**THE**

**JEWISH FIFTH COLUMN**

**IN ISLAM**

**By Itsvan Bakony**

CHRISTIAN DEFENSE LEAGUE

P.O. Box 493 Baton Rouge Louisiana 70821

**SERIES OF AUTHOR ITSVAN BAKONY**

INTRODUCTION

The Library of Political Secrets now adds to its collection selected chapters from the book by the Hungaria n researcher, Itsvan Bakony, entitled : "IMPERIALISM, COMMUNIS M AN D JUDAISM , THE THREE FORCES DOMINATING THE WORLD."

The translation of the Hungarian original wa s completed in Paris in Januar y 1969, an d wa s later brought up to date by the author.

The only purpose of this edition is to make information availabl e about the great political an d historic events now taking place all over the world .

We urge patriots in all countries to distribute this book to as many people as possible. This book may be reprinted by those receiving it as the author has reserved no copyright on it.

CHRISTIAN DEFENSE LEAGUE

P.O. Box 493 Baton Rouge Louisiana 70821

**CHAPTER I**

**TH E**

**JEWISH FIFTH COLUMN IN THE ISLAM**

In Islam — as in Christianity — there is a fifth column of Jews wh o pretend to be Moslem an d to practice Islamism piously, but who are Israelite in secret. This infiltration is tearing apart the land of Mohammed , sowing divisions, disabling Islamic unity an d Ara b unity, an d in recent times even diffusing communism. I will show, with the testimony of Israelite historians regarded as authorities on Hebrew matters, how this Jewish fifth column came into being in Islam.

It is necessary to keep in mind that in the Koran — which is for Moslems, as the Bible is for Christians, the source of divine revelation — Jews are considered as a people damne d by Go d wh o sell the Sacred Writings, wh o have a padlock in their hearts, an d have hell's fire waitin g for them.

The Spanish historian of the XIX Century, Jose Ama • dor de los Ríos, comments that **"Sowing darnel in a so**

**1**

**high a place, it should not surprise it fructified even ex• uberantly in certain moments".** (1)

As with Christianity, Hebrews have tried to conquer Islam from the inside, an d towar d this goa l they have struggled both tenaciously an d wickedly; but up to no w they have obtained less success than they have obtained in the Christian world . Nevertheless, it seems that nowa • days they have begun to decisively succeed, mainly due to the powerful fifth column that the Hebrews have secret• ly introduced in Mohammed' s religion through centuries, whose destructive activities are no w bearing important fruits.

These hidden organizations of apparent Moslems, wh o in fact are crypto-Jews or underground Jews, have been growin g for several centuries, as the famous Israelite historian Cecil Roth — considered as an oracle of Juda • ism — states in his history of crypto-Judaism in Christiani• ty: **"The phenomenon (of hidden Judaism) was in no way confined to the Christian world. Ancient crypto-Jewish communities can be found in different parts of the Moslem world."** (2) This confession that the Moslem world is under• mined by communities of crypto-Jews, which still persist in this twentieth century in different places, is highly im• portant as it comes from an authoritative Israelite source. Later on , Roth explains ho w this crypto-Judaism op • erates, an d gives examples: **"The 'daggatun' of the Sahara continued practicing Jewish rules after their formal con• version to the Islam".. . "The 'donmeh' of Salonika de•**

* Jos é Amado r d e los Ríos. **"History of the Jews of Spain and Portugal"**. Madrid , 1875. 1st. vol . Continuatio n o f footnot e No . 1 in pag e 108, at the en d of pag e 109.
* Ceci l Roth, **" A History of the Marranos"**. (Israel Publishin g house . Buenos Aires , Argentina , 1946. 570 6 o f the Jewis h Era), p. 15.

**scend from partisans of the pseudo-Messiah Sabbatai Zevi. . . and although they ostensibly are faithful Moslems, in their homes they practice a messianic Judaism".** Referring to these crypto-Jews of the "donmeh " sect the author of **" A History of the Marranos"** (footnote 3, page 15) says the following: **"Since the Greek occupation and the systematic helenization of Salonika, many 'donmeh' have emigrated particularly to Adrianopolis. It is difficult to get exact data about their present condition and distribution. It worth noting that the movement of Turkish Youth in 1913 was led in a great part by members of this sect".** (3) This information, given by the same Israelite historian Cecil Roth — wh o has been described by numerous Jews as the Flavio Josefo of our days — is of capital importance, because the "Turkish Youth " wa s one of the many secret societies of a carbonary type, controlled by Masonry an d at the top level, by crypto-Judaism which ha d as their mission the overthrow of the monarchies during the past century an d their replacement by Jewish governments dur• ing the present century.

Fortunately, in the case of Turkey the great patriot Mustaf a Kemal Ataturk, supported by the army, wa s able to take over the Turkish revolution an d lead it in a more appropriate direction for the country, displacing the hidden power of Jewish-Masonry. Thus the underground Jews — mostly false Moslems belonging to the secret "donmeh " sect — were eliminated during many years from the power of the rising Republic. But the Turkish people must realise that many of these false Moslems still remain visible amon g the Turkish population, ostensibly "assimilated " but real• ly constitute a terrible fifth column ready to crush Turkey at the opportune moment; these crypto-Jews work along as accomplices of Moscow.

* Ceci l Roth, p. 15.

Continuing his story of the Crypto-Jewish Moslems, the famous Israelite historian Cecil Roth says that: **"There are other examples to the East".** An d later referring to Iran, he states: **"Religious persecutions in Persia started in the seventeenth century left in the country, particularly in Meshed, numerous families that observe Judaism privately with punctilious scrupulosity while they openly are devoted to the dominant faith".** (4) All this information is to be found not only in the revelations of the irreproachable Jew• ish sources such as Cecil Roth, but also in an edition of **"Israel Editorial"** published in Buenos Aires, which as an official Jewish document cannot be labeled as antisemitic.

Crypto-Judaism is a dangerous fact in Islam today. If Moslems do not take adequate steps to protect them• selves, they will be unhinged inside their own Islamic religious institutions as is happening in Christianity.

The famous Jewish leader, Chacham Israel Joseph Benjamin II, who made an inspection tour to the Israelite communities of Asia and Africa during eight years, be• tween 1846 to 1855, in his report to western Jewish lead• ers referred to the Persian Crypto-Judaism, says as follows: **"Only twenty years ago, about 3,000 Jews lived in this beautiful and flourishing city (he refers to Shiraz). Because of the persecutions, oppression and hatred of all kinds, more than twenty five hundred were forced to convert to the Moslem sect of Ali. Although they are apparently apos• tates, *a* great number of these families still keep in their hearts their parents' faith and even find the way to secret• ly circumcise their children (according to the Jewish rite).** (5). He also affirms that the Shiraz Hebrews have a Nassi,

* Cecil Roth, p. 15.
* Chacha m lsrael Joseph Benjamin II. **"Eight Years in Asia and Africa from 1846 to 1855"**. Hanover, Germany , 1861. pp . 229-230 .

wh o is a high Israelite leader of the internal organizations of Eastern Judaism , of a higher rank than Chacham .

It is very interesting to notice ho w Hebrews infiltrate enemy organizations to dislocate them from inside. Despite the Koran's warnings about Jews, as a result of which Islam wa s since the beginning a religion hostile to Juda • ism, the Jews have been able *to* infiltrate Islam for their evil goals. They have also infiltrated Ali's sect, which is considered heretical by orthodox Moslems, because ac• cording to the report of Chacha m Benjamin, they were accepted as pious Moslems in Ali's sect, despite the fact that Jews were the mortal enemies of the founder of that sect, an d that Ali's followers believed that he wa s mur• dered by an Israelite, according to Chacha m Israel Joseph Benjamin II. A JE W CONVERTED TO ISLAM;

THE PRIME MINISTER OF THE PERSIAN SHAH.

Amon g the interesting information contained in Cha • cham Benjamin's report, there is a datu m that describes ho w the Jews were able to scale the highest positions in the Islamic monarchies — as they di d in the Christian monarchies — using the farce of pretended conversion that has served them so well . Thus the studious Israelite Chacham Israel states that in Ispahan, the biggest city in the Persian kingdom at that time, **"he was in touch with Minister Ismael, a native Jew named Jekutiel** (6) **who was raised by the Providence to such a high position. I was**

* Accordin g to the aforementione d Israelite leade r whos e re• port I a m quoting , this Ministe r o f the Persian Shah , whos e Mosle m nam e wa s Ismael , ha d the Jewis h nam e o f Jekutiel , followin g the use o f the clandestin e Jew s i n al l the worl d o f havin g tw o names : a publi c one , i n accordanc e t o the religio n the undergroun d Je w pretendedl y practices , o r ac • cordin g to the customs of the country in whic h he lives; an d a n Israelite one , use d onl y i n the secret o f his hom e an d the ultra secret organization s o f the clandestin e Judaism .

**honored to be admitted several times to present my re• spects to him, his brothers Joseph and Mordacai and his father Aga Babi".** Then, the Chacha m tells how this Jew • ish minister wa s elevated to that high position, saying that Jekutiel wa s an outstanding dancer; an d that in a great party celebrated in the city in the honor of the Shah, Jeku• tiel danced very artistically an d wa s so audacious as to kiss the king's hand in one of his artistic jumps. The Shah, admiring his talent an d even his temerity, invited him to the Court, where the young fellow gre w up under his patron's eyes, demonstrating his loyalty to the Shah on several occasions an d even risking his life for the king wh o eventually nominated him to be Prime Minister of the king• do m — a position which he held until the Shah's death . The king's son di d not keep him in his privacy an d dis• missed him. The Hebrew investigator says that Jekutiel, before the Shah appointed him Minister, converted to Islam an d adopted the name of Ismael but that **"despite of this fact, he helped his former brothers in religion as much as he could",** an d also, as we have already seen, ha d fre• quent contacts with the Hebrew leader wh o recounted this significant piece of history. (7).

