current with regard to the Jew. One ascribes to him a spirit, if not a genius, foreign and antagonistic to our race, and calls it the ‘Semitic’ spirit. The other—often held by the very same persons—asserts that the Jew is utterly lacking in individual genius, in originality. According to this opinion he has never invented anything, and is in art and science, as everywhere else, capable only of adjusting and adapting. ‘Look at them,’ said one of my friends to me, ‘see how quickly and with what monkey- or squirrel-like agility they climb the first rungs of any ladder; sometimes they even succeed in scaling its top, but they never add to it a single round.’ Granted; but how many of us really add a single round to that mysterious ladder which we have set up in vacant space, and which reaches toward the Infinite?”

Men who consider the remnants of Israel as an ethnic element distinct from all others, insist that they have never displayed any originality, either in art, poetry, or philosophy. The Jew, in their opinion, is utterly lacking in creative power. It is this that is said to distinguish the Semitic, from the Aryan, spirit. The Semite is sterile; neither his brain nor his hands can produce anything new. He is content to appropriate the labour of others, in order to put it to use; he makes the most of ideas and inventions, as of dollars; he combines them and puts them into circulation; in short, he always subsists on others; one might almost say that he is the parasite of arts and sciences.

This is, approximately, the theory of Wagner [*Footnote: Wagner’s Das Judenthum in der Musik.*] with regard to music, the art most cultivated by the Jews; according to him, Jews like Mendelssohn, Meyerbeer, and Halévy, although indeed able to compose a German symphony or a French opera, have not been able to invent a new form in art. But, is it necessary to invent new forms in order to be an original artist? And does this lack necessarily imply that Jewish genius consists entirely in a faculty for combination? Absence of creative power, of spontaneity and of originality, is said to be the mark of the Jew everywhere. Israel, it is asserted, displays ill this respect something of a woman’s nature. The Semites are said to be a feminine race, possessing to a high degree the gift of receptivity, always lacking in virility and procreative power. From which it would seem to follow that they are, after all, an inferior race.

If this be indeed so, it suggests a reflection: If the Jew is merely an imitator, a copyist, a borrower, how can his race possibly denationalise our strong Aryan races? But, are we justified in regarding this lack of originality as a racial feature, the stamp impressed on Israel and the Semite by the hand of ages? As for myself, I must confess that if any of the ancient races seemed to possess originality, it was this race. Even those who have denied it a creative imagination [*Footnote: Renan’s Histoire Générale des Langues Sémitiques: ‘The eminently subjective character of Arabian and Hebrew*

poetry is due to another trait of the Semitic spirit, to its complete lack of creative imagination and to the consequent absence of fiction.] have agreed that it gave the world religion—an invention that holds its own with any other.”⁷⁰

Even some of Einstein’s staunchest supporters believed in this theory that Jews were genetically inferior to the creative intellect of Gentiles. Einstein tried to portray himself in opposition to intuition and against inductive reasoning, which unscientific stance fit the stereotype of the Jewish mind.⁷¹

The following letter to the editor, which appeared in *The New York Times* in 1919, captures the spirit of the times, both the commonplaces of the time and the prevailing influence of racist thought and nationalism in academic circles in the 1920’s:

“Einstein and His Theory.

To the Editor of The New York Times:

On the first day of the Autumn meeting of the National Academy of Sciences (New Haven, Nov. 10) Einstein’s relativity theory was discussed by two brilliant men from Massachusetts. Perhaps some of your readers may be interested in two remarks made by the speakers. The first speaker, a brilliant mathematician, came to the conclusion that Einstein’s theory is mere philosophy, which he explained by the fact that Einstein is a Jew. The second speaker, whom, as he said humorously, physicists look upon as a mathematician and mathematicians consider a physicist, had a good word to say for the theory of Einstein, namely, that he, the speaker, heard in Paris that Einstein, who was and still is a member of the Kaiser Wilhelm’s Academy in Berlin, expressed a laudable wish that the Germans should be beaten. Accordingly, Einstein’s theory may be unscientific because Einstein is a Jew; on the other hand, the theory ought to be correct because Einstein was an anti-Hun. Undoubtedly the mental rays of some of our scientists suffered a more or less perceptible deviation from the normal, brought about by the course of Mars in the last four years.

SAMUEL JAMES MELTZER.

New York, Nov. 11, 1919.”

Judaism, Jewish tribalism, and Jewish racism gave the Jews a bad name, and many confused these ethnic, cultural and religious traits with “racial” traits. However, Jews were often able to intimidate most scholars out of publicly condemning these behaviors, and from publishing examples of them, and conducting research into their causes. The tribalism itself provided racist Jews with a means to quash most public condemnation of Jewish racism and Jewish tribalism. Edward Alsworth Ross, a Professor of Sociology at the University of Wisconsin, wrote in his book, *The Old World in the New: The Significance of Past and Present Immigration to the American People*, The Century Co., New York, (1914), pp. 143-167, Chapter 7, “The East European Hebrews”,

“CHAPTER VII
THE EAST EUROPEAN HEBREWS

IN his defense of Flaccus, a Roman governor who had ‘squeezed’ his Jewish subjects, Cicero lowers his voice when he comes to speak of the Jews, for, as he explains to the judges, there are persons who might excite against him this numerous, clannish and powerful element. With much greater reason might an American lower his voice to-day in discussing two million Hebrew immigrants united by a strong race consciousness and already ably represented at every level of wealth, power, and influence in the United States.

At the time of the Revolution there were perhaps 700 Jewish families in the colonies. In 1826 the number of Jews in the United States was estimated at 6000; in 1840, at 15,000; in 1848, at 50,000. The immigration from Germany brought great numbers, and at the outbreak of the Civil War there were probably 150,000 Jews in this country. In 1888, after the first wave from Russia, they were estimated at 400,000. Since the beginning of 1899, one and one-third millions of Hebrews have settled in this country.

Easily one-fifth of the Hebrews in the world are with us, and the freshet shows no signs of subsidence. America is coming to be hailed as the ‘promised land,’ and Zionist dreams are yielding to the conviction that it will be much easier for the keen-witted Russian Jews to prosper here as a free component in a nation of a hundred millions than to grub a living out of the baked hillsides of Palestine. With Mr. Zangwill they exult that: ‘America has ample room for all the six millions of the Pale; any one of her fifty states could absorb them. And next to being in a country of their own, there could be no better fate for them than to be together in a land of civil and religious liberty, of whose Constitution Christianity forms no part and where their collective votes would practically guarantee them against future persecution.’

Hence the endeavor of the Jews to control the immigration policy of the United States. Although theirs is but a seventh of our net immigration, they led the fight on the Immigration Commission’s bill. The power of the million Jews in the metropolis lined up the Congressional delegation from New York in solid opposition to the literacy test. The systematic campaign in newspapers and magazines to break down all arguments for restriction and to calm nativist fears is waged by and for one race. Hebrew money is behind the National Liberal Immigration League and its numerous publications. From the paper before the commercial body or the scientific association to the heavy treatise produced with the aid of the Baron de Hirsch Fund, the literature that proves the blessings of immigration to all classes in America emanates from subtle Hebrew brains. In order to admit their brethren from the Pale the brightest of the Semites are keeping our doors open to the dullest of the Aryans!

Migrating as families the Hebrews from eastern Europe are pretty evenly divided between the sexes. Their literacy is 26 per cent., about the average.

Artisans and professional men are rather numerous among them. They come from cities and settle in cities—half of them in New York. Centuries of enforced Ghetto life seem to have bred in them a herding instinct. No other physiques can so well withstand the toxins of urban congestion. Save the Italians, more Jews will crowd upon a given space than any other nationality. As they prosper they do not proportionately enlarge their quarters. Of Boston tenement-house Jews Dr. Bushee testifies: ‘Their inborn love of money-making leads them to crowd into the smallest quarters. Families having very respectable bank accounts have been known to occupy cellar rooms where damp and cold streaked the walls.’ ‘There are actually streets in the West End where, while Jews are moving in, negro housewives are gathering up their skirts and seeking a more spotless environment.’

The first stream of Russo-Hebrew immigrants started flowing in 1882 in consequence of the reactionary policy of Alexander III. It contained many students and members of scholarly families, who stimulated intellectual activity among their fellows here and were leaders in radical thought. These idealists established newspapers in the Jewish-German Jargon and thus made Yiddish (*Jüdisch*) a literary language. The second stream reached us after 1890 and brought immigrants who were not steeped in modern ideas but held to Talmudic traditions and the learning of the rabbis. The more recent flow taps lower social strata and is prompted by economic motives. These later arrivals lack both the idealism of the first stream and the religious culture of the second.

Besides the Russian Jews we are receiving large numbers from Galicia, Hungary, and Roumania. The last are said to be of a high type, whereas the Galician Jews are the lowest. It is these whom Joseph Pennell, the illustrator, found to be ‘people who, despite their poverty, never work with their hands; whose town. . . is but a hideous nightmare of dirt, disease and poverty’ and its misery and ugliness ‘the outcome of their own habits and way of life and not, as is usually supposed, forced upon them by Christian persecutors.’

