

# **JUDAISM IN ACTION**

**COLLECTION OF DATA ORGANIZED  
AND PUT INTO BOOK FORM IN 1963**

**The Author Did Not Leave Us His Name, Most Likely Owing To The Data Contained Herein Was Dangerous To His Well-Being, In The Country Where He Resided.**

**His Main Theme Is: "Judaism in Action means many things; Communism is Judaism in Action, Bolshevism is Judaism in Action, World Revolution is Judaism in Action." The Serious Student is Encouraged to Inspect Each Piece of Enclosed Evidence for its Authenticity!**

## PREFACE

Judaism in Action means many things; Communism is Judaism in Action, Bolshevism is Judaism in Action, World Revolution is Judaism in Action. This book presents undeniable proofs.

Chapters 1, 2 & 3 of this compilation are a verbatim presentation of Part Two of Small, Maynard and Company's The Protocols and World Revolution (Boston, 1920).

Part One of The Protocols and World Revolution is a translation and a brief analysis of "The Protocols of the Meetings of the Zionist Men of Wisdom." The publication of this book by Small, Maynard and Company was the cause of this fine publishing house being forced out of business. Although this company has been defunct and their books out-of-print for nearly 43 years "The Protocols" are available today from many sources. In the United States, for example, "The Protocols" are \$1.00 from Christian Educational Association, P.O. Box 807, Union, New Jersey; and in England at 5/- (\$1.00) from Britons Publishing Society, Beamish House, 111a Westbourne Grove, London W2.

Chapter 4 is devoted to quotations about the Jews by world famous personages who represent a cross-section from all walks of life, from all parts of the world and from all periods of history. The only truly divine person quoted is Jesus Christ, and the reader need not be in accord with the general philosophies of each of the other people quoted to appreciate that the authenticity of these quotations has been confirmed by events in America and in the rest of the world.

Even more important are the revealing statements made by the Jews themselves

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about themselves; and Chapter 5 is devoted entirely to such quotations. These quotations are from Jewish leaders, Jewish spokesmen and official Jewish periodicals, They are undeniable.

Some of the statements by the Jews were never meant for non-Jewish eyes, some are nothing but outright boasts and extolments, while still others were created especially for non-Jewish consumption. With regard to the latter: at various times the Jews have released their own books, articles and statements which spoke out invectively against themselves for the express purpose of creating antagonism against themselves which they in turn used to further their own ends. These books, articles and statements were strategically released, and then after the intended purposes were fulfilled, they were suppressed.

The purpose of this work is not to incite or stimulate hatred toward the Jews, but to present Judaism – the anti-Christ – as it really is to Christian readers; so that they will better understand their enemy, and thereby be better equipped to work to preserve Christianity and the Anglo-Teutonic-Nordic Culture, which are under unceasing erosion by Judaism.

Chapter 6 is a brief historical chronology of the recurring troubles of the Jews from the destruction of Jerusalem in 70 A.D. to the first Zionist Congress at Basle in 1897. This historical chronology is from Volume IV of the *Jewish Encyclopedia* (Funk

and Wagnalls, 1903). Their own words (Chapter 4) explain why they have been continually in trouble, expelled and banished.

Chapter 7 presents a brief chronology of Jewish Ritual Murder compiled from Arnold Leese's heavily documented Jewish

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Ritual Murder which was published in England in 1938, and later, on at least two occasions, republished in the United States.

The final chapter (8) is devoted to a few quotations from various books of the Talmud and the Cabala. This will serve to give the reader an insight into rabbinical teachings. Whoever knows the Talmud and the Cabala knows "Judaism in Action."

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### CHAPTER ONE

#### EVIDENCE AS TO ORIGIN AND AUTHENTICITY

##### I. PARALLELISM BETWEEN THE ACTUAL POLICIES OF THE BOLSHEVIKI AND THE PROTOCOLS

The most striking fact in connection with the Protocols is the close resemblance which their ruthless program bears in many respects to the policies actually put into effect by the Bolsheviki in Russia. Indeed, without this fact before us, the necessity for a serious consideration of the Protocols would be much less apparent. If the evidence shows that the Bolshevist movement is a movement conducted under Jewish leadership and principally controlled by Jews, and, furthermore, that it closely corresponds with the political program outlined in the Protocols, then, indeed, we have facts of grave significance supporting the authenticity of the Protocols.

## 1. JEWISH CHARACTER OF THE BOLSHEVIST MOVEMENT IN RUSSIA

With regard to the question as to how far the Bolshevist movement is a Jewish movement in the sense that it is under Jewish control, there is some disagreement. Certain prominent Jews in this country, while admitting that most of the Bolshevist leaders in Russia are Jews, claim that this is a mere coincidence, and claim further that the Bolshevist leaders are only apostate Jews who do not adhere to the Jewish religion.<sup>1</sup>

[<sup>1</sup>The Jewish sayings cited in this volume show that some of the great Jewish leaders maintain that the apostasy of a Jew in the matter of religion does not prevent him from remaining for all other purposes a Jew, or release him from his obligations as such.]

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The evidence, however, is not very convincing on either point, for on the one hand the proportion of Jews amongst the Bolshevist leaders in Russia is so large that it strongly tends to show that it is not accidental but must be otherwise explained, while on the other hand, as to the allegation of apostasy, this seems to be principally based upon evidence that the Jewish leaders in Russia are denouncing religion in general on the ground that it is the bulwark of the capitalistic system and the enemy of the Socialistic State, in accordance with the teachings of Karl Marx and his followers. Such evidence, however, does not prove very much if in practice only the Christian church is actually attacked,

It is important to note in this connection that Karl Marx himself was a Jew, as are also practically all of the best known leaders of radical socialism, such as Bebel, Bernstein, Lassalle, Hillquit, the brothers Adler (in Austria), etc. The legend now prominently displayed by the Bolsheviki in Russia, that "religion is the opium of the people," was the saying of Karl Marx himself, while it was Bebel who said: "Christianity and Socialism stand towards each other as fire and water."

Moreover, there is evidence that there has been a marked persecution of Christian priests and their congregations by the Bolsheviki, and that the Jewish rabbis have not been molested. Generally speaking, we believe that the preponderance of evidence strongly tends to show that Bolshevism

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is Jewish in character in the sense that it is under the control principally of Jews who occupy, either openly or secretly, almost all of the positions of importance in the Soviet government in Russia. This was equally true in regard to the recent Spartacan and Bolshevist revolutions in Germany and Hungary. The one important exception is Lenin himself, Trotzky and almost all the other important Bolshevist leaders today being members of the Jewish race.<sup>1</sup>

Evidence that the Bolsheviki in Russia have conducted a campaign of persecution against the Christian religion, while protecting the Jewish religion, will be considered below under the heading, "The Destruction of Religion and Christianity." For the present we shall confine ourselves to other evidence which tends to show that the Bolshevik movement in Russia is under Jewish leadership and may be regarded as primarily a Jewish movement.

(a) Testimony before the Overman Committee

The testimony of a number of reliable witnesses before the Overman Committee is to the effect that from the very beginning the leadership of the Bolshevik revolution in Russia has been principally Jewish and that the movement had powerful support from Jews returning [from the United States] to Russia in the spring of 1917.

This testimony was taken early in the year 1919 and is contained in the printed Senate Report (a public document) entitled "Bolshevik Propaganda – Hearings before a Subcommittee of the Committee on the Judiciary, United States Senate, Sixty-fifth Congress, pursuant to S. Res. 439 and 469."

[<sup>1</sup> Editor's note: See page 120 for evidence that Lenin also was a Jew.]

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Among the witnesses who testified as to the Jewish character of the Bolshevik movement before the Senate Committee was Dr. George A. Simons, a Methodist clergyman who had been for many years in charge of a church and other property belonging to the American Methodists in Petrograd. He was there during the Kerensky regime and during the Bolshevik regime until October 6, 1918.

Dr. Simons testified that "at the beginning of the so-called new regime (Kerensky's) there was a disposition to glorify the Allies and to make a great deal of what the French Revolution had stood for; within from six to eight weeks there was an undercurrent just the opposite, and things began to loom up in a pro-German way."<sup>1</sup>

He then told of the arrival of Lenin from Switzerland via Germany, and of Bronstein (alias Trotzky) from New York, and how they conducted a vigorous agitation in Russia while Kerensky was "running up and down the front." He then goes on to testify as follows:

Mr. Simons. "Kerensky was spending a good deal of his time running up and down the front, trying to hearten the Russian soldiers in their warfare, and he was generally accredited with being a fine orator and doing splendid work, and I do not doubt but what he did manage to keep the men longer than they otherwise would have stayed in, but we were told there were hundreds of agitators

[<sup>1</sup> "Bolshevik Propaganda, Hearings before a Subcommittee on the Judiciary, United States Senate, Sixty-fifth Congress." p. 111.]

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who had followed in the trail of Trotzky-Bronstein, these men having come over from the lower East Side of New York. I was surprised to find scores of such men walking up and down Nevsky. Some of them, when they learned that I was the American pastor in

Petrograd, stepped up to me and seemed very much pleased that there was somebody who could speak English, and their broken English showed that they had not qualified as being real Americans; and a number of these men called on me, and a number of us were impressed with the strange Yiddish element in this thing right from the start, and it soon became evident that more than half of the agitators in the so-called Bolshevik movement were Yiddish."

Senator Nelson, "Hebrews?"

Mr. Simons. "They were Hebrews, apostate Jews. I do not want to say anything against the Jews, as such. I am not in sympathy with the anti-Semitic movement, never have been, and do not ever expect to be. I am against it. I abhor all pogroms of whatever kind. But I have a firm conviction that this thing is Yiddish, and that one of its bases is found in the East Side of New York."

Senator Nelson, "Trotzky came over from New York during that summer, did he not?"

Mr. Simons, "He did."

Senator Overman. "You think he brought these people with him?"

Mr. Simons, "I am not able to say that he brought them with him. I think that most of them came after him, but that he was responsible for their coming."

Mr. Simons further states (Senate Report, 114, p. 114):

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"The latest startling information, given me by some one who says that there is good authority for it – and I am to be given the exact figures later on and have them checked up properly by the proper authorities – is this, that in December, 1918, in the northern community of Petrograd, so-called – that is what they call that section of the Soviet regime under the presidency of the man known as Mr. Apfelbaum – out of 388 members, only 16 happened to be real Russians, and all the rest Jews, with the exception possibly of one man, who is a negro from America, who calls himself Prof. Gordon, and 265 of the members of this northern commune government, that is sitting in the old Smolny Institute, came from the lower East Side of New York – 265 of them ... In fact, I am very much impressed with this, that moving around here I find that certain Bolshevik propagandists are nearly all Jews – apostate Jews, I have been in the so-called People's House, at 7 East Fifteenth Street, New York, which calls itself also the Rand School of Social Science, and I have visited that at least six times during the last eleven weeks or so, buying their literature, and some of the most seditious stuff I have ever found against our own Government, and 19 out of every 20 people I have seen there have been Jews."

On the same page, referring to a pamphlet written by one Albert Rhys Williams, Dr. Simons states:

"I have analyzed certain questions and answers, especially with regard to

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this paragraph on religion, and I have no doubt in my mind that the predominant element in this Bolsheviki movement in America is, you may call it, the Yiddish of the East Side.”

On page 116 the witness further states:

“I was impressed with this, Senator, that shortly after the great revolution of the winter of 1917 there were scores of Jews standing on the benches and soap boxes, and what not, talking until their mouths frothed, and I often remarked to my sister, ‘Well, what are we coming to, anyway? This all looks so Yiddish,’ Up to that time we had very few Jews, because there was, as you may know, a restriction against having Jews in Petrograd; but after the revolution they swarmed in there, and most of the agitators happened to be Jews. I do not want to be unfair to them, but I usually know a Jew when I see one.”

In a subsequent part of his testimony, he says:

“I had occasion to speak with people who were working and people who were not bourgeois, I interviewed hundreds, and I asked them, ‘Well, what do you think of this thing?’ ‘Well, we know that it is first of all German, and second, we know that it is Jewish [*i.e., Jews from Germany*]. It is not a Russian proposition at all.’ That became so popular that as you moved through the streets in Petrograd in July and August and September and the beginning of October, openly they would tell you this, ‘This is not a Russian Government; this is a German and Hebrew Government.’ And

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then others would come and say, ‘And very soon there is going to be a big pogrom.’<sup>1</sup> As a result of that, hundreds of Bolshevik officials who happened to be Jews were sending their wives and their children out of Petrograd and Moscow, afraid that the pogrom would really come.” (p. 132).

On page 142 of his testimony Dr. Simons introduced a list of names, which he said was widely circulated in Petrograd in August, 1917, giving the real names and the Jewish names of the most important Bolshevik leaders. This list is as follows:

	<u>Real name</u>
“1. Chernoff .....	Von Gutmann
2. Trotzky .....	Bronstein
3. Martoff .....	Zederbaum
4. Kamkoff .....	Katz
5. Meshkoff .....	Galdenberg
6. Zagorsky .....	Krochmal
7. Suchanoff .....	Gimmer
8. Dan .....	Gurvitch
9. Parvuss .....	Geldfand
10. Kradek .....	Sabelson
11. Zinovyeff .....	Apfelbaum
12. Stekloff .....	Nachamkes
13. Larin .....	Lurye

- |                     |             |
|---------------------|-------------|
| 14. Ryazanoff ..... | Goldenbach  |
| 15. Bogdanoff ..... | Josse       |
| 16. Goryeff .....   | Goldmann    |
| 17. Zvezdin .....   | Wanstein    |
| 18. Lieber .....    | Goldmann    |
| 19. Ganezky .....   | Furstenberg |
| 20. Roshal .....    | Solomon”    |

Dr. Simons also testified that when the Bolsheviki came into power – the Yiddish language at once became predominant in official proclamations and posters, He says:

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“I might mention this, that when the Bolsheviki came into power, all over Petrograd we at once had a predominance of Yiddish proclamations, big posters, and everything in Yiddish. It became very evident that now that was to be one of the great languages of Russia; and the real Russians, of course, did not take very kindly to it.”

On page 135 Dr. Simons states:

“Trotzky is a Jew. His real name is Leon Bronstein.”

Testimony of Mr. William Chapin Huntington

Mr. Huntington was Commercial Attaché of the United States Embassy at Petrograd from June, 1916, until September, 1918. He was in Petrograd at the outbreak of the Bolshevik coup d’etat in November, 1917, and remained there until February, 1918, when he was sent on a mission to Siberia by Ambassador Francis. When he returned to Russia he remained in Moscow from May, 1918, until August 26, 1918, He states on page 47:

“The Bolsheviks are internationalists, and they were not interested in the particular national ideals of Russia.”

On page 69 he testified:

“The leaders of the movement, I should say, are about two-thirds Russian Jews and perhaps one-sixth or more of some of the other nationalities, like the Letts, or the Armenians.”

[<sup>1</sup> Ambassador Francis, in his testimony before the Overman Committee, stated that Dr. George A. Simons is an absolutely reliable and trustworthy man (p. 977), and that the same is true of Mr. Roger E. Simmons, whose testimony is cited below.

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Testimony of Mr. William W. Welsh

Mr. Welsh was employed by the National City Bank and was in Russia from October, 1916, until September, 1918, He states on page 269:

“In Russia it is well known that three-fourths of the Bolshevik leaders are Jewish.”



In regard to the men who went to Russia from the East Side of New York, at the outbreak of the revolution, he stated:

“There were some – not many, but there were some – real Russians; and what I mean by real Russians is Russian-born, and not Russian Jews.”

The witness also stated that he knew “several cases” in which well-to-do Jews had been persecuted in the same way as other Russian bourgeois. On page 270 he states:

“Bolshevism cannot be explained along racial lines alone. The Bolsheviks are made up of the very worst elements of many races. It is important, however, that Jews in this country should not favor Bolshevism because of any liberties or privileges which they may think are being accorded to the Jews in Russia by the Bolsheviks. They should study the facts carefully and not be prejudiced by any racial feeling, or they are sure to bring

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the odium of Bolshevism unjustly to the door of the Jew. The best Jews in this country would do well to brand the Jewish Bolsheviks in Russia as anti-Jews, which they really are, for they bring nothing but discredit to the Jewish race.”

#### Testimony of Roger E. Simmons

Mr. Simmons was Trade Commissioner, connected with the United State Department of Commerce, who was in Siberia and Russia from July, 1917, until November, 1918. He was in Volagda in July, 1918, and gives a graphic account of his imprisonment there by the assistant of the commissar of that community, a man named Iduke. He says:

“Iduke is a Lettish Jew, a man of a very irascible nature, and, on account of his experience in the uprising in Yaroslav, where the protest against the Bolshevik regime had become formidable, he had the reputation of being the cruelest and the most bloodthirsty Bolshevik leader of the revolution.”

Mr. Simmons then narrates how he himself escaped execution only because he succeeded in bribing a Lettish soldier who had been in America to deliver a letter to the Swedish Consul General. An English subject who was imprisoned with him in the same cell was actually executed. Shortly before his death this Englishman said to Simmons:

“I do not like the situation. I don’t understand these people. They are not Russians. I don’t know why they accuse me, nor what they are going to do with me.”<sup>1</sup>

[<sup>1</sup> “Bolshevik Propaganda.” p. 310.]

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#### Testimony of an Anonymous Witness

Another witness, who was allowed to withhold his name, testified before the Senate Committee that he left Petrograd November 6, 1917, the night the Bolshevik uprising took place. His testimony on page 321 of the Senate Report is as follows:

“With regard to the industrial conditions before the Bolsheviki rising started, with the revolution of March, 1917, we found that there were quite a number of so-called Americans who had returned to Russia almost immediately after the revolution, commencing, probably, to arrive in April of 1917.”

Senator Nelson. “What sort of people were they? They were people who had been here, were they not?”

Mr. xx. “People who had been in this country?”

Senator Nelson. “Were they Hebrews?”

Mr. xx. “A large number of them were – that is Hebrew by race, non-Slavs – and we were continually meeting these men on all sorts of labor conditions, (committees?) to regulate the hours of labor, and the rates of remuneration, and quite a number of them spoke English.”

#### Testimony of Theodor Kryshtofovich

This witness testified that he left Petrograd on December 15, 1918, and that he had been there continuously for the

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three years previous to that date; that he belonged to no political party in Russia, but had lived among the peasants and workmen, teaching them agriculture. He at one time had been employed by the Russian Department of Agriculture, as an agent, in the United States.

On page 424 he testified in regard to the Jewish aspect of the movement as follows:

“And, besides these refugees, most of the people that are governing Russia now are Jews. I am not against Jews in general. They are a very capable and energetic people, but, as you Americans say, the right man must be in the right place. Their place is in the commission houses, in banks, in the offices, but not in the government of a fine agricultural country. They do not understand anything about agriculture, about production, about keeping materials, and about distribution. They do not know anything about those things at all.”

Senator Wolcott, “You mean those that are in charge of the Bolsheviki, do you not?”

Mr. Kryshtofovich. “I am talking about the Bolsheviki; because if you take out Bolshevik government, Lenine is a Russian and all these constellations that are turning around this sun are Jews. They have changed their names. For instance, Trotzky is not Trotzky, but Bronstein. We have Apfelbaum, and so on, and so on.”

#### (b) Other Evidence

It is important that the other official documents pertaining to the Bolshevist activities in Russia also refer to the question

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which we are now discussing, namely, the Jewish character of the Bolshevik regime. In this connection we quote, from the British White Book, Russia No. 1 (1919), entitled "A Collection of Reports on Bolshevism in Russia, Presented to Parliament by Command of His Majesty. April, 1919."

This document was published in London at the government printing office in 1919. In exhibit No. 33, a cablegram: dispatched by Mr. Alston to Earl Curzon, from Vladivostok to London, February 8, 1919 ("telegraphic – following from consul at Ekaterinburg, 6th February"), the following is stated:

"From examination of several labourer and peasant witnesses, I have evidence to the effect that very smallest percentage of this district were pro-Bolshevik, majority of labourers sympathising with summoning of Constituent Assembly. Witnesses further stated that Bolshevik leaders did not represent Russian working classes, most of them being Jews" (page 33).

In a cable dispatch from General Knox to the British War Office on February 5, 1919, from Omsk, Siberia, details are given as to the murder of the Imperial Russian family. This cable reads in part as follows:

"With regard to the murder of the Imperial family at Ekaterinburg, there is further evidence to show that there were two parties in the local Soviet, one which was anxious to save Imperial family, and the latter, headed by five Jews, two of whom were determined to have them murdered. These two Jews, by name Vainen and Safarof, went with Lenine when he made a journey across Germany" (page 41).

Again, in a report made by Rev. B.S. Lombard to Earl Curzon on March 23, 1919.

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referring to the results of the Bolshevik regime in Russia, among other things, the following is stated:

"All business became paralyzed, shops were closed, Jews became possessors of most of the business houses, and horrible scenes of starvation became common in the country districts. The peasants put their children to death rather than see them starve. In a village on the Dvina, not far from Schlusselfurg, a mother hanged three of her children" (page 57).

Mr. Henry C. Emery, formerly Chairman of the United States Tariff Board, recently wrote a treatise on Bolshevism, of which Lord Bryce has said:

"It seems to me the sanest and clearest exposition of Bolshevik theory and practice that I have seen and confirms my view that between them and us there can be no peace."

Mr. Emery comes to the conclusion that Bolshevism is the promotion of a ruthless and universal class war, and that "a Bolshevik is a man who believes in the overthrow of the institution of private property by force of arms." While this is the definition which he gives of Bolshevism as a movement, and his argument in support of

it is certainly a very able one, it is interesting to note what he says in regard to the Jewish support of the movement:

“In the minds of some people, especially in Russia, Bolshevism takes on the color of a revolt of the Jews against the Russians, who have so long kept them in subjection. Lenin is of course a pure Russian, and it is a mistake to say that

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all the other leaders of importance are Jews. On the other hand, the Jews have been active in the movement out of all proportion to their relative numbers. No one who ever made a visit to Smolny Iristitute, when that was the headquarters of the Bolshevik government at Petrograd, could understand how easy it was to get the impression that the Jews had at last seized the povner.”

Mr. Robert Wilton, a well-known Englishman, who was the Petrograd correspondent of the London Times, and a Knight of St. George, in his book entitled *Russia's Agony*, refers to the part which the Jews played in undermining the Kerensky government and establishing the Bolshevik rule:

“Subversion had been carried out by a handful of pseudo-Jew Extremists in the Soviet, but the Soviet was a party to the traitorous business. Most of the leaders – especially the pseudo-Jews – were a truculent pack, cowering behind the soldiery, intent upon realizing their revolutionary “ideals,” but terrified by a possibility of failure and eventual reprisals.”

The author also states:

“Afterwards their numbers (referring to the Jew Extremists in the Soviet) increased largely, and although they studiously concealed their identity under assumed Russian or Polish names, it became known that the principal ones were: Nahamkez – Steklov, Apfelbaum – Zinoviev, Rosenfeldt – Kamenev, Goldmann – Gorev, Goldberg – Mekowski, Zederbaum – Martov, Himmer – Sukhanov, Krachman – Zagorski,

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Hollander – Tlieshkovnski, Louier – Larim, Seffer – Bogdanov, Among the leaders of this gang – under Lenin – were Trotzky, whose real name was Bronstein, and Feldmann, alias Chernov.”<sup>1</sup>

[<sup>1</sup> *Russia's Agony*, pp. 137,138, published by Edward Arnold, London, 1918.]

In the well-known French. periodical *L'Illustration*, issued September 14, 1918, an article appeared under the title “Petrograd under the Commune,” from which we reproduce the following extract;

“The Masters of the Hour.

“The Bolshevik Movement and the Jews of Russia

“When one lives in contact with the functionaries who are serving the Bolshevik government, one feature strikes the attention, which is that almost all of them are Jews.

"I am not at all anti-Semitic but I must state what strikes the eyes: everywhere in Petrograd, in Moscow, in Provincial Districts, in all commissariats, in district offices, in Smolny, in the former ministries, in the Soviets, I have met nothing but Jews and again Jews.

"A Jew is this District Commissary, former stock broker, with a double bourgeois chin. A Jew is this commissary of the bank, very elegant, with a cravat of the latest style, and a fancy waistcoat. Again a Jew, this inspector of taxes, with his hooked nose: he understands perfectly how to squeeze the bourgeois in order to cover the deficit in the Bolshevik budget which amounts for the first half year, 1918, to 14,000,000,000 rubles! Jewish are these little stenographers, these secretaries; the same hooked noses, the same jet black hair.

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"The more one studies the second revolution the more one is convinced that Bolshevism is a Jewish movement which can be explained by the special conditions in which the Jewish people were placed in Russia."

In the London Times of March 29, 1919, the following article appeared, entitled; "Bolshevist Portraits III. Some Commissaries":

"One of the most curious features of the Bolshevik movement is the high percentage of non-Russian elements amongst its leaders. Of the twenty or thirty commissaries or leaders who provide the central machinery of the Bolshevik movement not less than 75% are Jews ....

"If Lenin is the brains of the movement, the Jews provide the executive officers. Of the leading commissaries, Trotzky, Zinoviev, Kameneff, Stekloff, Sverdloff, Uritsky, Joffe, Rakovsky, Radek, Menjinsky, Larin, Bronski, Zaalkind, Volodarsky, Petroff, Litvinoff, Smirdovitch, and Vovrovsky are all of the Jewish race, while amongst the minor Soviet officials the number is legion. Of all the Bolshevik leaders Petrovsky, the Commissary for the Interior, and a former member of the Duma, is practically the only one who in any way could be described as a working man. The rest are all intellectuals of bourgeois or paid bourgeois origin."

In the issue of "ASIA" February-March, 1920, there is an article entitled "Inside Soviet Russia." The author of the said article, Mr. V. Anichkoff, is a well-known Russian scientist. Among other things, he states as follows:

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"In all the Bolshevik institutions the heads are Jews. The Assistant Commissar for Elementary Education, Grunberg, can hardly speak Russian. The Jews are successful in everything and obtain their ends. They know how to command and get complete submission. But they are proud and contemptuous to everyone, which strongly excites the people against them. Anti-Semitism in a strong degree has spread in all grades of the people. The people are inclined to see in the Jews the culprits of their woes. They look on Bolshevism as a Jewish affair, and Anti-Semitism is widely

spread in the Red army. The Red soldiers openly and strongly express their hatred of the Jews. One Red soldier related before me that he was discharged, and that at all the hospitals and halting stages the doctors and their assistants and nurses were Jews; that a Jewish doctor snatched the cross from one of his comrades and said: 'That is not wanted now, it has been done away with,' but he did not let the doctor do the same to him. At the present time there is a great national religious fervor amongst the Jews. They believe that the promised time of the rule of God's elect on earth is coming. They have connected Judaism with a universal revolution. They see in the spread of revolution the fulfilling of the Scriptures: 'Though I make an end of all the nations, whether I have scattered thee, yet will I not make an end of thee.' Bound up with the overwhelming part taken by the Jews in the Revolution, an interest in Masonry, Zionism and the mission of the Jews have spread among educated Russians." ("ASIA", February- March, 1920, p. 223).

We also refer the reader to the testimony of a well-known Jewish periodical published

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in London, The Jewish Chronicle, as to the identity of Bolshevism and Judaism. In part the article states as follows:

"There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism." (See Jewish Chronicle, No. 2609, April 4, 1919, p. 7, article entitled "Peace, War, and Bolshevism.")

It is significant that one of the well-known Jewish leaders, Israel Zangwell, addressing a recent conference of the Paole Zion Congregation in London, glorified "the race which has produced a Beaconsfield, a Reading, a Montagu, a Klotz, a Kurt Eisner, a Trotzky" (quoted from The Jewish Chronicle, February 27, 1920, No. 2656, p. 28). Referring to this statement, La Vieille-France says, "Thus, Trotzky is, in fact, the hero of Judaiam" (No. 164, March 18-24, 1920).

It is important to note the Jewish character of the Bolshevik movement which is so accentuated in Soviet Russia was equally apparent in Soviet Hungary when that country was under the Red rule of Bela Cohen (Kuhn). Mr. Edward Dillon in his book "The Inside Story of the Peace Conference," devotes much attention to this subject. Referring to the situation in Hungary, Mr. Dillon states as follows, at page 224.

"By the first of August the lawless band that was ruling the country relinquished the reins of power which were taken over at first by a Socialist Cabinet of which an influential French press organ wrote: 'The names of the: new .... commissaries

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of the people tell us nothing, because their bearers are unknown. But the endings of their names tell us that most of them are, like those of the preceding government, of Jewish origin. Never since the inauguration of official Communism did Budapest better deserve the appellation of Judapest, which was assigned to it by the

late M. Lueger, chief of the Christian Socialists of Vienna. That is an additional trait in common with the Russian Soviets'."

In this same connection the weekly magazine The New Witness, published in London, in its issue of April 11, 1919, remarked as follows:

"It is not only among the Allies that the Jewish influence is making itself felt. We know what a tight grip they have on the governments at Petrograd and Berlin. It now appears that the new government of Hungary is dominated by Jews. Ninety-five per cent of Hungarians and eighty per cent of the ministers are Hebrew. This fact becomes the more remarkable when we are told that the ministers are nearly all mediocrities."

The Jewish character of the Bolshevist movement in Russia has been explicitly referred to in the Bolshevist press itself. In substantiation of this we present the following evidence:

In No. 1 of the Russian weekly newspaper, On to Moscow, published on September 23, 1919, in Rostov on the Don, an article was published, entitled "Not One Drop of Innocent Blood." The article reads as follows:

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"In the newspaper 'Communist,' issued on April 12, 1919, No. 72, which paper was published in the city of Kharkoff, 13 Karl Liebnicht Street, telephone No. 8-40, Mr. M. Cohen, in his article 'Services of the Jewry to the Working Class,' wrote as follows:

"Various-kinds of reactionary regimental organizations and radas are working out agrarian 'laws,' are giving away the land to the workmen, are establishing an eight-hour day, and throwing out other crumbs to the working masses with the sole object to remain in power. But let us unmask them and let us see what there is behind this servile mask. Let us, for instance, analyze their attitude towards the Jews. On all the territory which is occupied by the Don, Kuban and Voluntary gangs, the Jews are being annihilated and oppressed. One is unable to trace a Jew holding any office, be it important or unimportant, and this is called 'equality and fraternity.' The Voluntary executioners scream about their humanitarianism and at the same time they oppress a whole nation which always had esteem of the whole world. It should not be forgotten that the Jewish people, who for centuries were oppressed by kings and czars, are the real proletariat, the real international, which has no country.