We should not forget that the Jews wh o convert to Islam, instead of helping Islam against Judaism do the opposite. In this, they behave like the Jews converted to Christianity. It is enough to remember that the Lehman brothers, Jews apparently converted to Catholicism, con• tinued to help Judaism in the Christian citadel, as wa s shown by their active participation in the "Dreyfus Affair " in favor of Judaism an d against the French Catholics, led by Drumont, wh o were fighting to save France from Jew • ish conquest.

* Chacha m Israel Josep h Benjami n II. pp . 237-240 .

Cases such as that of Jekutiel, alias Ismael, were numberless in the Courts of the Christian kings of the Middl e Ag e an d even in the Papal Courts, They infiltrated as humidity, performing impressive actions, kissing the king's hand or falling upon their knees in supplication in front of the Roman Pontiff in order to gai n entrance to their confidential circles. Others do acts of true merit an d show apparent loyalty to their masters until finally, at the opportune moment, execute their plans, achieving the ben• efits of the energies spent an d services rendered.

In many cases these individuals caused real havoc to their masters, by betraying them in a catastrophic wa y at the precise moment. In other cases, whe n it wa s con• venient to Israel, they only used their influence to favor the Jews in different way s an d increase Jewish power in the respective country an d church, by infiltrating crypto- Jews an d close collaborators into the religious hierarchy.

In his trip to inspect Persia, Chacha m Benjamin in• forms that when he arrived to the city of Meshed , the Hebrews told him that the Moslems had recently attacked the Jews living there (about four hundred families) to force them to convert to Islam. Those wh o did not accept con• version were killed or ha d to flee, but regarding those wh o accepted conversion, the active Chacha m comments: **Here, as in other places, despite their apparent apostasy, the forced converts remained loyal to Mosaism in se•**

**cret".** (8)

Despite the fact that the conversion of Hebrews to another religion is a mere farce, which as a consequence brings only an increasing Jewish fifth column into the bosom of that religion, Moslems, with a naivety only com• parable to that of the Christians (in spite of the fact that

* Chacha m Israel Josep h Benjami n II. pp . 241-242 .

they constantly discovered the farce an d killed false Mos• lems wh o were discovered to practice Judaism in secret) continued to celebrate as a great victory the conversion of Israelites to Mohammedanism . So Chacha m tells that: **"The apostasy of a Jew and his conversion to the Moslem reli• gion, is a reason for a public festivity. Once the convert does the ordained purification, he is taken —nicely dressed**

**— inside the Mosque where the Achund receives him and gives him his new name. Afterwards, he rides a nicely gar• nished horse and is taken victoriously among all the peo• ple, and each one of them (the Moslems) congratulates him and gives him presents on this occasion".** Our com• ment in this regard is: Poor mankind , how easily the Jews, masters of deceit an d lies, deceive you !

This makes us recall the great religious feasts that were held in the Christian kingdoms of Castile an d Arago n to celebrate the conversion to Christianity of hundreds of thousands of Jews following the 1391 slaughters, pro• voked by the reaction of the people against a tyrannic an d bloody Jewish domination long exerted by the Israelite ministers an d advisers of the Castilian an d Aragonese kings. The massive conversion of so many Jews, not only in Castile an d Arago n but also in Navarr a an d Portugal, astonished the Catholic people an d clergy, wh o every• where talked about a miracle of heaven. The kings re• warde d the most distinguished converted Jews with titles of nobility an d high positions in the government of the State, an d the Church elevated them to the offices of Bish• op, Archbishop an d even Cardinal . The feast wa s over whe n decades later it wa s discovered an d confirmed that the massive conversion of Jews to Christianity wa s a pre• tense effected for the sole purpose of infiltrating Christian society, the Christian clergy an d the Christian State to dominate them from inside, an d that although the fami -

lies of the converts publicly abandone d their Jewish names an d Israelite last names to adopt Christian names of dif• ferent regions of Spain , even adopte d aristocratic names, they were actually organized in secret society, practicing Judaism in a clandestine wa y an d even keeping their Jew • ish names an d last names, using them only at home an d at the clandestine meetings, while in public in a hypocriti• cal wa y they practiced Christianity religiously an d fer• vorously, observing all its rites meticulously, as the Mos• lem crypto-Jews do in the Islam.

Then the great tragedy for Spain an d Portugal started. In vie w of the discovery that the descendants of Jewish converts, apparently Christians, continued to be clandes• tine Israelites an d ha d already taken over the main posi• tions in the leadership of the state an d the church, domi• nating politics, finance an d everything in the Iberian pen• insula, a general defensive reaction came, an d the Inquisi• tion wa s created, first in Spain an d later in Portugal. With the ai d of torture, all secret nets of clandestine Judaism were discovered. The Inquisition woul d have saved those nations, if the ingenuousness of the Popes an d the kings woul d not have granted general forgiveness to the Jew • ish conspirers, wasting the action of the inquirers an d allowin g clandestine Judaism to survive, until centuries later, infiltrated in the government positions, these secret Jew s could destroy the inquisitorial regime. The Jews were then completely free to sow subversion an d work to domi • nate not only Portugal an d Spain but their former colo• nies in America , since converted into independent nations, where clandestine Jews, covered with the mask of Catho• licism an d with Christian an d genuine Spanish an d Portu• guese names an d last names, are the propagators of Com • munism an d subversion of all kinds, an d have al • ready enslaved Cub a an d attempted to subdue an d en -

slave the rest of Latin America . This is the tragic result of the conversion of Jews to Christianity in the Iberic pen • insula as started in 1391. An d still there are many ignorant people amon g Christians wh o seriously believe in the con• version of Jews to Christianity! During the Middl e Ag e the pretended conversions of the Jews to Christianity occurred in all European countries without exception. Converted Jews adopted typical surnames from the country in which they lived. Naiv e Christians, specially the clergy, whose political blindness is traditional everywhere, celebrated with feasts the conversion of Jews in all places.

An d whe n the emperors, kings, Popes an d councils of the Church discovered an d confirmed that Israelite con• version to Christianity ha d been false, an d that their de• scendants, in spite of being Christians in public, were se• cretly Jews, the feast for the conversion turned into a tragedy. During the XII Century the European countries were shaken by conspiracies an d revolutions — the fa • mous medieval heresies an d it wa s fully proved that all were led by clandestine Jews. To stop this heretic-revolu• tionary wave , the Medieva l Pontifical Inquisition wa s created, which through tortures investigated an d con• firmed that the heretic-revolutionary movements were al • ways led by secret Jews covered with the mask of Chris• tianity. By torturing those leaders, the Inquisition forced them to reveal the names of all clandestine Jews in that place. The inquisitorial regime woul d have definitely elimi• nated the clandestine Judaism an d freed western Europe from that cancer, if the Popes an d the kings woul d not have fell into the deceit an d even the bribe of the Jews, an d granted general forgivenesses, freeing the prisoner Jews from the inquisitorial jails, an d frustrating repeated• ly during three centuries the work of the inquirers, allow • ing the conspiring Israelites to survive, until following the

Protestant Reformation, they were able to liquidate the pontifical inquisitorial regime ruling Western an d Central Europe. The result is that all European countries are today undermined by the secret sects of clandestine Jews, cov• ered with the mask of the different Christian churches: catholic, protestant an d orthodox, because the Constan• tinoplan Church, the Greek Orthodox Church an d its branches: the Russian, Bulgarian, Roumanian, etc., com• mitted the mistake an d naiveté of receiving with feasts, honors an d even dignities, the Jews wh o through centu• ries were infiltrating the Christian citadel by pretending conversion so as to wi n control of the Church an d domi • nate it from inside.

**CHAPTER II**

**CLANDESTINE JUDAISM IN ALGERIA**

**AND OTHER MOSLEM STATES**

As indicated in the title of this Chapter, we are not going to refer to those Israelites that have practiced Juda • ism in Algeri a openly an d wh o are recognized as Jews by the rest of the population. Those of European origin — especially the French Jews — wh o vilely exploited work• ers an d peasants of Algeri a during the French domina • tion, were forced to leave the country after the indepen• dence wa s consummated. In this chapter we shall only refer to those Israelites whose ancestors apparently left Judaism to falsely convert to Islam, an d their descendants although these openly practice Mohammed' s religion, an d appear as faithful members of the Algeria n people, they continue to adhere secretly to the Israeli nation an d to practice Judaism in a complete hidden way , thus forming the se• cret sect called "Mehadjerin" , which infiltrates the Moslem political, religious an d social institutions. These clandestine Jews practice the Islamic religion in a very zealous wa y — an d appea r as members of the Algeria n people, as is the case with the clandestine Israelites that to a greater or

lesser degree have infiltrated all the Moslem nations of Afric a an d Asia , forming an Israelite fifth column inside Islam, whose strength is surpassed only by the power that Judaism exercises in Christendom, by means of those se• cret sects of clandestine Jews that in public practice the different confessions of Christianity but wh o in secret are loyal to the Israeli nation an d religion.