OCCUPATIONS

The Hebrew immigrants rarely lay hand to basic production. In tilling the soil, in food growing, in extracting minerals, in building, construction and transportation they have little part. Sometimes they direct these operations, often they finance them, but even in direst poverty they contrive to avoid hard muscular labor. Under pressure the Jew takes to the pack as the Italian to the pick.

In the '80's numerous rural colonies of Hebrews were planted, but, despite much help from outside, all except the colonies near Vineland, New Jersey, utterly failed. In New York and New England there are more than a thousand Hebrew farmers, but most of them speculate in real estate, keep summer boarders, or depend on some side enterprise—peddling, cattle trading or junk buying—for a material part of their income. The Hebrew farmers, said to number in all 6000, maintain a federation and are provided with a farmers' journal. New colonies are launched at brief intervals, and

Jewish city boys are being trained for country life. Still, not over one Hebrew family in a hundred is on the land and the rural trend is but a trickle compared with the huge flow.

Perhaps two-fifths of the Hebrew immigrants gain their living from garment-making. Naturally the greater part of the clothing and dry goods trade, the country over, is in their hands. They make eighty-five per cent. of the cigars and most of the domestic cigarettes. They purchase all but an insignificant part of the leaf tobacco from the farmers and sell it to the manufacturers. They are prominent in the retailing of spirits, and the Jewish distiller is almost as typical as the German brewer.

None can beat the Jew at a bargain, for through all the intricacies of commerce he can scent his profit. The peddler, junk dealer, or pawn broker is on the first rung of the ladder. The more capable rise in a few years to be theatrical managers, bankers or heads of department stores. Moreover great numbers are clerks and salesmen and thousands are municipal and building contractors. Many of the second generation enter the civil service and the professions. Already in several of the largest municipalities and in the Federal bureaus a large proportion of the positions are held by keen-witted Jews. Twenty years ago under the spoils system the Irish held most of the city jobs in New York. Now under the test system the Jews are driving them out. Among the school teachers of the city Jewesses outnumber the women of any other nationality. Owing to their aversion to 'blind-alley' occupations Jewish girls shun housework and crowd into the factories, while those who can get training become stenographers, bookkeepers, accountants and private secretaries. One-thirteenth of the students in our seventy-seven leading universities and colleges are of Hebrew parentage. The young Jews take eagerly to medicine and it is said that from seven hundred to nine hundred of the physicians in New York are of their race. More noticeable is the influx into dentistry and especially into pharmacy. Their trend into the legal profession has been pronounced, and of late there is a movement of Jewish students into engineering, agriculture and forestry.

MORALS

The Jewish immigrants cherish a pure, close-knit family life and the position of the woman in the home is one of dignity. More than any other immigrants they are ready to assume the support of distant needy relatives. They care for their own poor, and the spirit of coöperation among them is very noticeable. Their temper is sensitive and humane; very rarely is a Jew charged with any form of brutality. There is among them a fine *élite* which responds to the appeal of the ideal and is found in every kind of ameliorative work.

Nevertheless, fair-minded observers agree that certain bad qualities crop out all too often among these eastern Europeans. A school principal remarks that his Jewish pupils are more importunate to get a mark changed than his other pupils. A settlement warden who during the summer entertains hundreds of nursing slum mothers at a country 'home' says: 'The Jewish

mothers are always asking for *something extra* over the regular kit we provide each guest for her stay.' 'The last thing the son of Jacob wants,' observes an eminent sociologist, 'is a square deal.' A veteran New York social worker cannot forgive the Ghetto its littering and defiling of the parks. 'Look at Tompkins Square,' he exclaimed hotly, 'and compare it with what it was twenty-five years ago amid a German population!' As for the caretakers of the parks their comment on this matter is unprintable. Genial settlement residents, who never tire of praising Italian or Greeks, testify that no other immigrants are so noisy, pushing and disdainful of the rights of others as the Hebrews. That the worst exploiters of these immigrants are sweaters, landlords, employers and 'white slavers' of their own race no one gainsays.

The authorities complain that the East European Hebrews feel no reverence for law as such and are willing to break any ordinance they find in their way. The fact that pleasure-loving Jewish business men spare Jewesses but pursue Gentile girls excites bitter comment. The insurance companies scan a Jewish fire risk more closely than any other. Credit men say the Jewish merchant is often 'slippery' and will 'fail' in order to get rid of his debts. For lying the immigrant has a very bad reputation. In the North End of Boston 'the readiness of the Jews to commit perjury has passed into a proverb.' Conscientious immigration officials become very sore over the incessant fire of false accusations to which they are subjected by the Jewish press and societies. United States senators complain that during the close of the struggle over the immigration bill they were overwhelmed with a torrent of crooked statistics and misrepresentations by the Hebrews fighting the literacy test.

Graver yet is the charge that these East European immigrants lower standards wherever they enter. In the boot and shoe trade some Hebrew jobbers who, after sending in an order to the manufacturer, find the market taking an unexpected downward turn, will reject a consignment on some pretext in order to evade a loss. Says Dr. Bushee: 'The shame of a variety of underhanded methods in trade not easily punishable by law must be laid at the door of a certain type of Jew.' It is charged that for personal gains the Jewish dealer wilfully disregards the customs of the trade and thereby throws trade ethics into confusion. Physicians and lawyers complain that their Jewish colleagues tend to break down the ethics of their professions. It is certain that Jews have commercialized the social evil, commercialized the theatre, and done much to commercialize the newspaper.

The Jewish leaders admit much truth in the impeachment. One accounts for the bad reputation of his race in the legal profession by pointing out that they entered the tricky branches of it, viz., commercial law and criminal law. Says a high minded lawyer: 'If the average American entered law as we have to, without money, connections or adequate professional education, he would be a shyster too.' Another observes that the sharp practice of the Russo-Jewish lawyer belongs to the earlier part of his career when he must succeed

or starve. As he prospers his sense of responsibility grows. For example, some years ago the Bar Association of New York opposed the promotion of a certain Hebrew lawyer to the bench on the ground of his unprofessional practices. But this same lawyer made one of the best judges the city ever had, and when he retired he was banqueted by the Association.

The truth seems to be that the lower class of Jews of eastern Europe reach here moral cripples, their souls warped and dwarfed by iron circumstance. The experience of Russian repression has made them haters of government and corrupters of the police. Life amid a bigoted and hostile population has left them aloof and thick-skinned. A tribal spirit intensified by social isolation prompts them to rush to the rescue of the caught rascal of their own race. Pent within the Talmud and the Pale of Settlement, their interests have become few, and many of them have developed a monstrous and repulsive love of gain. When now, they use their Old World shove and wile and lie in a society like ours, as unprotected as a snail out of its shell, they rapidly push up into a position of prosperous parasitism, leaving scorn and curses in their wake.

Gradually, however, it dawns upon this twisted soul that here there is no need to be weazel or hedgehog. He finds himself in a new game, the rules of which are made by *all* the players. He himself is a part of the state that is weakened by his law-breaking, a member of the profession that is degraded by his sharp practices. So smirk and cringe and trick presently fall away from him, and he stands erect. This is why, in the same profession at the same time, those most active in breaking down standards are Jews and those most active in raising standards are Jews—of an earlier coming or a later generation. ‘On the average,’ says a Jewish leader, ‘only the third generation feels perfectly at home in American society.’ This explains the frequent statement that the Jews are ‘the limit’—among the worst of the worst and among the best of the best.

CRIME

The Hebrew immigrants usually commit their crimes for gain; and among gainful crimes they lean to gambling, larceny, and the receiving of stolen goods rather than to the more daring crimes of robbery and burglary. The fewness of the Hebrews in prison has been used to spread the impression that they are uncommonly law-abiding. The fact is it is harder to catch and convict criminals of cunning than criminals of violence. The chief of police of any large city will bear emphatic testimony as to the trouble Hebrew lawbreakers cause him. Most alarming is the great increase of criminality among Jewish young men and the growth of prostitution among Jewish girls. Says a Jewish ex-assistant attorney-general of the United States in an address before the B’nai B’rith: ‘Suddenly we find appearing in the life of the large cities the scarlet woman of Jewish birth.’ ‘In the women’s night court of New York City and on gilded Broadway the majority of street walkers bear Jewish names.’ ‘This sudden break in Jewish morality was not natural. It was a product of cold, calculating, mercenary methods, devised and handled by

men of Jewish birth.’ Says the president of the Conference of American Rabbis: ‘The Jewish world has been stirred from the center to circumference by the recent disclosures of the part Jews have played in the pursuance of the white slave traffic.’ On May 14, 1911, a Yiddish paper in New York said, editorially:

‘It is almost impossible to comprehend the indifference with which the large New York Jewish population hears and reads, day after day, about the thefts and murders that are perpetrated every day by Jewish gangs—real bands of robbers—and no one raises a voice of protest, and no demand is made for the protection of the reputation of the Jews of America and for the life and property of the Jewish citizens.’