"Without exaggeration, It may be said that the great Russian social revolution was indeed accomplished by the hands of the Jews. Would the dark oppressed masses of the Russian workmen and peasants have been able to throw off the yoke of the bourgeoisie by themselves? No, it was precisely the Jews who led the Russian proletariat to the dawn of the Internationale, and not only have led, but are also now leading the Soviet cause which remains in

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their safe hands. We may be quiet as long as the chief command of the Red Army is in the hands of comrade Leon Trotzky. It is true that there are no Jews in the ranks of the Red Army as far as privates are concerned, but in the committees and in Soviet organizations, as commissars, the Jews are gallantly leading the masses of the

Russian proletariat to victory. It is not without reason that during the elections to all Soviet institutions the Jews are winning by an overwhelming majority. It is not without reason, let us repeat, that the Russian proletariat has elected as its head and leader the Jew comrade Bronstein-Trotsky. The symbol of Jewry, which for centuries has struggled against capitalism, has become also the symbol of the Russian proletariat, which can be seen even in the fact of the adoption of the Red five-pointed star, which in former times, as it is well-known, was the symbol of Zionism and Jewry. With this sign comes victory, with this sign comes the death of the parasites of the bourgeoisie, and let the supporters of Denikine, Krasnov and Kolchak tremble, these oppressors and executioners of the advance guard of Socialism – of the gallant Jewish people. Their servility before the working masses will not help them, and Jewish tears will come out of them in sweat of drops of blood.”

The publishers of the newspaper “On to Moscow” print a footnote to the article of Mr. Cohen which reads:

“The issue of the newspaper ‘Communist’ is kept at the office and everybody is invited to ascertain its authenticity.”

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## 2. Parallelism between Protocols and Bolshevist Policies

### (a) The Policy of Terror

It will be recalled that the Protocols advocate a mass terror, a “program of violence.” In this connection also the actual Bolshevist policies are in complete harmony with the program of the Protocols. With reference to this point it becomes important to quote the Krasnaya Gazeta Red Gazette), the official organ of the Petrograd Soviet of Workers’, Red Army, and Peasants’ Deputies, which body is presided over by Zinovieff, alias Apfelbaum, a Jew. On August 31, 1918, in an editorial article, the following is stated:

“The interests of the revolution require the physical annihilation of the bourgeois class. It is time for us to start.”

More explicitly the program of violence is defined by the same paper on September 1, 1918, in an article entitled “Blood for Blood,” Therein it is stated:

“We will turn our hearts into steel, which we will temper in the fire of suffering and the blood of fighters for freedom. We will make our hearts cruel, hard, and immovable, so that no mercy will enter them, and so that they will not quiver at the sight of a sea of enemy blood. We will let loose the floodgates of that sea. Without mercy, without sparing, we will kill our enemies in scores of hundreds. Let them be thousands; let them drown themselves in

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their own blood. For the blood of Lenin and Uritzki, Zinovieff and Volodarski, let there be floods of blood of the bourgeois – more blood, as much as possible.”



Mr. Zinovieff – Apfelbaum went into further details as to the number of Russians whom he proposed to kill for the sake of Mr. Trotzky's regime. In a speech of Zinovieff's reported in the Northern Commune, published in Petrograd on September 19, 1918, No. 109, the following plain statement is quoted:

“To overcome our enemies we must have our own socialist militarism. We must win over to our side 90,000,000 of the 100,000,000 of population of Russia under the Soviets. As for the rest, we have nothing to say to them; they must be annihilated.”

To be sure that the Jewish Bolsheviks were not boasting, the following report of the American Consul General at Moscow, dated September 3, 1918, is of the utmost significance. This report, which was published in the “Memorandum on Certain Aspects of the Bolshevik Movement in Russia,” Washington, Government Printing Office, 1919, reads in part as follows:

“Since May the so-called Extraordinary Commission to Combat Counter-revolution has conducted an openly avowed campaign of terror. Thousands of persons have been summarily shot without even the form of a trial. Many of them have no doubt been innocent of even the political views which were supposed to supply the motives of their execution.”

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The American Consul General concludes his report by stating:

“The situation cries aloud to all who will act for the sake of humanity.”<sup>1</sup>

Trotsky made an attempt to justify “mass terror” in an article signed by him in the official daily newspaper Izvestia on January 10, 1919, under the title “Military Specialists and the Red Army!” In this article Trotsky states among other things as follows:

“Terror as the demonstration of the will and strength of the working class, is historically justified, precisely because the proletariat was able thereby to break the political will of the Intelligentsia, pacify the professional men of various categories and work and gradually subordinate them to its own aims within the fields of their specialties.”<sup>2</sup>

The London Times, of November 14, 1919, printed a letter “sent by a British Officer in South Russia to his wife” stating that “the letter is published exactly as sent, except that names and dates have been altered, so that the writer and his wife will not be embarrassed.” The officer appeals to his wife to do all she can to put before the British public the information which he gives her as to the atrocities committed by the Bolsheviks which he had himself witnessed while fighting with the army of General Denikin.

<sup>1</sup> “Memorandum on Certain Aspects of the Bolshevik Movement in Russia,” p. 11. Compiled by the U. S. States Department in October, 1919.

<sup>2</sup> Page 12 of the same memorandum.

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“The Bolsheviks are devils.... I hope to send you copies of 64 official photos taken by British officers at Odessa when the town was retaken from the Bolsheviks. ... As no paper will print them I suggest that you should have copies done. If we're too hard up you could pay for them by sending me no parcels, or selling my Caucasian dagger, or Persian book, or something. And I suggest that you should then do with them as you think fit, to make them most widely known. Their horror may make people realize. They must realize. By God, they shall realize! They show men who've been crucified with the torture of the 'human glove.' The victim gets crucified, nails through his elbows. The hands are treated with a solution which shrivels the skin. The skin is cut out with a razor, round the wrist, and peeled off, till it hangs by the finger nails – the 'human glove'. I'm not sparing you. I hope you'll show and send them to everybody we know. People at home, apathetic fools they are, do not deserve to be spared. They must be woken up. John and Katie ought to see them. Most of the photos are of women. Women with their breasts cut off to the bone.... Two little bits, ref. Bolshevik atrocities, you might type in as many copies as you can. If you and several others left them in different tea-shops every afternoon, it might touch quite a lot of people. I shall send you chapter and verse if I can. If I haven't sent chapter and verse in a month, do your best without. Papers are no good, because papers would put it more delicately. We have here at H.Q. passes issued to Bolsheviks by commissaries on occupying Ekaterinodar. These passes authorize their holders to arrest any girl they

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fancy for the use of the soldiery. Sixty-two girls of all classes were arrested like this and thrown to the Bolshevik troops. Those who struggled were killed quite early on. The rest, when used and finished, were mutilated and thrown, dead and dying, into the two small rivers flowing through Ekaterinodar. In all towns occupied by Bolsheviks and reoccupied 'slaughterhouses' are found choked with corpses. Hundreds of 'suspects,' men, women, and children, were herded in these – doors and windows manned and the struggling mass fired into until most of them were dead or dying. The doors were then locked and they were left. The stench in these places, I am told, is hair-raising. These 'slaughterhouses' are veritable plague spots and have caused widespread epidemics. I want you to proselytize Robinson and galvanize the Colonel and everybody else you can get hold of. I'd like James to see this and No. 47 and Dorothy. Above all the Mater, For I feel sure, that whatever happens, she and you will be glad that I've come out.”

(“The Horrors of Bolshevism,” reprinted from The Times, November 14, 1919, pp. 5 and 6.)

In the same letter the writer refers to the Bolshevik plans of extending their power to Asia and Africa, and discusses the part played by the Jews in the Bolshevik regime in Russia.

“... Bolshevik Russia is a channel of communication to the Committee of Union and Progress, to Egypt, India, and Afghanistan. Unless beaten by us, the Bolshies will beat us. It's a side issue for the present, but the danger of their rousing and letting loose the Chinese is not so

very remote. They have declared war on Christianity. The Bible to them is a 'counter-revolutionary' book, and to be stamped out. They are aiming at raising all non-Christian races against the Christian countries. The Bolshevists form about 5 per cent, of the population of Russia – Jews (80 to 90 per cent, of the commissaries are Jews), Chinese, Letts, Germans, and certain of the 'skilled labor' artisans. The conscribed peasantry, originally captured by the catchwords mentioned in the pamphlets, now often goaded beyond endurance, is rising against them over wide districts. Still conscribed and put up to fight, under severe penalties, they form most of the 'cannon fodder' used by the Bolshies. They desert, often en masse, and many a peasant who marched for the Bolshevists last week is fighting for Denikin in the Volunteer Army today. Ref. Jews – In towns captured, by Bolshevists the only unviolated sacred buildings are the synagogues, while churches are used for anything, from movie-shows to 'slaughterhouses'. The Poles, Galicians, and Petlura have committed 'pogroms' (massacres of Jews). Not the Russian Volunteer Armies under Denikin. Denilcin has, in fact, been so strict in protecting the Jews that he has been accused by his sympathizers of favoring them. If, however, a Commissary, steeped in murder, with torture and rape, with mutilations, happens to be a Jew, as most of them are, should he receive exceptional treatment?" ("The Horrors of Bolshevism," p. 5.)

The London Times of December 3, 1919, published the statement of an eye witness of the "reign of torture" under the Bolsheviki at the time of the first capture

of Odessa. The witness is the Rev. R. Courtier-Forster, late British Chaplain at Odessa and the Russian Ports of the Black Sea. Space permits the reprint here of only the following passages from this important testimony as to one chapter of the Bolshevist terror:

"While I was still British chaplain of Odessa the city was deluged with blood. When the Bolshevist elements, grafting on to their main support the 4,000 criminals released from the city gaols, attempted to seize the town, people of education, regardless of social position, offered what armed resistance was in their power. Workmen, shop assistants, soldiers, professional men, and a handful of officers fought for freedom and liberty through the streets of the great port for three days and nights against the bloody despotism of the Bolshevists. Tramcars were overturned to make barricades, trenches dug in the streets machine-guns placed in the upper windows of houses to move the thoroughfare with fire. The place became an inferno. The Bolshevists were victorious. On capturing Odessa Railway Station, which had been defended by a few officers and a number of anti-Bolshevist soldiers, the Bolshevists bayoneted to death the 19 wounded and helpless men laid on the waiting-room floor to await Red Cross succour.

"Scores of other men who fell wounded in the streets also became victims to the triumphant Bolshevist criminals. The majority of these wretched and unhappy sufferers completely disappeared. Inquiries at the hospitals and prisons revealed the fact that

they were not there, and no trace of them was to be found. A fortnight later there was a terrible

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storm on the Black Sea, and the bodies of the missing men were washed up on the rocks of Odessa breakwater and along the shore; they had been taken out to sea in small boats, stones tied to their feet, and then been dropped over alive into deep water. Hundreds of others were captured and taken on board the Almaz and the Sinope, the largest cruiser of the Black Sea Fleet. Here they became victims of unthinkable tortures.

“On the Sinope, General Chormichoff and some other personal friends of my own were fastened one by one with iron chains to planks of wood and pushed slowly, inch by inch, into the ship’s furnaces and roasted alive. Others were tied to winches, the winches turned until the men were torn in two alive. Others were taken to the boilers and scalded with boil-steam; they were then moved to another part of the ship and ventilating fans set revolving that currents of cold air might blow on the scalds and increase the agony of the torture. The full names of 17 of the Sinope victims were given me in writing by members of their families or their personal friends. These were lost later when my rooms were raided, my papers seized, and I myself arrested and thrown into prison.

“The house in the Catherine Square in which I was first in captivity afterwards became the Bolsheviks’ House of Torture in which hundreds of victims were done to death. The shrieks of the people being tortured to death or having splinters of wood driven under the quick of their nails were so agonizing and appalling that personal friends of my own living more than a hundred yards away in the Vorontsoffsky Pereulok were obliged to fasten their double windows to prevent the cries of

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anguish penetrating into the house. The horror and fear of the surviving citizens was so great that the Bolsheviks kept motor lorries thundering up and down the street to drown the awful screams of agony wrung from their dying victims.

“This House of Torture remains as much as possible in the condition in which the Bolsheviks left it and is now shown to those who care to inspect its gruesome and blood-bespattered rooms.

“Week by week the newspapers published articles for and against the nationalization of women. In South Russia the proposal did not become a legal measure, but in Odessa bands of Bolsheviks seized women and girls and carried them off to the Port, the timber yards, and the Alexandrovsky Park for their own purposes. Women used in this way were found in the mornings either dead or mad or in a dying condition. Those found still alive were shot. One of the most awful of my own personal experiences of the New Civilization was hearing at night from my bedroom windows the frantic shrieks of women being raped to death in the park opposite. Screams of shrill terror and despair repeated at intervals until they became nothing but hoarse cries of agony like the death calls of a dying animal. This happened not once, or twice, but many times. Never to the day of my death shall I forget the horror of those dreadful

shrieks of tortured women, and one's own utter powerlessness to aid the victims or punish the Bolshevik devils in their bestial orgies."

("Bolshevism, Reign of Torture at Odessa." by the Rev. R. Courtier-Forster, late British Chaplain at Odessa and the Russian Ports of the Black Sea. Reprinted from The Times, December 3, 1919, pp. 2, 3 and 4.)

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The Protocols speak of concealed executions as well as of open violence when making use of the weapons of terrorism to secure political domination. The Bolsheviks closely paralleled the Protocols in this respect.

While it is true that the number of victims of outright execution by shooting, drowning, etc., have run into very large figures, they are undoubtedly few in comparison with the number who have been deliberately starved by the Bolsheviks. In pursuance of their avowed policy of exterminating the bourgeois class the Soviet government divided the people into four categories with respect to the receipt of food, the bourgeoisie being placed in the last categories as to which the allowance of food was insufficient to support life. A report by "Mr. E." found in the British White Book, "Russia No. 1" (1919), relating to the conditions in February, 1919, shows that the last two categories have been done away with altogether. The report states that the Bolsheviks have published statistics "showing that the fourth category was not necessary, as there were so few members." "This proves," he says, "that the 4th category people have either been exterminated or have been forced to work under the Bolsheviks in order to live." The same witness states that the amount of food given to the first category was constantly varying according to the supplies. The rations allowed the four categories in October, 1918, are shown by the Bolshevik paper Vooruzheny Narod (The Armed People):

"The Commissary of Food of the Petrograd Labor Commune states that on Friday, Saturday, Sunday and Monday, for four

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days, the following products will be given on the presentation of the bread cards, according to category:

1st category .....	1 Lb. (Russian) of bread & 3 Lbs. of potatoes
2nd category .....	½ Lb. of bread & 2 Lbs. of potatoes
3rd category .....	¼ Lb. of bread and 1 Lb. of potatoes
4th category .....	No bread & ½ Lb. of potatoes" <sup>1</sup>

Many witnesses have referred to the cruelty of this category system. Of course, these rations are quite insufficient to support life, and as the bourgeois classes were not only placed in these categories, but were also persecuted and prevented from getting

employment in many cases, it is not surprising that hundreds of thousands of them were exterminated by these measures.

As to the question of how the Jewish element in the population came out on the question of food as compared with the Christian element there is little evidence at hand, but we may refer to one statement in a memorandum of a Mr. B. contained in the British White Book, "Russia No. 1 (1919)", as follows:

"At the Putilof Works anti-Semitism is growing, probably because the food supply committees are entirely in the hands of Jews – and voices can be heard sometimes calling for a 'pogrom.'<sup>1 2</sup>

Wholesale starvation in Russian cities is one of the most striking features of:

<sup>1</sup> British White Book, Russia No. 1, (1919), p. 86.

<sup>2</sup> Ibid. p. 68.

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Russia's tragedy, The bourgeoisie, and especially the intellectual classes of the Russian people, are systematically underfed by the treacherous rationing system of the Jewish Soviet officials. Manual labor as well as the intellectual workers are subject to a most villainous tyranny, namely, to the tyranny of starvation. It is proper to propound the question: Is this policy carried out in accordance with the stipulation of the Protocols which reads as follows:

"Our power lies in the chronic malnutrition and in the weakness of the worker, because through this he falls under our power and is unable to find either strength or energy to counteract it." (Protocol No. III.)

#### (a) The Program of Hypocrisy

As already seen, the Protocols call for a program of hypocrisy as well as terror. The nature of the Bolshevik regime viewed from this angle is graphically described by Mr. Roger E. Simmons in his testimony before the Overman Committee, On pages 298 and 299 Of the Senate Report he states:

"Along the trans-Siberian line, proceeding slowly, I had a chance of reading the literature that the Bolsheviki were distributing in connection with their active propaganda; also the decrees, proclamations, and the public formal announcements of all kinds of the local and national authorities. Many of these sounded plausible, aimed to be constructive, ostensibly, and in their idealism and promises were golden. I could see

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how people would be attracted, and for the first 8 to 10 weeks understood their sanguine hopes. But after this time disintegration was rapid and I saw the awful results. The modus operandi was not in line with theories. They talked ideals but did not act ideals. Practices showed there was decided immorality; decidedly, the game was not being played squarely, the people being deceived by the leaders. I suspected it from

the very beginning from what I saw in Siberia. If you will let me, I will read to you a significant admission in that connection.

“This statement was written to me, at my request, by an American that it could be given to the American Consul General. It reads as follows:

“Bonch Bruevitch, the executor of the acts of all the People’s Commissars, not a strong man, but a close friend of Lenine’s, who, working in the same office, is able to influence Lenine strongly. A power in the government as long as Lenine lives. He states that the Bolsheviki have not worked out a code of morals yet, and until they do, the end justifies the means. Any lies or dictatorial methods are worth using as long as they are in the interests of the working classes. A close friend of his says he has no compunctions, lying whenever there is an advantage to be gained from it for the Soviets.’

“The movement is immoral, absolutely.”

In this connection it is of the utmost importance to call the attention of the reader to the statement of one of the best known Jewish Soviet officials, Zinovieff – Apfelbaum, President of the Petrograd Soviet, regarding the means of

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spreading world-wide propaganda. The passage as quoted before proves how closely the policies advocated in the Protocols resemble the Jewish policies as carried out by the Soviet-officials in Russia. This is what Zinovieff stated on February 2, 1919:

“We are willing to sign an unfavorable peace with the allies .... It would only mean that we should put no trust whatever in the bit of paper we would sign. We should use the breathing space so obtained in order to gather our strength in order that the mere continued existence of our government would keep up the world-wide propaganda which Soviet Russia has been carrying on for more than a year.”<sup>1</sup>

<sup>1</sup>“Memorandum on Certain Aspects of the Bolshevist Movement in Russia.” Washington, Government Printing Office, 1919, p. 20.

### (c) The Destruction of Religion and Christianity

Here again the actual policies of the Bolsheviki fully coincide with the Protocols.

The most important passage in the Protocols as to the policy advocated in regard to religion is the following:

“Liberty could also be harmless and remain on the state program without detriment to the well-being of the people if it were to retain the ideas of the belief in God and human fraternity, free from the conception of equality which is in contradiction to the laws of nature which establish subordination. With such

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a faith the people would be governed by the guardians of the parish and would thrive quietly and obediently under the guidance of their spiritual header, accepting God’s dispensation on earth. It is for this reason that we must undermine faith, tearing

from the minds of the Goys the very principle of God and Soul, and substituting mathematical formulas and material needs.”

It appears from the above excerpt that the Protocols advocate the destruction of religion, and the religious spirit among the Gentiles on the ground that they are the political as well as the moral bulwarks of the Gentile states. In another place the Protocols state that the most formidable antagonist of the Jews in the past has been Rome, i.e., the Roman Catholic Church.

The Bolsheviki, whatever their real motives may be, have from the moment they came into power in Russia conducted a campaign of violence and persecution against the Christian religion, in the guise of a campaign against religion in general. While they have not attacked the Jewish religion or the Jewish rabbis, they have murdered and persecuted Christian priests and harassed their congregations in the churches. While professing to be merely following the Socialist teachings of Karl Marx (himself a Jew), who attacked religion in general as the creature of capitalism, the Bolshevik campaign against religion is in fact directed against Christianity.

Evidence of the above is found in sworn testimony of several witnesses before the Overman Committee and in official reports of the British government and elsewhere.

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An English clergyman, the Rev. B.S. Zombard, in a report to Earl Curzon, dated March 23, 1919, referring to the conditions in Soviet Russia, stated as follows:

“The treatment of the priests was brutal beyond everything. Eight of them were incarcerated in a cell in our corridor. Some of us saw an aged man knocked down twice one morning for apparently no reason whatever, and they were employed to perform the most degrading work and made to clean out the filthy prison hospital.”<sup>1</sup>

<sup>1</sup>British White Book, Russia No. 1 (1919), p. 57.

Mr. George A. Simons testified before the Overman Committee, in answer to a question of Senator King, as follows:

Senator King. “Did you find, then, that atheism permeates the ranks of the Bolsheviki?”

Mr. Simons, “Yes, sir. And the anti-Christ spirit as well.”

The testimony of Mr. Simons on this subject was as follows:

Senator King. “What I am trying to get at is, for my information, why Bolshevism is bitterly opposed to all sorts of religion or sacraments of the church – Christianity; because I suppose that Christianity is the basis of law and order and of orderly government. I was wondering if you had discovered why they were so bitter against Christianity, and if you found that all the Bolsheviks were atheistic or rationalistic or anti-Christian?”

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Mr. Simons. “My experience over there under the Bolsheviki regime has led me to come to the conclusion that the Bolsheviki religion is not only absolutely anti-



religious, atheistic, but has it in mind to make all real religious work impossible as soon as they can achieve that end which they are pressing. There was a meeting – I cannot give you the date offhand; it must have been in August, 1918 – held in a large hall that had once been used by the Young Men’s Christian Association in Petrograd for their work among the Russian soldiers. The Bolsheviki confiscated it; put out the Y.M.C.A. In that large hall there was a meeting held which was to be a sort of a religious dispute. Lunacharsky, the Commissar of the People’s Enlightenment, as he was called, and Mr. Spitzberg, who was the Commissar of Propaganda for Bolshevism, were the two main speakers. Both of those men spoke in very much the same way as Emma Goldman has been speaking. I have been getting some of her literature, and recently I have been very much amazed at the same line of argumentation with regard to the attack on religion and Christianity and so-called religious organizations.”

Senator King. “She is the Bolsheviki who has been in jail in this country and who will be deported as soon as her sentence is over?”

Mr. Simons. “I do not know as she will be deported.”

Senator King. “I think she will be.”

Mr. Simons. “She ought to be put somewhere where she cannot issue any more of that literature. Lunacharsky and Spitzberg came out with pretty much the same things that she has been saying and printing. This is one of these theses: ‘All that is bad in the world, misery and

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suffering that we have had, is largely due to the superstition that there is a God’.”

Senator King, “I noticed in yesterday’s paper that in their schools the children are being taught, wherever they have schools at all, positive atheism. Did you verify that?”

Mr. Simons. “Lunacharsky, as the official head of the department of education, Commissar of the People’s Enlightenment, said: ‘We now propose to enlighten our boys and our girls and we are using as a textbook a catechism of atheism which will be used in our public schools,’ Yet he had the audacity to say ‘We are going to give all churches the same chance.’ And a priest replied to him, saying: ‘Then you ought not to put your catechism of atheism into the schools.’<sup>1</sup>

Referring further to the meeting at the Y.M.C.A., Mr. Simons said a little later in his testimony”

“Lunacharsky and Spitzberg said in that meeting, and they sent it out in their proclamations: ‘The greatest enemy to our proletarian cause is religion. The so-called church is simply a camouflage of capitalistic control and they are hiding behind it, and in order to have success in our movement we must get rid of the church.’ Now a frank statement like that seems to me to indicate their anti-religious and anti-Christian animus.”<sup>2</sup>

<sup>1</sup>Senate Report, “Bolsheviki Propaganda,” pp. 136 and 137.

<sup>2</sup>Ibid. p. 139.

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Mr. Simons further testified as follows:

Senator King. "Has there been a confiscation of church property and buildings?"

Mr. Simons, "Yes, sir; and in quite a number of instances monasteries, with their wealth, have been taken, and all kinds of indecent things have been done by certain Bolshevik officials.

"I have some data showing that they have turned certain churches and monasteries into dancing halls, and one instance has been reported to me where a certain Bolshevik official went into a church while the people were there waiting for the sacrament, and threw the priest out, so I am told, and himself put on the clerical garb, and then went on to the altar and made a comedy of the ritual, which stirred up the religious sense of the people to that extent that they threatened – of course, among themselves – that they would yet kill that man. He happened to be an apostate Jew.

Mr. Roger E. Simmons testified as follows in regard to the Russian priest who was put in the same prison with him by the Bolsheviks:

"A high priest of the church was there. He had been preaching sermons publicly denouncing the immorality of the Bolsheviks. They imprisoned him and shot him. This priest told me that he was a great admirer of Dr. Mott of America."

Senator Nelson, "Do you not think that the church in the end will prove the rallying center for the anti-Bolshevik forces?"

Mr. Simmons. "I think it certainly

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will be one of the principal factors; no doubt of it. That priest took the occasion, knowing that I was an official of the American Government, thinking that it was the last duty he could perhaps perform for Russia, to beg me to go back and tell the American people, 'For God's sake, send us help.' He was speaking, gentlemen, not for himself, but for the large class of people that he represented."<sup>1</sup>

<sup>1</sup> Senate Report, "Bolshevik Propaganda," p. 316.

#### Testimony of Mr. Theodor Kryshtofovich

"As you know, gentlemen, the Russians are a very religious people. Like here in the United States, there are very many denominations there, but most of the people belong to the Greek Church. Of course, the priests and religious people are not very pleasant to the Bolsheviks, because the Bolsheviks deny any religion or any religious sentiment. They oppose the Russian clergy and the Russian clergy oppose the Bolsheviks, and the Russian priests are treated very badly. For instance, they are set to do streetwork, cleaning the streets, paving streets, digging ditches, and so on. The workmen told me several times, 'The Bolsheviks are sending out priests to work in the streets. Why do they not send their rabbis?' And that is true. The Jewish Rabbis are not sent to work on the streets. The Bolsheviks are opposing religion to such an extent that lately they raised a question of teaching atheism in the schools. They boast that they have opened so many schools, but they do not say that they closed as many schools as they opened. We had schools in connection with

<sup>1</sup> Senate Report, "Bolshevik Propaganda," p. 316.

the churches, in connection with every church there was a school, and all these schools are closed now.”<sup>1</sup>

<sup>1</sup> Senate Report, “Bolshevik Propaganda.” p. 316.

Further evidence that the Bolsheviki, although attacking Christianity, protect the Jewish religion, is found in the following article, which appeared on the 5th of July, 1919, in the weekly publication Soviet Russia, page 15, The article is entitled “Soviet Tolerance.” It reads as follows:

“The Few York Jewish Daily, ‘The Day.’ in its issue of June 24th has the following cablegram from its European correspondent, N. Shiffrins: ‘Glad Tidings from Russia.’ ‘The Zionists have organized throughout Russia Food Co-operative Societies which are united in every city into Central Co-operative Associations united in the All-Russian Federation of Jewish Food Co-operative Associations. The Federation is in part subsidized by the Moscow Soviet Government. All schools of the Zionists in which the language of instruction is ancient Hebrew, as well as the Hebrew High school in Minsk, have been taken over by the government. They have been incorporated in the Public School System which is maintained by the Commissariat of Public Education’.”

The significant part of this article consists in the fact that the old Hebrew is a religious language in which the Talmud is written. The old Hebrew can serve only for the study of the Talmud as well as of other Jewish religious writings. Thus, while combating the Christian religion, the Bolsheviki are extending protection

to the Jewish religion and to the synagogues.

In a pamphlet entitled “The Russian Church under the Bolsheviks,” recently published in England, is printed the appeal of Father Serge Orlov, “who played an important part in the Reform movement in the Russian church,” and who is now in Switzerland, where the national Consistory has expressed its sympathy for the Russian people by composing a special prayer for the liberation of Russia from the Bolsheviks. We quote the following passages from this appeal of Father Orlov:

“Owing to Bolshevism the Orthodox Russian Church is passing through so acute a crisis that there is serious danger to the fundamental idea of the whole of Christianity.

“Bolshevism is essentially hostile to Christ, and manifests even greater hatred towards Christianity than did the pagan power of the first centuries.”

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“Bolshevism and the Christian Church cannot exist side by side.

“The persecution of the Church began in January, 1918, and has been increasing since then. The Bolsheviks issued a decree on the disestablishment of the Church, although never had the Russian Church been so firmly in the grip of the secular authorities as in Soviet Russia. The Church has not only been robbed but treated with contumely. Every commissary has the right of prohibiting a service if he

suspects the priest or his congregation of counter-revolutionary tendencies. Practically whenever he chooses he can close a church, turn it into a cinema,

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mock at the ancient sacred relics, and in general insult people's religious feelings.

"But it is strange that the greater the persecution of the Russian Church the nearer and dearer does it become to the tortured Russian people. Indeed, the priests of the Russian Church boldly denounce the Bolsheviks, Not one of the secular rulers has accused them so openly as Tikhon the All-Russian Patriarch, over whom the Damocles sword of the Bolsheviks is always hanging. But the sword can only kill the body, and not the spirit.

"As early as last February, Patriarch Tikhon excommunicated the Bolsheviks, the excommunication being read in the churches. At that time the persecution of the clergy had already commenced, but the Patriarch had not been arrested. It was only later, in the autumn of 1918, during the universal Terror, that he was placed under domiciliary arrest in his apartments in the Kremlin, with a guard of Chinese, Letts and Red Army men, and deprived of his rations. But even as a prisoner the Patriarch issued declarations against the Bolsheviks, in which he severely denounced them.

"It is not enough," writes the Patriarch, "that you have stained the hands of the Russian people with the blood of their brethren. You have instigated the people to open, shameless robbery. You have, befogged their consciences and stifled their conviction of sin, but under whatever name you disguise an evil deed, murder, violence and robbery will always remain crimes and deeds of evil that clamor to Heaven for vengeance. Yes, we are going through a dreadful time under your dominion, and it will be long before it fades from the hearts of the nation, where it has dimmed the image of God and impressed that of the beast.

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"But as yet the Bolsheviks have not dared to raise their hand against the aged Patriarch. Apparently he is alive."