Before proceeding to study the sect of the clandestine Algeria n Jews called "Mehadjerin" , I shall present a brief synthesis of the policy of the Jewish imperialism regarding Algeri a in recent times.

Whe n it wa s convenient for international Judaism that the French imperialism — converted in a satellite of the Israeli imperialism — should conquer Algeria , the Jew s living in this country betrayed it, makin g it easy for the French to conquer it an d then helping the French to con• solidate their conquest. In return for this, Israelites living in Algeri a obtained from the French government the widest protection that allowe d them to exert domai n an d exploit the poor Algeria n people. Worl d Judaism considered it wa s the time to liquidate an d destroy the liberal capi • talist imperialism, to replace it wit h totalitarian com • munism which woul d give Israel absolute power over the world , an d the international Judaism agreed to destroy the French Empire. While on the one hand , most public Jews were on the side of France, infiltrating the move• ments in favor of a French Algeri a an d later in the Secret Arm y Organization , on the other hand , the clandestine Jews of the sect we will study, disguised under the mask of a false Islamism, infiltrated the army of Algeria n in• surgents, trying to control the independence movement in order to guarantee Jewish domination on that country at the moment it wa s freed, an d to lead it graduall y to com• munism. It is necessary to understand that for the inter-

national Jews the liberation of Algeri a from the French domination has no other purpose than to replace the yoke of the French by the yoke of the clandestine "Mehadjerin " Jews , wh o pretended to be Mohammedan , an d other crypto-Jews wh o were born in the country, whose activi• ties are revealed in Jewish documents of unquestionable value.

This division of the Algeria n Jews corresponded to another similar division in the rows of Worl d Judaism . While in the State of Israel, Zionists and Zionist terrorist organizations such as the Irgun Zvai Leumi even provided arms in the struggle in favor of a French Algeria , the international powers of Judaism , headquartered in Mos • cow an d Ne w York, backed the cause of Algeria n inde• pendence, with the hope that in achieving it, this coun• try fell into the kraals of the underground "Mehadjerin " Jews infiltrated in the national liberation movement. Al • though Jews alway s bet to both cards in the game , there is some evidence to believe that this time a real an d irritated division exploded on the Algeria n affair, be• tween Zionists an d secret powers of the international Juda • ism, for the Zionists considered that Algeria n independence instead of leading this country to communism, as Mosco w an d Ne w York hoped , woul d throw the country into the kraal s of the Arabia n anti-Jews makin g it a serious threat for the State of Israel.

For the Arab s an d the whole worl d to know ho w serious the problem of crypto-Judaism in Algeri a is, we will start quoting a Jewish source of information that is highly authoritative. We are referring to the Great Rabbi of Constantina province, Ab-Cahen , wh o in 1866 wrote a detailed letter to M. Feraud, Secretary of the Archeologi• cal Society asking him to insert his letter — as he di d — in the "Recueil " of that Society; where the full text of the

mentioned document ma y be read.

The Great Rabbi tries to justify in this letter the hatred the Hebrews have against Spanish, which led the Israelite communities of Northern Afric a to establish a ne w reli• gious festivity similar to that of Queen Esther's Purim, to annuall y celebrate the fall of the Spanish domination in North Afric a in the XVI Century, an d the defeat of the ne w attempt of invasion which occurred at the en d of the XVIII Century.

Later on , he refers to the existence of the "Mehadje • rin " sect, mentioning in that valuabl e an d illustrative docu • ment, the pretended conversion to Islam of Algeria n Jews. There are two stories: the first — which the Great Rabbi regarded as the less probable — says that at the middle of the XVIII Century one of the main , Ben-Djellab, forced all Hebrews in Tuggurt, Souf an d other populations of his fief, to convert to Mohammed' s religion, due to a love incident; the another story — which the Great Rabbi con• sidered more credible in accordance with the customs of the country at that time, an d which is also accepted by the "Mehadjerin " as true — says that at the middle of the Eighteenth century, **"Ben Djellab, the grand-father of the one that was in Tuggurt when the French arrived in Africa, was the prince of Tuggurt, Souf and the coun• try around there; as the Jews gave him a very beautiful present, he looked for the best way to reward them and gathered the main people of the country to consult about this with them. Different rewards were proposed such as personal privileges and the alleviation of taxes. Suddenly somebody told the prince: 'As you wish to reward them in an extraordinary manner, give them permission to con• vert and the honor of receiving them among the true be• lievers'. The prince accepted this suggestion and informed the Jews about it, but they begged him that as they were**

**Jews they wanted nothing but to remain being Jews. Ben Djellab, who thought he was granting an extraordinary mercy to them, became furious in view of this disdain, which hurt his dignity as a prince and a Moslem. He con• sequently ordered the Jews to choose immediately — within 24 hours — between the choice of becoming Mos• lems or of leaving the country without any hope of return• ing. The Jews' distress was great. Many of them fled and were persecuted and beheaded by the people of Ben- Djellab. Most Jews, nevertheless, foreseeing what was go• ing to happen, and without finding another solution to this situation than conversion — at least an apparent con• version — yielded up to the prince's orders and accepted — at least publicly — the Moslem religion".**

**"Still now, the name used by the descendants of these converts, reminds the facts of this second version. They are called 'Mehadjerin', that means: "the well rewarded" .. .** The high leader of Worl d Judaism , the Constantina Rabbi continues to reveal that: **"Like the Anussim of Spain, new Christians, Jews converted by the Inquisition, they openly practiced the Moslem religion, but in their homes they continued to practice the Jewish cult. Some of those who had left Tuggurt for other places in Africa, to live among Jews, were persecuted because of Ben-Djellab's denunciation, and executed as renegades from the Mos• lem faith. These facts intimidated others, who, in order to escape from a similar situation, became ostensibly jealous and even fanatic Moslems. All went on the pilgrimage to Mecca, but the "Mehadjerin" nevertheless continued to live in their own separate neighborhood and refused to marry into other Moslem families, which is why they have kept their names, their features and their distinctive habits. It is said that even now they celebrate on Saturday or Sabbat of the Jews, but in secret. As was the case of the**

**new Christians, this fact of isolationism may have two reasons, one of them that they wanted to remain isolated and without connection with other Moslems, especially dur• ing the first years, the other reason being the low regard the Moslem had for the converts".**

Then, the high Jewish leader we are mentioning makes the most terrible an d important of his revelations: **"Nowadays, nevertheless, they are the main people**

**of the country and most of all, the richest; they own al• most all houses and gardens of this oasis and trade is almost exclusively in their hands".**

**" 'Mehadjerins' have frequently inherited goods from some Jewish relative living in Bou-Saada, Tmassin or in Mzab. But Jews have not been permitted to be heirs to any 'Mehadjerin' relative. The Moslem legislation opposed this".**

The Great Rabbi continues in his letter, that at the time of writing, the Jewish origin of the "Mehadjerins " wa s not forgotten, an d that the "Mehadjerins " were con• sequently afrai d of Arabians . The high Hebrew leader closes his letter saying: **"This letter is too long and I do not want to abuse of the space the Society has agreed to give me in the Recueil this year. I still have to talk about the Spanish expeditions of 1516 and 1542. In the Jewish po• ems there are certain details about these happenings that may be interesting for the Algerian history. Besides, it is my intention to write a monography of the North African Jews, and I would ask a place in the next Recueil of our society for this purpose. Signed: Ab-Cahen, Great Rabbi of the Constantina province (Algeria)".** (9).

* Grea t Rabb i o f Constantin a Ab-Cahen . Letter addresse d t o M . Feraud , Secretary o f the Archeologica l Society o f Constan • tina , Algeria , inserted i n the "Recueil " o f tha t Archeologica l Society.

On the other hand , the existence of crypto-Judaism in Algeri a goes back so man y years before the false con• version of "Mehadjerins" to Islam. The **Castilian Jewish Encyclopedia** tells us that during the Almohad e domina • tion in Algeri a (1147-1269), an d especially after the ad • vent of Emir Abd-al-Mumin , Hebrews were forced to con• vert to the Moslem religion but that as the Mohammedan s uncovered many false conversions, they forced the con• verts to wea r a special dress to distinguish them from original Moslems.

It also states that the usual languag e of the Algeria n Israelite is the Arabia n (10).

This measure of forcing the converts of Judaism an d their descendants to use a special dress wa s regarded as a necessity of different parts of the Christendom an d the Islam in vie w of the conviction of those supposedly con• verted Christians an d Moslems were Jews hidin g behind wha t they themselves have called a mask of Christianity or Islam, alway s hide their Jewish identity so as to per• form subversive activities in the society they live. Man y rulers attempted to prevent this subversive activity by forcing Jews to wea r a distinctive dress, cap or a special sign that let other people in the country know that the ma n so adorne d wa s a converted Je w or the descendant of converts, an d that all people should be careful with him despite his claim to practice Christianity or Islam in an apparently pious way .

Finally, another official book of Judaism the **Jewish Encyclopedic Handbook,** published by the "Israel Publish• ing House " of Buenos Aires, under the wor d "Algeria " states: **"There were Jews there in the Roman age, sub• jected to religious persecution. The first Arabs treated them**

* **"Castilian Jewish Encyclopedia"**. Mexico , 1948. Wor d Alge • ria , p. 430 , 1st. col .