‘A few years ago when Commissioner Bingham came out with a statement about Jewish thieves, the Jews raised a cry of protest that reached the heavens. The main cry was that Bingham exaggerated and overestimated the number of Jewish criminals. But when we hear of the murders, hold-ups and burglaries committed in the Jewish section by Jewish criminals, we must, with heartache, justify Mr. Bingham.’

Two weeks later the same paper said: ‘How much more will Jewish hearts bleed when the English press comes out with descriptions of gambling houses packed with Jewish gamblers, of the blind cigar stores where Jewish thieves and murderers are reared, of the gangs that work systematically and fasten like vampires upon the peaceable Jewish population, and of all the other nests of theft, robbery, murder, and lawlessness that have multiplied in our midst.’

This startling growth reflects the moral crisis through which many immigrants are passing. Enveloped in the husks of medievalism, the religion of many a Jew perishes in the American environment. The immigrant who loses his religion is worse than the religionless American because his early standards are dropped along with his faith. With his clear brain sharpened in the American school, the egoistic, conscienceless young Jew constitutes a menace. As a Jewish labor leader said to me, ‘the non-morality of the young Jewish business men is fearful. Socialism inspires an ethics in the heart of the Jewish workingman, but there are many without either the old religion or the new. I am aghast at the consciencelessness of the *Luft-proletariat* without feeling for place, community or nationality.’

RACE TRAITS

If the Hebrews are a race certainly one of their traits is *intellectuality*. In Boston the milk station nurse gets far more result from her explanations to Jewish mothers than from her talks to Irish or Italian mothers. The Jewish parent, however grasping, rarely exploits his children, for he appreciates how schooling will add to their earning capacity. The young Jews have the foresight to avoid ‘blind alley’ occupations. Between the years of fourteen and seventeen the Irish and Italian boys earn more than the Jewish lads; but after eighteen the Jewish boys will be earning more, for they have selected occupations in which you can work up. The Jew is the easiest man to sell life

insurance to, for he catches the idea sooner than any other immigrant. As philanthropist he is the first to appreciate scientific charity. As voter he is the first to repudiate the political leader and rise to a broad outlook. As exploited worker he is the first to find his way to a theory of his hard lot, viz. capitalism. As employer he is quick to respond to the idea of 'welfare work.' The Jewish patrons of the libraries welcome guidance in their reading and they want always the best; in fiction, Dickens, Tolstoi, Zola; in philosophy, Darwin, Spencer, Haeckel. No other readers are so ready to tackle the heavy-weights in economics and sociology.

From many school principals comes the observation that their Jewish pupils are either very bright or distinctly dull. Among the Russo-Jewish children many fall behind but some distinguish themselves in their studies. The proportion of backward pupils is about the average for school children of non-English-speaking parentage; but the brilliant pupils indicate the presence in Hebrew immigration of a gifted element which scarcely shows itself in other streams of immigration. Teachers report that their Jewish pupils 'seem to have hungry minds.' They 'grasp information as they do everything else, recognizing it as the requisite for success.' Says a principal: 'Their progress in studies is simply another manifestation of the acquisitiveness of the race.' Another thinks their school successes are won more by intense application than by natural superiority, and judges Irish pupils would do still better if only they would work as many hours.

The Jewish gift for mathematics and chess is well known. They have great imagination, but it is the 'combinative' imagination rather than the free poetic fancy of the Celt. They analyze out the factors of a process and mentally put them together in new ways. Their talent for anticipating the course of the market, making fresh combinations in business, diagnosing diseases, and suggesting scientific hypotheses is not questioned. On the other hand, an eminent savant thinks the best Jewish minds are not strong in generalization and deems them clever, acute and industrious rather than able in the highest sense. On the whole, the Russo-Jewish immigration is richer in gray matter than any other recent stream, and it may be richer than any other large inflow since the colonial era.

Perhaps *abstractness* is another trait of the Jewish mind. To the Hebrew things present themselves not softened by an atmosphere of sentiment, but with the sharp outlines of that desert landscape in which his ancestors wandered. As farmer he is slovenly and does not root in the soil like the German. As poet he shows little feeling for nature. Unlike the German artisan who becomes fond of what he creates, the Jew does not love the concrete for its own sake. What he cares for is the *value* in it. Hence he is rarely a good artisan, and perhaps the reason why he makes his craft a mere stepping-stone to business is that he does not relish his work. The Jew shines in literature, music and acting—the arts of expression—but not often is he an artist in the manipulation of materials. In theology, law and diplomacy—which involve the abstract—the Jewish mind has distinguished itself more than in

technology or the study of nature.

The Jew has *little feeling for the particular*. He cares little for pets. He loves man rather than men, and from Isaiah to Karl Marx he holds the record in projects of social amelioration. The Jew loves without romance and fights without hatred. He is loyal to his purposes rather than to persons. He finds general principles for whatever he wants to do. As circumstances change he will make up with his worst enemy or part company with his closest ally. Hence his wonderful adaptability. Flexible and rational the Jewish mind cannot be bound by conventions. The good will of a Southern gentleman takes set forms such as courtesy and attentions, while the kindly Jew is ready with any form of help that may be needed. So the South looked askance at the Jews as 'no gentlemen.' Nor have the Irish with their strong personal loyalty or hostility liked the Jews. On the other hand the Yankees have for the Jews a cousinly feeling. Puritanism was a kind of Hebraism and throve most in the parts of England where, centuries before, the Jews had been thickest. With his rationalism, his shrewdness, his inquisitiveness and acquisitiveness, the Yankee can meet the Jew on his own ground.

Like all races that survive the sepsis of civilization, the Hebrews show great *tenacity of purpose*. Their constancy has worn out their persecutors and won them the epithet of 'stiff-necked.' In their religious ideas our Jewish immigrants are so stubborn that the Protestant churches despair of making proselytes among them. The sky-rocket careers leading from the peddler's pack to the banker's desk or the professor's chair testify to rare singleness of purpose. Whatever his goal—money, scholarship, or recognition—the true Israelite never loses sight of it, cannot be distracted, presses steadily on, and in the end masters circumstance instead of being dominated by it. As strikers the Jewish wage earners will starve rather than yield. The Jewish reader in the libraries sticks indomitably to the course of reading he has entered on. No other policy holder is so reliable as the Jew in keeping up his premiums. The Jewish canvasser, bill collector, insurance solicitor, or commercial traveler takes no rebuff, returns brazenly again and again, and will risk being kicked down stairs rather than lose his man. During the Civil War General Grant wrote to the war department regarding the Jewish cotton traders who pressed into the South with the northern armies: 'I have instructed the commanding officer to refuse all permits to Jews to come South, and I have frequently had them expelled from the department, but they come in with their carpet sacks in spite of all that can be done to prevent it.' Charity agents say that although their Hebrew cases are few, they cost them more than other cases in the end because of the unblushing persistence of the applicant. Some chiefs of police will not tolerate the Hebrew prostitute in their city because they find it impossible to subject her to any regulations.

THE RACE LINE

In New York the line is drawn against the Jews in hotels, resorts, clubs, and private schools, and constantly this line hardens and extends. They cry 'Bigotry' but bigotry has little or nothing to do with it. What is disliked in the

Jews is not their religion but certain ways and manners. Moreover, the Gentile resents being obliged to engage in a humiliating and undignified scramble in order to keep his trade of his clients against the Jewish invader. The line is not yet rigid, for the genial editor of *Vorwaerts*, Mr. Abram Cahan, tells me that he and his literary brethren from the Pale have never encountered Anti-Semitism in the Americans they meet. Not the socialist Jews but the vulgar upstart parvenus are made to feel the discrimination.

This cruel prejudice—for all lump condemnations are cruel—is no importation, no hang-over from the past. It appears to spring out of contemporary experience and is invading circle after circle of broad-minded. People who give their lives to befriending immigrants shake their heads over the Galician Hebrews. It is astonishing how much of the sympathy that twenty years ago went out to the fugitives from Russian massacres has turned sour. Through fear of retaliation little criticism gets into print; in the open the Philo-semites have it all their way. The situation is: Honey above, gall beneath. If the Czar, by keeping up the pressure which has already rid him of two million undesired subjects, should succeed in driving the bulk of his six million Jews to the United States, we shall see the rise of the Jewish question here, perhaps riots and anti-Jewish legislation. No doubt thirty or forty thousand Hebrews from eastern Europe might be absorbed by this country each year without any marked growth of race prejudice; but when they come in two or three or even four times as fast, the lump outgrows the leaven, and there will be trouble.