A faint idea of what the Bolsheviks are doing to the Russian Church may be gathered from the following:

"According to information received from A. Kartashov, former Minister of Cults, by December, 1918, the Bolsheviks had killed ten archbishops and bishops; it is difficult to ascertain the number of priests killed. It reaches several hundreds. The Patriarch is a prisoner in his own house. According to the (later) message from the Archbishop of Omsk, President of the Supreme Administration of the Orthodox Church, to the Archbishop of Canterbury, the Metropolitan of Kiev, twenty bishops and hundreds of priests have been assassinated. Some were buried alive, 'Wherever the Bolsheviks are in power,' says the Archbishop of Omsk, 'the Christian Church is persecuted with even greater ferocity than in the first three centuries of the Christian era.'

"When, in January, 1919, the town of Yuriev (Dorpat) was taken by the Bolsheviks, Bishop Platon was arrested. The Reval papers thus describe the Bishop's

last moments. The Bolsheviks burst into his house at night, dragged him from his bed. Barefoot and clad only in his under-linen, the Bishop, with 17 other persons, was dragged down to the cellars of the house they had been arrested in. Here the Red executioners rushed at them with their axes and killed them.

“Near Kotlas, all the ten monks of the monastery, with the prior head, were shot for agitation against the Soviet authorities.”

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Information has come from Omsk that as a result of a judicial investigation of the Bolshevik terror in Perm, the following has been discovered:

“Archbishop Andronik was buried alive; Vassili, Archbishop of Chernigov, who had come to Moscow to inquire about the fate of Archbishop Andronik, was cut down and killed with his two companions. Bishop Feofan was first tortured, then dipped several times into the river through a hole in the ice, and finally drowned in the River Kama. Besides this, it was discovered that 50 priests had been executed. Before being killed they were horribly tortured.

“At the evacuation of Cherdyn the Bolsheviks took with them among other hostages a highly respected priest, Nicolas Koniurov, whom they subjected to atrocious torments.

“During a severe frost they stripped the old man naked and poured water over him until he was transformed into a statue of ice.”

(“The Russian Church under the Bolsheviks,” pages 1, 2, 3.)

The statement of the Rev. R. Courtier-Forster, British Chaplain at Odessa, already cited under the head of “Terror,” contains the following passage as to the martyrdom of Christians under the Bolsheviks:

“It was the martyrdom of the two Metropolitans and the assassination of so many Bishops and the killing of hundreds of various Christian ministers of religion, regardless of denomination or school of thought, that proved the undoing of the Scourge. Russian Orthodox clergy.

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Protestant Lutheran pastors, Roman Catholic priests, were tortured and done to death with the same light-hearted indiscriminatioin in the name of Toleration and Freedom. Then it was that the Scourge, seeing the last remnants of Liberty ground under the heel of a tyranny more brutal in its methods than a mediaeval torture chamber, published another full-page cartoon representing Moses descending from the Burning Mount, bringing in his arms the Tables of Ten Commandments to humanity, and being stoned to death by a mob of workmen’s and soldiers’ delegates.

“The following Sunday afternoon I was passing through the Town Gardens, when I saw a group of Bolshevik soldiers insulting an ikon of the Thorn-crowned Face of Christ. The owner of the ikon was spitting in the pictured Face, while the others were standing around watching with loud guffaws of laughter. Presently they tore the sacred

picture into fragments, danced on it, and trampled and stamped the pieces into the mud.”

(“Bolshevism, Reign of Torture at Odessa,” by Rev. R. Courtier-Forster, reprinted from The Times, Dec. 3, 1919, page 4. )

(d) Inciting Class Hatred

It will be recalled that the Protocols specifically refer to the incitement of class hatred as one of the most effective means of bringing about the destruction of Christians, that is, “Goy” states, The concluding sentence of Protocol No. IV reads as follows:

“It will be that stage that the lower classes of the Goys, not for the sake of doing good, nor even for the sake of

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wealth, but solely because of their hatred towards the privileged, will follow us against the intelligent Goys, our competitors for power.”

This remarkable stipulation of the Protocols is literally followed by the Jewish Soviet officials in Russia. This is how Mr. Roger E. Simmons, in his testimony before the Overman Committee, describes the policy of inciting class hatred by the Bolsheviki in Russia:

Mr. Simmons. “Being a social revolution, of course the worst parts about it are the results of the awful class hatred the Bolsheviki leaders are inciting. They are inciting it in every part of the country by their publications and in all their efficient propaganda. It has not been any more disastrous in any parts of Russia, I believe, than it has been in many villages among the peasantry.

“Their policy has as an underlying motive the arousing of class antagonism, the proletariat hating the bourgeoisie. In practice it means that the less fortunate in every industry and institution bear animus against those qualified to hold better positions. This has been indirectly the cause of most of the incidents of terrorism witnesses have spoken of, more of which I will tell you about later.

“When it was seen that the peasantry did not rally to the support of the Bolshevik cause and that they refused to sell grain for rubles without value, the Bolsheviki took the class issue to the villages. Lenine calls this movement awakening class consciousness of the peasantry. He organized for this work ‘poor committees,’ as they are called in translation. These committees of soldiers go out to the villages to inflame the dissatisfied

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elements and to extract by force food from the peasants .... But Lenine sends the poor committees, agitators, to incite peasants who have no land to conspire against those who have, and to take the guns he gives them for fighting, robbing, and plundering neighbors in their own and neighboring villages who have land. When you come later to read, gentlemen, the history of the Russian revolution, some of the bloodiest fights, you will find, and the worst horrors, have occurred in villages. Those

simple, peace-loving people have been living among themselves for centuries in more or less harmony under their communistic system. But all of a sudden Lenine, by his nefarious policies, sets the passions of the demoralized class aflame and turns them against the other two classes. Instead of promoting brotherly love and helping to make the sentiment of the nation one for the good of all, as we are striving to do in America, the Bolsheviki are trying by jealousy and animosity to disintegrate the population of various localities into classes with a view of the honest toiler being overcome and subjected. Now this is a serious matter. The peasantry represent 85 per cent of the 160,000,000 Russians.

“In Russia class hatred is seen manifested everywhere. I will mention one illustration which I saw in Petrograd – the undressing of a woman. I had heard about it before. It was about 6:30, growing dark, as I was walking down the Nevsky Prospect on my way home. I heard a yell of distress from a woman up a street running perpendicularly to the Nevsky. There two soldiers were removing the cloak – a very good substantial cloth coat – from a woman. And when

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protests were made by the standers-by, the answer was, ‘We have blacked your boots and washed your clothes for many years. Now you bourgeoisie have got to bow to us and wash our clothes and black our boots.’ Undressing to steal clothes went on to a considerable extent in Moscow, Petrograd and Kiev, according to reports. It went as far as taking off besides cloaks the very dresses of women, and where they could handle it, taking also the clothes and overcoats off men ...

“Now, you can see that all their practices aimed to invite people to do acts of that kind showing intense hatred – I wish I could think of another word, it is more than hatred – detestation – against people that they thought were a little higher up. Now, remember, as I pointed out in the first place this hatred is against a good many of these people in the cities, and people like the peasants who had land, who belonged to the proletariat. But because they did not agree, they call them bourgeoisie. You can see that they are fighting parts of the very class for whom they say they are trying to establish a dictatorship. They are not trying to put the proletariat in power, but the most demoralized elements of that class, which represents, gentlemen, a very small per cent.

“Now, this class hatred is a matter we have got to consider, I think, with a great deal of interest and a great deal of seriousness, because it is the basis of their international movement.”<sup>1</sup>

<sup>1</sup> Senate Report, “Bolshevik Propaganda.” p. 301.

#### (e) Autocracy in Government

The Protocols call for a world autocracy

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and state that liberalism in government is a source of weakness which should be encouraged by the Jews only for the temporary object of destroying Christian states with the ultimate purpose of establishing a Jewish despotism over the whole world.

“Only an autocrat can outline great and clear plans which allocate in an orderly manner all the parts of the mechanism of the government machinery.”

On the other hand, the Protocols state as follows:

“In all parts of the world the words ‘Liberty, Equality, and Fraternity’ have brought whole legions into our ranks through our blind agents, carrying our banners with delight. Meanwhile these words were worms which ruined the prosperity of the Goys, everywhere destroying peace, quiet, and solidarity, undermining all the foundations of their states.”

Ambassador Francis, when asked by Senator King Whether Lenin and Trotzky and those who are in control of the Bolshevik government were there as a result of a general election, testified:<sup>1</sup>

<sup>1</sup> Senate Report, “Bolshevik Propaganda,” p. 946.

Mr. Francis. “No, no. They are there as usurpers.”

Senator King. “By force and terror?”

Mr. Francis. “I do not think they represent more than ten per cent of the Russians.”

Senator Overman. “Of the whole 180,000,000?”

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Mr. Roger E. Simmons also describes the Bolshevik government as it existed when he left Russia in November, 1918, as follows:

“The Soviet government solely of Bolsheviks, of a portion only of the ‘manual proletariat’ is a government in name only. Rightly stated, it is a well-organized institution functioning to further the social revolution, the overthrow of all recognized standards of morality and civilization.”<sup>1</sup>

<sup>1</sup> Senate Report, “Bolshevik Propaganda,” p. 299.

That gradual despotism shown by the testimony of these witnesses to exist in 1918 has tended to become more and more complete is shown by evidence of a recent date. The British White Book, “Russia No. 1 (1919), Collection of Reports on Bolshevism in Russia,” contains a report of a Mr. C. who was formerly connected with a commercial company which had a branch in Moscow. This document bears the date of January 21, 1919. Among other information therein contained is the following:

“All factories nationalized; only about half of them working. Men all anti-Bolshevik. Very discontented with conditions of life, and with the working of the factories. Conditions getting worse and worse every day. A great many of the men have gone to the country, as it is practically impossible to live in the towns .... In Petrograd more attempts to strike than in Moscow; this is because in Moscow the workmen are more under the power of the government, and they do not dare to strike. Even if they did there is nothing

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to gain by it, for the government would simply stop their wages, discharge a good many, and probably cancel their bread cards.”

As recently as in the fall of 1919 conditions in the factories were reported to be deplorable. The Soviet officials have gone far beyond that part of the program of Karl Marx in his “Communist Manifesto,” which prescribes “Equal liability of all labor. Establishment of industrial armies, especially for agriculture.” The Soviet government’s Code of Labor Laws, translated into English and published in New York in Soviet Russia, the organ of the Russian Soviet Bureau, in its issue of February 21, 1920 imposes compulsory labor upon every one, male or female, between the ages of sixteen and sixty, unless physically disqualified, and enforces iron discipline of the most tyrannical nature.

Moreover, the New York World of Friday, April 9, 1920, published an article entitled “Mobilize Russian Labor,” in which it was stated that Trotzky, addressing the ninth convention of the Communist Party at Moscow on March 27, 1920, directed his address chiefly to defining the relation between the mobilization of industry to the industrial rehabilitation of Russia, and stated:

“Mobilization is more necessary now than it was formerly, because we have to deal with the peasant population and masses of unskilled labor which cannot be utilized to the fullest extent by any other means than military discipline. Trade unions are capable of organizing great masses of qualified workers, but 30 per cent of the people cannot be reached by this means.”

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An elaborate system among the workmen had been gradually established and at present the communist spy reporting directly to the Soviets has almost mediaeval powers of executing a man merely for the reason that he is opposed to the tyranny of the Soviets. Moreover, by the weapon of starvation, the workman is compelled to work more hours than under any preceding form of government. The very right to strike is entirely denied the workmen. Every strike is called sabotage against the Soviets and every act of sabotage is forbidden under pain of capital punishment. Supplementary Decree No. 27 deals specifically with incitements to strike. Persons violating such decree are brought before the Extraordinary Committees to Combat Counter-revolution.

This situation strikingly recalls a passage in the Protocols where it is stated:

“Civilization cannot exist without absolute despotism, for government is carried on not by the masses, but by their leader whoever he may be.”

Is Trotzky this leader?

Immediately before his departure from the United States for Russia in order to join his brethren who were engaged in the destruction of the Russian state, Trotzky made the following boasts:

“I stand forth the world’s greatest internationalist. I shall rule Russia.”

Then he made this appeal to the audiences:

“On with our civil war! On with the

world revolution! Down with the governments!”

Unfortunately, the wise step taken by the British Government in arresting Trotzky at Halifax while on his way to Russia was countermanded, and Lieut.-Colonel J.B. McClean, proprietor of Maclean's Magazine, published at Toronto, in an article entitled “Why Did We Let Trotzky Go?”, printed in the issue of June, 1919 (Vol. XXXII, No. 6), referring to various explanations for his release, says, “Finally it is said it was done at the request of the British Embassy at Washington over the head of the British and American Intelligence Department; and that the Embassy acted on the request of the U.S. State Department, who were acting for some one else.”

## **CHAPTER TWO**

### **II. PARALLELS BETWEEN THE PROTOCOLS AND JEWISH WRITINGS**

There are many passages in the writings and speeches of well-known Jewish leaders at various times during the last hundred years which show a remarkable parallelism with some of the important ideas set forth in the Protocols. The following instances may be cited as a result of a search which is by no means exhaustive. In each case we cite a passage taken verbatim from the Protocols, followed under the title of “Substantiations” by parallel quotations from well-known Jews.

#### 1. EXTRACTS FROM PROTOCOLS

(a) “The prophets have told us that we were chosen by God himself to reign over the world. God endowed us with genius to enable us to cope with the problem.” (Protocol No. V.)

(b) “God has given us, his chosen people, the power to scatter, and what to all appears to be our weakness has proved to be our strength, and has now brought us to the threshold of universal rule.” (Protocol No. XI.)

(c) “When the King of Israel places the crown on his sacred head, offered him by Europe, he will be the Patriarch of the world.” (Protocol No. XV.)

#### Substantiations

(a) “The men of all nations shall be subject to Israel, but those who have ruled over you shall be destroyed with the sword.”

(Apocalypse of Baruch (LXXII), a well-known Jewish work of the first century A.D.)

(b) “Our task is great and holy and its success is guaranteed. Catholicism, our greatest foe, lay wounded in its brains. The net which is spread by Israel all over the surface of the earth will spread day by day, and the glorious prophecies of our holy

rights will be finally realized. The time is approaching when Jerusalem will become the home of worship of all peoples and the banner of the Jewish monotheism will be flying on the most distant coast. Our strength is enormous, we must learn how to apply it in practice. What have we to be afraid of? The day is approaching when all the wealth of the world will become the property of the Sons of Israel.”

(Isaac-Adolphe Cremieux, founder of the Alliance Israelite Universelle, quoted by Serge Nilus, in a footnote which appears on page 172 in 1917 edition of his book, “It is Near! At The Door!” A reference to the same document, of the Alliance Israelite Universelle can be found in issue No. 24, December 15, 1909, of the Arabic paper “Al Kalamat” (“The World”), which was published in New York. See article entitled, “A Chapter Concerning Moral Discussions. Concerning the Destroyers of the Foundation of the Christian Faith.” pp. 461-464.)

(c) “It has always been a unique feature of Judaism that its traits of particularism – essential to its self-preservation – have been blended with the highest aspirations of universalism.”

(Paul Goodman, “Zionism and Liberal Judaism,” Zionist Review, Nov. 1917.)

(d) “When we read in the Book of Isaiah that the prophet of the exile declared that the Jews were God’s witnesses,

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chosen for a religious purpose and charged with a religious mission, we believe that he was speaking words which were inspired by God.”

(Cl. G. Montefiore, “Outlines of Liberal Judaism,” p. 166, London: Macmillan and Co., Limited. 1912.)

(e) “The Jews energetically reject the idea of fusion with other nationalities and cling firmly to their historical hope, i.e., of world empire.”

From speech of Dr. Mandelstam, Professor in the University of Kiev, Russia, delivered at the Basle Zionist Congress of 1898. See H.S. Chamberlain’s “The Foundations of the Nineteenth Century,” Vol. I, p. 335, London: John Lane. 1913.)

(f) “The Jew will never be able to assimilate himself; he will never adopt the customs and ways of other peoples. The Jew remains a Jew under all circumstances. Every assimilation is purely exterior.”

(From speech of Rabbi Dr. Leopold Kahn on Zionism, delivered in July, 1901, in the orthodox Jewish school in Pressburg, Idem.)

(g) “The governments of all countries, scourged by anti-Semitism, will serve their own interests in assisting us to obtain the sovereignty we want.”

(Theo. Hertzl, “The Jewish State,” p. 11, Published by the Federation of American Zionists, New York, 1917.)

(h) “Christianity itself seems to Jews only a stage in the preparation of the world for a purified, developed and universalized Judaism.”

(Cl. G. Montefiore, “Outlines of Liberal Judaism,” p. 163, London, 1912.)

(i) “Liberal Judaism has higher ambitions for the Jewish people. Above all, it seeks to preserve the Jewish religion

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in full beauty and power, and to extend its workings to a sphere co-extensive with the universe of men."

(Rabbi Mattuck, quoted by Paul Goodman in his article on "Zionism and Liberal Judaism," in the Zionist Review, November, 1911. Reprinted by Petty & Sons, Ltd., Whitehall Printeries Leeds, pp. 2 and 3.)

(j) "It is not given to every one to understand that which is not yet finished .... Yes! The likelihood of realizing our demands and proposals grows with our numbers and with the increase in our strength. For the present we have reason to be satisfied with the spirit in which our aspirations were regarded by the mighty ones of the earth. Do not demand more than this intimation from your Action Committee. In this respect you must have implicit confidence in it. You may freely question it regarding all other matters."

(Theo. Hertzl, "Congress Addresses," delivered at London, August 13, 1900, at the Zionist Congress, Published by the Federation of American Zionists, New York, 1917.)

(k) "Let the sovereignty be granted us over a portion of the globe large enough to satisfy the reasonable requirements of a nation: the rest we shall manage for ourselves."

(Theo. Hertzl, "The Jewish State," p. 11.)

## 2. EXTRACTS FROM PROTOCOLS

(a) "We must follow a program of violence and hypocrisy, not only for the sake of profit, but also as a duty and for the

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sake of victory." (Protocol No. I.)

(b) "When we finally become rulers .... we will see to it that no plots are hatched against us. To effect this we will kill heartlessly all who take up arms against the establishment of our rule." (Protocol No. XV.)

### Substantiations

(a) "Our people who are receiving the new country from the Society will also thankfully accept the new constitution it offers them. Should they, however, show signs of rebellion, they will be promptly crushed." (Theo. Hertzl, "The Jewish State," p. 38.)

(b) "The interests of the revolution require the physical annihilation of the bourgeois class. It is time for us to start." (Red Gazette, Aug. 31, 1918, No. 159. Published by the Petrograd Soviet of the Workmen's & Soldiers' Deputies, presided over by the Jew, Apfelbaum – Zinoviev.)

(c) "Blood and mercilessness must be our slogans." (Leon Trotzky, International Communist Congress, Moscow, March, 1919. Quoted, New York Evening Sun, March 18, 1919.)

## 3. EXTRACTS FROM PROTOCOLS

(a) "We will also artfully and deeply undermine the sources of production by teaching the workmen Anarchy and the use of alcohol, at the same time taking measures to expel all the intelligent Goys from the land.

“That the true situation should not be noticed by the Goys until the proper time, we will mask it by a pretended desire

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to help the working classes and great economic principles, an active propaganda of which principles is being carried on through the dissemination of our economic theories.” (Protocol VI.)

(b) “We will present ourselves in the guise of saviors of the workers from this oppression, when we suggest that they enter our army of Socialists, Anarchists, Communists, to whom we always extend our help under the guise of the rule of brotherhood demanded by the human solidarity of our social masonry.” (Protocol III.)

#### Substantiations

(a) “When the Jew gives his thought, his devotion, to the cause of the workers and of the dispossessed, of the disinherited of the world, the racial duality within him there, too, goes to the roots of things, and in Germany he becomes a Marx and a Lassalle, a Haas and an Edward Bernstein: in Austria he becomes a Victor Adler and a Friedrich Adler; in Russia, a Trotzky. Just take for a moment the present situation in Prussia and in Germany. The revolution set creative forces free, and see what a large company of Jews was available for immediate service. Socialist Revolutionaries and Mensheviki, and Bolsheviki, Majority and Minority Socialists – whatever they be called .... Jews are to be found among the trusted leaders and the routine workers of all those revolutionary parties.”

(Rabbi J.L. Magnes in his address at the opening session of the first Jewish Labor Congress, January 16, 1919, New York City. See the Jewish Forum, February, 1919, p. 722.)

(b) “The Jew, therefore, does take an active part in revolutions; and he participates

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in them in so far as he is a Jew, or more correctly in so far as he remains Jewish.”

(Bernard Lazare, “Anti-Semitism: Its History and Causes,” p. 312. Published by International Library Publishing Co. New York, 1903.)

(c) “We must not, however, leave these problems (social) and this reform (social) outside of our Jewish thought, our Jewish activities. We must not let them be taken by active Christians and stamped as specifically Christian.

(Rabbi Montefiore, “Outlines of Liberal Judaism,” pp. 266 and 267. London, 1912.)

(d) “Das Volk, a Jewish periodical published in America, writes in 1905: ‘One cannot blame us that people with different mentalities and views as Social Democrats, Anarchists, and so on, are filled with our socialist territorial ideas, and enter in our ranks in order to struggle for a better future of the Jewish people. On the contrary, it shows that life itself has raised our ideal and drives all under our banner’.”

(The Jewish Life, March, 1906, p. 173. Jewish newspaper published in Russian, found in New York Public Library.)

(e) The following quotation is an estimate by Bernard Lazare, Jewish writer, of the part which was and is played by the Jews in the revolutionary movement throughout the world”

“Their (i.e., the Jews’) contribution to present-day Socialism was, as is well known, and still is, very great. The Jews, it may be said, are situated at the poles of contemporary society. They are found among the representatives of industrial and financial capitalism, and among those who have vehemently protested against capital. Rothschild is the antithesis

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of Marx and Lassalle; the struggle for money finds its counterpart in the struggle against money, and the worldwide outlook of the stock-speculator finds its answer in the international proletarian and revolutionary movement. It was Marx who gave the first impulse to the founding of the Internationale through the manifesto of 1847, drawn up by himself and Engels. Not that it can be said that he ‘founded’ the Internationale, as is maintained by those who persist in regarding the Internationale as a secret society controlled by the Jews. Many causes led to the organization of the Internationale, but from Marx proceeded the idea of a Labor Congress, which was held at London in 1864, and resulted in the founding of that society. The Jews constituted a very large proportion of its members, and in the General Council of the Society, we find Karl Marx, Secretary for Germany and Russia, and James Cohen, Secretary for Denmark. Many of the Jewish members of the Internationale took part subsequently in the Commune, where they found others of their faith. In the organization of the socialist party, the Jews participated to the greatest extent. Marx and Lassalle in Germany, Aaron Libermann and Adler in Austria, Dobrojan Gherea in Roumania (Romania), are, or were at one time, its leaders. The Jews of Russia deserve special notice in this brief resume. Young Jewish students, scarcely escaped from the Ghetto, have played an important part in the Nihilistic propaganda; some, among them women, have given up their lives for the cause of Liberation, and to these young Jewish physicians and lawyers, we must add the large number of exiled workingmen who have founded in London and New York important labor societies, which serve as centers of socialistic and even of anarchistic propaganda.”

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(Bernard Lazare, “Anti-Semitism,” pp. 312, 313, and 314.)

(f) “When we sink, we become a revolutionary proletariat, the subordinate officers of the revolutionary party; when we rise, there rises also our terrible power of the purse.”

(Theo. Hertzl, “The Jewish State,” p. 10.)

(g) “Thus it would seem as if the grievance of the anti-Semite were well founded; the Jewish spirit is essentially a revolutionary spirit, and consciously or otherwise, the Jew is a revolutionist.”

(Bernard Lazare, "Anti-Semitism," p. 298.)

#### 4 . EXACTS FROM THE PROTOCOLS

"At present as an international force we are invulnerable." (Protocol III.)

##### Substantiations

(a) "Nothing effectual can really be done to our injury."

(Theo. Hertzl, "The Jewish State," p. 9.)

(b) "The very impossibility of getting at the Jews nourishes and embitters hatred of them."

(Theo. Hertzl, "The Jewish State," p. 10.)

(c) "It is of course possible to get at shares and debentures in railways, banks and industrial concerns of all descriptions, by taxation, and where the progressive income tax is in force, all our realized property can eventually be laid hold of. But all these efforts cannot be directed against Jews alone, and where they have nevertheless been made, severe economic crises with far-reaching

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effects have made their immediate consequences."

(T. Hertzl, "The Jewish State," p. 10.)

(d) "A distracted and divided people have been so well instructed in thought that the unity of Israel is greater than all the differing religions, social, economic and political views of the individuals who make up a nation, that the Rabbis of Eastern Europe have entered in full force into the vanguard of the movement."

(Jacob de Haas. See his preface to Hertzl's "The Jewish State," p. 8.)

(e) "... There is such a thing as a Kol (All) Israel Policy to be pursued by all Jews together, regardless of their political, their economic, their spiritual outlook."

(Rabbi Judas L. Magnes, Speech delivered at the Jewish Labor Congress, Jan. 16, 1919, at Yorkville Casino, New York City; quoted in the Jewish Forum, February, 1919, p. 720.)

(f) "The Jewish people, traditionally and through its experience, knows the meaning of internationalism, and it must apply the method of internationalism to its own national life as well, sharing the destiny of every people, free and oppressed, in freeing the world in order that it itself may be freed."

(Rabbi Judas L. Magnes, Ibid., p. 721.)

(g) "But, in order that the Jewish people may do its work in the world, it must be organized – organized for its specific purposes as well as for participation in all of the cultural and spiritual movements of humanity."

(Rabbi Judas L. Magnes, Ibid., p. 724.)

(h) "Here we are, just Jews and nothing else, a nation among nations. Take it or leave it."

(From speech of Dr. VVeizman, delivered in Manchester, England, Dec. 9, 1917, partially

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quoted in a pamphlet entitled "Great Britain, Palestine and the Jews," p. 73. Published by Geo. H. Doran Co., New York.)

(i) "Our union is not a French one, nor English, nor Swiss, nor German. Nay, our union is Jewish and it is universal. The other peoples are split into nationalities. We, however, are the only ones who have no co-citizens, but exclusively co-religionists. The Jew will not sooner become the friend of a Christian or a Mohammedan than at the time when the light of the Jewish faith – the only religion of reason – will spread throughout the world. Scattered among peoples who are hostile to our rights, to our interests, we wish above all to be and always to remain Jews. Our nationality is the religion of our fathers and we do not recognize any other. Living in lands of dispersion we cannot be concerned about the changing aims of those lands which are strange to us until the time when our own aims both moral and material are in danger. The Jewish teachings must spread all over the world. Sons of Israel! however much the faith would disperse you all over the earth, always consider yourselves as members of a chosen people. If you realize and if you understand that the faith of our ancestors is our sole patriotism, if you realize that in spite of your cover nationalities you form only one and the same people, if you believe that only Judaism constitutes the religious and political truth, if you are convinced in the above, you universal sons of Israel, you will come to us, you will listen to our appeal and you will prove that you accept it."

(In 1860, Isaac Adolphe-Cremieux, the well-known Jewish leader in France, founded the Universal Jewish Alliance (Alliance

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Israélite Uriiverseile). On this occasion he issued a circular appeal to the Jewish organizations throughout the world. The above quotation is from this circular appeal. (Quoted by A. Shmakoff, "Jewish Speeches," p. 131.)

(j) "It is our opinion that the Jewish question can be solved only by the Jews themselves ... We no longer want to wear the mask of any other nationality."

(Theo. Hertzl, in Congress Addresses delivered at Basle, December 26, 1901, p. 8. Published by the Federation of American Zionists, 1917, New York.

(k) "Furthermore, it is well understood in Germany and in Austria that the Jews of Russia have never had real citizenship in Russia, and although a Jew may have been born in Russia, that does not necessarily imply that he has been a citizen of Russia. Realizing that, and for other apparent reasons, the German and Austrian Governments are making every effort to secure the cooperation and goodwill of the large Jewish population, now under their control."

(Rabbi Judas L. Magnes. See his letter to Mr. Byrlavski, June, 1916, Published in the Report of the Commission of the American Jewish Relief Fund. New York City, March, 1917.)

(l) "Let us forget whence we spring. No more talk of 'German' or of 'Portuguese' Jews. Though scattered over the earth we are nevertheless a single people."

(Rabbi Salomon Lipmann-Cerfber in his opening speech delivered on July 26, 1806, at the meeting preparatory to the Synedrium. Quoted by H.S. Chamberlain in his "Foundations of the Nineteenth Century," Vol. I. p. 329.)



(m) "Israel is a nationality. We are born Jews, 'natu' because we are born Jews. A child born from Jewish parents is Jewish.

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The very birth casts on him all the duties of an Israelite. It is not through circumcision that we obtain our Israelan quality. Nay, circumcision is in no way analogous to Christian baptism. We are not Israelites because we are circumcised, but, on the contrary, we circumcise our children because we are Israelites. We acquire the Jewish character through our birth, and we can never lose it nor get rid of it. Even if a Jew denies his religion, even if he is baptized, he does not cease to be an Israelite. All Israelite duties continue to remain with him."

(Archives Israelites, 1864, Quotation from Ed. Drumont, "La France Juive," Vol. I, p. 14, 12th ed. Paris: C. P. Marpont E. Flammarion.)

#### 5. EXTRACTS FROM PROTOCOLS

(a) "The economic crises were created by us for the Goys only by the withdrawal of money from circulation." (Protocol XX.)

(b) "We hold in our hands the greatest modern power – Gold." (Protocol XXII.)

##### Substantiations

(a) "The first official violation of Jewish liberties invariably brings about an economic crisis. Therefore, no weapons can be effectually used against us, because these cut the hands that wield them." (Theo. Hertzl, "The Jewish State," p. 43.)

(b) "When we rise, there rises also our terrible power of the purse."

(Theo. Hertzl, "The Jewish State," p. 10.)

(c) "The day is approaching when all the wealth of the world will become the

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property of the Sons of Israel."

(Isaac Adolphe Cremieux, quoted by A. Shmakoff, "Jewish Speeches," p. 131.)

(d) "The Government of Palestine (in the hands of Jews), composed of men of wisdom and of intellectuals will guide the economic movement not only of the Orient and of Anatolia, but probably also the whole world."

(The Inkilab, a Jewish paper published in Constantinople, Quoted in La Vielle France, No. 108, February 13, 1919, p. 21.)

#### 6. EXTRACT FROM PROTOCOL

"At present, if any of the governments raises a protest against us, it is done only as a matter of form and at our desire and by our order, because their anti-Semitism is necessary to us to govern our smaller brothers." (Protocol IX.)