**well, but the fanatic almohade (1130) converted them by force; these were the first crypto-Jews..."** (11)

It can be seen that the tradition of clandestine Juda • ism covered by the mask of the Moslem religion, has an ancient intermixture of roots in Algeria . That is wh y it is most dangerous for the Ara b worl d an d the Islamic Worl d in general , because if these false Arabs , false Algeria n Moslems, achieve — as is planned by the dark powers of Judais m based in Mosco w or Ne w York — to defeat the true Algeria n patriots an d establish there the first crypto- Jewish communist State in the Ara b World , the result woul d constitute an extremely dangerous threat for the real Ara b nationalists an d the real Moslems. Ma y the Algerians open their eyes in time an d war d off such a tremendous menace!

The needed brevity of this book avoids an y inclusion of the study of clandestine Judais m in all the Moslem states, for this super-secret society has invaded all of them to a higher or lesser degree. Unfortunately, experience shows that the great majority of the people refuse to read bulky books, an d that if we extend this book too much, it woul d be hopelessly condemned to be read by just a fe w people. Due to this fact we shall reduce to mention in this chapter — even we regret it — only some very illustrative examples on clandestine Judais m in some other Islamic States.

In North Africa , including Morocco, Algeria , Tunisia, Libya an d Egypt, an d even from Asi a Minor to Yemen , the branch of clandestine Judaism composed by the super hidden society of false Moslems wh o are secretly a part of the nation an d religion of Israel, has a very ancient

* **"Jewish Encyclopedic Handbook of Pablo Link".** (Israel Pub • lishin g Hous e o f Buenos Aires , 1950. Jewis h Yea r 5710) , Word : Algeria , p . 40 .

origin, because it wa s consolidated by one of the highest Israelite leaders in the history of Judaism , Moses ben Maimon , universally known as Moses Maimonides. I will transcribe from the famous Germa n Jewish historian's

—Heinric h Graetz — in his **"History of the Jews",** in order for the reader to appreciate this: **"In the last third of the Twelfth Century, Judaism seemed to have lost its center of gravity. Once the Gaonato fell, the World direction (of Judaism) was taken by the South of Spain (which was Moslem then) with its communities in Cordova, Seville, Granada and Lucena; but due to the intolerance of the Almohade these places did not have (public) Jewish con• gregations and there were only Jews covered with the mask of Mohammedanism..."**

Then Graetz states that in those times the lack of able leaders ha d left Judaism without a capabl e worl d leadership but that in this critical period **"Maimonides appeared and became the unifying factor for Judaism and a point of contact for all East and Western communi• ties; the man whose decisions as a rabbinic authority were the last word, although he was not invested with any official dignity. He was the spiritual king of the Jews, to whom the most important leaders gladly subjected."** Graetz continues, saying that whe n Maimonide s wa s

13 years old , the city of Cordova (where he wa s born an d lived) wa s taken by the armies of the Moslem sect of the Almohad e in Ma y or June 1148, an d that Almohad e tried to exterminate Judaism inside Islam trying to force the Jews to withdra w Judaism an d to adopt the Moslem religion. With this purpose, the Almohad e issued Edicts that gave Jews the alternative of embracing Mohammed' s religion, converting to Islam, or of dying , or at least of being expelled from the country. In vie w of that situation, Maimonides an d his family ha d to apparently withdra w

from Judaism and —accordin g to Graetz's expression

**"to cover themselves with the mask of Islam",** practicing the Moslem religion in public but keeping in secret their adherence to Judaism, as most Jews of the Moslem Spain and Northern Africa had to do, because they suffered the Almohade persecution.

Years later, when Moses Maimonides' family moved to Morocco, Moses, being already the great leader of clan • destine Judaism, devoted himself to strengthening the Jew• ish convictions of the Israelites that had to live publicly as Moslems in North Africa, to prevent their Jewish faith from being weakened by the daily public practice of the Islamic religion (12). This practice continues amon g crypto- Jews wh o openly practice the different gentile religions, by the learned Rabbis of the underground Israelite com• munities.

Maimonides, as the **Castilian Jewish Encyclopedia** says: **"wrote the 'Iggeretha-shemad' epistle on conver• sions, for his crypto-Jewish brothers, in which he encour• aged them to be loyal to the religion of Israel.** (13) Maimo • nides, on the other hand, also tried to strengthen and give a greater moral justification to the practice of clan• destine Judaism, against those Israelites wh o were too fanatically religious to be skillful politicians and criticized those who hid their Judaism and in public practiced a false religion.

In his famous epistle regarding apostasy, Maimonides recalled that saints an d wise men such as Rabbi Meir and Rabbi Eleazar in ancient Rome had to pretend that they

* Heinrich Graetz. **"History of the Jews"** . Philadelphia , 1956. (Jewish year 5717 . Edition mad e by "The Jewis h Publica • tion Society of America") . 3rd. vol. , ch. , XIV, pp . 446 ff .
* **"Castilian Jewish Encyclopedia.** 7th vol . Wor d Maimonides , p. 242 , 2nd . col .

practiced Paganism an d that the Je w that hid his adher• ence to Israel's people an d religion an d openly an d false• ly practiced Mosle m or Christian religion, di d not violate the rules of the Bible an d Talmud , because whe n professing the Islamic faith, for example, **"we only repeat a formula without real meaning..." "bound to deceive... "** (14). An d that although it wa s true that rules in the Bible an d Talmud forbade idolatry **"it was necessary to distinguish among the mere verbal transgression and those in fact".** (15)

It is true that as Maimonide s ha d recognized, several years earlier, that man y Jew s including leaders as im• portant as Rabbi Meir an d Rabbi Eleazar, ha d practiced Paganism in public, an d that others later ha d pretended to practice Christianity or Islam. But this practice — more usual every time — ha d not prevented fanatic Jews wh o adhere d too literally to the rules of the Bible an d Talmud, from criticizing not only the hiding of the Jewish identity of Israelites, but also their practicing in public wha t they considered false religions. As centuries passed, neverthe• less, the political an d economic advantages to Judais m from the infiltration of Jews into the Christian Church an d the Moslem Mosque , facilitating their task of domina • tion of the nations, caused a decline in the opposition of the fanatics. But Moses Maimonide s undoubtedly has the highest merit, an d his example , his arguments an d his great prestige, decisively influenced the Israelites to toler• ate those of their members wh o were driven to adopt other religions. Thus, wha t on other occasions ha d devel• ope d as a forced resource to avoi d persecution an d save the life of Judaism , developed into a marvelous system that allowe d the Israelite nation to create an d extend a

* Heinric h Graetz . 3rd . vol. , ch . XIV , pp . 44 6 ff.
* Rabb i Jaco b S. Raisin . **"Gentile Reactions to Jewish Ideals"**. Ne w York, 1953 . pp . 549-550

worl d hidden power that has allowe d her to secretly con• quer the nations using as auxiliaries such secret societies as Masonry , Illuminism, Carbonarism, sinarchy an d other sects, or the political parties an d all kinds of organiza • tions secretly controlled by the clandestine Judaism with • out the gentiles in man y cases can perceive it an d not even suspect it.

As the Israelite historian Graetz says, Maimonides , with his great wisdom an d ability, became the leader of worl d Judaism , an d also of the clandestine Jews wh o openly practiced the Moslem religion. He oriented them an d also the crypto-Jews living in the Moslem Spain , those of North Afric a until Egypt an d even those of the far lands of Arabi a in the Yemen , where according to wha t Graetz says, the Yemeni Jews were forced **"the same as their African and South Spain brothers, to pretend they con• verted to Mohammed's faith in 1172".** An d in view of the danger that the clandestine Jews of Yemen hesitated in vie w of the persecution, Maimonide s sent a letter to them an d took other steps to raise their morale against the Moslem oppression. **(16).**

Disguised as a pious Mohammeda n an d with the long Ara b nam e o f "Abu-Amra n Mus a ben Maimu n Obai d Allah" , Maimonide s moved to Egypt, where at the same time that continued encouraging the worl d organization of Judaism , he successfully practiced medicine an d could infiltrate in Sultan Saladin's court, getting the confidence of the Great Vizier Al-Fadel , wh o appointed Maimonide s the physician of the Court. To this regard Graetz adds that **"Encouraged by that example, other nobles that lived in Cairo required Maimonides and soon his time was so busy that he needed to neglect his studies".**

* Heinric h Graetz . 3rd . vol. , ch . XIV .

Al l this gav e Maimonide s great influence in the Sultan's court, whic h used to obtain that the persecution to Jews, including those of Yemen , diminished. Everything wa s all right, until somebody denounced him as a clan • destine Je w an d apostate of the Islam, despite of the fact that he practiced the Moslem religion. These delicts were punished in Egypt an d rest of the Islam in those days with death penalty; Maimonide s wa s subjected to a trial that woul d have taken him to gibbet if his pro• tector the Great Vizier Al-Fade l ha d not have saved him in a so risky situation. An d Al-Fade l also recognized him with the title of Hea d (nagib) of all the Israelite com • munities of Egypt, to the amazement an d indignation of the pious Moslems, wh o thought it wa s absurd that a clan • destine Jew , apostate of Islam, instead of punishing him with death penalty he wa s rewarded as well as his Israel• ite fellow-companions. Whe n Maimonide s died on Decem• ber 13, 1204, his son Abulmen i Abraha m succeeded his father in the position of physician of the Calip h (17).