America is probably the strongest solvent Jewish separatism has ever encountered. It is not only that here the Jew finds himself a free man and a citizen. That has occurred before, without causing the Jew to merge into the general population. It is that here more than anywhere else in the world *the future is expected to be in all respects better than the past*. No civilized people ever so belittled the past in the face of the future as we do. This is why tradition withers and dies in our air; and the dogma that the Jews are a 'peculiar people' and must shun intermarriage with the Gentiles is only a tradition. The Jewish dietary laws are rapidly going. In New York only one-fourth of the two hundred thousand Jewish workmen keep their Sabbath and only one-fifth of the Jews belong to the synagogue. The neglect of the synagogue is as marked as the falling away of non-Jews from the church. Mixed marriages, although by no means numerous in the centers, are on the increase, and in 1909 the Central Conference of Jewish Rabbis resolved that such marriages 'are contrary to the tradition of the Jewish religion and should therefore be discouraged by the American Rabbinate.' Certainly every mixed marriage is, as one rabbi puts it, 'a nail in the coffin of Judaism,' and free mixing would in time end the Jews as a distinct ethnic strain.

The 'hard shell' leaders are urging the Jews in America to cherish their distinctive traditions and to refrain from mingling their blood with Gentiles. But the liberal and radical leaders insist that in this new, ultra-modern environment nothing is gained by holding the Jews within the wall of

Orthodox Judaism. As a prominent Hebrew labor leader said to me: ‘By blending with the American the Jew will gain in physique, and this with its attendant participation in normal labor, sports, athletics, outdoor life, and the like, will lessen the hyper-sensibility and the sensuality of the Jew and make him less vain, unscrupulous and pleasure-loving.’

It is too soon yet to foretell whether or not this vast and growing body of Jews from eastern Europe is to melt and disappear in the American population just as numbers of Portuguese, Dutch, English, and French Jews in our early days became blent with the rest of the people. In any case the immigrant Jews are being assimilated outwardly. The long coat, side curls, beard and fringes, the ‘Wandering Jew’ figure, the furtive manner, the stoop, the hunted look, and the martyr air disappear as if by magic after a brief taste of American life. It would seem as if the experience of Russia and America in assimilating the Jews is happily illustrated by the old story of the rivalry of the wind and the sun in trying to strip the traveler of his cloak.”

Tragically, Einstein’s racism and tribalism provoked a “racial” debate over his personality and the theory of relativity. Counterattacks predictably followed Einstein’s ethnic slurs and Einstein’s reckless and racist defamations of his legitimate critics. For example,

“NOTES BRÈVES

Einstein, plagiaire.

Le **Juif** d’Allemagne Einstein est un plagiaire. La presse américaine en avait déjà (v. n° **225**) fourni la preuve. Le *Dearb. Independent*, 25.3, y revient avec de nouveaux documents.

Il montre les « découvertes » du Juif suivant pas à pas, et ses publications suivant volume par volume, les découvertes et les publications d’Arvid Reuterdaahl, Américain d’origine suédoise, doyen de l’Ecole d’architecture et de mécanique au collège Saint Thomas (St. Paul, Minn.). Le *Raum-Zeit-Kontinuum*, les *Raum-Zeit-Funktionen* et *Raum-Zeit-Koordinaten* du Juif ne sont que des démarquages du *Space-Time Potential* de l’Américain, grossièrement camouflés.

Les Juifs ne sont jamais que des plagiaires. Mais la stupidité des *goyim* leur permet de s’introduire dans la peau des hommes de génie à la manière de Chéri-Bibi. Et la presse de tous les pays, moyennant une poignée de dollars ou de *crasseux*, assassine de silence les vrais savants pour revêtir de leur gloire le gorille du Ghetto.”⁷²

THE DEARBORN INDEPENDENT published an article on 30 July 1921, on page 14, (American Jews successfully organized many large fund raising drives, as represented in the pages of *The New York Times*, especially during the First World War) which ridicules Einstein’s anti-American interview upon his return to Europe:

“Relatively Unimportant, Extremely Typical

ALBERT EINSTEIN, who maintained a pose of dignified silence in the face of his scientific accusers while in the United States, has broken into most undignified speech immediately upon his return to Europe.

Knowledge of what he is and the traditional ill-manneredness of which he is an heir, this exhibition of boorishness was not unexpected.

Disgust with Einstein is somewhat an old thrill, because his plagiarism is so manifest and his fame is so directly the result of the circus-advertising instinct of his race. But a new emotion divides it now: What about those nose-led Americans who, in obedience to the swarthy New York ruling race, bowed down and worshipped Einstein and chanted loudest in the chorus of his praise?

Their position is most humiliated. And rightly so. Every white man, who bows down to the swarthy ruling race of New York and elsewhere, gets his nose rubbed into it sooner or later. It is the traditional repayment which that race—and all inferior races—renders when a superior race makes a fool of itself.

Mr. Einstein was gloriously received in the United States. Even the cold photographs retain the glow of passionate occasions. Literally over 150,000 persons by comptometer count, swarmed round him on his arrival. He had not done anything for science, for the easement of human pain nor for the solution of life’s pressing problems, yet he was received as a royalty of the realm of reason, while others who have found the way to healing or achievement for the common man have been allowed to enter and leave New York unheeded. Mr. Einstein, by the way, *left* New York unheeded—there were half a dozen persons on the piers—which should, perhaps, be borne in mind.

Mr. Einstein was given the freedom of New York, under protest, and was refused the freedom of Boston, but the universities received him gladly and decked him with their doctorates. The press, in response to swarthy local committees, shouted itself hoarse. Clothing lofts poured out their Red intellectuals by the thousand, and taking it all in all the publicity manager of Mr. Einstein’s stunt did a good job—until—scientists began to ask Einstein questions.

The only recorded answer which Einstein made to any but adulatory remarks while in the United States, was, ‘See my secretary.’ American collegians and scientists, philosophers and literary men besought him; others with the ‘goods on him’ openly challenged him; but surrounded by a swarthy ring that made everybody believe that a slight to Einstein was equal to sacrilege against the Holy of Holies on Mt. Zion, he maintained his silence and, supposedly, his dignity. That last, however, is not known. He left the United States rather unexpectedly.

THE DEARBORN INDEPENDENT is glad to say that it was

one—perhaps not the only one—of the papers that were not taken in by the Einstein publicity managers. It is glad to remember also that it gave much-needed space to a scientific critic of Einstein's theory, who had been refused space elsewhere. A roster of the publications which were afraid of the swarthy crowd around Einstein gives much food for publication.

Therefore, perhaps, THE DEARBORN INDEPENDENT is not so embarrassed as are the Einstein devotees by the attack upon America which the professor has made. Not so embarrassed as, say, the *Scientific American*.

Mr. Einstein's charges are as follows: (1) That America is too exaggerated in its enthusiasm. 'This exaggerated enthusiasm for me and my work struck me as being a genuinely and peculiarly American phenomenon'; (2) that Americans are bored; (3) that America suffers from poverty in intellectual things; (4) that most American men think of nothing but work; (5) that the rest of the men are mere lap dogs for indolent women; (6) 'that women dominate the entire life of America'; (7) that our excitement over the theory of relativity was 'comic'; (8) that the only real American scientist lives in Chicago and is a Jew!

As complete a slap in the face as the swarthy tribe has ever handed a white people!

Mr. Arthur Brisbane, pen-sentinel of the tribe, who held Mr. Einstein up as an example too lofty for Americans to emulate, yet to be worshipfully gazed upon as a distant and unattainable star, was plainly up against it.

Many people think that Mr. Brisbane is himself distantly connected by racial ties with people of Mr. Einstein's type, but others are assured that he is not. It is unfortunate, if he is not, because his admiration of the tribe is so great that assertion of his belonging to it would not be construed by him as an insult, but rather as a high compliment. Some people have commented on the name 'Brisbane,' saying that its Hebrew form is Brith Ben, or 'son of the covenant.' The name Einstein is not as Hebrew as is Brisbane; Einstein is German for 'one stone.'

It was rather hard, therefore, after standing sponsor for Einstein in all the Hearst papers and before the American public, to have Einstein hurl his insult across the sea. What did Mr. Brisbane do then, quoth the little bird? Did he turn to his ever-present Hebrew secretary for inspiration as he often has done before? History may never know.

But it is certain that something stirred within Mr. Brisbane's breast, something American, something angry and tipped with truth; and there hurtled through his mobile mind with the clarifying turbulence and light of an electric storm, this luminous thought: 'No wonder Einstein thinks thus of America; *all that Einstein saw of America was the Jews!*' (Wild shrieks of 'pogrom! pogrom!' ringing through the darker recesses of Brisbane's brain!) 'That's it—that's how to explain it; he didn't see America at all—he just saw Jews.'

Lest the reader should think that statement too great a strain on his credulity, we hasten to offer, what we always have on hand in these matters,

the evidence. Behold it!