##### Substantiations

(a) "The governments of all countries, scourged by anti-Semitism, will serve their own interests in assisting us to obtain the sovereignty we want."

(Theo. Hertzl, "The Jewish State," p. 11.)

(b) "Disaster binds us together, and, thus united, we suddenly discover our strength. Yes, we are strong enough to form a State, and a model State."  
(Theo. Hertzl, "The Jewish State," p. 10.)

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## CHAPTER THREE

### III. PARALLELISM BETWEEN THE PROTOCOLS AND CERTAIN ACTIVITIES OF THE JEWS OUTSIDE OF RUSSIA

There are a number of important policies in the Protocols which find a striking parallel in certain activities and movements among Jews in various parts of the world outside of Russia. Among these policies of the Protocols are: the control of the press for political purposes, securing international or so-called "minority" rights for the Jews, the stirring up of class hatred and social disorder, and the promotion of revolutions and internationalism,

#### "Secret Kingdom of the Press"

1. The boast is made in the Protocols that in Europe the press, with unimportant exceptions, is under Jewish control. It is indeed true that the Jewish influence in the press in many parts of the world is very powerful. Just how powerful it is in America it is difficult to state. It is certainly a great and growing power in New York City. A Jewish magazine, The American Jewish News, recently pointed with pride to the great number of newspapers in New York which are either controlled by the Jews or in which Jews occupy important strategic positions. In the article referred to, which was published in the issue of March 28, 1919, under the title "Men Who Make Our Newspapers," the following statement is made:

"While it is an accepted fact that certain of our industries to-day are almost entirely directed and supported by Jewish

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minds and labor, there are nevertheless just as many which are not generally conceded to come within the same classification which have at their head men of Jewish descent. Most important among these latter is the greatest of all public institutions – the press.

"Hardly a newspaper of importance thrives in this city but it has at its head or in some position of paramount influence a man in whose fibre there is Jewish energy. And with one exception the achievements of these men who mould and interpret American public opinion could provide material for books of incalculable inspiration."

The article proceeds to refer to several large dailies in New York which are owned or controlled by Jews, with biographical sketches of these men and their subordinates. At the end of the article it is stated that the men mentioned are "but a few of a great number."

That there is nothing new in the Jewish policy of controlling the press is shown by the following statement of Isaac Adolphe Cremieux, who in 1860 founded the Alliance Israelite Universalle.

“Consider the governmental and public offices as nothing. Look upon all honors as upon nonsense. Do not pay any attention for the time being to money itself .... Capture the press! Through it everything will come to you in the natural course of events.”<sup>1</sup>

<sup>1</sup> Quoted from A. Shmakoff. Address in defense of T. Vekshin and others, p. 36. Moscow: University Printing Office 1907.

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The complete dictatorship over the press exercised by the Jewish Bolshevik leaders in Soviet Russia is such a generally accepted fact that it needs no extended comment. All newspapers that have attempted in any way to criticize the Bolshevik government have been ruthlessly suppressed, and many writers who have dared to criticize Trotsky have been executed.

The policy of the Bolsheviks is well expressed by one of the Soviet officials, N. Bukharin, in “The Communist Program,” published by the Soviet printing office, called “The Communist.” Moscow, 1918, Chapter VII, pp. 20-23:

“The Communist (Bolshevist) party receives from all sides accusations and even threats like the followin: ‘You close newspapers, you arrest people, you forbid meetings, you trample under foot freedom of speech and of the press, you reconstruct autocracy, you are oppressors and murderers.’ It is necessary to discuss in detail this question of the ‘liberties’ in a Soviet Republic.

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“At present the following is clear for the workingmen and the peasants. The Communist party not only does not demand any liberty of the press, of speech, meetings, unions, etc., for the bourgeois enemies of the people, but, on the contrary, it demands that the government should be always in readiness to close the bourgeois press; to disperse the meetings of the enemies of the people, to forbid them to lie, slander, and spread panic; to crush ruthlessly all attempts at a restoration of the bourgeois regime. This is precisely the meaning of the dictatorship of the proletariat.”

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### “Minority Rights” in the Light of the Protocols

2. From a practical point of view it is of the utmost importance to Christian countries to ascertain whether the Jews are to be treated as citizens who enjoy equal rights and equal duties with the rest of the community, or whether they are to have, in addition, special privileges uniform in every country because they are Jews.

The American Constitution grants equal rights to all citizens of the United States, without distinction as to race or religion. The same conception of citizenship

prevails in a majority of the western European countries (Great Britain, Netherlands, France, Italy, Switzerland, Norway, and Sweden).

During the last two years, however, the Jews in various countries have adopted a peculiar policy, threatening the fundamental principles of equal citizenship, by demanding special national or minority rights in central and eastern European states. During the Peace Conference the Jews maintained an influential delegation at Paris which insisted that such rights be granted to the Jews in Poland, Austria, Roumania, (Romania) Jugoslavia (Yugoslavia), Czechoslovakia and Ukraina. A special Bill of Jewish Rights was presented by the Jewish delegation to the Peace Conference. This bill contained the following stipulations:

“First – New guarantees of citizenship for those born in the territories affected, or resident therein since August, 1909.

“Second – All citizens to enjoy equal civil, religious, national and political rights, without distinction of

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birth, race, nationality, or religion.

“Third – The right to use the language of any national minority in business, private intercourse, public meetings or the press shall be guaranteed; nor shall there be any restriction of such language in the schools or other institutions, nor shall the validity of any transaction or document be affected by the use of any language whatsoever.

“Fourth – The state shall recognize the several national minorities as constituting distinct autonomous organizations, having the right to establish, manage and control schools and religious, educational, charitable and social institutions.

“Fifth – Each national minority shall be allotted its proportion of state, departmental and municipal funds, based on the ratio of its numbers in the respective areas, as well as in the entire population.

“Sixth – Proportional representation of national minorities in elected bodies.

“Seventh – Those observing any other day except Sunday as Sabbath shall not be required to perform on such days acts they regard as desecrations, and shall be permitted to conduct business on Sunday if they so desire.

“Eighth – The signatories to the treaty, or any minority which may be affected by failure to observe its provisions, shall be entitled to submit complaints for adjudication to the League of Nations, which will assume jurisdiction.” (New York Tribune, June 12, 1919.)

This Bill of Rights was strongly endorsed by the American Jewish Congress held in Philadelphia in December, 1918. We quote an article in the New York Tribune of May 14, 1919, on this subject:

“NATIONS MUST GUARANTEE RACIAL RIGHTS, SAYS MACK.

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“CHAIRMAN OF JEWISH DELEGATION TO PARIS  
CABLES RESULTS OF ITS EFFORTS.

“According to a cable received by the Zionist Organization of America from its president, Judge Julian W. Mack, who is now in Paris, heading the American Jewish Congress delegation to the peace conference, and chairman of the Jewish delegations from every part of Europe, the treaty offered to Germany requires Poland and other nations to accept separate provisions guaranteeing rights to racial, religious and linguistic minorities within their boundaries.

“Judge Mack says the word ‘national’ is not included in the treaty as now formulated, but that a decision on this point is expected in a few days.

“He expresses himself as sanguine that the substance of the demands adopted by the American Jewish Congress, held in Philadelphia last December, will be obtained.”

Moreover, the Bill of Rights was endorsed by most of the recognized Jewish organizations throughout the world.

“NINE MILLION JEWS PRESENT BILL OF RIGHTS AT PARIS,” is the title under which the universal support of Hebrew national rights within the boundaries of other nations was recorded by the New York Tribune on June 12, 1919.

Mr. Edward Dillon, in his book “The Inside Story of the Peace Conference,” referring to these national rights and to the support which was extended to the Jewish demands, stated that the Allied policy was “looked upon as anything but disinterested.” Mr. Dillon further said:

“Unhappily this conviction was subsequently strengthened by certain of the

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measures decreed by the Supreme Council between April and the close of the Conference. The misgivings of other delegates turned upon a matter which at first sight may appear so far removed from any of the pressing issues of the twentieth century as to seem wholly imaginary. They feared that a religious – some would call it racial – bias lay at the root of Mr. Wilson’s policy. It may seem amazing to some readers, but none the less a fact, that a considerable number of delegates believed that the real influences behind the Anglo-Saxon peoples were Semitic.

“They confronted the President’s proposal on the subject of religion inequality, and, in particular, the odd motive alleged for it, with the measures for the protection of minorities which he subsequently imposed on the lesser states, and which had for their keynote to satisfy the Jewish elements in eastern Europe. And they concluded that the sequence of expedients framed and enforced in this direction were inspired by the Jews, assembled in Paris for the purpose of realizing their carefully thought-out program, which they succeeded in having substantially executed. However right or wrong these delegates may have been, it would be a dangerous mistake to ignore their views, seeing that they have since become one of the permanent elements of the situation. The formula into which this policy was thrown by the members of the Conference, whose countries it affected, and who regard it as fatal to the peace of eastern Europe, was this: ‘Henceforth the world will be governed by the Anglo-Saxon peoples, who, in turn, are swayed by their Jewish elements’.” (Pages 496, 497.)

Mr. Dillon emphasizes that the Jewish

demands for special national privileges were largely fomented by western Jews, including those of the United States. He even states that among the many Jews who were present at the Paris Peace Conference “the largest and most brilliant contingent was sent by the United States.” (Page 12.) According to this author, “Their principal mission, with which every fair-minded man sympathized heartily, was to secure for their kindred in Eastern Europe rights equal to those of the populations in whose midst they reside. And to the credit of the Poles, Rumanians (Romanians or Roumanians), and Russians, who were to be constrained to remove all the existing disabilities, they enfranchised the Hebrew elements spontaneously. But the western Jews who championed their eastern brothers, proceeded to demand a further concession which many of their own co-religionists hastened to disclaim as dangerous – a kind of autonomy which Rumanian (Romanian or Roumanian), Polish and Russian statesmen, as well as many of their Jewish fellow-subjects, regarded as tantamount to the creation of a state within a state.” (Page 13.)

The treaties imposed by the Allies upon Poland, Roumania (Romania), Czecho-Slovakia, Jugo-Slavia and Greece granted all, or nearly all the demands of the Jews contained in the above “Bill of Rights,” while Austria and Hungary gave pledges in their treaties with the Allied and Associated Powers, that they would protect “minority rights” in the same general way defined in the treaties with the other five powers.

These treaties, as Mr. Dillon correctly points out, go much further than to guarantee to the Jews residing in these several countries full political equality with other citizens, and freedom from persecution or discrimination on account of

race or religion. Not only did the treaties contain such guarantees, – which, Mr. Dillon states, the small powers in question were quits willing to give, – but they contained a principle new to international law, viz. that a racial minority should be treated in various relations as a separate entity within the State, with separate rights of its own, which it is permitted to enforce against the national government. An illustration of this new principle is found in certain articles of the treaty with Poland relating to educational matters. By these articles the Polish State is actually compelled to permit the Jews, in towns and districts where they constitute “a considerable proportion” of the population, to administer primary education in their own language in the Jewish schools, supported by an allocated part of the state funds. The articles of the treaty which create this extraordinary “minority right” are quoted verbatim below. The two articles must be read together and compared with each other to bring out their full meaning.

“Article 9

“Poland will provide in the public educational system in towns and districts in which a considerable proportion of Polish nationals of other than Polish speech are residents adequate facilities for ensuring that in the primary schools the instruction shall be given to the children of such nationals through the medium of their own language.

This provision shall not prevent the Polish Government from making the teaching of the Polish language obligatory in the said schools.

“In towns and districts where there is a considerable proportion of Polish

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nationals belonging to racial, religious or linguistic minorities, these minorities shall be assured an equitable share in the enjoyment and application of the sums which may be provided out of the public funds under the State, municipal or other budget, for educational, religious or charitable purposes.

“The provision of this article shall apply to Polish citizens of German speech only in that part of Poland which was German territory on August 1, 1914.

“Article 10

“Educational Committees appointed locally by the Jewish Committees of Poland will, subject to the general control of the State, provide for the distribution of the proportional share of the public funds allocated to the Jewish schools in accordance with Article 9, and for the organization and management of these schools.

“The provisions of Article 9 concerning the use of languages in schools shall apply to these schools.”

In some central European countries the Jews took prompt advantage of the favorable feeling created in Paris by the Jewish leaders towards the Jewish national demands. Thus, for instance, in Ukrainia a special ministry for Jewish affairs was established, headed by Krasny Pinhoos, a Jew. According to information contained in an editorial article in the New Witness of April 11, 1919, the new minister of the Jews “told a press representative that the Jews take part in the spiritual and social life of the Ukraine under conditions of equality with those of the rest of the population, but that in affairs appertaining to the Jewish

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community they would govern themselves.”

The New Witness made a rather deduction from the above statement of Mr. Pinhoos:

“But it is anyhow a good thing that in one country at least the Jewish race should be regarded and should consent to be regarded as something different and separate. We presume that as soon as the Jewish State in Palestine is established, Mr. Pinhoos will change his title to that of Jewish Ambassador. Mr. Pinhoos hopes that before long there will be many other such ministries established, but while Isaacs and Mond can govern England and dictate to the Peace Conference, there is not much hope that they will desire to rule the affairs of Whitechapel.”

Mr. Israel Zangwill, in a recent address at the Poale Zion Conference in London, went a step further when he stated that the race which produced “a Beaconsfield, a Reading, a Montagu, a Klotz, a Kurt Eisner, a Trotzky” should be represented as an independent member of the League of Nations. (See Mr. Zangwill’s statement in The Jewish Chronicle, February 27, 1920, No. 2656, p. 28.)

In view of the adoption of this policy by the Jews in Paris, Americans are justified in ascertaining just what is the position of the American Jewry with respect to enforcing such a program here. Our Constitution knows no such thing as foreign national rights enjoyed by persons who at the same time enjoy the privileges of American citizens. A subject of a foreign nationality when he becomes an American citizen renounces his former allegiance, and it is upon this condition only that he becomes a member of our body politic.

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Nevertheless in the United States itself, where the Jews enjoy an absolute equality of rights with all other citizens, they have recently endeavored to build up an institution which is entirely opposed to the spirit of the American Constitution, namely, a special Jewish court which tries cases pertaining only to the Jews. This institution is known as "The Jewish Court of Arbitration" and holds its sessions in one of the Municipal Court rooms in New York City. This fact was briefly recorded by the New York Times in its issue of February 19, 1920, in an article under the title, "Jews Here Start Modern Sanhedrin." While this significant fact may have passed almost unnoticed by the American public, nevertheless it has already attracted attention in France.

It is unthinkable to any American brought up under a system of government which has provided a check against the oppression of minorities by the majority, that special rights should be granted to any of the ethnic elements of our population, such as the Jews, the Chinese, the Negroes, or any other racial group, or that any of these groups should by virtue of such special rights diminish our sovereignty by a treaty provision similar to Article XII of the special treaty with Poland. By this article Poland agreed that any member of the Council of the League of Nations should have the right to bring to the attention of the Council any infraction or an danger of infraction of any of these obligations (the national rights of the Jews), and that the Council may thereupon take such action and give such directions as it may deem proper and effective in the circumstances.<sup>1</sup>

<sup>1</sup> The full text of Article 12 of the Treaty between the Allied and Associated Powers and Poland is the following:

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"Poland agrees that the stipulations in the foregoing Articles, so far as they affect persons belonging to racial, religious or linguistic minorities, constitute obligations of international concern and shall be placed under, the guarantee of the League of Nations. They shall not be modified without the assent of the majority of the Council of the League of Nations. The United States, the British Empire, France, Italy and Japan hereby agree not to withhold their assent from any modification in these Articles which is in due form assented to by a majority of the Council of the League of Nations.

"Poland agrees that any member of the Council of the League of Nations shall have the right to bring to the attention of the Council any infraction of the Council, or any danger of infraction of any of these obligations, and that the Council may thereupon take such action as it may deem effective in the circumstances.



“Poland further agrees that any difference of opinion as to questions of law or fact arising out of these Articles between the Polish Government and any one of the Principal Allied and Associated Powers, or any other power, a member of the Council of the League of Nations, shall be held to be a dispute of an international character under Article 14 of the Covenant of the League of Nations. The Polish Government hereby consents that any such dispute shall, if the other party thereto demands, be referred to the Permanent Court of International Justice, The decision of the Permanent Court shall be final and shall have the same force and effect as an award under Article 13 of the Covenant.” (End of footnote.)

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The whole question of Jewish double national rights is of the utmost importance, since the recognized Zionist leaders and the international Zionist organizations have on various occasions strongly urged the adoption of such double rights. Such rights and privileges for the Jews indeed are more than “national rights”; they are in one sense international rights common to Jews living in different countries, In other words, under such a system they would enjoy both the rights of citizenship of the particular country in which they live, and in addition, special privileges granted to them alone. The granting of such privileges to the Jews would constitute a series of international rights conferred exclusively upon the Jewish race. The Protocols of the Zionist Zen of Wisdom contemplate this very thing in the following language:

“Then our international rights will sweep away the national rights in a limited sense and will rule countries in the same manner as the civil power of each state regulates the relationship of its subjects among themselves.” (Protocol No. II.)

It is a question to what extent the demands for Jewish minority rights in eastern European states may be a part of the general Zionist movement. To this movement little attention can be given in this volume. It is sufficient to quote a portion of an article published in the New York Globe on January 25, 1919, under the title “Want Brandeis to Govern Judea.” The staff correspondent of the New York Globe and Chicago Daily News in London, under date of December 31, 1918, refers to the Zionist movement and the exposition

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of its objects and purposes by one of its leaders, Ittimar Ben' Avi:

“If the plans and ambitions of the recently proclaimed nation of Judea are fulfilled, Louis Brandeis, now Justice of the United States Supreme Court, will be “the first of the new rulers of Israel. The dream of the renationalization of Palestine which has lived for 2,000 years in the hearts of the Jews is fast entering the realm of reality. Judea is sending its delegates to the peace conference. Its existance as a nation has been recognized by the allies, its declaration of independence has been signed and its diplomats and politicians are already busy moulding the future of its institutions.

“Ittimar Ben Avi is the first of its peace delegates to reach London. An impassioned idealist who already visions Judea enrolled among the great powers of the

world, is Ben Avi, But his idealism and his oratorical agitations on behalf of Judea have not impaired his worth as a diplomat.

#### UNDER BRITISH TRUSTEESHIP

“‘Israel cannot leap to its feet, full grown and capable,’ he explained, ‘It has been scattered and dormant too long. As delegate to the peace conference, I am to outline the demands of the new Judea. The first and most important of these is the political desire of the new Hebrew nation. We desire a British trusteeship for a period of twenty-five years. We do not want to establish a parliament or congress in Judea for at least twenty-five years. The British have emancipated us from the Turk. Great Britain is more capable of governing or over-seeing Palestine as a colony than any one other country.

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“‘If the English will agree to this our plan then includes the appointment by England of a Zionist as governor-general of Judea. It is more or less known among Zionists that Mr. Justice Brandeis is the most logical man now living for the position of governor-general. Under him there should be two sub-governors, – one a Christian and the other a Moslem. Both should be appointed by England. We also intend to have attorney generals for the various provinces and mayors for the various communities in Palestine. These are to be elected by the people.

“‘After twenty-five years Judea may be in a position to govern herself. As a totally independent nation and part of an entente including Armenia and Arabia, Judea would be a powerful asset to the western world not only as a producer of culture and a contributor to the world’s markets, but as a military barrier against any power seeking to control the Suez Canal.’

#### “OUTNUMBERED BY OTHERS

“Ben Avi’s desire for a British over-lordship is inspired by the fact that were Palestine to proclaim a complete independence to-day and seek by popular vote to elect its own ruler, the Moslem and Christian peoples living there would outnumber and outvote the Hebrew population. The result would be a nation in which the Jews were in the minority. By England’s recognition of Judea as a Jewish nation and giving its Moslems and Christians representation through sub-governor generals, the Zionists are confident that their dreams will be most practically fulfilled.

“The history of Palestine’s struggle towards renationalizing of the Jewish race is comparatively recent. Beginning some

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forty years ago with the agitation of a handful of idealists, the movement expanded slowly. Great effort to repopulate Palestine with Jews drawn from Russia for the most part met with indifferent success. In the face of ridicule and protest from their own race, the Jews of England, the United States, France, Russia and Germany, acting as an intensive minority, pursued their dream.”

Radical and Revolutionary Activities of the Jews in Various countries

3. The strategy of stirring up class hatred in Christian nations, and the encouragement of revolutionary radicalism to that end, which has such a prominent place in the Protocols, finds corroboration in the very prominent part which, in recent times, the Jews have been taking in the radical and revolutionary movement in many parts of the world, including Hungary, Germany, Holland, Poland, the United States, and certain South American states.

The predominant influence of the Jews in the Bolshevist movement throughout the world is a question which is publicly discussed in the European press. The Budapest correspondent of the London Times some time ago stated:

“Hungary is being terrorized by Jewish agitators.” (American Jewish News, May 2, 1919.)

Charges of this kind have appeared in the press in many European countries. In this connection we call the attention of the reader to an article of the Morning Post, entitled “An Insult to Poland,” August 30 1919. In this article, among other things, the following is stated:

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“It is unfortunately true that Bolshevism is very largely a Jewish movement. In Russia the Jewish Bolsheviks have taken a terrible revenge upon all whom they regarded as enemies, and also upon all who protected the Russian Peasantry against the exactions of the Jewish usurers.”

This article closes with the following sentence:

“And we warn Jews also, not for the first time. They are showing themselves of Jewish faith, as we used to consider them, but a nation with a foreign policy of their own – and that policy hostile to the friends of England. And that is what in the end Englishmen will not stand.”

The three following documents are also of importance:

(a) An editorial article which appeared in the London Morning Post on April 8, 1919, entitled “Bolstering the Bolshevik.”

(b) A letter signed by Lionel Rothschild and nine other, well-known British Jews to the editor of the London Morning Post, which practically justifies the stand that was taken by that paper.

(c) Comment on the two above-mentioned documents published in the American Jewish News on May 2, 1919.

We set forth in full these three documents.

(a) “Bolstering the Bolshevik

The news from Russia fluctuates from day to day. It is now reported that the situation on the Murmansk Coast has somewhat improved; but the situation in Archangel is obviously critical. Our soldiers have driven off formidable attacks; but

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the fighting is close and desperate. From South Russia the Bolsheviks reported that Odessa had been captured, and although we may hope that if this is true the Allied forces were safely evacuated, there remains a terrible anxiety as to the fate which may have overtaken our devoted friends in South Russia. For these critical situations we do not blame the War Office; but we do blame Allied policy which has trifled with the whole situation and has alternated between large promises to our Allies and obsequious approaches to our enemies. We are informed that although the anti-Bolshevist armies in Russia have been promised arms and supplies in abundance, what they have actually received has been contemptible. The result is that they are fighting almost naked and in many cases without arms. We may be certain both our soldiers and our allies in Russia are putting up a brave and desperate fight for their lives and their cause, but in these circumstances they must feel that they have been forgotten, if not betrayed, by those upon whom they looked for support. And so it is in Poland. We hear from trustworthy sources that the spirit of the Poles is magnificent. They are ready to become a strong and trusty support of the Allies upon the eastern borders of Germany; but they ask in vain for munitions, supplies and raw materials, and they see their vital communications with the Baltic left in the hands of their enemy and ours.

“Poland and Russia are one problem in this sense. We must support our friends if we are to defeat the Bolsheviks, and their secret abettors the Germans. For it is certain in that while Germany consistently suppresses Bolshevism in Germany she encourages it in Poland and Russia.

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But we are not supporting our friends. We promised them supplies which did not arrive, and political support which breaks down before German opposition. What is the reason of it? We notice that the Daily Herald and the Daily News are persistently telling the people of this country that we are fighting Bolshevism in obedience to the pressure of the capitalists. Now that is a lie. We are fighting Bolshevism in opposition to a very strong group of German-Jewish and Russian-Jewish capitalists, who are secretly working for the Bolshevik cause. Mr. Lansing may or may not be aware of the fact, but he is helping as corrupt a group of international financiers as ever lived. And the object of that group is to support Bolshevism in Russia in order to make a deal with the Bolsheviks. We have mentioned several times the disagreeable fact that the Russian Bolsheviks were Russian Jews. These Russian Jews are at the present moment in control of the Russian Government and they have powerful friends in all the Allied countries who are helping them. We have appealed to the British Jews, but appealed so far in vain, to dissociate themselves formally from a cause which is doing the Jewish people terrible harm in all parts of the world. In reply the Jewish press shower upon us not only abuse but threats. Thus, for example, the Jewish World threatens us with the fate of Mordecai: ‘... we wish it no harm, but we would beg it to recollect,’ so it says, ‘while yet it has its feet upon the earth, the fate of its anti-Jewish forbear in that narrative, in the hope that it may mend its ways betimes.’

“We are aware of the significance of that threat. We fully understand what it means, and the secret Allies upon whom the Jewish World reckons when it makes it. We

saw them at work in Glasgow and Belfast. We see them at work now in Budapest, where, it is reported, out of thirty members of the Bolshevik Soviet, twenty-six are Jews. We understand the threat, but we do not propose to be deterred in our duty to the British public by the terrorist methods of the Bolsheviks. And we suggest to the British Jewish community – most of whom, we believe, are by no means in sympathy with this crusade – that they are being served very badly in their newspapers, which openly threaten Bolshevik methods and scoff at advice which is tendered in a friendly spirit. In secret, we feel certain, the majority of the British Jews distrust and dislike the fanatics who are now leading Jewry astray in the cause of a spurious Jewish Imperialism. But they are afraid to dissociate themselves publicly from the dervishes of Judaism. In the meantime these powerful influences are at work in every country, and chiefly in Paris, where they are working powerfully against the cause of Poland. An unseen hand is at this present time stifling the infant Poland in its cradle, and this is being done in the interests of German-Jewish Capitalism, It is a conspiracy which is assisted by so-called Liberal newspapers like the Daily-News, and so-called Labor newspapers like the Daily World; but it is a conspiracy, nevertheless, which is directed against the cause of liberty in Poland and in the interests of alien Capitalism. For it remains true that our labor agitators, while they are the enemies of British Capital, contrive to be the friends of the Capitalism of the enemies of England. Mr. Lloyd George and President Wilson – those champions of liberty – also appear to be more susceptible to the influence of an alien capitalism than to the cry for freedom of long

enchained Poland. We ask our readers, who remember the traditional friendship of England with the Polish cause, to mark the note of anguish in Mr. Paderewski's statement which we publish this morning. He speaks – and he speaks truly – of 'the bitterness of the disappointment of the Polish population,' but it is not only the Polish population that is disappointed by the great Danzig betrayal. Every student of Allied interests must see that, whereas a strong Poland might be a bulwark against both German militarism and Russian Bolshevism, a weak Poland must be the vassal of one and the victim of the other. As to the economic side of the question, British commerce may bid farewell to all hope of a connection in Poland if it leaves Poland in such a situation as to be the enforced dependent of Germany."

(b) "Bolshevism and Jewry – a Repudiation

London Morning Post,

April 23rd, 1919.

"To the Editor of the Morning Post:

We have read with deepest concern and with sincere regret certain articles which have recently appeared in two closely associated Jewish newspapers in this country on the topic of Bolshevism and its ideals. In our opinion, the publication of these articles can have no other effect than to encourage the adoption of the theoretic

principles of Russian Bolsheviks among foreign Jews who have sought and found refuge in England. We welcome, accordingly, your suggestions that British Jews should 'dissociate themselves from a cause which is doing the Jewish people harm in all parts of the world.' This is profoundly true, and we, on our behalf and on behalf of members of British Jews

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with whom we have conferred, desire to dissociate ourselves absolutely and unreservedly from the mischievous and misleading doctrines which those articles are calculated to disseminate. We repudiate them as dangerous in themselves and as false to the tenets and teachings of Judaism.

Partly in order to counteract the mistaken policy of the newspapers referred to, the League of British Jews was founded in November, 1917. The proceedings and views of the League are published in a monthly bulletin, entitled Jewish Opinion, which can be obtained at the office of the League, 708-709 Salisbury House, E.C.2, and which may eventually be merged in a larger journal appearing at more frequent intervals. For we thoroughly concur with your criticism that 'the British Jewish community, most of whom,' as you rightly say, 'are by no means in sympathy with this (Nationalist) crusade, are being served very badly by their newspapers,' Meantime we take this opportunity of repudiating in public the particular statements in those newspapers to which you have felt it your duty to call attention.

Yours, etc.,  
Lionel de Rothschild  
Swaythling  
Philip Magnus  
Marcus Samuel  
Harry S. Samuel  
Leonard L. Cohen  
I. Gollancz  
John Monash  
Claude G. Montefiore  
Isadore Spielmann."

(c) "Prominent London Jews justify anti-Semitic Attack

"General Monash, Rothschild and Montefiore Figure in Agitation.

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"In reply to a recent article in the London Morning Post, in which the editor accused the Jews as being Bolsheviks, a letter justifying the stand of the Post in the matter was sent to that paper and signed by Baron Lionel Rothschild, Lord Swaythling, Sir Magnus, Sir Marcus Samuel, Sir Harry Samuel, General Monash, Sir Isadore Spielmann, Claude Montefiore, Leonard Cohen and Professor Gollancz.

"As a result of this letter, a self-sanctifying leading editorial appeared in the Post, which cried out in virtuous indignation against all those who had previously questioned

that the majority of the Jews are Bolsheviks. The letter, coming as it has, at a time when the anti-Semitic pot is boiling in London, has a peculiarly unfortunate effect. The opinion of London Jewry towards these ten men they consider have betrayed them, may best be left to the imagination.”

It is significant that the feeling that the Jews are largely instrumental in promoting Bolshevism and radicalism in general is by no means confined to England. The New York World published on January 26, 1919, a cable from Buenos Aires entitled “Argentina Departs Fourteen Hundred Bolshevists.” The cable reads as follows:

“Buenos Aires, January 25. – Fourteen hundred prisoners, charged with Bolshevist activities, are on board a cruiser here awaiting deportation, according to Secret Service Men. The majority of them are Russian Jews. Some Spaniards are among the number.”

In the same connection the New York Tribune, on January 24, 1919, reported that in Buenos Aires posters were put up in which the Russian Jews were blamed “for the

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recent outbreaks, as well as the anarchistic outbreak in 1910,” and it was demanded that “the government rid the nation of this Jewish pest.”