Clandestine Judaism in Yemen , Egypt an d other Ara b countries of North Afric a for the same reason plays a very illustrious role in the history of the people of Israel. Goin g back to the report of Chacha m Israel Joseph Benjamin II, it is inferred that the Hebrews of Alessandria , although they ha d not in those days recovered the ancient splendor destroyed by St. Cyril whe n they were expelled, remained very strong at the middle of the past century. The cited Hebrew authority reports that there were tw o communities one of the Italian rite an d another of the native rite, but led by only one Chacham . This wa s Rabbi Solomon Chasan . Chacha m Israel Joseph Benjamin II also says that there were other tw o communities in Cairo , one of the Italian rite an d another one of the native rite, the

* Heinric h Graetz . 3rd . vol. , ch . XIV .

last one with six thousand families an d the Italian with only two hundred. He also says that in 1846 the tw o communities sent to Jerusalem for a new Chacha m be• cause theirs ha d died . The illustrious Hebrew traveller con• tinues his account of the situation of all the Jewish com• munities of North Africa , giving details on the number of families, internal officials of those communities, synago• gues, places where the aristocratic circle of the Cohani m existed, an d regions where Hebrews ha d positions in the Moslem government, indicating the case of the city of Susa where there wa s a crypto-Jewish Cad i (Arabian of• ficial) that wa s called Chogi amon g the Arab s an d Isaac amon g the Hebrews. (18) This is another example of the double name used by crypto-Jews: a Christian, Moslem , Brahman or Buddhist, according the religion they practice in public, an d a Jewish one; to be used only in the secret of the clandestine Jewish organizations they belong to.

Talking about Algeria , Chacha m Benjamin says that the French even pai d the salaries of the Chachami n an d the teachers, an d that the Jews lived harmoniously with the French government in contrast with wha t occurred in the countries dominated by the Moslems, where ac• cording to wha t the active Jewish leader says, savagery reigned, including in the Ara b provinces of the Ottoma n Empire, as Syria.

In Lebanon the secret societies of clandestine Judaism were of tw o kinds: that grouping the crypto-Jews that publicly practice the Christian religion, an d those wh o practice the Islamic religion. From the information we may infer that most belonged to families that live as Christians in public but wh o keep Judaism in the most absolute se• cret.

* Chacha m Israel Josep h Benjami n II. **"Eight Years in Asia and Africa from 1846 to 1855"**. Hanover , 1862 . pp . 277-279 .

The Lebanese people are, like the Israelites, a noma d people. Most Lebanese have emigrated abroa d an d are grouped in each country in colonies with a certain in• ternal organization. In this way , approximately two thirds of the Lebanese live abroa d an d only one third live in Lebanon.

Clandestine Lebanese Judaism has a special rite that in the nation of Israel is know n as the LEBANESE RITE. Its members are infiltrated in the Lebanese colonies through• out the worl d an d their activity in an d outside Lebanon has been the sabotage an d paralization of an y effective Lebanese collaboration in the fight of the Arab s against the State of Israel, especially amon g Christian Lebanese, much more infiltrated than the Moslems of clandestine Judaism . In countries where the Lebanese colonies are highly infiltrated by Lebanese Jews covered with the mask of Christianity mainly, such false Lebanese (Jews in secret), have achieved the control of leading positions in the Lebanese clubs an d associations, preventing an y help to the Lebanese in their vital Ara b struggle against the State of Israel an d Zionism. In some cases these clandestine Jew • ish leaders from the Lebanese colonies have even reached the extreme of maintaining friendly relations with the Is• raelite colonies, to the astonishment of those wh o cannot understand how such a thing is possible whil e a state of martial la w between the Arab s an d Israel does not exist.

Worl d Judaism intends to control the local an d inter• national Lebanese association in its ow n benefit, an d it is urgent that the sincere Lebanese patriots do everything possible to free their valuabl e people from the infiltra• tion an d domination of their hidden enemies — the clan • destine Jews of the Lebanese Rite. This is important not only for Lebanon but for the Ara b cause in general. Be• sides, the Lebanese colonies established in different coun-

From a peasan t tow n nea r Sanaa . Judais m uses the need y worke r an d peasan t Jew s o f Yeme n a s o f other countries, t o lea d the Marxist revolutions. Photo taken from the **"Castilian Jewish Ency• clopedia"**. 1st. vol . Mexico . 1948. Word : Arabia , p . 405 , 1st. col .

tries of the world , an d their worl d association, are a great worl d force, that if they fall into the hands of the clan • destine Judaism of the Lebanese Rite, it woul d be a catas• trophe not only for the Lebanese but for all mankind .

Referring to the clandestine Judaism in Irak, we shall mention a very illustrative fact given by the Jewish Cha • cham Israel Joseph Benjamin II in the middle of last cen• tury in his aforementioned report. He says that there is a Mosque in Baghda d where the grave of the great Mara • but Abd-el-Kade r is, which is visited by Moslem pere• grines, an d he is a highly venerated saint in that city; an d the aforementioned Jewish leader affirms that the Hebrew tradition says that **"the Mosque was a Synagogue before",** an d that **"the Marabut was nothing less than the famous Talmudist Joseph Hagueliti".** (19)

The irony used by the distinguished Jewish Chacha m speaks by itself. The Mosle m Marabu t are something simi• lar to the saints in the Catholic Church or in the Greek Orthodox Church: so that the facts told by Chacha m Ben• jamin woul d be equivalent in the Catholic worl d to the fact that the Jewish clandestine clergymen that presently invade an d control the Catholic Church, shows that the Church consecrated as a saint a false Jewish Christian, a real enemy of Christ an d of the Church, an d that after• ward s those Juda s in cassocks built a temple to honor him . Beware, Catholics an d Moslems against such infamous maneuvers.

In Christianity it is excessively demonstrated that the clandestine Jews , false professing the Christian religion, have been preferably dedicated, through the centuries, to activities of political domination an d revolutionary agita • tion, an d public Jews wh o openly practice their religion are mainly devoted to industry, commerce an d to build

* Chacha m Israel Josep h Benjami n II, pp . 149.

Solem n ceremonie s an d rites hav e give n an d continu e t o giv e Ju • dais m a grea t internal strength. They ar e of a synagogu e or fami • liar character , accordin g to if the y are performe d in the boso m of the Synagogu e Fraternities or in the family . Ceremonie s use to en d wit h a Ritual Banque t i n whic h every plat e an d every mea l ha s a symboli c meaning . Masoni c Banquet s — like everythin g in Masonr y — ar e mere copie s of those celebrate d in the secret of Judaism . For the gentiles to kno w abou t these RITUAL BANQUET S the Jewis h book s cal l the m DINNER PARTIES, t o hid e the real meanin g i n Judaism .

up the gigantic economic power of worl d Israel. This has helped Judaism to hide its leading participation in its revo• lutionary movements.

Historical facts, nevertheless, have shown us that this has not been alway s an absolute rule an d that in different occasions public Jews have participated in political an d subversive activities, especially in some countries where they are either not man y of them or their political col• laboration is required; or the successes obtained by them mak e them be too confident an d abando n all kinds of precautions. But these interferences were precisely wha t helped gentiles to become awar e of the Jewish threat, specially whe n the Holy Inquisition wa s destroyed an d the Christian worl d wa s left without an institution that allowe d it to discover an d destroy the revolutionary activi• ties an d the hidden domination developed by the under• ground Jews, wh o are apparently Christians.

We are sure that both in the Christian an d Moslem worlds an d in other religions, with a nationalist police, defending the people against the domination of the Jewish imperialism, that using efficient means to force the guilty to tell the truth taking advantag e whe n it is possible of the Inquisition's experiences, it is possible to discover that the focus of treason to the motherland, of masonic or communist subversion, although they do not appea r to be led by Jews identified as such, they are led by under• ground Jews wh o are apparently Christians, Moslems, or profess another religion, as in other centuries the Inquirers could discover that there were almost alway s clandestine Jews organizing the subversive movements against the Church an d the Christian States. That is wh y it is so urgent that the nations of the worl d organize this kind of polices as soon as possible, as the only means of defending from the conquering action of the Jewish imperialism an d its

fifth columns, either public or clandestine, that as long as they are not localized an d totally destroyed, they will con• tinue to destroy the peace of the nations, by provoking bloody an d destroying wars an d revolutions, an d threat• ening all peoples with the most cruel conquest an d slavery.

At end of this chapter I will mention wha t researchers on the Jewish problem, in the far land of Pakistan, tell us about the labor of conquest an d subversion of the Israel• ites in the Islamic society. The Moslem Pakistani Misbahu l Islam Faruqi, in a book published by himself, titled **"The Jewish Conspiracy and the Muslim World"** whose first edi• tion appeare d in Karachi, Pakistan in 1967, amon g other things he says the following , referring to the Jews infil• trated in the Islamic society:

**"They do produce schisms and dissensions among the Muslim society. There are many a cult and groups who are supported, nurtured and employed by the Jewry to create confusion in the Islamic ranks".**

**.. . "One of the most favorite techniques of the Jews is to sow seeds of dissension and discord among the Mus• lim community through their hirelings and agents in the press, on the platform or pulpit. They raise hell of fire on trifles and unimportant, controversial issues of no con• sequence and try to incite the masses and confuse the intelligentsia for ulterior ends. Examples from past and present can be cited from various countries. Indeed, Jews have a special knack in the art of spreading falsehood and mischief. Their career from Prophet's (Mohammed)** (20) **day right up to the present time testifies to this truth. And how tragic if Muslims themselves fall prey to their tactics and become a plaything in their hands. Here in**

* For a better understandin g of our non-Mosle m readers, we put that wor d i n parenthesis .