Today

Einstein's Views.
What of the 5,000,000?
Valuable 'Devil's Finger.'
Hopeful Mr. Herrick.

—By ARTHUR BRISBANE—

Copyright. 1921.

Prof. Einstein, of the relativity theory, returned home, says:

First, he is amused by the wild enthusiasm of the entire American nation in greeting him. What Prof. Einstein saw, without knowing it, was the extremely enthusiastic welcome of his co-religionists. Our citizens of Jewish blood delight at another demonstration, in Einstein's person, of the ability of their race. It was Jewish enthusiasm that the professor witnessed, and there is no greater enthusiasm than that. It is a good explanation of the whole Einstein criticism.

It is a good explanation of the whole Einstein criticism.

Moreover, it is true. Outside an occasional university president and Senate, the white mayors and governors en route, once the President of the United States, the professor did not meet many Americans. He did not greatly want to meet Americans. Americans are inclined to sit in judgment first, and that spelled danger.

He has simply made the same error which others have made, in not properly distinguishing between racial strains of blood.

Einstein's charge about the comic enthusiasm is absolutely true; scores of photographs confirm the facts. But who furnished the enthusiasm? A little more candor on Einstein's part would have made that clear. As a long, long benefit of the doubt, it may be agreed that perhaps Mr. Einstein may have mentioned his co-nationalists in this respect, and it may have been changed to 'Americans.' But probably not. If it had been changed to 'Americans' from an original other, it would have made it rather difficult for certain newspapers who bow the knee to the tribe; especially in view of the tact that 75 per cent of the advertising in United States newspapers is paid for by the tribe. Jack Lait once said, 'The department store is the bulwark of free speech!' And he ought to know.

The tribe did make fools of themselves over Einstein. They made a fool of him, too. Now he makes a fool of both by describing the tribal defects and ascribing them to 'Americans.' What a plot for screaming farce by Morry

Gest!

Mr. Brisbane is right. He is wrong on nearly everything else he tries to say on the related subject, but he is right in his analysis of Mr. Einstein's sources: Mr. Einstein's opinion of America is the result of his having seen only Jews. Some foreign governments are suffering from the same mis-view of us.

The Brisbane explanation of the Einstein theory of Americans may be applied all down the line. 'The intellectual poverty' he noticed is also due to the fact that all he saw of American intellect was Jewish. The tribe does not originate ideas; it grabs them and exploits them. The tribe is not at home in the study, but on the stage. In art it simply steals ideas and elaborates them. In music it performs, but does not create. In law, it manipulates, but does not clarify great principles. In politics it is opportunist. Intellectual bankruptcy may coexist with a very pert knowledge of what the schools teach, and the tribe is quite expert at possessing itself of that—all white man's knowledge, by the way.

And so on through the charges. The Brisbane explanation is hereby unanimously adopted: Prof. Einstein thinks what he does and says what he did because what he saw was not America but Jews. He couldn't see America for the swarthy swarm that smothered him. And what is worse, hundreds of thousands—millions—of that swam have never seen America either, and never will, for the same reason.

The Jews are strangely silent on the criticism. Rabbi Stephen S. Wise—in the Yiddish papers they spell it correctly, Weisz—refuses to comment. The tribal elders of the New York Board of Aldermen who fought for the freedom of the city for Mr. Einstein just as boldly as they fight for legally imposed social equality where they are not wanted, don't like to discuss it either.

Prof. Rautenstrauch is rather gentle in his comment 'His visit to this country was of too brief duration and his contacts while here were too narrow.' Second half of answer is right. It doesn't take long to know Americans: 10 minutes is the average time for striking up a real human kind of acquaintance here, and Einstein was with us weeks and weeks—but—'his contacts while here were too narrow.' For reference, Mr. Brisbane's comment again.

Einstein's tribalists cannot answer; it is an outbreak of bad manners, rank contemptuousness and untruth which is indefensible. Einstein never was a great scientist; now we know he is not even an ordinarily passable individual.

What puzzles the *Washington Post* is the reason for Einstein staying on in the country after he had found what a detestable place it was; and why he went on accumulating university degrees and other academic honors when he had formed so low an opinion of our institutions, and when the only scholar he could find in the United States was a Jew out in Chicago.

It's a somewhat honest wail the *Post* puts forth:

'Why did Prof. Einstein not discover after a few days' stay in America his impressions and then make a speedy return to his haven? Why did he

accept the attentions and awards from municipalities and educational institutions if he questioned their sincerity?’

The answer is simple, but the *Post* doesn't give it.

The answer is given in 'blank' verse by a poet on this page.

Things One Cannot Print
(Obviously done in blank verse.)
in writing for the Editors

Telling funny news,
Omit from all you chance to say
Mention of the South Americans.

Whene'er you feel the writing urge
Why write whate'er you choose,
Except you must not write at all
About our friends the Italians.

If verses fill your soul with song
Turn fondly to your Muse,
But do not let her lead you far;
Sing not about the British.

If funny stories fill your head
And you would but amuse,
Why keep them laughing by all means,
But not about the Greeks.

Fill up the page with anecdotes,
Tell anything that's new
But let no story that you tell
Poke fun at any Syrian.

You'll only tire your massive brain.
Your time you'll surely lose,
If you submit to Editors
Stories on the French.

I'm greatly hampered in my work,
My stuff they all refuse,
Because the stories that I tell
Are often on the Swiss.

I should be paid for what I write,
My lawyer says to sue,
And that is what so puzzles me

For he, too, is a Belgian.
—New York Herald, July 3, 1921.

LATER BULLETIN—Word comes from Amsterdam that Prof. Einstein did not say it. He is still dazed by the good will of America, still has the glory of America in his eyes, and so on. The difference is that the first story came under the names of responsible correspondents and through the channels of responsible newspapers; while the second story comes orphaned—probably from the Jewish Telegraph Agency, which is the associated press of international Jewry. The agency has not been functioning very much of late, the principal reason being that it cannot send long and harrowing dispatches about ‘pogroms’ and be believed any more, because there are too many neutral observers in the ‘pogrom zone.’ There are no pogroms [*see*: “Pogroms in Poland”, *The New York Times*, (23 May 1919), p. 10; where the report claims that Germans may have fabricated myths, and spread rumors of Jewish pogroms in order to vilify their enemies.—CJB], but there is this: There is the sale for money of goods bought by the charity of the American people, mostly the American church people. The agency, however, doesn’t deal in facts of that kind.

It is rather singular that none of the tribe’s dailies doubted the first Einstein report. They knew how delightfully and characteristically racial it was, how perfectly natural. They took it for granted.

However, the Einstein matter is a mere speck on the racing river of events yet it shows something of the tendency of the river. No one has a license to feel badly over it, except the scientific publications that didn’t have the intestinal integrity to challenge the man in the name of science; the universities that did not dare keep him off their list of honors; the society people who fêted the rather mangy lion; and the plain and more honest members of the tribe who thought Einstein might generously reflect a little glory on them. He hasn’t.”

Einstein apparently did not respond directly to many of the genuinely race-based attacks made against him, such as those above, which were made in no uncertain terms. He preferred to mischaracterize some of the scientific objections to his theories, and the legitimate concerns raised about his plagiarism, as if they were “anti-Semitism” *per se*. When Einstein arrived at America’s shores, *The New York Times* emphasized the fact that theory of relativity was widely criticized,

“The man was Dr. Albert Einstein, propounder of the much-debated theory of relativity that has given the world a new conception of space, and time and the size of the universe.”⁷³

Before Einstein stepped off the ship, he lied and “played the race card” in order to smear anyone who would dare to criticize him in America,

“Professor Einstein was reluctant to talk about relativity, but when he did speak he said most of the opposition to his theories was the result of strong anti-Semitic feeling.”⁷⁴

The article continued,

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

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

When asked what he meant, he said he referred to anti-Semitic feeling. He would not elaborate on this subject, but said the attacks in Berlin were entirely anti-Semitic.”⁷⁵

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

Einstein and his friends’ (especially Max von Laue’s) wanton and reckless charges of anti-Semitism only served to intensify and provoke it, as evinced above, which was their goal. Einstein expressed the bizarre belief commonly held by racist Jews, that anti-Semitism was a positive thing because it kept Jews segregated from Gentiles. Einstein argued that Jews should not mix with Gentiles, due to “racial” differences. Responding to the truly race-based attacks would have tended to discredit anti-Semitism, and with it racist political Zionism. However, Einstein and Max von Laue’s tactic of mischaracterizing legitimate arguments about science and priorities issues as if “anti-Semitism” only inspired anti-Jewish sentiment—much to their delight.

Einstein was obviously scarred by childhood traumas.⁷⁶ Being a coward by nature, he hid behind reckless defamations in order to avoid legitimate criticism.