In the issue of The Review of March 13, 1920, an article was published entitled “Bolshevism in Holland.” The article gives a brief description of the Bolshevist movement in Holland. It also gives the names of the most prominent leaders of the Bolshevist movement in that country. In part the article reads as follows:

“First among these is Mr. David Wijnkoop, an Amsterdam Jew, of a fiery, impetuous temperament, a great orator with a strong hold on the masses. He is the Dutch counterpart of his Russian comrade Trotzky, whom he resembles even in outward appearance, and a faithful henchman of his Moscow alter ego in the spreading of the latter’s international propaganda.”

It is a well-known fact that in Hungary, during the Bolshevist revolution of 1919, Bela Kun, whose real name is Cohen, a Jew, became the dictator. It was often reported in various papers that out of the thirty-one Soviet officials in Hungary twenty-six were Jews.

In Austria revolutionary attempts were made to set up a Bolshevist government, and the two brothers Adler, as well as Friedrich Adler, all of whom are Jews, were the leading spirits of the Bolshevist revolutionary propaganda in that country.

In Germany the first Spartacan revolt was almost exclusively under the control of Jews. Among others were; Rosa Luxemburg, Clara Zetkin, Radek (whose real name is Sobelsohn), Eugene Zevine, Muscham.

In the recent attempt to overthrow the Ebert Government and set up a Bolshevist Republic, almost all of the leaders in Berlin

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were Jews. The New York Sun, under date of March, 18, 1920, gives the names of the Communist leaders who attempted to overthrow the government as follows: Cohn, Daumig, Newmann, Dr. von Kahn, Kurt Bever, Levy.

As to the United States the following should be stated:

While it is a generally recognized fact that the Socialist, Communist, Radical, I.W.W., and Bolshevist movements are largely recruited from the foreign-born population of various nationalities, nevertheless it can scarcely be denied that the moving spirit of the destructive revolutionary propaganda is largely Jewish and fomented by Jews. Thus, for instance, the notorious "Russian" Soviet Bureau, headed by Ludwig C A.K. Martens, a German, was almost exclusively composed of Jews. Those who were in charge of responsible departments in the Bureau were as follows:

Abraham Heller – Manager of the Commercial Department

Nuorteva – Whose real name is said to be Neuberger, Manager of the Propaganda Department

Gregory Weinstein – General Office Manager

Morris Hillquit & Charles Recht – Counselors at law for the Soviet Bureau

All of the five Socialists who were recently ousted from the Assembly of the state of New York by an overwhelming vote were Jews. Their names are: Louis Waldman, August Classens, Samuel A. de Witt, Samuel Orr, and Charles Solomon. During the trial of these men one of the most sensational pieces of evidence introduced by the state to show that the Socialist Party advocated

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the overthrow of the government by violence and revolution, was a book published in Yiddish by the Jewish Socialist Federation of America. This federation is a part of the Socialist Party. The official report of the Judiciary Committee of the Assembly of the State of New York remarks that in the book published in Yiddish, the principles of Socialism, "were not camouflaged, as they frequently are in English" (page 31), The book in question typifies the extreme of revolutionary Socialism in the United States. We quote some of the more striking passages:

"Workingmen cannot depend on 'peaceful evolution'; they must prepare for a revolution, and class-dictatorship" (page 207).

"The Socialist movement rouses the workingmen to revolution; it preaches to them class-struggle, awakens within them class consciousness, makes all necessary preparations for a Socialistic order. When society is ready for the overturn, when the Socialist organization feels that the moment has come, it will make the revolution. To predict when and how this should be done is impossible. This is a thing which must be determined separately in every country, because the circumstances in every country are different. No sooner than the revolution is made, however, the first aim of the Socialists must be to seize the government, the state, by whatever means they can succeed in doing this with and then their rule must establish the dictatorship of the Proletariat.

"This dictatorship will be employed for one thing, to eliminate capitalism by force, take away by force the capital from private owners and transfer it to the ownership of the community.



“Socialists seek to be elected into the government principally for the sake of propaganda.

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“To the Socialist at present, the meaning of class struggle, Internationale, and dictatorship of the Proletariat must be clear. He must understand that Socialism is not a reform movement. He must know that Socialism is a Revolutionary world-perspective, and that the Socialist movement is a Revolutionary movement.”

The radical periodicals published in Russian are almost entirely managed and completely controlled by Jews. For in stance, the Ruski Golos has an editorial staff composed of four men, all of whom are Jews, namely, Weinbaum, Zvesdichiy, Sokolov, Gisenkin. The official organ of the Russian Communist Branch of the American Communist Party, the Novy Mir, is edited by two Jews, namely, N. Hourwitch, and Stoklitzky. The Bolshevik weekly, Pravda, is edited by two Jews, namely, Finklestein and Weinstein. The Ukrainian Bolshevik tri-weekly publication, Robitnik, is published by a Jew, K. Pitlar. At the same time, even leaving out the well-known Yiddish publication The Jewish Daily Forward, with pronounced pro-Bolshevist tendencies, the new Anarchistic periodical, The Communist World, published in English, has the following men on its editorial staff, all of whom are Jews:

Maximilian Cohen .....	Editor
B.D. Wolfe .....	Associate Editor
George Ashkenauzi .....	Buisness Manager
H. Winitzky .....	Executive Secretary

Winitzky was recently convicted of criminal anarchy in the New York Courts.

Again, with the recently founded Communist Party of America, the role of the Jew is very important, inasmuch as its founder is Louis Fraina, an Italian Jew. Examples of this kind could be multiplied

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almost indefinitely. For this reason we must content ourselves with a reference to an article published in the New York Call. This is the official organ of the Socialist Party of America, which is issued under the motto:

“Workers of the world, unite! You have nothing to lose but your chains, and a world to gain.”

The president of this publication is S. Block, a Jew. The article in question, entitled “Chicago Workers Plan Big May Day Demonstrations,” deals with the arrangements for the May Day Parade of the Chicago radical labor organization in 1919. It enumerates some of the organizations which were represented in the conference which planned the demonstrations:

“Joint Board, Cloak Makers’ Union  
11 branches of the Workmen’s Circle  
Millinery Workers, Local Union, 47  
Northwest Side Jewish Socialist Branch

The Hebrew Trades  
The Brushmakers' Union  
The 13th Ward Jewish Socialist Branch  
The Karl Marx Jewish Socialist Branch  
Yipsel Jewish Socialist Branches 1 and 4  
Carpenters' Union, Local 504  
West Side Jewish Socialist Campaign Conference  
The Northwest Side Jewish Socialist Campaign Conference  
The 15th Ward Campaign Committee  
West Side Jewish Socialist Branch  
Amalgamated Local Union, 39  
Waist Makers' Union, 100  
International Ladies' Garment Workers' Union  
Bakers' Union, 237  
Capmakers' Union, Local 5  
Young Peoples Progressive Dramatic Club

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City Central Committee, Jewish Socialist Branches  
City Central Committee, Workmen's Circle  
Douglas Park Jewish Socialist Branch"

Indeed, it can scarcely be denied that the Jewish labor organizations as enumerated by this publication itself were in complete control of the whole May Day parade in one of the biggest cities in the United States.

One more fact of importance which should be mentioned is that four Anarchists, who were convicted and sentenced to terms of twenty years by the United State's District Court for the Southern District of New York, were Jews. Their names are: Jacob Abrams, Samuel Lipman, Hyman Lachowsky, Mollie Stimer.

Finally, we refer to the well-known activities of Emma Goldman and Alexander Berkman, both of whom are Jews, and who were deported on the Soviet Ark "Buford."

Of course, it is significant that the radical labor movement is largely controlled by Jewish internationalists, but still more significant appears the fact that several rabbis have taken a definite stand in support of the Red movement. We shall refer here to two instances. On October 25, 1919, the New York Tribune stated that Rabbi Judah L. Magnes had publicly announced that "he was a Bolshevik and in full sympathy with their doctrines and ideals." The article referred to is entitled "Bolshevik Talk Forces Magnes Out." Therein it is revealed that on account of his public announcement that he was in full sympathy with Trotzky, Rabbi Magnes was forced to resign from the American Jewish Committee. It is important to bear in mind that at that time Rabbi Magnes was one of the most honored members of the Jewish community. Rabbi Magnes was

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deputed in 1916 to represent in Europe the American Jewish Relief organization. The Joint Distribution Committee, which, among other activities, solicited and distributed money and supplies to the Jews in territories occupied by the Central Powers. Whenever there is a great mass meeting Rabbi Magnes appears as the chief spokesman on behalf of the Jews in New York City, as has happened several times since his expulsion from the American Jewish Committee. Rabbi Magnes was one of the founders of the People's Council, which was dissolved by the United States Government during the war. Here is a tentative enumeration of Rabbi Magnes's activities as stated in the Tribune article above referred to:

"Dr. Magnes was one of the organizers of the American Jewish Committee which has been engaged in philanthropic work among the Jews for the last fifteen years. Most of the work of the committee was confined to countries where the people were oppressed, Dr. Magnes has held many important posts and at one time was Rabbi of the Temple Emanu-El. Shortly after we entered the war he became a strong pacifist and was active in the People's Council.

"There was a movement started on the East Side early in the summer to make Dr. Magnes the Socialist candidate for Congress. The persons who attempted this move are now supporting Congressman London for reelection. Dr. Magnes is chairman of the American Jewish Kehillah."

The other instance is that of Rabbi Maxwell Silver of Temple Shaari Zedek, Brooklyn, who, on January 8, 1920, was ousted by his congregation early in January, 1920, because of alleged radical utterances. "It was charged that he drew class lines and spoke of the rich as

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oppressors." (See New York Times, January 8, 1920.) This fact alone might not be of great importance, but the action of the Yew York Association of Reformed Rabbis, as reported in the Yew York daily press, is significant:

"After the dismissal of Rabbi Maxwell Silver, of Congregation Shaari Zedek, of Brooklyn, the New York Association of Reformed Rabbis undertook the mediation of the trouble between the congregation and the Rabbi, and as a result pointed out that the whole difficulty was due to an unfortunate misunderstanding. Thereupon the trustees decided to recommend the reinstatement of Rabbi Silver, and we are happy to state that such reinstatement was ratified by the congregation after a special meeting last night. By a special resolution the New York Association of Reformed Rabbis expresses its confidence in the worthiness of Rabbi Silver and also in the good intentions of the Congregation Shaari Zedek to serve the cause` of Israel."

It is also a peculiar fact to consider that certain powerful Jewish bankers were instrumental and active in spreading Bolshevism, which now threatens the whole world. In this connection we refer to one of the "Sisson Documents," published by the United States Government in 1917 under the title "German Bolshevist Conspiracy":

On September 21, 1917, one of the leading German Spartacan leaders, a Jew, by name of Furstenberg, wrote a letter to a Bolshevist by the name of Raphael Scholan, who became later one of the Bolshevist commissaries in Soviet Russia, as follows:

Stockholm, Sept. 21, 1917.

“To Mr. Raphael Scholan,  
Haparanda.

Dear Comrade:

The banking house, M. Warburg, opened an account for the enterprise of Comrade Trotzky, upon receipt of a telegram from the Chairman of the ‘Rhein-Westphalian Syndicate.’ A lawyer, probably Mr. Kestroff, obtained ammunition and organized the transportation of same, together with that of money, to Lulea and Vardo, the firm of Essen & Son, Lulea, as to the consignee and the confidential persons to whom the sum demanded by Comrade Trotzky is to be handed. Fraternal greetings!

(sgd) Furstenberg.”

Rumors that international Jewish financiers have been supporting the Bolsheviki in Russia are persistent.

Who are the international financiers? Perhaps the answer is to be found in the following cable dispatch of the Wolff Agency on the German situation in 1919, published by La Vieille France in the issue of February 13, 1919:

“The deputy Hyemann has revealed the curious fact: The Bolshevist movement is supported by financiers. The banker Bleichroeder, has contributed two millions to the Extremist Journal.”

It is of course known that Bleichroeder is one of the most powerful Jewish financiers in Germany.

It will be remembered that the Protocols bring out very distinctly two ideas, namely, economic and social dissensions of all kinds, including anarchism and communism and also a world war.

In a recently published book which has created much interest, entitled “The Inside

Story of Austro-German Intrigue,” by Joseph Goricar and Lyman Beecher Stowe, the authors advanced the theory that Jewish bankers have during the last century played an important role in European war conspiracies. Mr. Goricar was, during the early part of the late war, Austro-Hungarian Consul in Berlin. We refer to one of the most important passages in the book bearing upon the subject:

“The pro-war bankers of 1854 as well as those of 1914 originated in the Semitic banking center of Frankfort-on-the-Main in Germany, the birthplace of the Bethmann-Hollwegs, the Goldschmidts, the Seligmans, Jacob Schiff,<sup>1</sup> and the Rothschilds.

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<sup>1</sup> It has been stated by one of the leaders of Zionism, namely, Israel Zangwill, author of “The Children of the Ghetto,” that Mr. Jacob Schiff financed “the Japanese war against Russia.” This statement is made in a pamphlet entitled “The Problems of

the Jewish Races,” p. 14, published by the Judean Publishing Company, New York City.

In its report of a Socialist meeting held in Carnegie Hall on March 23, 1917, to celebrate the revolution in Russia, the New York Times on March 24, 1917, says: “An authority on Russian affairs, George Kennan told of how a movement by the Society of the Friends of Russian Freedom, financed by Jacob Schiff, had at the time of the Russo-Japanese war spread among 50,000 Russian officers and men in Japanese prison camps, the gospel of the Russian revolutionists.”

The Jewish character of the first Russian revolution was strongly emphasized in a report presented to the Emperor of Russia, Nicholas II, by the Russian Foreign Minister, Count Lamsdorf, on January 3, 1906:

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“All the vast wealth of the banking house of the Rothschilds, amounting at the beginning of the war to some twenty billion francs, was made chiefly in war operations, war financing. The Rothschild brothers of the Central Empires have in fact sometimes financed simultaneously rival groups of belligerents.

“Frankfort-on-the-Main is, and has been for more than a hundred years, the chief source of financial backing for wars. Kings, emperors, and war ministers have had to await the pleasure of these bankers before issuing their ultimata. To that centre have been added Vienna, Berlin, and Budapest, the other important centers of Jewish world finance, In Vienna the published in full in English translation in “The American Hebrew and Jewish Messenger,” in its issue of July 13, 1918. Therein it is stated that a very considerable part in the revolutionary activities was played by the Jews, “who individually, as ringleaders in other organizations, as well as through their own (the Jewish Bund in the Western Provinces), have always come forward as the most bellicose element of the revolution.” Count Zamsdorf further stated: “We may feel entitled to assume that the above mentioned foreign support of the Russian revolutionary movement comes from Jewish capitalist circles .... In June, 1905, a special Anglo-Jewish committee was openly established in England for the purpose of collecting money for arming fighting groups of Russian Jews: The well-known anti-Russian publicist, Lucien Wolf, was the leading member of this committee .... The Jews in America .... collect money for helping the pogrom sufferers and for arming the Jewish youth.”

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Rothschilds’ word is law; in Berlin, the Hahnemans, Bleichroeders, Mendelssohns, especially the last named, who of late years have controlled Russia’s finances. To these same sources may be traced the origin of the World War.” (Pages 56 and 57.)

The “Protocols” have already attracted public attention in various countries, The attitude which the leaders will take in regard to them is a matter of great interest and deep concern. Until now they have kept silent. Only on rare occasions have the Jews referred, though very indirectly, to the question of the existance of a Jewish world conspiracy. The most explicit utterance on the subject in the United States is that of

Rabbi Stephan Wise, in his address to the Congregation of Free Synagogues in Carnegie Hall, on March 1, 1920. The reports of the address in the daily press are rather meager. We set forth in full the report which appeared in the New York Tribune on the following day:

“‘JEWISH PLOT’ ONLY AMONG APOSTATES, SAYS DR. WISE. BELIEVES MEN WHO FORSWEAR ANCIENT FAITH WOULD SEIZE POWER FOR OWN ENDS

“Speaking to the congregation of Free Synagogue in Carnegie Hall yesterday on the subject of ‘The Jewish Conspiracy,’ which has had its most recent revival in a story published in the London Morning Post, charging that Jews were in a plot to seize control of the world, Dr. Stephen S. Wise said that the only serious ‘conspiracy’ among the Jews to-day emanated from the young men who foreswore their ancient faith.

“Saying that oppression and injustice have attended the followers of the Jewish faith for centuries, Dr. Wise added that

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they had a right to be vindictive, but that it was not in their nature to be so.

“‘It is the Jew who has been reduced to such a state of degradation by oppression that he lies when he swears allegiance to another faith which has not even touched his heart, who becomes a dangerous element in the life of the world,’ said Dr. Wise.

“‘The conspiracy,’ if there is one, is among those of Jewish birth who are or seem ashamed of their origin. They follow false gods or none at all, and among them will be those who may seize power for their own ends.”

CONCLUSION

In conclusion it stated that the motives which have actuated the publication of this book are not anti-Semitic. The object – already indicated in the introduction – is to call the attention of the American people to a document which may throw important light upon the international Bolshevik movement which menaces directly the vital interests of the United States.

That this attention is justified appears from a review of the recent publication of the Protocols in England, which appeared in the London Times on May 8, 1920. The article is so significant that it is reprinted in its entirety.

“THE JEWISH PERIL.”<sup>1</sup>

<sup>1</sup> The Jewish Peril. Protocols of the Learned Elders of Zion, London: Eyre and Spottiswoode, 1920.

A Disturbing Pamphlet

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Call for Inquiry

(From a correspondent)

The Times has not as yet noticed this singular little book. Its diffusion is, however, increasing, and its reading is likely to perturb the thinking public. Never before have a race and a creed been accused of a more sinister conspiracy. We in this country, who live in good fellowship with numerous representatives of Jewry, may well ask that some authoritative criticism should deal with it, and either destroy the ugly "Semitic" bogey or assign their proper place to the insidious allegations of this kind of literature.

In spite of the urgency of impartial and exhaustive criticism, the pamphlet has been allowed, so far, to pass almost unchallenged. The Jewish Press announced, it is true, that the anti-Semitism of the "Jewish Peril" was going to be exposed. But save for an unsatisfactory article in the March 5 issue of the Jewish Guardian, and for an almost equally unsatisfactory contribution to the Nation of March 27, this exposure is yet to come. The article of the Jewish Guardian is unsatisfactory, because it deals mainly with the personality of the author of the book in which the pamphlet is embodied, with Russian reactionary propaganda, and the Russian secret police. It does not touch the substance of the "Protocols of the Learned Elders of Zion." The purely Russian side of the book and its fervid "Orthodoxy" is not its most interesting feature. Its author Professor S. Nilus, who was a minor official in the Department of Foreign Religions at Moscow, had, in all likelihood, opportunities of access to many archives and unpublished documents. On the other hand, the world-wide issue raised by the

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"Protocols" which he incorporated in his book and are now translated into English as "The Jewish Peril," cannot fail not only to interest, but to preoccupy. What are the theses of the "Protocols" with which, in the absence of public criticism, British readers have to grapple alone and unaided? They are, roughly:

(1) There is, and has been for centuries, a secret international political of the Jews.

(2) The spirit of this organization appears to be an undying traditional hatred of the Christian world, and a titanic ambition for world domination.

(3) The goal relentlessly pursued through centuries is the destruction of the Christian national States, and the substitution for them of an international Jewish dominion.

(4) The method adopted for first weakening and then destroying existing bodies politic is the infusion of disintegrating political ideas of carefully measured progressive disruptive force, from liberalism to radicalism, and socialism to communism, culminating in anarchy as a reductio ad absurdum of egalitarian principles. Meanwhile Jewry remains immune from these corrosive doctrines. "We preach Liberalism to the Gentiles, but on the other hand we keep our own nation in entire subjection" (page 55). Out of the welter of world anarchy, in response to the desperate clamour of distraught humanity, the stern, logical, wise, pitiless rule of "the King of the Seed of David" is to arise.

(5) Political dogmas evolved by Christian Europe, democratic statesmanship and politics, are all equally contemptible to the Elders of Zion. To them statesmanship is an

exalted secret art, acquired by traditional training, and imparted to a select few in the secrecy of some occult sanctuary.

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“Political problems are not meant to be understood by ordinary people; they can only be comprehended, as I have said before, by rulers who have been directing affairs for many centuries.”

(6) To this conception of statesmanship the masses are contemptible cattle, and the political leaders of the Gentiles, “upstarts from its midst as rulers, are likewise blind in politics.” They are puppets, pulled by the hidden hand of the “Elders,” puppets mostly corrupt, always inefficient, easily coaxed, or bullied, or blackmailed into submission, unconsciously furthering the advent of Jewish dominion.

(7) The Press, the theatre, stock exchange speculations, science, law itself, are, in the hands that hold all the gold, so many means of procuring a deliberate confusion and bewilderment of public opinion, demoralization of the young, and encouragement of the vices of the adult, eventually substituting, in the minds of the Gentiles, for the idealistic aspiration of Christian culture the “cash basis” and a neutrality of materialistic scepticism, or cynical lust for pleasure.

Such are the main theses of the “Protocols.” They are not altogether new, and can be found scattered throughout anti-Semitic literature. The condensed form in which they are now presented lends them a new and weird force.

Incidentally, some of the features of the would-be Jewish programme bear an uncanny resemblance to situations and events now developing under our eyes. Professor Nilus’s book was, undoubtedly, published in Russia in 1905. The copy of the original at the British Museum bears the stamp of August 10, 1906. This being so, some of the passages assume the aspect of fulfilled prophecies, unless one is inclined

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to attribute the prescience of the “Elders of Zion” to the fact that they really are the hidden instigators of these events. When one reads (page 8) that “it is indispensable for our plans that wars should not produce any territorial alterations,” one is most forcibly reminded of the cry, “peace without annexations” raised by all the radical parties of the world, and especially in revolutionary Russia. And again:

We will create a universal economic crisis, by all possible underhand means and with the help of gold, which is all in our hands. Simultaneously we will throw on to the streets huge crowds of workmen throughout Europe. We will increase the wages, which will not help the workmen as, at the same time, we will raise the price of prime necessities ... it is essential for us at all costs to deprive the aristocracy of their lands. To attain this purpose, the best method is to force up rates and taxes. These methods will keep the landed interests at their lowest possible ebb.

Nor can one fail to recognize Soviet Russia in the following:

“...in governing the world the best results are obtained by means of violence and intimidation .... In politics, we must know how to confiscate property without any hesitation, if by so doing we can obtain subjection and power. Our State, following the



way of peaceful conquest, has the right of substituting for the terrors of war, executions less apparent and more expedient, which are necessary to uphold terror, producing blind submission ... By new laws we will regulate the political life of our subjects as though they were so many parts of a machine. Such laws will gradually restrict all freedom and liberties allowed by the Gentiles .... It is essential for us to arrange that,

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besides ourselves, there should be in all countries nothing but a huge proletariat, so many soldiers and police loyal to our cause; ... in order to demonstrate our enslavement of the Gentile Governments of Europe, we will show our power to one of them by means of crime and violence, that is to say, a reign of terror; ... our programme will induce a third part of the watch the remainder from a pure sense of duty or from the principle of voluntary service."

Bearing in mind when this was published, we see, fifteen years later, a government established in Russia of which a high percentage of the leaders are Jews, whose modus operandi follows the principles quoted, and whose mainstay is a Communist Party, which answers to the last quotation. We see this, and it seems uncanny. The trouble is that all this fosters indiscriminate anti-Semitism. That the latter is rampant in Eastern Europe is a fact. That its propaganda in France, England, and America is a fact also. Do we want, and can we afford to add exacerbated race-hatred to all our political, social, and economic troubles? If not, the question of the "Jewish Peril" should be taken up and dealt with. It is far too interesting, the hypothesis it presents is far too ingenious, attractive, and sensational not to attract the attention of our none too happy and none too contented public. The average man thinks that there is something very fundamentally wrong with the world he lives in. He will eagerly grasp at a plausible "working hypothesis."

What are these "Protocols"? Are they authentic? If so, what malevolent assembly concocted these plans, and gloated over their exposition? Are they forgery? If so, whence comes the uncanny note of

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prophecy, prophecy in parts fulfilled, in parts far gone in the way of fulfillment? Have we been struggling these tragic years to blow up and extirpate the secret organization of German world dominion only to find beneath it another more dangerous because more secret? Have we, by straining every fibre of our national body, escaped a "Pax Germanica" only to fall into a "Pax Judaeica"? The "Elders of Zion," as represented in their "Protocols," are by no means kinder taskmasters than William II and his henchmen would have been.

All these questions, which are likely to obtrude themselves on the reader of the "Jewish Peril," cannot be dismissed by a shrug of the shoulders unless one wants to strengthen the hand of the typical anti-Semite and call forth his favourite accusation of the "conspiracy of silence." An impartial investigation of these would-be documents and of their history is most desirable. That history is by no means clear from the English translation. They would appear, from internal evidence, to have been written by Jews

for Jews, or to be cast in the form of lectures, and notes for lectures, by Jews to Jews. If so, in what circumstances were they produced and to cope with what inter-Jewish emergency? Or are we to dismiss the whole matter without inquiry and to let the influence of such a book as this work unchecked?

The publishers believe that the vast majority of the Jews in this country have never heard of the Protocols, and would denounce the plan which they set forth. The Jews here, constituting about three per cent of the population, enjoy the same rights and privileges as other citizens. All are equal before the law and all are free from persecution on religious grounds, American Jews are regarded by their fellow

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citizens, and for the most part doubtless regard themselves, as Americans of Jewish faith. They have indeed a special ground for gratitude to the country of their adoption, for they have found here opportunities which they did not enjoy in many other countries. They have shared in all the activities leading to prosperity and they have prospered. That they do, in fact, recognize their favorable situation is shown by the statements two of them are reported by the New York Times, in its issue of May 4, 1920, to have made at a mass meeting held on the preceding evening at Cooper Union under the auspices of the Independent Order of Brith Abraham, to express the gratitude of the Jewish people to Great Britain for taking the mandate for Palestine. Judge Gustave Hartman, Grand Master of the order, is reported to have said in parts:

“We didn’t know what a home was until we reached this greatest of all republics, the United States of America. Here we are given free and equal opportunity under the free institutions of this country. In this country the Jews have lived and prospered, and in all this country there are no better citizens than the Jewish people.”

Judge Otto A. Rosalsky said “that it became the duty of the Jewish citizens of America to cherish the ideals of this country and keep them intact, so that they might be handed down to their children’s children.”

Doubtless American Jews will recognize the menace to American institutions and American prosperity of any such political conspiracy as is outlined in the Protocols. But the situation demands more than tacit disapproval on their part. Bearing in mind the close parallelism shown to exist between the “Protocols”

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and the actual policies of Bolshevism as practiced in Russia, the dominant position occupied by the Jews in the Soviet Government, and the open sympathy and approval given to international Bolshevism by prominent Jews outside Russia, it is vitally necessary that the American Jews should by word and deed express their condemnation not only of Bolshevism, but of any plan or program for world domination similar to that contained in the Protocols. Aside from their position on these matters, there is, no likelihood of any change in the favorable situation of the Jews in this country unless by their own conduct they convince the American people that they are hostile to our institutions or to our system of government, or that they desire to

constitute within the borders of the United States a race apart, – to be treated as members of a foreign nation, enjoying special rights, privileges, or immunities.

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### **EDITOR'S APPENDIX TO PRECEDING CHAPTERS**

The foregoing three chapters are a faithful reproduction of Part II of Small, Maynard & Company's The Protocols and World Revolution. Since this publication appeared in 1920 a number of authorities have substantiated that Lenin was a Jew:

Lenin had taken part in Jewish student meetings in Switzerland thirty-five years before.

Dr. Chaim Weizmann, in London  
Jewish Chronicle, Dec. 16, 1932.

It was my first sight of him (Lenin) – a smooth-headed, oval-faced, narrow-eyed, typical Jew, with a devilish sureness in every line of his powerful magnetic face. Beside him was a different type of Jew, the kind one might see in any Soho shop, strong-nosed, salloow-faced, long moustached, with a little tuft of beard wagging from his chin and a great shock of wild hair – Leiba Bronstein, afterwards Lev Trotsky.

Herbert T. Fitch, Scotland Yard detective,  
in his book Traitors Within, page 16.

Lenin, or Oulianov by adoption, originally Zederbaum, a Kalmuck Jew, married a Jewess, and whose children speak Yiddish ...

Major-General, Count Cherep-Spiridovich,  
The Secret World Government, page 36.

Lenin, as a child, was left behind, there, by a company of prisoners passing through, and later his Jewish convict father, Ilko Sroul Goldman, wrote inquiring his whereabouts. Lenin had already been picked up and adopted by Oulianoff.

D. Petrovsky, Russia under  
the Jews, page 86.

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### **LATER COMMENTS REGARDING THE PROTOCOLS**

Comments by Well-Known Patriots

The only statement I care to make about the Protocols is that they fit in with what is going on. They are sixteen years old, and they have fitted the world situation up to this time. They fit now.

Henry Ford, in an interview quoted  
in the Yew York World, February 17, 1921.

Personally, I am more than ever inclined to believe that the Protocols of the Learned Elders of Zion are genuine, Without them I do not see how one could explain

things that are happening today. More than ever, I think the Jews are at the bottom of all our troubles.

Nesta Webster, in letter written May 4, 1934,  
to Arthur Goadby, published in Robert  
E. Edmondson's I Testify, page 129.

If you have never read the Protocols, you know nothing about the Jew question.  
Henry Hamilton Beamish, in address at the  
New York Hipodrome, October 30, 1937.

#### Comments from qualified Jewish Sources

My dear questioner, you are too curious, and want to know too much. We are not permitted to talk about these things. I am not allowed to say anything, and you are not supposed to know anything about the Protocols. For God's sake be careful, or you will be putting your life in danger.

Rabbi Grunfeld in reply to Rabbi  
Fleishman regarding the validity of the Protocols.

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Long have I been well acquainted with the contents of the Protocols, indeed for many years before they were ever published in the Christian press. The Protocols of the Elders of Zion were in point of fact not the original Protocols at all, but a compressed extract of the same. Of the 70 Elders of Zion, in the matter of origin and of the existence of the original Protocols, there are only ten men in the entire world who know.

I participated with Dr. Herzl in the first Zionist Congress which was held in Basle in 1897. Herzl was the most prominent figure at the Jewish World Congress. Herzl foresaw, twenty years before we experienced them, the revolutions which brought the Great War, and he prepared us for that which was to happen. He foresaw the splitting up of Turkey, that England would obtain control of Palestine:

We may expect important developments in the world.

Dr. Ehrenpreis, Chief Rabbi  
of Sweden, 1924.