**Pakistan a few so-called religious figures have made it their lifetime job, and they do not hesitate to coin and innovate newer and baser falsehoods against those who are dedicated to the ideal of the revival of Islam. They should be knowing that by attempting to weaken the forces of Islam in this country and placing hurdles in the way of Islamic movement they will only be serving the cause of Zionism. There can be nothing more dangerous to the interests of Zionism than a full-fledged Islamic move• ment aiming at establishing a truly Islamic order".**

**"The Zionist agents take advantage of the difference of opinion about a matter in a society or exploit various schools of thought in an established religion by magnify• ing the otherwise minor matters of details out of all pro• portion to confuse public mind. If existing sects and groups do not serve their purpose they develop newer ones and create dissensions to torpedo the unity of thought and action in a people. When such a situation arises Muslims should pause to think and try to peep behind the forces at work, instead of jumping at conclusions about persons and parties, and not be carried away in the Niagra of propaganda of an insidious enemy. It should be remem• bered that Jewish hands are long, their agents everywhere and Muslims, particularly, are their target".** (21)

The Jewish techniques denounced by the illustrious Pakistani researcher are performed by the members of the Israelite fifth columns in the gentile nations, not only of Islam but also of Christianity and other religions, naturally adapte d to the special circumstances of each country, as Jews are accustomed to do , especially as clandestine Jews.

* Misbahu l Islam Faruqi. **"Jewish Conspiracy and the Muslim World"**. Jeddah-Pakistan . pp . 109, 110-111 .

**CHAPTER III**

**JEWISH INTERVENTION IN ASIA AND AFRICA**

**HOW THE JEWISH SUPER-IMPERIALISM USED SOME EUROPEAN IMPERIALISMS AS TOOLS FOR THE EXPANSION OF ITS POWER IN ASIA AND AFRICA.**

No w we will deal with a very serious problem, which is largely unknown nowadays , referring to the role He• brews playe d in the intervention by the European powers in internal affairs of the Asia n an d Africa n continents — in some cases limite d to makin g or replacing govern• ments, but in others, even to subjecting the Afro-Asia n nations to vassalage, thus forming in the XVIII, XIX an d early XX centuries, the great colonial empires.

Valuabl e information in this regard frequently ap • pears in authoritative Israelite sources that we have been able to consult, which due to the brevity of this book, cannot be inserted in full. Thus, in the valuabl e report of Chacha m Benjamin on Persia, he says that: **"M y coreli**• **gionaries in Persia repeatedly asked me to publish in Europe a description of their present condition".** The ensuing report is extremely enlightening.

Regarding his visit to the city of Shiraz, the Israelite leader tells about a curious an d instructive episode. He indicates that Moslems in Persia, in order to distinguish the Israelite women from the Mohammedans , forced the former to wear a black veil, while the latter wore a white veil. An d after telling that there was a revolt in Iran in those days, he says: **"One day my room was gradually full of women wearing white veils all of them who came to me. And as Jewish women are only allowed to wear black veils, to be distinguished from the others, this visit upset me, because I thought my home had been attacked by insurgents. I was calmed, nevertheless, when they made it clear that all of them belonged to families that had been forced to embrace the Islamic faith, but who in se• cret adhered to the faith of their ancestors. My visitors took off the veil and kissed my forehead and my hand".** The pious Chacha m continues, telling that the men wh o accompanied the wome n complained of the oppressive condition of the Israelites in Persia, an d the Jewish leader told them something that is of capital importance: **"Be patient, my brothers, and continue placing your confidence in God. Maybe the European monarchs, under whose pro• tection your (European) brothers live happy, may be able to alleviate your disgraces, putting noble governors on the Persian throne". (22)**

Which European monarchies could the active Jewish hierarch have referred here, in mentioning the possibility of their intervention in Iran in the selection of kings? Some facts indicate that he mainly referred to England, because of the following reasons:

* In those times, although governments of the European monarchies, according to the confession of Dis-
* Israel Joseph Benjamin II. **"Eight Years in Asia and Africa from 1846 to 1855"**. Hanover, 1861. pp. 230-256 .

raeli an d other Hebrew sources, were already undermined by Jewish or crypto-Jewish ministers — as the case of Mendizaba l in Spain — the only monarchic state that ha d been completely conquered by the Jews wa s the Brit• ish, which they ha d taken as their ow n since the 1830 revolution, in spite of the heroic resistance led by the pa • triotic Duke of Wellington.

* It wa s England —alread y converted into a sat• ellite of Judaism — wh o mainly interfered in Asi a an d Africa , placing an d replacing governments.
* The Chacham , in another part of his vast an d valuable report says that whe n he arrived in an y place the first thing he did was to visit the British consul, which is not strange, because although the Hebrews ha d by then already infiltrated the diplomatic services of other Europe• an monarchies, they could achieve their goals more effec• tively through the British consulates, considering that the British Empire, after it wa s conquered by the Jews, wa s converted into a satellite of Jewish Imperialism.

It is extremely common for English consuls an d even ambassadors to be either public or clandestine Jews. The actions of these Jews an d crypto-Jews gave British diplo • macy a reputation for hypocrisy an d perversity, quite contrary to the qualities of the real English people, wh o are generally a model of honesty. But in this diplomacy it can be seen the characteristic seal of the Jewish perfidy, about which the Fathers of the Church, the Popes an d Councils have talke d so much. It is not a mere coincidence that international opinion, in vie w of the perversity of Brit• ish Jewish diplomats, has name d England as **"Perfidious Albion"**, a remarkable coincidence to the terms used by the Fathers, Councils an d Popes whe n man y centuries ag o talked about the **"Judaic Perfidity"**.

Other cases, although less serious, of European inter-

vention against the Moslem states that heroically resisted all attempts of Jewish domination, are presented by the aforementioned Jewish Chacha m indicating that in Aleppo , near to Damascus, there were about 1500 to 2000 Hebrew families living there **"who enjoy great privileges under the protection of the European consuls, some of them of their own faith, because Rafael di Piechotti, the Russian consul, and Elias Piechotti, the general consul of Austria, have ob• tained certain influence on the Pacha, which is often used in the benefit of their brethren"** (23)

On e of the Hebraic tactics used in the Islamic coun• tries, employing foreign nations to help the Jews against the Moslems, wa s to infiltrate Hebrews in the consulates of those nations. The foreign consulates then used all their diplomatic influence in favor of the Jewish exploiters to free them from the just reprisals of the native Moslems. We have a wid e bibliography on this subject, providing information about this generalized Jewish infiltration not only in the consulates of the European powers, but also in those of Latin America . Regarding this, the philosemitic Ange l Pulido says in his book **"Spanish without Mother• land"** in 1905, that Solomon Levy Sephardite, consul of Venezuela in Oran reported to him: **"Here in Oran there are above ten thousand Jews, one thousand natives and three thousand Spanish, that since the French conquest of this country have emigrated from Morocco".** (24). If the in• formation given by that consul is true, wha t a terrible proportion of Jews in the population of Oran .

It should not surprise that the foreign consulates in this difficult time for Islam served as patronizing offices for the intrigues of Jewish imperialism against the Mos• lems.

* Israel Josep h Benjami n II, pp . 69-70.
* Ange l Pulido , **"Spanish without Motherland"**. Madrid , 1905. p. 468 .

The funny thing is that they not only used the con• suls from European power nations against the Moslems, but also to support those internal quarrels that frequently appea r in Judaism . The same author, referring to the Pa • lestinian Jews, which wa s then an Ottoma n province, says: **"III.— Bouknhariotas, about 500. They and the Georgians, have attempted many times, with the support of the Rus• sian consul, from where most of them come, to substract to the jurisdiction of the Great Rabbi and be completely autonomous".** (25)

He refers here to the Great Rabbi of the Jewish Com • munity of Palestine, an d to the Magrib i rite of the Israel• ites born in Morocco, wh o ha d been subjected, apparently against their will. We have alread y explained that in man y cities there are Jewish communities of different rites that are autonomous one from the other, but federated to the others in the Kelillah which serves as the Government or Municipal Jewish Council of Jews residing in a gentile na• tion, to which all the Jewish communities are subject an d which are of course also subject to the higher hierarchies of Judaism . Generally the Hebrew communities of a gen • tile municipality live harmoniously, but sometimes there are quarrels that become difficult to dea l with an d these, naturally, are reflected in divisions in the gentile revolu• tionary organizations they control. Whe n this happens, the higher authorities of Judais m interfere to reestablish unity an d harmony.

Another instance of European intervention in favor

of the Jews is told by the pro-semitic Spanish (possible Marrano) Ange l Pulido, in his book **"Spanish without Moth• erland"** written in 1905, when he affirms that in Tunisia the indigenous Jews are subjected to the Arabi c jurispru• dence an d that they suffer in some cases, but that **"those**

* Ange l Pulido , p. 663 .

**protected by the European nations, enjoy perfect equali• ty".** (26)

A sad role wa s played by the European powers, whose governments were dominated or largely dominated by Jewish Masonry, an d wh o were acting as blind instru• ments of Judaism to force the Afro-Asia n peoples to un• chain the Hebrew beast an d facilitate its work of domina • tion without the true Christians becoming awar e of these powers or of wha t their Hebrew or masonic governors surreptitiously authorized.