Hubert Goenner observed,

“Nevertheless, Kleinert (1979, 501-6) and Elton (1986, 95) documented that [*Albert Einstein*] was *first* in referring to anti-Semitism in public, well before any of his adversaries in the campaign against him [*Footnote: Einstein soon regretted his statement.*] [. . .]”⁷⁷

Einstein’s accusation that no one but an anti-Semite would disagree with him was a smear against dissent heard round the world—obviously meant to stifle the debate. It was an open threat to anyone who would challenge him on the facts—anyone who dared to tell the truth and expose him. These smears were accompanied by alarmist

(and shifting) misrepresentations of the audience's actions, and the proceedings, at the Berlin Philharmonic when Paul Weyland and Ernst Gehrcke lectured against the theory of relativity. This had a chilling effect on the debate over the facts, with some fearing to challenge Einstein, knowing full well that they would be accused of "anti-Semitism" in the international press no matter what they actually did, said or thought. Einstein's tactics served to provoke and intensify extant anti-Jewish feelings and to numb the ears of the world when the truly rabid and murderous NSDAP rose to power.

As was his habit, Einstein used alarmist tactics and sought to alienate anyone, including Jews, who dared to disagree with him. Most Jews felt a deep love for, and loyalty to, their present nationality, and wanted nothing of what they thought of as Einstein's archaic Zionist bigotry.⁷⁸ Einstein was a simplistic person and he sought to narrowly define people of diverse backgrounds and beliefs,⁷⁹ and he sought to intimidate everyone into following his course, by degrading Jews who sought to assimilate and intimating that they were somehow traitors to a religious cause—a religious cause which he, himself, truly found ridiculous. Einstein stated,

"I am neither a German citizen, nor is there in me anything that can be described as 'Jewish faith.' But I am happy to belong to the Jewish people, even though I don't regard them as the Chosen People. Why don't we just let the Goy keep his anti-Semitism, while we preserve our love for the likes of us?"⁸⁰

Einstein was reciting the Herzlian brand of racist Zionism he had embraced as a route to personal fame. Theodor Herzl revealed his core beliefs when recalling a conversation he had had with racist Zionist Max Nordau:

"Never before had I been in such perfect tune with Nordau. [***] This has nothing to do with religion. He even said that there was no such thing as a Jewish dogma. But we are of one race. [***] 'The Jews,' he says, 'will be compelled by anti-Semitism to destroy among all peoples the idea of a fatherland.' Or, I secretly thought to myself, to create a fatherland of their own."⁸¹

Herzl and Nordau's plans were carried out. The Zionists created the Nazi Party and funded it, in order to discredit Gentile government, and in order to segregate Jews and force them into Palestine against their will. Though racist Jews were behind the Nazis and guided their destiny, these same racist Jews then criticized Gentiles for the atrocities these same racist Jews had caused the Nazis to commit against non-Zionist Jews. Racist Jewish poseurs to this day claim the moral high ground over European Gentiles based on the actions the Nazis took at the behest of racist Jewish Zionist financiers.

This is part of a broader plan to fulfill Judaic prophecy by political action meant to discredit Gentile governments and religions and promote the myth that Judaism and Jews are innocent and highly moral. We see it today in the widespread attacks

on Islam and Moslem nations, which are fomented by racist and highly unethical Jews. Just as Zionist Jews subverted German society with crypto-Jewish leaders who rose to power on a platform of anti-Semitism, Zionist Jews are subverting Moslem nations with crypto-Jewish leaders and Jewish agents who rise to power on an anti-Zionist platform. Jews covertly commit acts of terrorism against other Jews, which they blame on non-Jews, in order to create a climate of antagonism and distrust, where Jewish racists can spuriously claim the moral high ground and utter their hateful and false defamations against other peoples with impunity and apparent justification.

The rabid nationalism Herzl and Einstein embraced, and the anti-Semitism they believed benefitted the Jews by uniting and segregating them, began to become very dangerous in the 1920's—much to the delight of the Zionists. Einstein's hypocrisy, his anti-Nationalism versus his Zionism, remained yet to be resolved in the minds of the naïve. For those who grasped the import of Judaic Messianic myth, Einstein was consistently obedient to the racist and genocidal Jewish prophets. In 1938, Einstein stated in his essay "Our Debt to Zionism",

"Rarely since the conquest of Jerusalem by Titus has the Jewish community experienced a period of greater oppression than prevails at the present time. [***] Yet we shall survive this period too, no matter how much sorrow, no matter how heavy a loss in life it may bring. A community like ours, which is a community purely by reason of tradition, can only be strengthened by pressure from without."⁸²

Einstein continues in his essay in an effort to justify the illogical and immoral conflicts in his political philosophy, but without success. Einstein also reveals that his early assertions of the racial purity of Jews were nonsense employed for political effect—the political effect of deliberately bringing the Nazis into power in order to herd up the Jews of Europe and chase them into Palestine—the political effect of discrediting Gentile nationalism, while justifying Jewish nationalism. Zionists are today using the same tactics to discredit Islamic nationalism and promote Jewish nationalism. They delight in the fact that they are killing off large numbers of innocent Gentiles in the process.

Einstein and the Zionist Fascists were carrying on a long tradition of European and Judaic ethnocentrism and racism spanning the middle ages and reaching far back into antiquity. The hatred was directed in both directions—much to the delight of racist Jews.

In Einstein's day, Jews and Gentiles were finally becoming integrated. Racist Einstein and his Zionist friends artificially created a rise in anti-Semitism and demanded segregation. Einstein thought that anti-Semitic attacks and segregation were the best means to preserve the "Jewish race" from the "fatal assimilation" brought on by better relations between Jews and non-Jews.

NOTES:

1. T. J. J. See, "EINSTEIN A TRICKSTER?", *The San Francisco Journal*, (27 May 1923).
2. J. Stachel, "Einstein's Jewish Identity", *Einstein from 'B' to 'Z'*, Birkhäuser, Boston, Basel, Berlin, (2002), pp. 57-83, at 68.
3. A. Moszkowski to A. Einstein, translated by A. M. Hentschel, *The Collected Papers of Albert Einstein*, Volume 8, Document 292, Princeton University Press, (1998), p. 281.
4. Letter from A. Einstein to H. Zangger of 15 or 22 December 1919, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 217, Princeton University Press, (2004), pp. 185-186, at 186.
5. Letter from A. Einstein to H. Zangger of 24 December 1919, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 233, Princeton University Press, (2004), pp. 197-198.
6. Letter from A. Einstein to H. Zangger of 3 January 1920, English translation by A. Hentschel, *The Collected Papers of ALbert Einstein*, Volume 9, Document 242, Princeton University Press, (2004), pp. 204-205, at 204.
7. Letter from A. Einstein to H. A. Lorentz of 19 January 1920, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 265, Princeton University Press, (2004), p. 220.
8. Adelbert von Chamisso:

Die Sonne bringt es an den Tag

Gemächlich in der Werkstatt saß
Zum Frühtrunk Meister Nikolas,
Die junge Hausfrau schenkt' ihm ein,
Es war im heitern Sonnenschein. —
Die Sonne bringt es an den Tag.

Die Sonne blinkt von der Schale Rand,
Malt zitternde Kringeln an die Wand,
Und wie den Schein er ins Auge faßt,
So spricht er für sich, indem er erblaßt :
"Du bringst es doch nicht an den Tag" —

"Wer nicht? was nicht?'. die Frau fragt gleich,
"Was stierst du so an? was wirst du so bleich?"
Und er darauf: "Sei still, nur still !
Ich's doch nicht sagen kann noch will.
Die Sonne bringt's nicht an den Tag."

Die Frau nur dringender forschet und fragt,
Mit Schmeicheln ihn und Hadern plagt,
Mit süßem und mit bitterm Wort;
Sie fragt und plagt ihn Ort und Ort :
"Was bringt die Sonne nicht an den Tag?"

"Nein nimmermehr!" — "Du sagst es mir noch."

“Ich sag es nicht.” — “Du sagst es mir doch.”
Da ward zuletzt er müd und schwach
Und gab der Ungestümen nach. —
Die Sonne bringt es an den Tag.

“Auf der Wanderschaft, ’s sind zwanzig Jahr,
Da traf es mich einst gar sonderbar.
Ich hatt nicht Geld, nicht Ranzen, noch Schuh,
War hungrig und durstig und zornig dazu. —
Die Sonne bringt’s nicht an den Tag.

Da kam mir just ein Jud in die Quer,
Ringsher war’s still und menschenleer,
‘Du hilfst mir, Hund, aus meiner Not!
Den Beutel her, sonst schlag ich dich tot!’
Die Sonne bringt’s nicht an den Tag.

Und er: ‘Vergieße nicht mein Blut,
Acht Pfennige sind mein ganzes Gut!’
Ich glaubt ihm nicht und fiel ihn an ;
Er war ein alter, schwacher Mann —
Die Sonne bringt’s nicht an den Tag.