The dynamics of the anti-Semitic group has changed since war's end. Activists today have shifted their emphasis to a greater and more widespread publication of hate-literature, in contrast to previous stress on holding meetings, demonstrating and picketing. They now tie-in their bigotry with topical, burning issues, and are veering from reliance upon The Protocols and other staples.

American Jewish Committee  
Budget, 1953, page 28.

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## CHAPTER FOUR

### QUOTATIONS ABOUT THE JEWS BY WORLD FAMOUS NON-JEWS

... The Jews who have arrived would nearly all like to remain here, but learning that they (with their customary usury and deceitful trading with the Christians) were very repugnant to the inferior magistrates, as also to the people having the most affection for you; the Deaconry also fearing that owing to their present indigence they might become a charge in the coming winter, we have, for the benefit of this weak and newly developing place and land in general, deemed it useful to require them in a friendly way to depart; praying also most seriously in this connection, for ourselves as also for the general community of your worships, that the deceitful race, – such hateful enemies and blasphemers of the name of Christ, – be not allowed further to infect and trouble this new colony, to the detraction of your worships and dissatisfaction of your worships' most affectionate subjects.

Peter Stuyvesant, letter to the Amsterdam-Chamber of the Dutch West India Company, from New Amsterdam (New York), September 22, 1654.

They (the Jews) work more effectively against us, than the enemy's armies. They are a hundred times more dangerous to our liberties and the great cause we are engaged in .... It is much to be lamented that each state, long ago, has not hunted them down as pests to society and the greatest enemies we have to the happiness of America.

George Washington, in Maxims of George Washington by A.A. Appelton & Co.

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The most important and pregnant tenet of modern Jewish belief is that the Ger, or stranger, in fact all those who do not belong to their religion, are brute beasts, having no more rights than the fauna of the field.

Sir Richard Burton, in The Jew, the Gypsy and El Islam, page 73.

The Jews form a state, and, obeying their own laws, they evade those of their host country.

The Jew always, considered an oath regarding a Christian not binding. During the Campaign of 1812 the Jews were spies, they were paid by both sides, they betrayed both sides.

It is seldom that the police investigate a robbery in which a Jew is not found either to be an accomplice or a receiver.

Count Helmuth von Moltke,  
Prussian General.

The Hebrews are a dispicable race of cunning dealers, a race that never desires honour, home and country. That they ever could have been valiant warriors and honest peasants does not appear credible to us, for the disposition of a nation does not alter so quickly.

A ministry in which the Jew is supreme, a household in which a Jew has the key to the wardrobe and the management of the finances, a department or a commissary where the Jew does the main business, a university where the Jew acts as brokers and

money lenders to students are like the Pontinian Marshes that cannot be drained in which, after the old saying, the vultures eat their cadaver and from its rottenness the insects and worms suck their food.

Tohann Gottfried Herder,  
German Author.

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The Jews are the cause of our misfortune.

Heinrich von Treitschke,  
German Historian.

Jews were at the bottom of the world's every ill.

Kaiser Wilhelm, In Chicago  
Tribune, July 3, 1922.

The Jews all over the world destroy patriotism and healthy state foundations.

Count Nobutsune Okuma,  
Japanese Statesman.

The Israelites have but small virtues and most of the faults of all other peoples. They have no point of horior.

Johann Wolfgang von Goethe,  
German Poet.

The Jews are a class violating every regulation of trade established by the Treasury Department, and also department orders and are herein expelled from the department within 24 hours from receipt of this order.

President Ulysses S. Grant.

The division of the United States into two federations of equal force was decided long before the Civil War by the High Financial Power of Europe. These bankers were afraid that the United States, if they remained in one block and as one nation, would attain economical and financial independence, which would upset their financial domination over the world. The voice of the Rothschilds predominated. They foresaw tremendous booty if they could substitute two feeble democracies, indebted to the Jewish financiers, to the vigorous Republic, confident and self-providing. Therefore, they started their emissaries in order to exploit the question of slavery and thus to dig an abyss between the two

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parts of the Republic. Lincoln never suspected these underground machinations. He was anti-Slaverist and he was elected as such. But his character prevented him from being the man of one party. When he had affairs in his hands, he perceived that these sinister financiers of Europe, the Rothschilds, wished to make him the executor of their designs. They made the rupture between the North and the South imminent! The masters of Finance in Europe made this rupture definitive in order to exploit it to the utmost. Lincoln's personality surprised them. His candidature did not trouble them; they

thought to easily dupe the candidate woodcutter. But Lincoln read their plots and soon understood, that the South was not the worst foe, but the Jew financiers. He did not confide his apprehensions; he watched the gestures of the Hidden Hand; he did not wish to expose publicly the questions which would disconcert the ignorant masses. He decided to eliminate the International bankers, by establishing a system of Loans, allowing the States to borrow directly from the people without intermediary. He did not study financial questions, but his robust good sense revealed to him, that the source of any wealth resides in the work and economy of the nation. He opposed emissions through the International financiers. He obtained from Congress the right to borrow from the people by selling to it the "bonds" of States. The local banks were only too glad to help such a system. And the Government and the nation escaped the plots of foreign financiers. They understood at once, that the United States would escape their grip. The death of Lincoln was resolved upon. Nothing is easier than to find a fanatic to strike.

The death of Lincoln, was a disaster

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for Christendom. There was no man in the United States great enough to wear his boots, And Israel went anew to grab the riches of the World. I fear that Jewish Banks with their craftiness and tortuous tricks will entirely control the exuberant riches of America, and use it to systematically corrupt modern civilization. The Jews will not hesitate to plunge the whole of Christendom into wars and chaos, in order that "the earth should become the inheritance of Israel."

Prince Otto von Bismark, to Conrad Siem  
in 1876, who published it in La Vieille France,  
N-216, March, 1921.

He (Lincoln's assassin, John Wilkes Booth) was a Jew, but this has never been mentioned!

Major-General Count Cherep-Spiridovich, in his  
book The Secret World Government, page 183.

I prefer to see in my land Mohammedans and heathen rather than the Jews. The latter are crooks and swindlers. The Jews would get no permission to settle and do business. Despite my orders they are trying to do it and are bribing my officials for the purpose of becoming readmitted.

Peter the Great, Emperor of Russia.

Their aim will be to abet disorder on the earth. It is incomprehensible to me why one has not long ago expelled these death-breathing beasts. Would not one immediately kill wild beasts who devoured men, even if they had human form? Are these Jews anything else but devourers of men?

Whoever is a friend of a Jew, belongs

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to them, becomes one of them, God cannot tolerate this mean people. The Jews have wandered away from divine religion. They are usurpers, You must not relent in your work which must show up Jewish deceit.

Mohammed, in the Koran.

European newspapers mention “anti-Semitism” in Palestine. This is nonsense. We ourselves belong to the Semite Race. We turn against the Jews, not because they are Jew, but because they threaten our existence.

Husseini, Arabian Nationalist Leader in  
New York Times, June 21, 1936.

In 1848 the word “anti-Semitic” was invented by the Jews to prevent the use of the word “Jew”. The right word for them is “Jew” ....

I implore all of you to be accurate – call them Jews. There is no need to be delicate on this Jewish question. You must face them in this country. The Jew should be satisfied here. I was here forty-seven years ago; your doors were thrown open and you were then free. Now he has got you absolutely by your throat – that is your reward.

H.H. Beamish, in a New York address,  
Oct. 30-Nov. 1, 1937.

Nothing more contemptible could be done than the reception of the Jews by you .... I decided to improve the Jews, But I do not want more of them in my kingdom. Indeed, I have done all to prove my scorn of the most vile nation in the world.

Napoleon Bonaparte I, Emperor of France,  
in a letter to his brother Jerome,  
King of Westphalia, Letters of Napoleon, Lesestre,  
Letter No. 237, March 6, 1808.

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Jews have to be conceived not as a sect, but as a nation. They are a nation within other nations.

The Jews are a nation capable of the most horrible crimes.

We must look at the Jews not only as a distinct race, but as aliens. It would be a most awful humiliation to be ruled by this, the most base race on earth.

I wanted to make a nation and citizens out of them, but they are good for nothing but dealing in second hand goods. I was compelled to proclaim laws against them for their usury and the peasants of Elace have rendered me their thanks.

An ordinance of March 17, 1808:

1) Every big and small Jew in the peddling trade must renew his license every year.

2) Checks and other obligations are only redeemable if the Jew can prove that he has obtained. the money without cheating.

Napoleon Bonaparte I (quotations selected  
from several sources).

“One cannot improve the character of the Jews by arguments. For them must be established special exclusive laws.

“Since the times of Moses the Jews were oppressors or usurers.



“All the talent of Jews is concentrated on predatory acts.  
“They have a creed which blesses their thievings and misdeeds.  
“The Jews ought to be forbidden to make trade, as are forbidden the goldsmiths, who forge a lower kind of gold things, to continue their work.  
“The Jews are locusts or caterpillars which are devouring France.”

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^Sayings often repeated by Napoleon, quoted  
in Cherep-Spiridovich's  
The Secret World Government, page 87.

These pestilential people (the Jews) have been known to acquire such influence that they, the vanquished, dictate laws to us, the victors.

Lucius Annaeus Seneca,  
Roman Philosopher (4 B.C. - 65 A.D.)

The Jews belong to a dark and repulsive force.

One knows how numerous this clique is, how they stick together and what power they exercise through their unions.

They are a nation of rascals and deceivers.

Marcus Tullius Cicero,  
Roman Orator (106-43 B.C.).

The friends of King Antiochus (Epiphanes reigned 175-163 B.C.) advised him to expel the Jews as they would not mix with others and regard everyone as their enemy.

Siculus Diodorus,  
Greek Historian (30 B.C.-20 A.D.).

They are the real liars and bloodhounds, who have not only perverted and falsified the entire Scriptures from beginning to end and without ceasing with their interpretations. And all of the anxious sighing, longing and hope of their hearts is directed to the time when some day they would like to deal with us as they dealt with the heathen in Persia at the time of Esther .... O how they love that Book of Esther, which is so suitable to their bloodthirsty, revengeful, murderous

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appetite and hopes! The sun has never shown on such a bloodthirsty and revengeful people, who fancy themselves to be the chosen people so they can murder and strangle the heathen. And the foremost undertaking which they expect of their Messiah is that he should slay and murder the whole world with their sword. As they at first demonstrated against us Christians and would like to do so now, if they only could; have also tried it often and have been repeatedly struck on their snouts.

No people under the sun is more greedy than they are, than they have been and always will be, as one can see from their accursed usury. They console themselves that when their Messiah comes, he will collect all the gold and silver in the world and divide it amongst them.

The Princes and authorities sit and snore with open mouths and let the Jews take, steal and rob what they want out of their open purses and chests. That is, they permit themselves and their subjects to be skinned and sucked dry by the Jews' usury, and make themselves, with their own money, beggars in their own State .... The Jews have got our money and property, and are therefore our masters in our own land where they are in exile .... And as a distinguishing mark, they strengthen their faith and bitter hatred against us by saying among themselves: "Keep on, see how God is with us and does not forsake His people in exile. We do not work, we enjoy good, lazy days; the cursed Goyim must work for us, we get their money; thereby we are their masters, they, however, our servants. Keep on, dear Children of Israel, it will be better still! Our Messiah will come if we thus continue and appropriate to ourselves, by usury, the 'Hemdath' (possessions) of the heathen!"

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Since childhood they have devoured such poisonous hatred against the Goyim from their parents and rabbis, and still devour such without ceasing, that according to Psalm 109 it has gone over into their flesh and blood, bone and marrow, and has become their life and being. And as little as they can alter flesh and blood, bone and marrow, so little can they change such pride and envy. They just have to stay that way and be ruined, if God does not perform a special miracle.

Therefore know, my dear Christian, that next to the devil you have no more bitter, more poisonous, more vehement an enemy than a real Jew who earnestly desires to be a Jew.

It all agrees with the judgment of Christ that they are poisonous, bitter, vindictive, and malicious serpents, assassins and children of the devils who kill and inflict injuries by stealth because they cannot do so openly.

Martin Luther, The Jews and Their Lies,  
pages 17, 27, 28, 29. and 30.

Those who have never lived amongst or come into regular contact with the Jews in the mass can hardly realise how completely the Jewish differs in its essence from the Gentile world, and how acute are the issues with which the Jewish problem confronts modern civilization.

Henry Wickham Steed,  
The Hapsburg Monarchy.

One of the spectacles which the next century ( the 20th) will invite us to witness is the decision regarding the fate of the Jews. It is quite obvious now that they have cast their die and crossed the Rubicon; the only thing that remains for them is either to become masters of Europe

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or to lose Europe, as they once centuries ago lost Egypt, where they were confronted by similar alternatives .... Europe may some day fall into their hands like ripe fruit, if they do not clutch it too eagerly.

Friedrich Wilhelm Nietzsche,

### The Dawn of Day.

Now this is exactly what the Jews have done, and so have saved Europe: they have been too eager. The first clutch was the Boer War which put the world's chief gold supply into their hands. The Great War was their next eager clutch. The Bolshevizing of Russia followed. Then came the clutch at Hungary, under Bela Kun, which lasted 100 days, then the clutch at Bavaria, which lasted three weeks. By this time the world is beginning to awake and the fiat of the White Race has gone forth: "The Jews must lose Europe, as centuries ago they lost Egypt." They are on trek to Zion once more. They are Zionists this time, as they were when they trekked out of Egypt.

Dr. John H. Clarke, in  
The British Guardian of London.

It is a favourite ruse of the Jews to represent the Christians as their only enemies; in reality the persecution of the Jews began long before the Christian era, nor has it since then been confined to countries where the Christian religion prevails.

Nesta Webster,  
World Revolution, page 162.

The Jew alone regards his race as superior to humanity, and looks forward not to its ultimate union with other races, but to its triumph over them all and to its final ascendancy under the leadership of a tribal Messiah.

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Goldwin Smith, Professor of  
Modern History at Oxford, wrote in  
Nineteenth Century October 1881.

The emancipation under those conditions described by the Jews would lead in the course of history to a crises which would make an emancipation of the Christians necessary.

Friedrich Hebbel,  
German Poet.

The Jews are the most hateful and the most shameful of the small nations.

Francois Marie Arouet Voltaire,  
Dieu et ses Hommes.

The Jewish nation dares to display an irreconcilable hatred towards all nations, and revolts against all masters; always superstitious, always greedy for the well-being enjoyed by others, always barbarous – cringing in misfortune and insolent in prosperity.

Voltaire,  
Essai sur les Moeurs.

You will only find in the Jews an ignorant and barbarous people, who for a long time have joined the most sordid avarice to the most detestable superstition and to the most invincible hatred of all peoples which tolerate and enrich them.

Voltaire,  
Dictionnaire Philosophique.

Whether these circumcised of Israel declare themselves to be the tribe of Naphtali or of plainly of little importance; they are nevertheless the biggest scoundrels who have ever soiled the face of the globe.

Voltaire, Letter to the Chevalier de Lisle.  
Dec. 15, 1773.

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The Jews are a horror to all people by whom they were admitted ... at all times Jews have disfigured the truth by absurd fables.

The small Jewish nation dares to show an irreconcilable hatred toward other people's possessions. They are creeping when hard luck comes over them and impudent when prosperity sets in.

Get back to Judah as quickly as you can .... there you can exercise your detestable jargon and your detestable music at your pleasure.

Additional Voltaire quotes  
from miscellaneous sources.

Jews did not create the popular song; they debased it.

Henry Ford, Jewish Influences in American Life  
(Volume III of The International Jew) page 75.

We meet the Jews in every camp hostile to us Christians. As soon as a dirty book appears, or a journal, which shocks us, we find behind them a Jew.

Cardinal Merry del Val, Papal Secretary of State,  
quoted in Ritual Crime, Jewish Treason.

If you fight filth, the fight carries you straight into the Jewish camp because the majority of the producers are there.

Henry Ford, Jewish Activities in the United States,  
(Volume II of The International Jew) page 119.

Through their (Jew's) international news agencies, they mould your minds and have you see the world not as it is, but as they want you to see it. Through their

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cinema, they are the educators of our youth – and with just one film in two hours, can wipe out of a child's brain what he has learned in six months in the home, the church or the school.

Adrien Arcand, Canadian Patriot, in a  
speech in New York, Oct. 31, 1937.

Out of the Ghetto, they have ghettoized the whole world.

Adrieri Arcand, New York speech,  
Oct. 31, 1937.

The Jew comes uninvited and declines to go when dismissed. He spreads and yet holds together. He penetrates the bodies of the nations. He invisibly organizes his

own nation among alien peoples. He creates laws beyond the law. He denies the conception of "patrie" but has a "patrie" of his own which wanders and settles with him. He scoffs at other people's conception of God and yet builds churches of his own everywhere. He laments the fallen walls of Jerusalem and drags the ruins invisibly with him. He complains of his isolation but builds secret ways as arteries of the boundless city which has by now spread practically throughout the world. His connections and communications reach everywhere. Otherwise how can it be possible that his finances and his press should, wherever they may be centered, strive for the same goal all over the world? How is it that his racial interests are identical in a Ruthenian village and in the heart of New York? He praises one individual, and the praise rings over the globe. He condemns another, and that man's ruin begins wherever he be. Orders are given in mysterious secrecy. What the Jew finds ridiculous in other people he keeps fanatically alive in himself. He

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teaches anarchy and rebellion only to the Gentiles, he himself obeys blindly the directions of his invisible leaders.

Cecile Tormay, An Outlaw's Diary: The Commune, page 59.

I agree fully with General Washington – that we must protect this young nation from an insidious influence and impenetration. That menace, gentlemen, is the Jew. In whatever country Jews have settled in any great numbers, they have lowered its moral tone; depreciated its commercial integrity; have segregated themselves and have not been assimilated; have sneered at and tried to undermine the Christian religion upon which that nation is founded by objecting to its restrictions; have built up a state within a state; and, when opposed, have tried to strangle that country to death financially, as in the case of Spain and Portugal.

For over 1,700 years the Jews have been bewailing their sad fate in that they have been exiled from their homeland, as they call Palestine. But, gentlemen, did the world to-day give it to them in fee simple, they would at once find some reason for not returning. Why? Because they are vampires, and vampires do not live on vampires. They cannot live only among themselves. They must subsist on Christians and other peoples not of their race.

If not exclude them, in less than 200 years our descendants will be working in the fields to furnish them substance, while they will be in the counting-houses rubbing their hands. I warn you, gentlemen, if you do not exclude Jews for all time, your children will curse you in your graves.

Jews, gentlemen, are Asiatics, let them be born where they will, or how many generations they are away from Asia, they never will be otherwise. Their ideas do not conform

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to an American's and will not even though they live among us ten generations. A leopard cannot change its spots. Jews are Asiatics, are a menace to this country if permitted entrance, and should be excluded by this Constitution.

Benjamin Franklin, in his address to the  
Constitutional Convention in Philadelphia in 1787.

The emigration of Jews from foreign countries should be prohibited and should be hindered. The Jews as Jews don't fit in this world and in these states and for this reason I don't want their increase in an undue manner.

Also I don't want them, because they are an entirely foreign people and I wish to preserve the Germanic tribe as free as possible from foreign elements. The emigration of foreign Jews who desire to come to our country is a menace and a pest to our nation.

Ernest Moritz Arndt,  
German Patriot and Author.

Liberalism in the case of the Jew, means Internationalism, If you listen to Jews discuss Jews, you will find they are money-minded, very sharp in practice, The Jews lack the fine integrity which at least is endorsed, and to a degree, followed by lawyers of other nationalities. The Jew has been in Germany for all of a thousand years, and he is still a Jew. He has been in America all of 200 years, and he has not faded into a pure American by any means – and he will not.

Theodore Dreiser, American Writer, in a letter to  
Hutchins Hapgood, in The Nation, April 17, 1935.

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The fatherland of the Jews is the other Jews, hence they are fighting for them like for altar and home and no other community on earth sticks as tight as this one,

Arthur Schopenhauer,  
German Philosopher.

From the earliest record of the Jews' contact with other nations, no long period of years has ever passed without the charge arising that the Jews constitute "a people within a people, a nation within a nation."

Henry Ford, Aspects of Jewish Power in the United States (Volume IV of The International Jew),  
page 54.

Racial lunacy has possessed the Jews for thousands of years.

Douglas Reed,  
Disgrace Abounding, page 233.

And here a fact occurs to me which I have received from various sources, viz., that very-small children, especially girls, frequently have quite a marked instinct for race. It frequently happens that children who have no conception of what "Jew" means, or that there is any such thing in the world, begin to cry as soon as a genuine Jew or Jewess comes near them! The learned can frequently not tell a Jew from a non-Jew; the child that scarcely knows how to speak notices the difference. Is not that

something? To me it seems worth as much as a whole anthropological congress or at least a whole speech of Professor Kollmann. There is still something in the world besides compass and yard-measure. Where the learned fails with his artificial constructions, one single unbiased glance can illuminate the truth like a sunbeam.

Houston Stewart Chamberlain, Foundations of the Nineteenth Century, Vol. 1 page 537.

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The Jews are not merely a different religious community, but – and this is the most important factor – ethnically an altogether different race, The European feels instinctively that the Jew is a stranger, who immigrated from Asia. The so-called prejudice is natural sentiment. Civilization will overcome antipathy against the Israelite who merely professes another religion, but never against the racially different Jew ....

In Eastern Europe the Jew is the cancer slowly eating into the flesh of other nations. Exploitation of the people is his only aim. Selfishness and lack of personal courage are his chief characteristics; self sacrifice and patriotism are altogether foreign to him.

Ernest Renan,  
French Orientalist and Historian.

The Jew, as everybody knows, keeps his God for himself. He surprises us with something unpleasantly strange. Unintentionally we have the desire not to have anything in common with them.

A mixture even does no harm to him. He has mixed himself with other heterogeneous races. But there always remains the Jew. His instinct is closed to any ideology. He is the plastic demon of the fall of humanity in triumphant assurance ...

Richard Wagner,  
German Poet and Composer.

The Jewish question is universal and elusive. It cannot be truly expressed either in terms of religion, nationality or race. The Jews themselves seem destined so to arouse the passions of those with whom they come into contact, that impartiality in regard to them is rare. Some Jews, indeed, regard the very recognition of the existence of a Jewish question as a confession of

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anti-Semitism .... Between the conflicting statements and standpoints of the Jews themselves, unbiased enquirers are often bewildered and relinquish in despair the attempts to “get to the bottom of” the Jewish question, either in its general significance or in its bearing upon individual States and countries.

Yet it may safely be said that no question deserves more earnest study. It assumes a hundred forms, reaches into unsuspected regions of national and international life, and influences, for good or evil, the march of civilization. The main difficulty is to find a starting-point from which to approach it, a coign of vantage high enough to command a view of its innumerable ramifications. Is it a question of race or

religion? It is both and more? Is it a question-of economics, finance and of international trade? It is these and something besides? Are the peculiar characteristics that form at once the strength and weakness of the Jews, a result of religious persecution, or have the Jews been persecuted because these characteristics have rendered them odious to the people that have harboured them? This is the old question whether the hen or the egg should take genealogical precedence. Approached from the historico-religious standpoint the Jewish question is inextricably complicated and despite its thrilling interest, is apt to prove insoluble. It needs to be approached practically, in the light of direct experience of Jews both as individuals and in the mass. When such experience has been acquired, the Jewish and the Christian Scriptures are seen to glow with new light; the language of the Prophets becomes intelligible; the firey denunciations of John the Baptist, the delicate irony and revolutionary force of the parables of Christ are appreciated as never before; the conception

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of Jehovah is seen to be a faithful reflection of the Jewish mind, and the High Priests, Scribes, Pharisees and Saducees fall into their places when modern experience has proved them to exist potentially or actually in the Jewry of to-day.

Henry Wickham Steed,  
The Hapsburg Monarchy.

With the coming of the True Messiah, Our Lord Jesus Christ, the Jews were given the choice either of proclaiming His Heavenly Kingdom to the world or of rejecting him and then looking forward to another messiah, who would impose the anti-supernatural rule of their nation on all nations, Misled by their leaders and blinded by national pride, the Jews rejected Christ Our Lord and elected to strive to impose the rule of their nation on the world. They have thus continued as a nation down the centuries. That outlook has in fact become more accentuated with time.

Hilary Cotter, Cardinal Mindszenty, the  
Truth about His Real "Crime", page 7.

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

Jesus Christ, Speaking to the Jews,  
St. John, VIII:44.

Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

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Woe unto you, Scribes and Pharisees, Hypocrites; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them



may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, Scribes and Pharisees, hypocrites! because ye build tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Jesus Christ,  
St. Matthew, XXIII:23-33.

The hatred and scorn of the Jews was always directed in the first place against the person of Jesus. The Jesus-hatred of the Jew is a firmly established fact, but they want to show it as little as possible ... it is the most national trait of Judaism ... At the approach of Christianity, the Jews were seized ever and again with a fury and hatred that were akin to madness.... No orthodox Jew may use the name of Christ either in speech or in writing; the most common cryptonyms are "the bastard," "the hanged."

Heinrich Laible

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Besides, you also have many Jews living in the country, who do much harm .... You should know that the Jews, blaspheme and violate the name of our Savior day for day ... for that reason you, Milords and men of authority, should not tolerate but expell them. They are our public enemies and incessantly blaspheme our Lord Jesus Christ, they call our Blessed Virgin Mary a harlot and her Holy Son a bastard and to us they give the epithet of changelings and abortions. If they could kill us all, they would gladly do so; in fact, many of them murder Christians, especially those professing to be surgeons arid doctors. They know how to deal with medicaments in the manner of the Italians – the Borgias and Medicis – who gave people poison which brought about their death in one hour or in a month.

Therefore deal with them harshly as they do nothing but excruciatingly blaspheme our Lord Jesus Christ, trying to rob us of our lives, our health, our honor and belongings.

Martin Luther, Sermon at Eisleben, a few days  
before his death, February, 1546.

Moved by an intense hatred of the members of Christ, they continue to plan horrible crimes against the Christian religion with daily increasing audacity.

Pope Gregory XIII in 1581.

Under the pretext of fighting for the progress of humanity, and under cover of the progress of technical science, the Jews pursue with their accustomed tenacity the work of destruction which they have undertaken. They have become the irreconcilable and implacable enemies of the Christians, only thinking of destroying their faith, corrupting their morals, and sucking the people's blood, until they are able to reduce

them to misery, dominate them more easily, and then make of them legions of slaves. They pledge themselves to this vow under cover of the Socialist movement. The heart bleeds at the spectacle of this monstrous falsehood.

F. Trocase, Jewish Austria.

If there is an ingrate in history, it is the Jew. In this land which befriended him he has conspired, plotted, undermined, prostituted and corrupted and (hiding to this hour behind the braver screen of other folke), dares to contrive and scheme the death of every Christian principle which has protected him.

Rev. William S. Mitchell of Philadelphia, quoted in Count Cherep-Spiridovich's The Secret World Government, p. 194.

The Jewish Peril menaces the whole world, in particular the Christian nations.

Civilta Cattolica  
(Vatican Pulication).

Judaism in Germany has been the bitter assailant of Christianity, the corrosive enemy of public morals and political morals.

Dr. Soedergren of Upsala, Sweden.

The Jews formed the breeding ground of all anti-Christian actions.

Quintas Septimus Florens Tertullian  
(160-230 A.D.), Latin Church Father.

The Jews were behind all the persecutions of the Christians. They wandered through the country everywhere hating and undermining the Christian faith.

Justin Martyr (St. Justin),  
Stated in 116 A.D.

And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

St. Luke, Acts XXIII:12.

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

St. John, St. John, VII:1.

The same forces which crucified Christ 1900 years ago are today trying to crucify His Church.

Many Christian leaders have not yet realized it, but Christianity is in the grip of a life and death struggle at the present time.

International Jewish Communism, which has already undermined all nations, firmly expects to exterminate all Christians.

Rev. Gerald B. Winrod,

The Jewish Assault on Christianity, Page 6.

Judaism has been described by Moses Mendlesohn, learned Jew, in this way: "Judaism is not a religion but a law religionized." Judaism is not a religion. It is a sect with Judaism as a rite.

Lady Queensborough,  
Occult Theocracy.

The Pharisees represented the secret, sinister organization which existed for the purpose of opposing God and overthrowing all law and order. Out of their evil, occult program, there eventually came two documents known as the Kabbalah and the Talmud. The Kabbalah governs the spiritual life of the Jews while the Talmud regulates things material.

Rev. Gerald B. Winrod,  
The Jewish Assault on Christianity, page 17.

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The Talmud contains every kind of vileness and blasphemy against Christian Truth.

Pope Gregory IX, Stated in 1242.

The Talmud is an inexhaustible mine. The most diverse, and often the most contradictory opinions are recorded in it. Astrology, zoology, jurisprudence and medicine are treated side by side with interminable accounts and discussions on matters of sex. One finds there maxims, exhortations, thoughts of a high moral order, charming little stories, pitiless judgments, advice which we should consider immoral, and, lastly, trifling and unlikely debates wherein the simplest ideas are confused for the love of argument, pushed to absurdity.

The former Rabbi Drach, converted to Catholicism, says that the Talmud contains "a large number of musings, utterly ridiculous extravagancies, most revolting indecencies, and, above all, the most horrible blasphemies against everything which the Christian religion holds most sacred and most dear." Isaac de Costa, who has left in Dutch Protestant circles a reputation for probity and knowledge, describes the Talmud in a few words, Sterculinium cum margaritis, a dunghill studded with pearls ...

In the matter of translations by non Jews, we have always preferred that of Luzsensky, whose accuracy has been established by the Courts. In 1923, the Public Prosecutor of Hungary caused his Hungarian translation to be seized on account of "attack on public morals" and "pornography." In delivering its verdict, the Court declared inter alia:

"The horrors contained in the translation of Alfred Luzsensky are to be found, without

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exception, in the Talmud. His translation is correct, in that it renders these passages, which are actually to be found in the original text of the Talmud, after their true meaning."

M.H. de Vries de Heekelingen,  
Israel: Son Passe, Son Avenir.

The Jewish conception of the Jews as the Chosen People who must eventually rule the world forms indeed the basis of Rabbinical Judaism .... The Jewish religion now takes its stand on the Talmud rather than on the Bible.

Nesta Webster, Secret Societies and Subversive Movements, page 370.

No obstacle discourages them; they preserve throughout the world, throughout the centuries, the unity of their race. The Talmud has given them a powerful organisation which modern progress has been unable to change. Deep, ineradicable hatred of everything that is not Jewish stimulates them in war which they wage against Christian Society, which is too divided to be able to fight with the necessary energy.