We have to make it clear that Israelites, with their proverbial ingratitude, far from thanking the European monarchies for their help, they overthrew one after the other, as soon as they could, starting with the Portuguese, Russian, Austrian an d the German , an d continuing with the Spanish an d others whose diplomacies ha d helped the Hebrews so much in Islamic lands.

Regarding the interference of Judaism to facilitate an d consolidate the conquest of India by British Imperial• ism, the prestigious Israelite Indian leader an d writer, Haeem S. Kehimker, President of the **"Israelite School Com• mittee"** of Bombay in his 19th century book **"A Sketch of the History of Beni-lsrael** ", gives very interesting in• formation on ho w the Jews wh o ha d lived in India for at least sixteen centuries, helped England since the eighteenth century to extend an d consolidate its domination of India, taking part as officers an d commanders of the British con• trolled Indian regiments that helped to suppress the Hindi patriots during the campaigns of 1750 an d through all those that during the 19th century served to crush the revolts of the Patriotic Hindus wh o sought to wi n inde• pendence for their country. The Indian clandestine Jews

—Hind u in appearance but Jews in secret — served as

* Ange l Pulido , pp . 505-508 .

bull dogs to subjugate the people that for so many cen• turies ha d granted them kind shelter, acting as spies to denounce the conspiracies of patriots an d as leaders of the native police, that served the British Jews in their task to consolidate their domai n on that great country. The aforementioned Israelite leader, in his call for help to Inter• national Judaism which appears in his aforementioned book, gives the names of military leaders — Beni-lsraeles Indian Jews — that were outstanding for their valuable services in crushing the resistance of the Hindu patriots, giving a very detailed information which is really eloquent, stating that the Beni-lsrael soldiers were more intelligent than the rest of the Hindus, an d that there were Beni-ls• rael officers in all Anglo-Indian regiments an d they also had important positions in the British Viceroy's administra• tion. He also mentions ho w they were used by the London government as officers of the Indian troops in expeditions led against Afghanistan , Persia, an d even the famous ex• pedition against Abyssinia in 1867 an d 1868 (27).

Mayb e this wa s one of the first interventions of Hindu crypto-Jews in Afric a in modern times, leading Indian troops, to favor the plans of Worl d Judaism , which in those times used the resources an d qualities of the British peo• ple, alread y dominated by the Jewish-Masonry, as a doc• ile instrument in the imperialist undertakings of the Israeli nation as it spread amongst an d infiltrated all other na • tions in the world .

The fact wa s that the British interferences in Ethiopia favored the enthroning of the present Negus Hailie Se• lassie's dynasty of Jewish-Solomonic origin — according

* Haee m Samue l Kehimker . (President of the Israelite School Committe e of Bombay , India). **" A Sketch of the History of Beni-lsrael and an Appeal for their Education".** Bomba y edi • tion printe d b y the "Educatio n Society's Press". pp . 24-36.

to the **Castilian Jewish Encyclopedia —** with the aid of Jewish advisers an d technicians brought from Palestine an d other places (28) whose ancestor Shoa, after a bloody civil war , took power thanks to the help of the Jewish British imperialism in 1889, under the name of Menelik II. Since then the negro Jews or "Falasha" , natives of Ab • yssinia, an d the aforementioned Jewish dynasty of a Solomonic origin, together tyrannized Ethiopia. It is worth• while to note that only in this country an d in Britain — where even the monarchy is no w Judaize d — the Masonic republican movements that Hebrews have organized in all the world do not appea r until it is convenient for Juda • ism to change the wa y of government.

Goin g back to the Beni-lsrael military in India, we

can say that just as they at one time served to extend an d consolidate the Jewish-British domination in India an d other places of Asi a an d Africa , they are no w helping Indira Gandh i an d her Congress Party to control the Hindu armies an d consolidate in India the domination of the native Jews, serving agai n as bull dogs in order to sub• jugate the native peoples wh o fight for their true indepen• dence.

Besides, the ancestral noma d temper of the Israelites has brought as a consequence that the secret sect of clan • destine Jews Beni-lsrael of India, as well as the also secret sects of the Indian Jews of Cochin have extended to other nations by means of a great migration. Thus the converted Israelites of India today comprise a powerful sector of Worl d Judaism after the Ashkenazim an d the Sephardites, the first of them native from German y and the second from Spain an d Portugal, an d whose secret societies are spread throughout the world .

* **"Castilian Jewish Encyclopedia"**. 4th vol . p. 232 . 2nd . col.

Clandestine Indian Jews have invaded Asi a an d Afri• ca , where as traders, bankers an d businessmen they ex• ploit, in different ways , the native population of those na • tions. Since they hide their Jewish identity an d say they are natives from India (although in some cases it is true that true Indians do today live overseas in other countries) peo• ple only kno w them as Indian traders, bankers or business• men, without realizing that they are part of one of the most dangerous an d exploitive fifth columns that Interna• tional Judaism has developed to dominate all other peo• ples.

In Afric a they have invaded the nations ruled by negro governments, such as Ugand a an d Kenya, as well as the nations ruled by a white government, such as South Afric a an d Rhodesia.

In the negro nations they are taking over the wealth of the country an d mercilessly exploit the negro popula• tion, many of them using British passports to have the protection of the British government in their infamous task of exploiting the people. They act as in other times did the Jews of different African an d Asian countries who even adopted British, French or Spanish nationalities to obtain the protection of those governments in case the native population, becoming tired of so many exactions an d exploitation, reacted against them. Others, neverthe• less, have adopted the nationality of the places they ex• ploit in order to seek assimilation, although only outward• ly, for they remain Jews in secret covered with the mask

of Indians. These are the most dangerous ones, because the nation invaded by this plague of false Indians may fall into the trap an d think they should fight only those wh o have foreign passports without considering as dan • gerous those wh o have adopted the nationality of the

country they have invaded , an d which are more harmful an d dangerous than those of a foreign nationality, be• cause they are incrusted as a fifth column in the nation in whose territory they live an d whose people they vilely exploit, an d will try to dominate it with the help of the Super-Imperialism of Israel, either through the satellite imperialism of Moscow , Wal l Street, or London, or through any other local or international power at their service.

In some places such as South an d East Afric a an d Guyana , opart from the migration of clandestine Jews of India, another migration of authentic Indians took place, but while the latter are mainly poor workers, the clandes• tine Beni-lsraeles are usually traders, usurers, business• men an d people of goo d position, wh o seek to control the authentic Indian emigrants, using them to provoke distur• bances an d problems in the country of their adoption whenever it suits their convenience. This secret Jewish sect has invaded even England, where many of the recent Indian emigrants are secretly Jewish, whose Israelite rulers were responsible for helping them to the invasion of many countries in the world especially in Afric a an d Asia , an d wh o refused to give independence to India until they could han d it over to Nehru an d a Jewish controlled Con • gress Party. Nevertheless, it is necessary to repeat that there are many independent forces in India even inside the Congress Party, that should be adequately helped to save that great nation from the yoke of these terrible se• cret societies an d their main instrument, which is Indira Gandh i herself.

Amon g the interesting episodes mentioned by the Indian Je w Kehimker, there is one about a Beni-lsrael Hindu that pretendedly converted to Christianism, but wh o continued to be Jewish in secret. This was a certain Mi -

chael Sargon (29), wh o first pretended to be a Hindu, but later lifted off that mask to take a Christian one, while continuing to be a Je w in secret. This an d similar exam • ples illustrates the wa y in which the Hebrews juggle with their pretended conversions, changing their external mask whenever it is convenient for them to do so. Here it could not be argue d that they were forced to convert to Chris• tianity, because in India the predominant religion is Hin• duism, which , on the other hand , many Beni-lsraeles ex• ternally practice with great piety, observing Judaism in the most absolute secret, in order to remain firmly infil• trated in the Indian nation as powerful an d dominant fifth column. The result of the British domination of India destroyed the defenses of the former leaders of that na • tion against Judaism , makin g it possible for the Jews wh o controlled Britain an d hand over India to Nehru an d his gan g of clandestine Beni-lsraeles Jews while pretending to grant India its independence. The same has been done elsewhere, except where international circumstances forced British Jewry to grant the independence to populations still not controlled by secret Jewish infiltrators. More in• teresting no w is the fact that International Judaism is to• da y seeking to destroy the power of England an d the United States to open the door to Communist Imperialism led by the Jewish hidden power, an d so to achieve the final goal of the great Hebrew revolution of modern times. So far they have not been able to convert the English an d Americans to Judai c communism, because both peoples are accustomed to goo d life an d free institutions.

**AN INVITATION TO THE EUROPEAN COUNTRIES**

**TO INTERFERE IN MOROCCO.**

In his extensive report presented to Western Judaism , Chacha m painted with the darkest colors the situation of

* Haee m Samue l Kehimker , p. 21 .

Israelites in the Sultanate of Morocco at the middle of the 19th century, asking for the interference of the Europe• an powers in that kingdom. He said amon g other things, that the oppression of Jews in Morocco wa s worse than that in Persia, an d that they were forced to use a Turkish cap to distinguish them from the Moslem population.