So rücklings lag er blutend da;
Sein brechendes Aug in die Sonne sah;
Noch hob er zuckend die Hand empor,
Noch schrie er röchelnd mir ins Ohr.
‘Die Sonne bringt es an den Tag!’

Ich macht ihn schnell noch vollends stumm
Und kehrt ihm die Taschen um und um:
Acht Pfenn’ge, das war das ganze Geld.
Ich scharrt ihn ein auf selbigem Feld —
Die Sonne bringt’s nicht an den Tag.

Dann zog ich weit und weiter hinaus,
Kam hier ins Land, bin jetzt zu Haus. —
Du weißt nun meine Heimlichkeit,
So halte den Mund und sei gescheit!
Die Sonne bringt’s nicht an den Tag.

Wann aber sie so flimmernd scheint,
Ich merk es wohl, was sie da meint,
Wie sie sich müht und sich erbot, —
Du, schau nicht hin und sei getrost :
Sie bringt es doch nicht an den Tag.”

So hatte die Sonn eine Zunge nun,
Der Frauen Zungen ja nimmer ruhn. —

“Gevatterin, um Jesus Christ!
 Laßt Euch nicht merken, was Ihr nun wißt!” —
 Nun bringt’s die Sonne an den Tag.

Die Raben ziehen krächzend zumal
 Nach dem Hochgericht, zu halten ihr Mahl.
 Wen flechten sie aufs Rad zur Stund?
 Was hat er getan? wie ward es kund?
 Die Sonne bracht es an den Tag.

9. E. Halley, in Newton’s *Principia* in the translation by A. Motte, revised and annotated by F. Cajori, “Ode to Newton”, *Principia*, Volume 1, University of California Press, Berkeley, Los Angeles, London, (1962), pp. XIII-XV.

10. Racist political Zionist Theodor Herzl wrote on 12 June 1895, “Jewish papers! I will induce the publishers of the biggest Jewish papers (*Neue Freie Presse*, *Berliner Tageblatt*, *Frankfurter Zeitung*, etc.) to publish editions over there, as the *New York Herald* does in Paris.”—T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volume 1, Herzl Press, New York, (1960), p. 84. **See also:** *The Collected Papers of Albert Einstein*, Volume 7, Document 35, Princeton University Press, (2002), pp. 296-297, note 8.

11. Letter from H. Zangger to A. Einstein of 22 October 1919, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 148, Princeton University Press, (2004), pp. 126-128, at 127.

12. F. K. Wiebe, *Deutschland und die Judenfrage*, M. Müller & Sohn, Hrsg. im Auftrage des Instituts zum Studium der Judenfrage, Berlin, (1939); **English** translation, *Germany and the Jewish Problem*, Published on behalf of the Institute for the Study of the Jewish Problem, Berlin, (1939); **French** translation, *L’Allemagne et la Question Juive*, Berlin, Edité sous les auspices de l’Institut pour l’étude de la question juive, (1939); **Spanish** translation, *Alemania y la Cuestión Judía*, Publicado por encargo del Instituto para el Estudio de la Cuestión Judía, Berlín, (1939).

13. Political Zionist Theodor Herzl wrote on 12 June 1895, “Jewish papers! I will induce the publishers of the biggest Jewish papers (*Neue Freie Presse*, *Berliner Tageblatt*, *Frankfurter Zeitung*, etc.) to publish editions over there, as the *New York Herald* does in Paris.”—T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volume 1, Herzl Press, New York, (1960), p. 84.

14. J. Spargo, “Why I Am No Longer a Socialist”, *Nation’s Business*, Volume 17, (February, 1929), pp. 15-17, 96, 98, 100; (March, 1929), pp. 29-31, 168, 170; at pages 96 and 98 of the February issue. Reprinted: *Why I Am No Longer a Socialist*, Chamber of Commerce of the United States, Washington, D.C., (1929).

15. A. Myerson and I. Goldberg, *The German Jew: His Share in Modern Culture*, A. A. Knopf, New York, (1933), pp. 140-142.

16. Letter from H. K. Onnes to A. Einstein of 8 February 1920, A. Hentschel, translator, *The Collected Papers of Albert Einstein*, Volume 9, Document 304, Princeton University Press, (2004), pp. 254-255, at 255.

17. E. Gehrcke, *Die Massensuggestion der Relativitätstheorie: Kulturhistorisch-psychologische Dokumente*, Berlin, Hermann Meusser, (1924), pp. 19-22, 25, 56.

18. English translation by I. Born, *The Born-Einstein Letters*, Walker and Company, New York, (1971), pp. 34-52.

19. M. Born, *Die Relativitätstheorie Einsteins und ihre physikalischen Grundlagen: gemeinverständlich dargestellt*, J. Springer, Berlin, (1920).

-
- 20.** P. Rogers, “Another *Annus Mirabilis?*”, *Physics World*, (August, 2004); posted on *Physics Web*, <<http://physicsweb.org/articles/world/17/8/1>>
- 21.** P. Rogers, “History Revisited”, *Physics World*, (September, 2003); posted on *Physics Web*, <<http://physicsweb.org/articles/world/16/9/1>>
- 22.** P. Rogers, “Do’s and don’ts [*sic*] for authors”, *Physics World*, (November, 2003); posted on *Physics Web*, <<http://physicsweb.org/articles/world/16/11/1>>
- 23.** Letter from A. Eliasberg to A. Einstein of 27 January 1920, A. Hentschel, translator, *The Collected Papers of Albert Einstein*, Volume 9, Document 286, Princeton University Press, (2004), pp. 238-239, at 239.
- 24.** Letter from P. Epstein to A. Einstein of 31 January 1920, A. Hentschel, translator, *The Collected Papers of Albert Einstein*, Volume 9, Document 290, Princeton University Press, (2004), pp. 240-241.
- 25.** Letter from A. Einstein to H. and M. Born of 27 January 1920, A. Hentschel, translator, *The Collected Papers of Albert Einstein*, Volume 9, Document 284, Princeton University Press, (2004), pp. 235-238, at 236.
- 26.** Letter from V. G. Ehrenberg to A. Einstein of 23 November 1919, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 173, Princeton University Press, (2004), p. 145.
- 27.** Letter from P. Oppenheim to A. Einstein of 27 November 1919, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 179, Princeton University Press, (2004), pp. 153-154, at 153. **See also:** Editor’s note 3 in the German ed.
- 28.** P. L. Rose, *Revolutionary Antisemitism in Germany from Kant to Wagner*, Princeton University Press, (1990).
- 29.** E. K. Dühring, *Die Judenfrage als Racen-, Sitten- und Culturfrage: mit einer weltgeschichtlichen Antwort*, H. Reuther, Karlsruhe, (1881); English translation by A. Jacob, *Eugen Dühring on the Jews*, Nineteen Eighty Four Press, Brighton, England, (1997), pp. 133-134, 138-139, 178-179.
- 30.** B. Disraeli, *Coningsby; or, The New Generation*, H. Colburn, London, (1844), here quoted from The Century Co. edition of 1904, New York, pp. 231-232.
- 31.** M. Born, *The Born-Einstein Letters*, Walker and Company, New York, (1971), p. 16. A. Einstein, *The World As I See It*, Citadel Press, New York, (1993), p. 89.
- 32.** H. Dukas and B. Hoffmann, *Albert Einstein: The Human Side*, Princeton University Press, (1979), p. 55.
- 33.** M. Janssen, *et al.*, Editors, *The Collected Papers of Albert Einstein*, Volume 7, Note 7, Princeton University Press, (2002), pp. 124-125.
- 34.** M. Born, *My Life: Recollections of a Nobel Laureate*, Charles Scribner’s Sons, New York, (1975), p. 185.
- 35.** *See, for example: The Collected Papers of Albert Einstein*, Volume 9, Documents 44 and 64, Princeton University Press, (2004).
- 36.** D. Fahey, *The Mystical Body of Christ in the Modern World*, Browne and Nolan Limited, London, (1935), pp. 273-275, *see also: 275-280, especially points 2 and 16*, at pp. 277-279.
- 37.** “Consul Investigated Charge”, *The New York Times*, (6 December 1933), p. 6.
- 38.** J. Stachel, *Einstein from ‘B’ to ‘Z’*, Birkhäuser, Boston, (2002), p. 71.
- 39.** A. Einstein, “Why Socialism?”, *Monthly Review*, (May, 1949); reprinted in *Ideas and Opinions*, Crown, New York, (1954), pp. 151-158.
- 40.** M. Janssen, *et al.*, Editors, *The Collected Papers of Albert Einstein*, Volume 7, Princeton University Press, Volume 7, Note 7 (2002), pp. 124-145.
- 41.** Letter from A. Einstein to the Borns of 27 January 1920, *The Collected Papers of Albert Einstein*, Volume 9, Document 284, Princeton University Press, (2004).