Judaism, invariable with regard to race and nationality, has nowadays changed in part from the point of view of relief. The Mosaic doctrine has given place to Rabbinism; and numbers of Jews living in the big towns have passed from Rabbinism to Nihilism. Pretendedly reformed Jews profess the purest Atheism, free thought or rather the most complete negation of all religious confession. The last word in their theories is materiality, which manifests itself in the Austrian capital with unforgettable audacity, with wanton absence of all restraint and decency.

And it is by exceeding all possible limits that the Jews themselves have provoked the anti-Semitic reaction in Austria. It is

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they who, by their own excesses, have created the Jewish question ....

When the Jews pretend that anti-Semitism is the product of religious hatred carried to the extreme they are stating a falsehood of which they take great advantage. As a matter of fact, it is amongst those who are indifferent in the matter of sectarian religion that one finds the most ardent and determined anti-Semites.

F. Trocase, Jewish Austria.

I do not believe that the Jew is likely to be a better member of this House because he is a strict adherent of the Talmud, of which I can show that the tendencies are of an immoral, anti-social and anti-national character ... the Jews have directly and indirectly brought about agitations and revolutions. They have caused ruin and misery to their fellow creatures by the most wicked and cunning devices. The cause of the odium against them lies in the character of Judaism itself which affords its votaries no point of centralization based on morality.

Mr. Newdigate, in the  
House of Commons, March 22, 1858.

The revelation of Christ has no significance for the Jew! .... I have searched through a whole library of Jewish books in the expectation of finding – naturally not belief in the Divinity of Christ, nor the idea of redemption, but the purely human feeling for the greatness of a suffering Savior – but in vain. A Jew who feels that is, in fact, no longer a Jew, but a denier of Judaism. And while we find, even in Mohammed's Koran, at least a vague conception of the importance of Christ and profound reverence for His

personality, a cultured, leading Jew of the nineteenth century (Graetz) calls Christ “the new birth with the death mask,” which inflicted new and

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painful wounds upon the Jewish people he cannot see anything else in Him. In view of the Cross he assures us that “the Jews do not require this convulsive emotion for their spiritual improvement,” and adds, “particularly not among the middle classes of the inhabitants of the cities.” His comprehension goes further. In a book republished in 1880, by a Spanish Jew (Mose de Leon) Jesus Christ is called a “dead dog” that lies “buried in a dunghill.” Besides, the Jews have taken care to issue in the latter part of the nineteenth century several editions (naturally in Hebrew) of the so-called “censured passages” from the Talmud, those passages usually omitted in which Christ is exposed to our scorn and hatred as. a “fool,” “sorcerer,” “profane person,” “idolater,” “dog,” “bastard,” “child of lust,” etc.: so, too, His sublime Mother.

Houston Stewart Chamberlain,  
Foundations of the XIXth Century,  
Vol. 1, page 337.

Thousands of documented pages of proof could be presented as evidence that this woman (the Scarlet Woman of Revelation) is not Roman Papacy but the Jewish Talmudic system.

Rev. Kenneth Goff, The Scarlet Woman of Revelation, page 19.

As time passed, it came about that these Khazar people of mixed non-Russian stock, who hated the Russians and lived under Babylonian Talmudic law, became known in the western world, from their place of residence and their legal-religious code as Russian Jews.

John Beaty, The Iron Curtain over America, page 20.

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Communism is a modern version of the Jewish world state which was dreamed of by their fathers in Babylon five centuries before the birth of Christ.

Rev. Kenneth Goff,  
The Scarlet Woman of Revelation, page 19.

Adam Weishaupt (Jew, who reconstructed the order of Illuminati in 1776) was educated by the Jesuit order which he thoroughly hated after he had the benefit of their education. On leaving the order, he turned to the French philosophers. For five years he devoted his entire time to working out the plan for the overthrow of civilization, particularly aiming his objective against Christianity.

Dr. A.E. Strath-Gordon,  
Secret Facts behind the Depression.

Illuminism (as reconstructed by Weishaupt) was a conspiracy directed against thrones and altars. The first blows were to attain France, and after the fall of the French Monarchy, Rome was to be attacked.

Louis Blanc,  
Histoire de la Revolution Francase.

Reduced to a simple formula the aims of the Illuminati may be summarized in the following six points:

1. Abolition of Monarchy and all ordered Government.
2. Abolition of private property.
3. Abolition of inheritance.
4. Abolition of patriotism.
5. Abolition of the family (i.e. of marriage and all morality, and the institution of the communal education of children).
6. Abolition of all religion.

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It was in 1777, nearly two years after he had founded the Order of Illuminati, that Weishaupt became a Freemason, and towards the end of 1778 the idea was first launched of amalgamating the two societies.

By March, 1789, the 266 lodges controlled by the Grand Orient were all "illuminized" without knowing it, for the Freemasons in general were not told the name of the sect that brought them these mysteries, and only a very small number were really initiated into the secret.

The National Assembly in 1791 decreeing the emancipation of the Jews .... The resolution taken at the masonic congress of Wilhelmsbad that henceforth Jews should no longer be excluded from the lodges. At the same time it was decided to remove the headquarters of illuminized Freemasonry to Frankfort, which incidentally was the stronghold of Jewish finance, controlled at this date by Amschel Meyer, later to become Rothschild, also, Oppenheimer, Wertheimer, Schuster, Speyer, and others. At this head lodge of Frankfort the gigantic plan of world revolution was carried forward ...

Nesta Webster, World Revolution, the Plot against Civilization, pages 17, 19, 20, 22, and 28.

The Jews have had full confidence in the continuance of their domination and count above all on the precious co-operation of Freemasonry and Socialism.

F. Trocase, Jewish Austria.

The Judeo-Masonic Peril is a question of life or death for all nations.

Monsignor E. Jouin,  
Revue Internat, Des Societes Secretes.

Besides the existance of the Cabalistic

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element in Masonic morals and dogma there are numerous other indications which point to the important influence of Judaism on the early formation and development of Freemasonry. We mention a few. The Masonic coat-of-arms still used by the Grand Lodge of England is of Jewish design. Some of the more important legends of Freemasonry, especially the Legend of Hiram, on which much of Masonic rite is founded, are Jewish .... Approved Jewish writers generally recognize that practically the whole Masonic ritual is of Jewish origin ...

It was Jews that introduced Freemasonry into the United States of America; and Jews have always been a powerful influence in American Masonic Organizations.

Rev. E. Cahill, *Freemasonry and the Anti-Christian Movement*, pages 83-84.

The Freemasons are the henchmen of the Jews.

General Ludendorf, Quoted in  
*Masonic Journal Latomia*, February 1928.

Masonry that immense association, the rare initiates of which, that is to say, the real chiefs of which, whom we must be careful not to confound with the nominal chiefs, live in a strict and intimate alliance with the militant members of Judaism, princes and imitators of the high cabal. For that elite of the order – these real chiefs whom so few of the initiated know, or whom they only know for the most part under a nom de guerre, are employed in the profitable and secret dependence of the cabalistic Israelites. And this phenomenon is accomplished, thanks to the habits of rigorous discretion to which they subject themselves by oaths and terrible menaces; thanks also to the majority of Jewish members which

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the mysterious constitution of Masonry seats in its sovereign counsel.

M. Gougenot de Mousseaux, Le Juif, la Judaisme et la Judaisation des Peuples Chretiens.

The modern cult called Judaism (more properly called Pharisaism) has two esoteric movements within the movement. One is Talmudism; the other is Cabalism; the former is anti-Christ while the latter is pro-Lucifer (a fine distinction but an important one.)

Don Bell, Don Bell Reports, "Secrets of the Synagogue of Satan," May 2, 1958.

The Chief danger in all these secret societies of today, as of yesterday, is that they are ruled and influenced by an invisible hierarchy, which cannot be more closely defined than as composed of Cabalistic Jews. The visible societies train and orient, physically, mentally and astrally, instruments or mediums to be used at this hidden centre.

"Inquire Within," Light-Bearers of Darkness, p. 159.

<sup>1</sup>Carefully peruse *The Protocols of the Learned Elders of Zion*.

In 1929 every Mason who was not Jewish was killed along with his family.<sup>1</sup>  
Alexey Jefimow, Who Are the

Rulers of Russia?, page 1.

The Jews possess rare ability for stirring up strife among the Gentiles. They know exactly how to create confusion and unrest. They are experts in arousing human passions by producing mob psychology.

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They are able to stampede crowds into croaking special phrases like frogs.

Rev. Gerald B. Winrod, The Jewish Assault on Christianity, pages 20-21.

An invisible hand rules the mob.

Marquis de Lafayette,  
Wrote July 24, 1789.

There is some hidden pressure behind all the worries of Europe, Asia and America.

Field-Marshal Jan Christian Smuts,  
South African Prime Minister.

The House of Rothschild with a few co-religionists conspire to own the world.

Mary E. Hobart,  
The Secret of the Rothschilds.

Baron Edouard A. Rothschild V is today the "Uncrowned Ruler of the World." He controls the 300 men of the Hidden Hand, \$300,000,000,000, and 90% of the World's press.

Most of the "statesmen" are his obedient valets! ....

Now the Rothschilds are the Dictators and Assassins of the World.

The leaders of Bolshevism are Jews, – Edouardts mere agents.

Major-General Count CherepSpiridovich,  
The Secret World Government, pages 48 and 196.

Jews control 90% of the world and national powers.

Adrien Arcand, Canadian Patriot,  
In N.Y. Speech, October 30, 1937.

England is no longer controlled by Britons. We are under an invisible Jewish

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dictatorship, – a dictatorship that can be felt in every sphere of life.

Nesta Webster,  
Germany and England.

The real menace of our Republic is the Invisible Government which, like a giant octopus, its slimy length over our city, state, and nation. At the head of this octopus is a small group of banking houses, generally referred to as the "International" bankers. This little coterie of powerful International Bankers virtually run our government for their own selfish ends,



John F. Hylan, Mayor of New York City,  
in a Speech March 26, 1922.

New York is the city of privilege. Here is the seat of that Invisible power represented by the allied forces of finance and industry. This Invisible Government is reactionary, sinister, unscrupulous, mercenary, and sordid. It is wanting in national ideals and devoid of conscience .... This kind of government must be scourged and destroyed.

William Jennings Bryan.

Nominally we govern ourselves; actually we are governed by an oligarchy of the American Branch of the International Bankers' Plunderbund.

Philip Francis, The Poison in America's Cup, pages 45-46.

The Jews formed a solid ring around Woodrow Wilson. There was a time when he communicated to the country through no one but a Jew. The President chose the Jewish journalist, David Lawrence, as his unofficial mouthpiece. Lawrence had the run of the White House offices, with frequent access

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to the President.

Henry Ford, Jewish Activities in the United States  
(Volume II of The International Jew), pages 67-68.

Justice L. Brandeis ruled the White House by secret telephone.  
Chicago Tribune, July 27, 1922.

In point of fact the Kaiser was no more a free agent than Lloyd George with his entourage of Sassoons, Mondes, and Isaacs (Lord Reading), or President Wilson with his Brandeises, Schiffs and Warburgs.

Dr. J.H. Clarke, quoted in Count Cherep-Spiridovich's The Secret World Government,  
page 182.

Paul M. Warburg, born in Germany, practically controls the financial policy of the Wilson Administration .... Since J.P. Morgan, Sr., died, Jewish bankers are supreme in the U.S.

British Ambassador Spring-Rice, on Nov. 13, 1914,  
quoted in Robert Edmondson's I Testify, page 193.

There has not been an administration since our advent into the great World War in which Bernard M. Baruch has not been a chief political, economic and financial advisor – and every administration that listened to him has carried us deeper and deeper into financial chaos.

Congressman Louis T. McFadden, Chairman  
Finance Committee, Congressional Record,  
June 27, 1934.

Wilson's best friend was Bernard Baruch, who, heading another batch of 117 Jews,

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accompanied Wilson on his trip to the "peace" conference at Versailles.

Alfred Rosenberg, wrote from Munich, Nov. 1921, quoted in E.N. Sanctuary's Are These Things So?, page 360.

Mr. Wilson brought to Paris 117 Jews and 39 Gentiles (mostly valets).

Count Cherep-Spiridovich, The Secret World Government, p. 39.

The Jews who surrounded Lloyd George, Wilson and Clemanceau are to be blamed for having created a "Jewish Peace".

M.G. Batault, Le Probleme Juif, page 38.

A number of Jewish revolutionaries who had been expelled from Hungary were there after the Armistice. They wore American uniforms. Their reports to Wilson inspired the policy of the Supreme-Council in Central Europe. I have retained in my memory the conversation of one of these augurs whose table neighbour I was at one of those international dinners which are the best school but the most dangerous reef for diplomacy. He had become a director of a great New York bank, one of those which were financing the bolshevist revolution. He was not, however, "fixed to the ground like a strong box," as Louis Philippe said of Casimir Perier, On the contrary, he had intelligence in his specialty and a readiness to make any effort to reach higher regions. Like a good Oriental his speech was cauched in imagery to which his active mind gave an intellectual development. A fellow guest had asked him how it was possible for high finance to protect bolshevism, a system hostile to that movable property whose existence is necessary for the banking industry, and also those riches

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which are represented by land and buildings, not less a necessity for banking. Our friend who was then at the head of mission for feeding those who were without bread, swigged off a big glass of Tokays paused for a moment, taking a long pull at his enormous cigar which had cost five golden francs and then said:

"Those who are astonished at our alliance with the Soviets forget that the nation of Israel is the most nationalist of all peoples, for it is the most ancient, the most united and the most exclusive. They forget that its nationalism is the most heroic because it has resisted the most terrible persecutions. They forget that it is also the purest nationalism, since it is the most spiritual; it has existed through the centuries in spite of all obstacles without any territory to give it strength. Like the papacy, it is ecumenical and spiritual. But its eyes are turned towards the future rather than the past and its kingdom is of this world.

"That is why it is the salt of the earth, yet it is, as they say on the boulevards, le plus dessale of nationalisms, which means that the world decants it and despoils it."

As a few of the guests received the last statement with an irrepressible smile, the sage of Sion replied with this comment: "When I say 'despoils,' I mean that the wine of our nationalism is the most drinkable in the world; it has the finest bouquet, and the nations of the world absorb it with the greatest ease, with delight and without a headache in the morning. But, to return to the subject of salt, do you know the saying of the men who salt cod fish? I picked it up on the fishing grounds of Newfoundland. Here it is: 'Too much salt corrodes meat, too little lets it rot.' The precept can with justice be applied both to the human

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mind and to the peoples of the earth. We, Jews, apply it wisely as it should be applied, salt being the emblem of wisdom. We mingle it discreetly with the bread that men consume. We administer it in corrosive doses only in exceptional cases, when it is necessary to get rid of the debris of an immoral past, as in the case of Czarist Russia. That gives you partial explanation why bolshevism finds favor in our eyes; it is an admirable salting tub in which to corrode and destroy and not to preserve. But beyond and above this particular instance we are in communion with Marxism in its purest form in the international, in other words with our religion, because it is the weapon of our nationalism, in turn defensive and offensive, buckler and sword. You will say that Marxism is the very antithesis of capitalism which is equally us. It is precisely for this reason that they are direct opposites to one another, that they put into our hands the two pales of this planet and allow us to be its axis. These two contraries, like bolshevism and ourselves, find their identity in the International. These opposites which are at the antipodes to one another in society and in their doctrines meet again in the identity of their purpose and end, the remaking of the world from above by the control of riches, and from below by revolution. For centuries Israel has been segregated from Christianity, thrust into the ghetto to exhibit to the faithful what is called the evidence of the ancient law, in a humiliation which they declare to be a punishment for the crime of slaying God. And this fate saved us and, through us, will save humanity. In this way we preserved our genius and our divine mission. To-day it is we who are the true faithful. Our mission consists in promulgating the new law and in creating a God, that is to say in purifying the idea of God

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and realizing it when the time shall come. We shall purify that idea by identifying it with the notion of Israel, which has become its own Messiah. The advent of it will be facilitated by the final triumph of Israel. In these ideas we find our New Testament in which we reconcile kings and prophets, as David the prophet-king and the king-prophet united them in his own person. We are kings that the prophecies may be fulfilled, and we are prophets that we may not cease to be kings."

Then the "king-prophet" drank another glass of Tokay. A skeptic raised this objection: "Don't you risk being the martyrs of this Messiah whose prophets and apostles you are? For though your nationalism may be despoiled, it also sometimes despoils other nations. If you despise riches you do not disdain them altogether, as a

means not of enjoyment but power. How is it possible for the triumph of the Universal Revolution, the destroyer and denier of capitalism, to prepare the triumph of Israel which is the sacred ark of this same capitalism?"

"I am not ignorant of the fact that Jeroboam spread the cult of the Golden Calf from Dan to Bethel, and that Revolution is, in our days, the chief priestess of this cult and the most diligent provider of its tabernacles. If the Golden Calf is standing its most comfortable pedestal is undoubtedly the tomb of empires. In the first place revolution is never anything but the displacement of privileges which arise from wealth. It is not the creation of riches, nor even their exploitation which feeds the Golden Calf, it is above all else the mobilization of wealth, the soul of speculation, which feeds it. The more frequently wealth changes hands, the more of it remains in our hands. We are the brokers who receive commissions on all exchanges, or, if you prefer the expression, we are toll-gatherers who

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control the crossways of the world and collect a tax on all movements of that wealth which is 'anonymous and vagabond,' whether such movements are from country to country, or are the oscillations of market prices. To the calm and monotonous song of prosperity we prefer the passionate voices, raised in turn, of a rise and fall in market values. There is nothing like a revolution to excite them, unless it is a war which is also a revolution. Then again revolution enfeebles nations and puts them in a condition in which they can least resist foreign enterprises. The health of our Golden Calf calls for the sickness of certain nations, those which are incapable of developing themselves by their own efforts. On the contrary we are in close association with the great modern states such as France, England, the United States, Italy, etc., who are represented at this table. They have entertained us with generous hospitality and with them we are collaborating for the progress of civilization. On the other hand, let us take, for example, Turkey before the war, 'the sick man of Europe,' as the diplomats used to say. This 'sick man' was necessary to our health for he showered upon us concessions of all kinds: banks, mines, ports, railways, etc. The whole economic life of Turkey was entrusted to us. We looked after him so well, that he died of the treatment, at least as far as Turkey in Europe was concerned. Looking at things from the vulgar point of view of the accumulation of wealth for the purpose of accomplishing our mission, we wanted another 'sick man.' That need would by itself have been a sufficient reason, beyond all higher considerations, for inoculating pre-war Russia with bolshevism. Russia is now the sick man of post-war times, much more nutritive to us than the Ottoman Empire and much less able to defend itself. Russia is our

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new feast. It will soon be a corpse and our only trouble will be to carve it up."

At the other end of the table sat a co-religionist. He was the enfant terrible of the synagogue and had waited for the psychological moment to get in his word. He cried out: "They take us for birds of prey, we are rather carrion birds."

“Well, yes, if you insist,” replied the apologist for the new faith, “but please add that we are carrion birds for the good of humanity, for its moral health, just as in countries where sanitation and hygiene are in a rudimentary condition there are other carrion birds for the physical health of the public. Add also that our essential dynamism makes use of the forces of destruction and the forces of creation, but uses the first to nourish the second. What indeed were countries like pre-war Turkey, pre-war Russia and even pre-war Hungary with its feudal regime and its latifundia? They were paralysed limbs which spoilt all movements of the world. They were rather clots of blood in the circulation of Europe which might bring about its death by obliterating its vital blood vessels. By dissolving them we restore them to the current of blood circulating through the whole body. If, in the course of the operation, a few drops of this liquefied blood are scattered, why should we disturb ourselves? It is a paltry price for an immense benefit. One of our countrymen has said that we, as a people, are an organized majority. Another has said that we are revolutionaries because we are conservers of ourselves. In the management of the new world we give proof of our organization both for revolution and for conservation. Our organization for revolution is evidenced by destructive bolshevism and for construction by the League of Nations which is also our work. Bolshevism is the accelerator and the League is the brake on the mechanism of

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which we supply both the motive force and the guiding power. What is the end? It is already determined by our mission. It is formed of elements scattered throughout the whole world, but cast in the flame of our faith in ourselves. We are a League of Nations which contains the elements of all others. It is this fact which qualifies us to unite the nations around us. We are accused of being the agent which dissolves them. It is only at points which are impervious to that synthesis of national elements, of which ours is both the example and the means, that we act as a dissolvent. We do not break the surface except to awaken in the depths below the affinities which do not yet recognize each other. We are not the greatest common divisor of the nations except to become their greatest common federator. Israel is the microcosm and the germ of the City of the Future.”

Comte de Saint-Aulaire, Geneva versus Peace, pages 78-84, (Unfortunately M. de Saint-Aulaire does not name the Jewish “Sage”.)

The Jew question is really the most serious of our problems.

Henry Adams (Descendant of Pres. John Adams), in a letter to John Hay, Oct. 4, 1895, quoted in Harold Dean's Henry Adams and His Friends.

How many Jews are in the United States? No Gentile knows. The figures are the exclusive property of the Jewish authorities ... Immigration into the United States became a business – a strictly Jewish business ... Far this reason: there are countries in Europe from which today no Gentile can be admitted to the United States. From Germany, from Russia, from Poland, it is with the utmost

most difficulty that even one person can be won permission to enter this country. But Jews from Poland, Germany, and Russia by the thousands come in most freely, in utter disregard of the laws, in open contempt of the health regulations – a strictly Jewish business of getting another million Jews into the United States. It is like moving an army, which having done duty in Europe for the subjugation of that continent, is now being transferred to America.

Henry Ford, Jewish Activities in the United States  
(Volume II of The International Jew), pages 7-8.

Whoever controls the money of a nation controls that nation.  
President James A. Garfield.

There is already something like a Jewish monopoly in high finance ... There is the same element of Jewish monopoly in the silver trade, and in the control of various other metals, notably lead, nickel, quicksilver. What is most disquieting of all, this tendency to monopoly is spreading like a disease.

Hilaire Belloc, The Jews, p. 9.

The Boer War occurred 37 years ago. Boer means farmer. Many criticized a great power like Great Britain for trying to wipe out the Boers. Upon making inquiry, I found all the gold and diamond mines were owned by Jews; that Rothstein controlled gold, Samuels controlled silver, Samuels controlled oil, Baum controlled other mining, and Moses controlled base metals. Anything these people touch they inevitably pollute.

H.H. Beamish, in a speech in  
New York, October 30, 1937.

From authoritative source we find that President Roosevelt (F.D.R.) had 72 advisors around him of which 52 were Jewish and to

make matters worse most of them were foreign born.

Statistics show that 80% of all real estate and national resources in America are owned and controlled by the Jews .... 86% of the Washington officials are Jewish.

William Dudley Pelley,  
The Hidden Empire, page 9.

The Jews are masters of the whisky trade, in the United States .... Jews have a grip on the cigar trade.

John Foster Fraser, The Conquering Jew.

The world condition up to 1933 was perfect for the Jews. The position in England was perfect for them. At the Koshers Peace (1918) there were so many Jews that they had to have Kosher food.

H.H. Beamish, New York speech, October 30, 1937.

Every English Government had (and has) its quota of Jews. They had entered the diplomatic service and the House of Lords; they swarmed in the House of

Commons, in the Universities, in all the Government offices save the Foreign Office (and even there representatives of the Jewish nation have recently entered); they were exceedingly powerful in the Press; they were all-powerful in the City.

Hilaire Belloc, The Jews, p. 22.

Jews can destroy empires by means of finance. Jews are International. Control of credits in this country is not in the hands of the English, but of Jews. It has become the biggest danger the British Empire ever had to face.

Walter Crick, British Manufacturer, in the Northampton, England, Daily Echo, March 19, 1925.

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What is the good of our being a wealthy nation, if the wealth is all in the hands of German Jews?

W. Hughes, Premier of Australia.

The Montefiores have taken Australia for their own, and there is not a gold field or a sheep run from Tasmania to New South Wales that does not pay them a heavy tribute. They are the real owners of the antipodean continent.

Saturday Evening Post, June 19, 1919.

If it were possible to eject the Jew monopolists from this country's neck and crop without incurring war with Great Britain, then the problem of everlasting peace would be settled in South Africa.

Paul Kruger, President of Transvaal.

While the terrible over-population of the professions in the last decade has condemned thousands of young German university graduates to hopeless unemployment, Jewish graduates are almost without exception able to escape this fate.

Dr. Soedergren of Upsala, Sweden.

Unknown to the Americans the Jews in the United States had collected huge funds to assist the Jews of Eastern Europe to reach America .... I discovered that the two largest American-Jewish so-called relief organizations were acting contrary to the law of the United States. They were not so much interested in relief which was a screen for their illegal activity of actively supporting and financing this mass emigration. They had power and influence enough in Moscow to insert advertisements

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in the Soviet press which carried the message: "Have you a long lost relative in the United States? Would you not like to go to that country of unlimited opportunities? Then give us the last address you have of your relatives and we shall find them for you and arrange for your passage and your visa."

In the United States the Hebrew Immigrant's Aid Society (HIAS) and the American Joint Distribution Committee (JOINT) collected many millions of dollars, not only from Jews but also from Christian societies and individuals, ostensibly to aid

Jewish war sufferers in Europe. Part of this money was used in actual relief work but a large amount was placed in a revolving fund from which sums were loaned to emigrants to pay their visas and traveling expenses to America. These loans were repayable over a term of years with a low rate of interest .... They migrated to the United States in hundreds of thousands. And within the short space of 15 years, the United States, like the Jewish controlled Union of Socialistic Soviet Republics, has become an instrument of Jewish imperialistic ambitions.

The JOINT expended tens of millions of dollars to finance Jews starting in business in Eastern Europe after the world war. It assisted in the organization of Jewish banks, cooperatives, factories and workshops. This flood of American dollars, controlled and directed by the JOINT, resulted in the Jews obtaining a throttle-hold on most branches of trade and industry in Poland, Rumania, Lithuania, Latvia and in other countries. With this financial help the Jews obtained an advantage over Christian war sufferers who did not receive such assistance from abroad. They forged ahead in business, trade and industry and between the years 1920 and 1933 the Jews

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achieved a dominating economic position in Europe,

The activities of these two great international Jewish relief organizations in promoting emigration from Europe to America was illegal according to American law ....

These sloven, miserable Polish and other Eastern European towns portray a poverty as black as the Jew;s beard. They do not recommend the Jew as a desirable citizen for any country. Some of the money these Jews acquire, and have acquired in past generations, disappears in immigration. Young Jews have always attempted to avoid military service. Bribes and money was needed to enable them to flee abroad ....

A day spent in such a town, whether it be in Eastern Latvia, Lithuania, Poland or Rumania, develops a better understanding of the Jews. Why he will engage in any dirty business, pander to any vice, commit crimes, in fact, will do almost anything to keep from returning to such a village and to such a life. A life of cheating and swindling the peasants, dodging payments of taxes, bribing and corrupting his contemptible, paltry way through a depraved and dirty life, a life ordered in this way by his religion, a creed of hate and fear, a belief so hopeless that he is more afraid of death than a believer in any Christian sect however perverted and fantastic it may be.

Perhaps I had better offer some proof for the statement the Jews are afraid of death.

During the world war, one of my sisters became a nurse in the great King's County Hospital in Yew York City. One of her assignments there was to care for a ward of one hundred beds which contained old people on the verge of death. The average number of deaths was six each day. My sister noticed that whereas Christians

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faced death calmly and confidently, the Jews struggle against it and passed from life choking and moaning with terror. She could not understand why the Jews are so afraid to die. Later, when she became better acquainted with their religion, she



comprehended. I have also seen Jewish gangsters electrocuted for murder. They do not die like men. They have to be doped before they can be dragged, stumbling with fear, to the little room containing the electric chair ....

The Jew's ethical code is Oriental, and he demands that he be permitted to live according to this Oriental code of ethics in a Christian civilization.

For a Jew to cohabit with a Christian girl is not adultery in his code of morals; neither is it against his religion. In fact, a large section of the Jews, if their behavior is considered, seem to consider this a privilege and a duty.

A Jewish wife cannot divorce her husband, or even complain to the rabbi in case he lives with a Christian woman or girl ....

Jews get more prosperous and acquire Christian mistresses and so anti-Semitism increases ....

The Jews are a nation of lawyers, and very clever ones. In the welter of new laws and regulations governing business in all countries they have an advantage over their competitors, the Christian merchants. This advantage is fundamental for the Christian is brought up to respect the law while the Cheder teaches the Jew how to evade Christian laws ....

The Jew is a parasite who has no objection to living on human weaknesses and failings, whenever and wherever he can.

All American consuls have a small secret book (I have seen them) containing the names and photos and records of known white slavers and dope traffickers. More than 98%

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of them are Jews.

No business is too depraved or dirty for them to engage in. As a police reporter in Chicago and New York I covered "red light districts" and found that vice was a Jewish Industry. It is the same in Paris and Vienna today, and formerly the Jews ran the rotten vice rackets in Berlin and other German cities just as they do in Poland ....

In Warsaw the tremendous number of applications for visas from Jews and Poles compelled the American government to enlarge the consulate staff to some sixty people. Almost all were engaged in handling visa cases. The reception room of the visa department had to be deloused every night. The daily recurring spectacle of hordes of Jews clamoring for visas proved too much for these Americans. Each Saturday afternoon, immediately after the closing of the consulate they would gather in a nearby restaurant and rave against this type of immigrant. They organized "The Kill a Kike a Day Club" and "The More and Better Pogrom Society" and after a few drinks to overcome their depression, they would break forth into their battle song, which was "Onward Christian Soldiers." We sang this with deep feeling in Warsaw against the Jews many years before Roosevelt and Churchill sang it for the Jews on board the ill-fated Prince of Wales.

Anti-Semitism is a contagious ailment and its sufferers generally contract this incurable malady by contact with the Jews themselves ....

There is no fundamental difference between a Communist Jew, a Zionist Jew, an American, British, Polish, Lithuanian or any other variety of Jew. They may quarrel

furiously among themselves, as they do, but when their turn to face the Christian there is the United Front.

Donald Day, Onward Christian Soldiers.

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The Jews amounted to nothing in Austria prior to 1848. Today they play a dominant role in the Hapsburg Empire. One may say, without any exaggeration, that they are the conquerors. They are the only ones who have profited by the revolution which caused so much blood to flow in the streets of Vienna; it would seem that it was for them alone that so many noble victims were sacrificed and the rights of man proclaimed.