It can be seen that in all places in the worl d the peo• ple menaced by the political conquest of the Jews tried to alert the population against them, distinguishing them with a sign, such as a cap of a certain color, a dress, or the star of David, so that non-Jews might know them an d guar d against their intrigues an d subversion. These defensive steps appea r in both the Christian an d Moslem worlds, reoccurring at widely different times, often sepa• rated by several centuries one from the other. We have already seen how Jewesses were forced in Persia to wea r a black veil to distinguish them from the Islamic wome n an d how they evaded this step by pretending conversion of themselves and their families to the Islam, thus en• titling them to wea r the white veil an d to be confounded in consequence with the real Moslems.

Returning to the subject of Morocco, Israel Joseph Benjamin II declares that the situation of the Jews wa s terrible there, due to the fanaticism of the Arab s an d their arbitrariness, saying that: **"If an Arab enters a house, the Jew must address him humbly as if he were a prince. If he takes something he likes, there should not be heard the least gossip, for on the opposite the intruder would immediately take his knife and there is no judge nor law to protect the despoiled or oppressed"... "If all the great European powers attempted to oppose this barbarity in those places near their influence, they would do much in their own benefit, in the benefit of science and in favor of the oppressed".** (30)

* Israel Josep h Benjami n II, pp . 319-325 .

This terrible invitation to Western Judaism, to whom this book is addressed, to persuade the European powers to interfere in Morocco, presents the Arabs as savages and criminals on the one hand and suggesting subtle argu• ments with which to induce the European powers to inter• fere. The story is repeated frequently in world history, for when the heroic Visigothic Empire constituted an obstacle to the Hebrew plans, the latter stimulated the Moslem ambition of domination and facilitated their invasion and conquest of Spain. Later on, when Moslems wanted to defend themselves against Jewish domination, the Jews favored the triumph of the Christian kings. An d when, in the 14th century, Europe desperately fought to stop the domination of Jews and the subversive activity of their heresies, the Jews incited the Turkish to invade Europe, facilitating their conquests through the Jewish fifth col• umns which existed in all the Christian countries. Later on, when it was convenient for them to destroy the Turkish Empire, they turned the different European powers against the Turks, and for a time even favored Arab nationalism only to betray the Arabs later when they sought the con• quest of Palestine and the establishment of Israel.

In the 18th and 19th centuries the Jews conquered the European monarchies from inside, achieving it better during the 19th century, using them to launch an attack on the Asian and African countries which the Hebrews had not yet succeeded in conquering by internal subversion. However, the Jewish fifth columns inside these Afro-Asian countries betrayed their hosts in favor of the colonial enter• prises of the Jewish-manipulated Europeans, thereby sub• duing many states of Asia and Africa. They were then able to ensure, by different means, that the Israelite com• munities in such states were strengthened until they could dominate the peoples that had sheltered them. This also

was often achieved with the support of the European em• pires, until the Jews an d crypto-Jews could lead the Afro - Asian populations under the pretended banner of freedom in a deman d for independence. As our reader will now realise, this was not to be a real freedom, for the inde• pendence movements were generally under the leadership of the secret Jews wh o sought to become national heroes an d to become the absolute rulers of the "liberated " coun• tries once they ha d been granted their independence from their European rulers. Their intention was that once the ancient colonies become independent of the western pow • ers, they woul d be even more securely in the claws of the native Hebrews, or of the Jewish imperialism in the form of communist totalitarianism directed by the Jews of the Kremlin.

Fortunately in many countries of Africa an d Asi a this

plan of pretended liberation of the colonies failed an d they could not prevent real heroes of the independence from taking power once it was consummated. In other cases, once the Jewish agents of the British government left the power in the hands of native clandestine Jews, or agents of the Kremlin Israelites, a patriotic military coup swept the false redemptors away , establishing a truly patriot government in the liberated colony while the Jewish world press protested against the military coup, which ha d de • prived Judaism of one of its possessions.

We exhort our readers probe deeper in this subject, an d those wh o do , will themselves discover the decisive Jewish participation in most of the imperialist ventures of the Dutch, British an d French imperialisms in Africa an d Asia . The famous companies of the Eastern Indies an d the companies of the West Indies were created in Holland mainly with Jewish money to economically exploit the col• onies of the Dutch Empire, an d similar companies were

established in England an d France to exploit the English an d French conquests, mainly in the benefit of the Jewish capitalist monopolists, wh o in a secret agreement in the present century with the Jewish communist imperialists of Mosco w have since approved the liquidation of the Dutch, English an d French empires, whe n it wa s deemed con• venient to the supreme interest of the Israelite imperialism to replace the partial an d uncomplete domination repre• sented by democratic capitalism by another more com• plete an d absolute system of control — totalitarian com• munism — secretly led by the Jewish imperialists, using the clandestine Israelite communities which ha d infiltrated those countries as agents of domination following the sup• posed "liberation" of these lands.

In the former European colonies of Asi a an d Afric a

that become "independent " countries, a fierce fight takes place between the super secret societies of clandestine Ju • daism that has often lived in those countries for centu• ries, wh o fight to submit those countries to the yoke of the communist Jewish imperialism led from Mosco w an d the gentile civil an d mainly military leaders wh o genuinely wish to defend the nations' independence an d work for its prosperity. The worse part of the situation is that while the clandestine Jewish minority knows very well the enemy it faces an d even may infiltrate the ranks of the true pa • triots with spies an d saboteurs, the true patriots of these Afro-Asia n nations seldom understand the nature of the hidden enemy wh o directs the communist an d socialist movements supported by the Jewish leaders of the Soviet Union an d their puppet, the paranoi d Marran o tyrant wh o has enslaved the unfortunate Cuba n people. Until these heroic Afro-Asia n patriots can identify an d destroy the secret force behind subversion, uprooting the clandestine Israelite communities that compose it, they will be unable

to enjoy either peace or prosperity, an d will eventually fall one after the other into the claws of the totalitarian Jewish communist imperialism which will subject them to slavery, as it has already subjected the unfortunate people of the Soviet Union, Eastern Europe an d Cuba .

The worst problem facing the Asia n an d Africa n na • tions, an d in general all the underdeveloped countries, including those of Latin America , is that the Jewish Racist Imperialism holds them in the firm grasp of its pincers. On e arm of the Jewish pincer is the capitalist Jewish imperial• ism of the International Monopolies, an d the other arm is the Jewish communist imperialism directed from Mos• cow . The world Jewish super-imperialist pincer works with both arms in the following way :

1st. The Jewish capitalists, through trans-national enterprises such as the Jewish Banks an d the Jewish inter• national trading monopolies, buy at very low prices the ra w materials of the under-developed nations an d sell industrial products an d technology at very high prices, provoking a bigger impoverishment every day . This sub• human exploitation of man by man enriches the Jewish owners of the exploiting monopolies.

2nd. The exploitation we have just mentioned; an d the progressive impoverishment of the developing — or under-developed — nations serves the Jews wh o carry the false banner of Israelite communism to incite the op • pressed people to rebellion against such exploitation, facili• tating the control of the popular masses and the possibility of conducting them to a false "dictatorship of the prole• tariat " which woul d be, as in the Soviet Union, a Jewish dictatorship of the people resulting in their total enslave• ment. Capitalist exploitation of the developing countries an d other abuses an d crimes of the Jewish capitalist Im• perialism, justly irritate many gentile nationalist rulers,

who upon receiving support against capitalist imperialism on the part of the Jewish communist dictatorships, frequent• ly fall in this skillful trick, even believing that there is no wa y to save their nations from the claws of the capitalist imperialism, except as allies of the Marxist socialist dic• tatorships, without knowing that the Soviet Union and her satellite states (including Cuba) and the capitalist Jewish Imperialism and its agencies (including the United States and England) are mere pawns of a single secret super- imperialism, that uses this maneuver to persuade the na• tionalist rulers to fall into the trap, to start destroying barriers and defensive institutions, or to dictate other mea• sures that also facilitate the progress of the communist Jewish revolution in other nations, and sometimes even in their own country, without becoming aware that through these and other steps (the result of their friendship with the Soviets and the Soviet satellites) they are increasing the world and local strength of communist Jewish impe• rialism, which is responsible for the state of oppression and slavery from which they cannot liberate themselves. Those nationalist rulers should realise that Maoist China, Albania and Roumania are the only regimes in the communist field, that are independent at least until this moment — of both nefarious imperialisms, and that these

states may yet be conquered by the Jews.

Judaism, by controlling both arms of the super-im• perialist Israelite pincer, as we have just described, al • ways wins!

It is evident that the only escape for the under-de• veloped peoples from the dual forces which oppress them, is to cooperate so that they have the combined strength to efficiently defend their interests against both imperial• isms; the capitalist and the communist. But Judaism, with its centuries of experience, takes precautions to prevent

such defensive cooperation by infiltrating all fields, espe• cially those its opponents may create to protect them• selves. So we sa w the Jewish emperor of Ethiopia, Haile Selassie, controlling the African Unity Organization to en• sure its failure. The Indian government, led by Judaism , has similarly infiltrated an d nefariously influences the so- called third world . An d the Je w Josip Bross (a) Tito, the Yugoslavian dictator, plays a similar role in the manipula • tion of the third world . That is wh y nationalist gentile gov• ernments, seeking to be independent of both the capitalist an d communist imperialisms, will not be able to form truly defensive organizations as long as they do not expell from their organizations all governments infiltrated by an d con• sequently subject to either the Jewish capitalist imperial• ism, or the Israelite Kremlin imperialism, from whose domi • nation an d exploitation the under-developed peoples in the worl d must free themselves if they wish to overcome their present poverty an d misery.