- 42.** “Socialists at the Albert Hall”, *The London Times*, (10 February 1919), p. 10.
- 43.** “The Rothschilds”, *The Chicago Tribune*, (27 December 1875), p. 8.
- 44.** Cf. N. De Manhar, *Zohar: Bereshith—Genesis: An Expository Translation from Hebrew*, Third Revised Edition, Wizards Bookshelf, San Diego, (1995), p. 177.
- 45.** H. Sperling and M. Simon, *The Zohar*, Volume 1, The Soncino Press, New York, (1933), pp. 108-110.
- 46.** N. De Manhar, *Zohar: Bereshith—Genesis: An Expository Translation from Hebrew*, Third Revised Edition, Wizards Bookshelf, San Diego, (1995), p. 203.
- 47.** H. Sperling and M. Simon, *The Zohar*, Volume 2, The Soncino Press, New York, (1933), p. 311.
- 48.** H. Sperling and M. Simon, *The Zohar*, Volume 3, The Soncino Press, New York, (1933), p. 63.
- 49.** H. Sperling and M. Simon, *The Zohar*, Volume 3, The Soncino Press, New York, (1933), p. 132.
- 50.** G. Dalman, *Jesus Christ in the Talmud, Midrash, Zohar, and the Liturgy of the Synagogue*, Deighton Bell, Cambridge, (1893), p. 40. Though work is given an ancient attribution by its “discoverer”, the Muhammadans are also mentioned in *Zohar*, II, 32a. Some consider the author to have been divinely inspired, some say the work evolved over time, some say the work is a fabrication—in any event, it is an now a very old writing and was very influential in Jewish political movements like the Frankists.
- 51.** C. A. Lindbergh, *Banking and Currency and The Money Trust*, National Capital Press, Washington, D.C., (1913), pp. 92-98.
- 52.** T. Herzl, *A Jewish State: An Attempt at a Modern Solution of the Jewish Question*, The Maccabæan Publishing Co., New York, (1904), pp. 5-6, 25, 68, 93.
- 53.** M. Luther, *Von den Juden und ihren Lügen*, Hans Lufft, Wittenberg, (1543); Reprinted, Ludendorffs, München, (1932); English translation by Martin H. Bertram, “On the Jews and Their Lies”, *Luther’s Works*, Volume 47, Fortress Press, Philadelphia, (1971), pp. 123-306, at 264.
- 54.**
<<http://www.pbs.org/wgbh/amex/lindbergh/filmmore/reference/primary/desmoinesspeech.html>>
- 55.** W. Wilson, “War Message”, Sixty-Fifth Congress, First Session, Senate Document Number 5, Serial Number 7264, Washington, D.C., (1917) pp. 3-8.
- 56.** Lord Beaverbrook, “A Military Alliance With England”, *American Mercury*; as quoted in: *Congressional Record: Proceedings and Debates of the 76th Congress: Second Session*, Volume 85, Part 1, United States Government Printing Office, Washington, D. C., (21 September 1939- 31 October 1939), pp. 302-304, at 303.
- 57.** A. Dosch-Fleurot, “The Red Terror in Russia”, *The World’s Work*, Volume 37, Number 5, (March, 1919), pp. 566-569.
- 58.** *Congressional Record: Proceedings and Debates of the 76th Congress: Second Session*, Volume 85, Part 1, United States Government Printing Office, Washington, D. C., (1939), p. 1068.
- 59.** H. Sperling and M. Simon, *The Zohar*, Volume 1, The Soncino Press, New York, (1933), p. 108.
- 60.** A. Ha-Am, “The Law of the Heart”, in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 251-255.
- 61.** H. N. Bialik, “Bialik on the Hebrew University”, in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 281-288, at 282-283.

- 62.** D. Ben-Gurion, *Ba-Maarachah*, Volume 3, Tel-Aviv, (1948), pp. 200-211, English translation in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), pp. 606-619, at 618.
- 63.** A. Einstein, *Ideas and Opinions*, Crown, New York, (1954), p. 181.
- 64.** “Prof. Einstein Here, Explains Relativity”, *The New York Times*, (3 April 1921), pp. 1, 13, at 1.
- 65.** A. Leroy-Beaulieu, *Israel chez les nations: Les Juifs et l’antisémitisme*, C. Lévy, Paris, (1893); English translation by F. Hellman, *Israel among the Nations: A Study of the Jews and Antisemitism*, G. P. Putnam’s Sons, New York, W. Heinemann, London, (1895), pp. 60-61.
- 66.** P. Findley, *They Dare to Speak Out: People and Institutions Confront Israel’s Lobby*, Lawrence Hill, Westport, Connecticut, (1985); **and** *Deliberate Deceptions: Facing the Facts about the U.S.-Israeli Relationship*, Lawrence Hill Books, Chicago, (1993); **and** *Silent No More: Confronting America’s False Images of Islam*, D : Amana Publications, Beltsville, Maryland, (2001). **See also:** R. I. Friedman, “Selling Israel in America: The Hasbara Project Targets the U.S. Media”, *Mother Jones*, (February/March, 1987), pp. 1-9; reprinted “Selling Israel to America”, *Journal of Palestine Studies*, Volume 16, Number 4, (Summer, 1987) , pp. 169-179.
- 67.** P. Michelmore, *Einstein: Profile of the Man*, Dodd, Mead, New York, (1962), p. 3.
- 68.** Letter from A. Einstein to E. Zürcher of 15 April 1919, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 23, Princeton University Press, (2004), p. 19.
- 69.** P. Frank, *Einstein: His Life and Times*, Alfred A. Knopf, New York, (1967), p. 145.
- 70.** A. Leroy-Beaulieu, *Israel chez les nations: Les Juifs et l’antisémitisme*, C. Lévy, Paris, (1893); English translation by F. Hellman, *Israel among the Nations: A Study of the Jews and Antisemitism*, G. P. Putnam’s Sons, New York, W. Heinemann, London, (1895), pp. 246-247.
- 71.** On the myth among Einstein supporters, *see:* D. E. Rowe, “‘Jewish Mathematics’ at Göttingen in the Era of Felix Klein”, *Isis*, Volume 77, Number 3, (September, 1986), pp. 422-449; **and** “Science in Germany: The Intersection of Institutional and Intellectual Issues”, *Osiris*, Series 2, Volume 5, (1989), pp. 186-213. *See also:* A. Fölsing, *Albert Einstein: A Biography*, Viking, New York, (1997), p. 203. On the myth among Einstein’s adversaries, *see:* K. Hentschel, *Physics and National Socialism: An Anthology of Primary Sources*, Basel, Boston, Birkhäuser, (1996). On Einstein’s anti-intuition / anti-induction stance, *see:* A. Moszkowski, *Einstein: The Searcher*, E. P. Dutton, New York, (1921), pp. 179-182. *See also:* A. Einstein, “Antrittsreden des Hrn. Einstein”, *Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften zu Berlin*, (1914), pp. 739-742; English translation by A. Engel, “Inaugural Lecture of Mr. Einstein”, *The Collected Papers of Albert Einstein*, Volume 6, Document 3, Princeton University Press, (1997), pp. 16-18; **and** “Motive des Forschers”, *Zu Max Plancks sechzigstem Geburtstag. Ansprachen, gehalten am 26. April 1918 in der Deutschen Physikalischen Gesellschaft von E. Warburg, M. v. Laue, A. Sommerfeld und A. Einstein*, C. F. Müllersche Hofbuchhandlung, (1918), pp. 29-32; English translation by A. Engel, “Motives for Research”, *The Collected Papers of Albert Einstein*, Volume 7, Document 7, Princeton University Press, (2002), pp. 41-45; **and** “Time, Space, and Gravitation / Theories of Principle”, *London Times*, (28 November 1919), p. 13-14, English translation corrected: “Einstein on His Theory”, *London Times*, (2 December 1919), p. 17; **and** “Induktion und Deduktion in der Physik”, *Berliner Tageblatt*, Morning Edition, 4. Beiblatt, (25 December 1919), p. 1; English translation by A. Engel, “Induction and Deduction”, *The Collected Papers of Albert Einstein*, Volume 7, Document 28, (2002),

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

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

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

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

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

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

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

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

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

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

81. T. Herzl, English translation by H. Zohn, R. Patai, Editor, *The Complete Diaries of Theodor Herzl*, Volume 1, Herzl Press, New York, (1960), p. 196.

82. A. Einstein, "Our Debt to Zionism", *Out of My Later Years*, Carol Publishing Group, New York, (1995), pp. 262-264, at 262.

83. R. P. Boas, "The Problem of American Judaism", *The Atlantic Monthly*, Volume 119, Number 2, (February, 1917), pp. 145-152.

84. "The Modern Jews", *The North American Review*, Volume 60, Number 127, (April, 1845), pp. 329-368, at 348.

85. B. J. Hendrick, "The Jews in America: II Do the Jews Dominate American Finance?", *The World's Work*, Volume 44, Number 3, (January, 1923), pp. 266-286, at 282.