With the patience and wonderful competency which seems to be exclusively prerogative of their race, they organized the exploitation of Austria, and succeeded in getting within their grasp the whole Christian population, whose apathy greatly facilitated their task. This complete invasion of an empire in fifty years is, unquestionably, one of the most characteristic facts of modern history .... To thank them for having given them their liberty, the Jewish people led them into bondage ....

However, it is not by work or the exercise of any particular virtue that the Jews have arrived at the top of the ladder. It is not talent; it is not science, nor productive activity which has placed the Jewish population in the front rank. It is exclusively intrigue, brazenness, the ability to exploit one's neighbor, insatiable rapacity and the absence of all scruples. In shamelessly appropriating the fruit of the work and activity of their fellow-citizens, the Jews have been enabled rapidly to gain riches, influence and the essentials of domination within their grasp. From nothing, they have in fifty years become everything in the Hapsburg Monarchy ....

It is solely, exclusively by exploitation that the Austrian Jew has enriched himself. He has not worked; he has given no proof of any special merit. He has never taken in his hand a needle, an awl or an axe. He has never guided a plough, sown a field or mown a

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meadow. What fruitful work has he accomplished? All that he has done, he has done for himself. He has become rich, infinitely richer than the Christians, and at the expense of the Christians. All they have gained by their work, enlarged by their thrift and saved with the most minute care, he has robbed them of.

F. Troease, Jewish Austria.

The Jews exist in a mental ghetto. Even as the characters of the Hebrew language read backward, so do Jews think reversely. Modern finance is chiefly the creation of the Jews. They found that the sceptre of power was fashioned of gold. Possession of much of this metal made an enslaved people masters of their masters.

Walter Hurt, The Truth about the Jews.

Bismark, Beaconsfield, the French Republic, Gambetta, etc., all this as a force are nothing, a mere mirage. It is the Jew alone with his bank who is their Master and rules all Europe. The Jew will suddenly profer: VETO and Bismark will fall as grass cut

by a scythe. The Jew with his bank is the master of education, of civilization, of Socialism above all, by means of which the Jew is going to tear up Christianity by its roots and destroy civilization. And when nothing but anarchy remains, the Jew will put himself at the head of all. For while propagating Socialism among all nations, the Jew will remain united among themselves; and when the wealth of Europe is dissipated, the Jew's bank will remain.

F.M. Dostvieski, Russian  
Philosopher, said in 1880.

Russia is the last defence against the Jews, and its surrender is only a matter of time. The elastic spirit of Jewish intrigue

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will crush Russia in a revolution, such as the world has never seen the like. When it has overthrown Russia, it will have nothing to fear from any quarter; when it has seized in Russia all the offices of state as it has done with us, then the Jews will openly undertake the destruction of western civilization, and this "last hour" of condemned Europe will strike within a hundred or a hundred and fifty years at the latest, since the march of events moves more rapidly in our era than in preceding centuries.

Wilhelm Marr, The Victor of Judaism over Germanism (1879).

The Jews perpetually relapsed into rebellion against the visible majesty of their Divine King.

Edward Gibbon, Decline and Fall of the Roman Empire, Vol. 2, page 5.

Alexander II tried to grant to the Jews all the concessions. Every Jew, who was working on the agriculture, or served in the army or achieved some school received all the rights of the best citizens of the Empire. But the Jews joined all the conspiracies and tried joining the anarchists to undermine the bases of the State. Their plot – the assassination of the Czar liberator has produced a violent wave of anti-Semitism.

P. Mignot, Le Probleme Juif,  
page 51.

The Jew participates in revolutions not because the Jew cares for the positive side of radical philosophy, not because he desires to be a partaker in Gentile nationalism or Gentile democracy, but because no existing Gentile system of government is ever anything but distasteful to him.

Lord Eustace Percy, quoted in the  
Jewish press and in Henry Ford's  
Aspects of Jewish Power in the  
United States, page 66.

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Yes; All the revolutions were staged by the Jews.

Maj. Gen. Count Cherep-Spiridovich,  
The Secret World Government, page 118.

Since the earliest times it is as the exploiter that the Jew has been known amongst his fellow-men of all races and creeds. More over, he has persistently shown himself ungrateful .... The Jews have always formed a rebellious element in every state.

Nesta Webster, World Revolution, the Plot against Civilization, page 163.

The Jew is everywhere the organizer and leader of the revolution and that we only see him at work in Russia with greater vigor and thoroughness because the opportunity there is greater.

Hilaire Belloc, The Jews, p. 170.

The Jew is the designer, the constructor and the chief engineer of revolutions.

Gougenot de Mousseaux, Le Juif la Judaisme

et la

Judaisation des Peuples Chretiens, page 25.

History shows that the Jew has always been, by nature, a revolutionary and that, since the dispersion of his race in the second century, he has either initiated or assisted revolutionary movements in religion, politics and finance, which weakened the power of the States wherein he dwelt. On the other hand, a few far-seeing members of the race have always been at hand to reap financial and political advantage coincident with such upheavals.

A. Homer, Judaism and Bolshevism, page 7.

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The Jews are not genuine revolutionaries, but only throw themselves into revolutions for their own ends, Whilst professing to believe in Liberty and Equality they secretly deride such ideas, but make use of them to destroy existing governments in order to establish their own domination in religion, property, and power.

Nesta Webster, World Revolution, the Plot against Civilization, page 161.

Mirabeau was led towards the Revolution by Moses Mendelssohn and the influence of beautiful Jewesses. They were there, in Paris, behind every revolution, and they appear in history among the leading spirits of the Commune of 1877. But they are only visible during the hours of incitement and success; they are not to be found among the martyrs and the sufferers. When the returning powers of order proceeded to take revenge on the Commune, Marx and Leo Frankel had fled.

It was during the days of the Turkish Revolution that a Jew said proudly to my fathers "We made that: the Young Turks are Jews." I remember at the time of the Portuguese Revolution Marquis Vasconcellos, the Portuguese Minister in Rome, telling me: "The Revolution of Lisbon is instigated by Jews and Freemasons." And to-day when the greater half of Europe is in the throes of revolution, the Jews lead everywhere in accordance with their concerted plans. Plans like these cannot be conceived in a few

months, or a few years. How, then, is it possible that people have not noticed it? How could such a worldwide conspiracy be concealed when so many people were involved? The easy-going and blind, the bribed, wicked or stupid agents of the nation did not know what the game was. The organisers in the back-ground belonged to

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the only human race which has survived antiquity and has remembered how to guard a secret. That is the reason why not a single traitor was found among them.

Cecile Tormay, An Outlaw's Diary:  
The Commune, pages 59-60.

The great revolutionary onset which swept Europe at the end of the War (World War I) was led by Jews. They were the leaders, their bands were taken from the dregs of the working-class, eager for plunder, and amongst idealists who allowed themselves to be deceived by their clever propaganda. Like the German Spartacism, Bolshevism in Hungary was a Judaeo-Masonic movement; official Hungarian documents give irrefutable proofs.

Vicomte Leon de Poncins, The Secret Powers behind Revolution.

Do not make the mistake of treating this as if it were a sort of pestilence that will pass away when the weather improves. It has come to stay .... In France it was known as Communism, in Germany it was known as Socialism, and in Russia it was known as Bolshevism. It is the doctrine of common ownership.

Lloyd George, in a speech delivered in  
Westminster Hall, March 18, 1920.

The propaganda of Communism throughout the world, in organization and direction is in the hands of Jewish agents. As for anyone who does not know that the Bolshevik movement in Russia is Jewish, I can only say that he must be a man who is taken in by the suppressions of our deplorable Press.

Hilaire Belloc, in G.K.'s Weekly, February 4, 1937.

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Anyone who is not completely blind cannot but perceive that from the very outset Bolshevism constituted a purely Jewish enterprise .... Without the slightest hesitation. they will kindle a similar conflagration in any country in which they can induce sufficient numbers to embrace Bolshevism and thus create a new support and rallying-point for Jewish Power.

Alfred Rosenberg, wrote from Munich, Nov. 1921,  
quoted in E.N. Sanctuary's Are These Things  
pages 363 and 369.

So?

Bolshevism is working in the United States through precisely the same channels it used in Russia and through the same agents – Revolutionary and Predatory Unionism, as distinct from Business and Uplift Unionism, and Jewish agitators .... There

are more Bolsheviks in the United States than there are in Soviet Russia. Their aim is the same and their racial character is the same. If they are not able to do here what they have done there, it is because of the greater dissemination of information, the higher degree of intelligence and the wider diffusion of agencies of governmental authority, than obtains in unhappy Russia.

The power house of Bolshevik influence and propaganda in the United States is in the Jewish trade unions which, almost without exception, adhere to a Bolshevik program for their respective industries and for the country as a whole.

Henry Ford, Jewish Influences in American Life  
(Volume III of The International Jew,  
pages 88 and 102).

Jewry established the terrorist methods of the Bolshevik system of Government avowedly Anti-God, and, in its efforts to destroy the present social system

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of the world is determined to stamp out Christianity .... Bolshevism is a Jewish conception based on the teachings of Karl Marx and other revolutionary Socialists. It is characterised by destruction and chaos, and imposes its will and maintains its power by terrorism and murder.

Bolshevism is, above all, Anti-Christian and Anti-Social, for until the existing order has been destroyed, the so-called "Dictatorship of the Proletariat" in a universal brotherhood of nations cannot be imposed upon the world.

There are many who, would keep the public in ignorance of the part played by Jews, whether Socialists, Communists, Zionists or Financiers ....

Bolshevism and Zionism are but a means to an end – weapons in the fight by a Jewish World Power for supremacy in politics, economics and religion – that is, the fight for Jewish Nationalism, posing as Internationalism, against Gentile nationalism.

A. Homer, Judaism and Bolshevism, pages 2-3.

It is probably unwise to say this loudly in the United States but the Bolshevik movement is and has been since its beginnings guided and controlled by Russian Jews of the greasiest type, who have been in the United States and there absorbed every one of the worst phases of our civilization without having the least understanding of what we really mean by liberty.

Captain Montgomery Schuyler, American Expeditionary Forces, Siberia, in a military intelligence report dated March 1, 1919, to Lt. Col. Barrows in Vladivostok.

.... Asia, in the guise of Bolshevism with Semitic leadership and Chinese executioners, is organizing an assault upon western Europe.

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Madison Grant, in introduction of Lathrop Stoddard's The Rising Tide of Color, page XXXI.

If the Czar would hang 300 criminal Jews, he would save 30,000,000 innocent Russians and his family.

Urbain Gohier, French Patriot.

Astute Jew financiers would not be so stupid as to put vast amounts of capital into the world-wide activities of Bolshevism unless they were certain in their own minds that their own interests and power were secure.

London Catholic Herald, in the serial article of Oct. 21, 28 and Nov. 4, 1933.

I have glimpsed into hell (Russia). The Jews are in control.

Sir Percival Phillips, London Daily Mail, quoted in Count Cherep-Spiridovich's The Secret World Government, page 23.

The danger is now so great that I feel it is my duty to call the attention of the British and all other governments to the fact that if an end is not put to Bolshevism in Russia at once, the civilization of the whole world will be threatened. This is not an exaggeration, but a sober matter of fact .... I consider that the immediate suppression of Bolshevism is the greatest issue before the world, not even excluding the war which is still raging and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the

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whole world, as it is organized and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things.

M. Oudendyk, the Netherlands Minister to Petrograd on Sept. 6, 1918, to British Government, published in the unexpurgated edition of A Collection of Reports on Bolshevism in Russia, April, 1919.

Once the Jewishness of Bolshevism is understood, its otherwise puzzling features become understandable. Hatred of Christianity, for instance, is not a Russian characteristic: it is a Jewish one.

A.N. Field, Today's Greatest Problem.

If there is a conspiracy against civilization, it is a conspiracy of long standing, and those who direct it are content to achieve their objectives step by step. If in danger of discovery they have only to ease monetary conditions for the time being to lull suspicion to sleep. In the end – be it soon or late – they will strike. The enslavement of Russia was accomplished in a day.

A.N. Field, The Truth about the Slump, page 163.

The real forces behind Bolshevism in Russia are Jewish forces, and Bolshevism is really an instrument in the hands of the Jews for the establishment of their future Messianic kingdom.

Rev. Denis Fahey, The Rulers of Russia, page 25.

The Communists are Jews, and Russia is being entirely administered by them. They are in every government office, bureau and

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newspaper. They are driving out the Russians and are responsible for the anti-Semitic feeling which is increasing

Mrs. Clare Sheridan, Traveler, Lecturer and Friend of Trotsky, in New York World December 15, 1923.

A majority of the Jews are Communistic, Why was the Communist Party mass meeting called on June 2, 1934, at Madison Square Garden to endorse the Soviet, sponsored by 100 Jewish organizations?

Robert L. Edmondson, I Testify, page 44.

Communism is Judaism. The Jewish Revolution in Russia was in 1918.

H.H. Bemish, New York speech, October 30, 1937.

Communism and Judaism are one and the same.

Hilary Cotter, Cardinal Mindszenty the Truth about His Real Crime", page 6.

Bolshevism is the Jewish attack on civilization.

The Patriotic Society of Great Britain –  
The Britons, in a manifesto.

There is nothing else in Communism – a Jewish conspiracy to grab the whole world in their clutches: and no intelligent man in the world can find anything else, except the Jews, who rightly call it for themselves a “paradise on earth”.

Jews are eager to bring Communism, because they know what it is and what it means.

It is because Communism has not been fought for what it really is – a Jewish scheme invented by Jews, propagated by Jews,

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financed by Jews, led by Jews, profitable only to Jews – that it has progressed against all opposition to it. We have fought the smoke-screen presented by Jewish dialecticians and publicists, refusing to fight the inventor, profiteer and string-puller. Because Christians and Gentiles have come to fear the Jews, fear the truth, and they are paralyzed by the paradoxical slogans shouted by the Jews.

Adrien Arcand, New York speech,  
October 30, 1937.

The Frankenstein of Communism is the product of the Jewish mind, and was turned loose upon the world by the son of a Rabbi, Karl Marx, in the hopes of destroying Christian civilization – as well as others. The testimony given before the Senate of the United States which is taken from many of the pages of the Overman Report, reveals beyond a shadow of a doubt the part that the Jews played in the Russian Revolution.



Rev. Kenneth Goff,  
Still 'Tis Our Ancient Foe, p. 99.

The troublemakers in Hungary are the Jews ... they demoralize our country and they are the leaders of the revolutionary gang that is torturing Hungary.

Cardinal Mindszenty, Hungarian Patriot, quoted in B'nai B'rith Messenger (organ of the exclusively Jewish Masonic Lodges), January 28, 1949.

Communism is no doctrine, no set of principles. It is but a criminal plan, a vulgar scheme. Communism is a crime against God and mankind, and as in all other crimes, we must ask: Whom does the crime profit? The Jew!

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It is not by hazard that only Jews can be found as inventors of Marxism with its great prophets: Karl Marx, Engles, Ferdinand Lasalle, Liebnicht, etc. It is not by hazard that whenever Marxism comes to power, Jews also immediately come to power. In Soviet Russia, out of 550 higher officials, 88 per cent are Jewish.

When it came to Mexico, we saw enthroned the Jews Calles, Hubermann and Aaron Saenz; in Spain we saw Azana and Rosenberg; in Hungary we saw Bela Kun, Szamuely, Agoston and a dozen other Jews; in Bavaria we saw Kurt Eisner and a host of other Jews; in Belgium, Marxian Socialism brought to power Vandervelde alias Epstein, and Paul Hymans, two Jews; in France, Marxian Socialism brought forth the Jews Leon Blum (who showed so well his Jewish instincts in his filthy book Du Mariage), Mandel, Zyromsky, Denain and a whole tribe of them; in Italy we had seen the Jews Nathan and Claudio Treves. Everywhere, Marxism brings Jews on the top – And this is no mere hazard.

Adrien Arcand, Yew York speech, Oct. 30, 1937.

I am prepared to prove that Bolshevism (which is merely a modern word for Judaism), the vicious manipulations of foreign exchanges, and the general "world unrest" prevailing today, may be summed up in two words, namely, Jew Finance.

H.H. Beamish, quoted in Count Cherep-

Spiridovich's The Secret World Government, p.

27.

Through the use of the Money Power, International Jew Finance is now able to direct the internal and external policies of the Governments of the impoverished States of Europe and also of America. By this power, it has forced Gentile Governments to further the political aspirations of Zionism, and to refrain

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from protecting the interests of their own nationals from the activities of Bolsheviks who are undermining the economic, social, moral and religious systems of all States.

A. Homer, Judaism and Bolshevism, page 6.

The struggle is against the evils of International Zionism and its twin weapons of International Finance and International Communism, the real menace to peace of which humanity is kept in complete ignorance.

The Spokesman, New Zealand, quoted in J. Creagh Scott's Hidden Government, page 2.

The hope of world-domination therefore is not an idea attributed to the Jews by "anti-Semites" but a very real and essential part of their traditions.

Nesta Webster, Secret Societies and Subversive Movements; page 374.

By a combination of Big Capital and Bolshevism, Judaism is getting ready to conquer the world.

Deutsche Tageszeitung.

It is impossible to separate Jewish Communism from Jewish Capitalism ....

Let Christians remember that the international Jewish Communists and Capitalists expect to eventually destroy all Gentile governments; rule the world, and establish throughout the earth the kind of conditions they have introduced in Soviet Russia. They expect to murder all Christian believers and blot Christianity out of existence.

Rev. Gerald Winrod, The Jewish Assault on Christianity, pages 43 and 46.

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Bolshevism is militant Judaism; the extermination of the White races and the substitution of Asiatic parasites for the Aryans. It is the work of Jewish assassins for the purpose of causing a new domination of the World by a criminal sect.

Sir Patrick Hamilton, quoted in Count Cherep-Spiridovich's The Secret World Government, page 27.

Since 1929, with the artificial crisis they provoked, they have ruined more than one third of all owners – a willfully organized plan to propagate poverty, misery, despair, the very ground where to sow Communism.

Adrien Arcand, New York speech, October 30, 1937.

Thus we see how, back there, powerful Jews (Pharisees) were able to rule from behind the scenes, pull wires and produce Gentile strife the same as they are doing today through their "Gentile fronts" among the various nations. We must always remember that it is natural for the Jewish people to have only contempt for Gentiles. They are possessed of a natural aversion for Christianity. When they gain control of a country, as in Russia at the present time, they never fail to vent their illwill upon Christians.

Rev. Gerald Winrod, The Jewish Assault on Christianity, page 17.

Bolshevism, is the dispossession of the Christian nations of the world to such an extent that no capital will remain in the hands of the Christians, that all Jews may jointly hold the world in their hands and reign wherever they choose.

George Pitter-Wilson, of the  
London Globe, April, 1919.

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The world to-day, however provides a spectacle of a great concentration of Jewish power. In New York there is the concentration of Jewish financial power dominating the entire world in its material affairs, and side by side with it is the greatest physical concentration of the Jews ever recorded. On the other side of the globe, there has taken place in Russia the greatest concentration of Jewish revolutionary activity in all history ....

The enormously significant thing in the world to-day is that both this power of the purse (Theodor Herzl's "terrible (Jewish) power of the purse") and revolutionary activity are working in the direction of destroying the entire existing order of things, and that not only are they working in a common direction, but there is a mass of evidence that they are working in unison.

A.N. Field, The Truth about the Slump, page 208.

The Jews make wars, The Jews manufactured Bolshevism and inflation. The question of money is only the question of Jews manipulating it. The Jew will inflate it or deflate it at will. Why is it done? To wipe out the upper and middle classes. It is the Jews who preach Communism for us, and who spread Socialism, Bolshevism, and Anarchy. Then the Jew is supreme.

H.H. Beamish, New York speech, October 30, 1937.

Most non-Jewish Americans know little of the aspirations of the Jews. When they learn, their complacency in present ignorance is likely to be greatly disturbed. Jewry is a mutual benefit organization. It is also a propagandist organization. American society is an organism, and as such its vital forces tend toward solidarity, unity, integration. A non-assimilable

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element of the population is bound to have trouble because it is bound to make trouble.

Christian Century of Chicago, in serial article of  
April 29 and May 19, 1936.

As a friend of the Jewish race I want to state that if ever the American nation gets the idea that the Jewish race and Communism are synonymous there is the possibility of a pogrom in the United States that will make those of the Czars look like a small parade.

James W. Gerard, former U.S. Ambassador to  
Germany, in a speech October 8, 1931.

Through all European countries a hostile state is paving its way and falls terribly hard on all citizens: It is Jewry!

... A country, where no unauthorized king may take my cottage away without me getting my right from the almighty minister, but the first Jew whom it pleases may rob me unpunished.

And you are watching all this and cannot deny it even, but are talking sweet words of tolerance and human rights.

Johann Gotlieb Fichte,  
German Philosopher.

The French Revolution brought the Jewish World Empire on the stage, and, moulding the actions of men ever since, it has taken a permanent place among the formative influences of civilization. Each revolution surrenders a country to its yoke.

G.P. Gooch, The French Revolution.

The league against Napoleon I, which was instrumental in shattering his dream of universal empire, was a Jewish organization.

Walter Hurt, The Truth about the Jews, page 323.

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When I was last in England, we were on the brink of war with Russia (Russo-Turkish War, 1877) which would have involved the whole empire .... The Jewish interests throughout Europe, with the Jewish Press of Vienna as its chief organ, was doing its utmost to push us in.

Goldwin Smith, Professor of Modern History  
at Oxford, in Nineteenth Century, Oct., 1881.

The South African War (Boer War) was openly and undeniably provoked and promoted by Jewish interests in South Africa.

Hilaire Belloc, The Jews, page 50.

... As a symptom the World War began in 1911. On February 15, 1911, Schiff & Co. urged President Taft not to renew the Commercial Treaty of 1832 with Russia. When he declined, Schiff refused to shake the President's hand, saying: "This means war." The murders of Iusichinsky March 20, 1911 and of the Russian Prime Minister Stolypin September 1, 1911 and the World War followed.

Major General, Count Cherep-Spiridovich,  
Towards Disaster; Dangers and Remedies.

The Rothschilds can start or prevent wars. Their word could make or break Empires.

Chicago Evening American,  
December 3, 1923.

The Kaiser had to consult Rothschild to find out whether he could declare war. Another Rothschild carried the whole burden of the conflict which overthrew Napoleon.

New York Evening Post, July 22, 1924.

Get hold of fifty of the wealthiest Jewish financiers, the men who are interested in making wars for their own profit. Control them, and you will put an end to it all.

Henry Ford, in Cleveland News,  
September 20, 1923.

73 per cent of the “war millionaires” of New York are Jews.

Henry Ford, Jewish Activities  
in the United States, page 76.

Like other remarkable men Henry Ford has one bugbear, i.e., international Jewish financiers. We asked him who they were. He said: “I have written several books (The International Jew, 4 volumes) which will tell you who they are. They are responsible for the last war, and will in the future always be capable of creating another war when they feel their pockets need one.”

M.P. Cazalet, in National Review, December, 1926.

I studied the causes of war, and I am convinced that nearly all wars were caused so that someone would profit, and those who have profited and who are profiting now are the international financiers, the Jews, with possibly a few Gentiles with Jewish connections. They are what is called the “International Jew” – German Jews, French Jews, English Jews and American Jews. They start wars by arousing National passions, that is, by propaganda which set one people against another people. These dangerous groups profit: Before a war – by making munitions of war; during a war – by national loans; and after a war – as they are doing now in the free-for-all grab which goes on. All nations that fight have

to use materials that are controlled by Jews – copper, for instance.

Henry Ford, in New York World,  
February 17, 1922.

It was the Jews themselves who convinced me of the direct relations between the International Jew and the war; in fact, they went out of their way to convince me.

You remember the effort we made to attract the attention of the so-called Peace Ship in 1915. On that ship were two very prominent Jews. We had not been to sea 200 miles before these Jews began telling me about the power of the Jewish race, how they controlled the world through their control of gold, and that the Jew and no one but the Jew could stop the war.

I was reluctant to believe this, and said so. So they went into details to tell me the means by which the Jews controlled the war – how they had the money, how they had cornered all the basic materials needed to fight the war, and all that, and they talked so long and so well that they convinced me. They said, and they believed, that the Jews had started the war, that they would continue it so long as they wished, and that until the Jews stopped the war it would not be stopped.

Henry Ford, in an interview which was later  
reprinted in the Jewish World, January 5, 1922.

The Jew never was a real true American. In this war the Central Powers were financed by the Jews with money from America, and this money was used to fight against our homeland.

Rev. D.J. Brouse, Pastor of Grace Episcopal Church, quoted in, Jewish World, July 13, 1921.

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Count Mensdorff (Austrian Ambassador in London in 1914) thought that Israel had won the wars they had made it, thrived on it, profited by it. It was their supreme revenge on Christianity.

Col. C. Repington, After the War, page 155.

The Jews helped the British to kill as many Americans as possible and vice-versa, (World War I) and plundered both nations. That is all. They have their own mission as satanists, i.e., as mankillers, according to Christ. This mission, they accomplished with the greatest ardor and joy.

Count Cherep-Spiridovieh,  
The Secret World Government, page 194.

The Jews who served as artillery officers in the French army were purposely directing their guns in such a way that the shells killed an enormous number of French soldiers.

Gen. Percin, quoted in Count Cherep-Spiridovich's  
The Secret World Government, page 194.

The hidden powers which incited Britain in the first World War were Jews .... Bolshevism is called the dictatorship of the proletariat and is, in fact, the dictatorship of the Jews.

Adolph Hitler, in a speech April 26, 1942.

The war now proposed is for the purpose of establishing Jewish Hegemony throughout the world.

Gen. George Van Horn Moseley, (USA) in the  
New York Tribune, March 29, 1939.

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What we have to realize today is that the Jews are working overtime to bring on another war. The position is serious. They tried their utmost in Spain. The movement having failed there, they shifted to Shanghai, where there were 7,000 Jews – refugees, lawyers, doctors and dentists – now working day and night to bring trouble to the far east.

H.H. Beamish, New York speech,  
October 30, 1937.

The majority of the English do not realize that, having done their duty by the inner Jewish circle, they have now to disappear as a world power.

Gen. Ludendorff, The Coming War.

Instead of agitating for war the Jewish groups in this country should be opposing it in every possible way, for they will be the first to feel its consequences. Tolerance is a virtue that depends upon peace and strength. History shows it cannot survive war and devastation. A few far-sighted people realize this and stand opposed to intervention, but the majority still do not. Their greatest danger to this country lie in their large ownership and influence in our motion pictures, our press, our radio, and our government.

Charles A. Lindberg, in a speech at  
Des Moines, Iowa, September 11, 1941.

The driving force behind them (the Allies, are the Jewish plutocrats, who, for thousands of years have always been the same eternal enemy of human order and consequently of a real social justice).

Adolph Hitler, in a speech on January 1, 1942.

The alliance between the arch-capitalistic State of the west with the mendacious socialistic

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regime of Bolshevism is only thinkable because the leadership in both cases is in the hands of International Jewry. Roosevelt's largely Jewish Brain Trust, the Jewish press of America, the Jewish wireless and the Jewish party organization are nothing more than the equally Jewish leadership of the Soviet Union.

Adolph Hitler, in a speech, January, 1943.

Then the Jews in Cyrene (Tripoli) choosing as their leader one Andreas, slew the Romans and Greeks, and devoured their bodies, drank the blood, clothed themselves in the flayed skins, and sawed many in half from the head downwards; some they threw to wild beasts and others were compelled to fight in single combat; so that in all, 220,000 were killed. In Egypt they did many similar things, also in Cypress, led by one of them named Artemion; and there another 244,000 were slain.

Dio Cassius, in the 78th book of his history,  
chapter 32 (117 A.D.).

Ritual murder was one of the chief factors, if not the decisive one, in the decision of Fernando and Isabel for the expulsion of the Jews from Spain.

William Thomas Walsh,  
Isabella of Spain, page 441.

I met Emma Goldman at a Red meeting in New York. I asked her who organized the revolution in 1917, and to tell me whether the Jews are behind the Spanish Revolution. She answered that the Jews have been persecuted in Spain and are behind the revolution there today. I asked, "Are you a Bolshevik?" She answered: "I am an anarchist." Those are the steps: Socialism, Bolshevism and Anarchism.

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^H.H. Beamish, in a New York speech,

October 30, 1937.

It is evident that the present conflict (Spanish Civil War) is one of the most terrible wars waged by anti-Christ, that is, by Judaism, against the Catholic Church and against Christ. And at this crisis in the history of the world, Jewry uses two formidable armies; one secret, namely that of Freemasonry; the other open and avowed, with hands dripping with blood, that of the Communists and all the other associated bodies.

Rt. Rev. Antonio Garcia, Bishop of Tuy, quoted in Advocates of Our Lady's Why Was Hungary Allowed to Die?, page 3.

Baena (Cordoba Province): Ninety-one assassinations, mostly by shooting, hatchet blows, or strangling. Others were burned alive. Two nuns who had been dragged from the Convent of the Mother of God, had their religious medals, with the figure of the Virgin, nailed into the sockets of their eyes.

La Campana (Seville); Reds, led by a woman, Conception Valarde Caraballo, who either killed or was responsible for killing 11 persons in prison. The prisoners were fired on until they fell, covered with petrol, and set on fire. Some were still writhing in the flames when the city was entered.

Lore del Rio (Seville): 138 assassinated. They were dragged to the cemetery, lined up, and shot in the legs, being buried alive as they fell in a trench. When the town was entered hands could still be seen writhing above the ground.

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Daily Mail, September 17,  
1936, quoted in Arnold Leese's  
Jewish Ritual Murder, page 9.

In the 19th century 32 charges of ritual murder were made against the Jews, which is ten more than any other century in European recorded history.

Julius Streicher, Der Sturmer, May, 1934.

What robbery and oppression of the poor there is by the Jews so that they cannot suffer any longer – God have mercy on them! The Jewish usurers are fast-rooted even in the smallest villages, and if they lend five gulden they require a security of six times as much. They charge interest upon interest, and upon this again interest, so that the poor man loses everything that he owns.

Desiderius Erasmus (1467-1536) Dutch Scholar,  
quoted in Leonard Young's  
Deadlier than the H-Bomb, p.75.

The general ruination of the peasantry of these provinces is attributed to the Jews, who are second in import to the land owners; by their industries they exploit to the utmost the unfortunate population. They are everything here – merchants, contractors, pot-house keepers, millers, carriers, artisans, etc., and they are so clever in squeezing and cheating the common people on the unsown bread and discount the harvest before the fields are sown. They are regular leeches, who suck up everything and completely exhaust the provinces.



Nicholas I, Emperor of Russia, (1796-1855).

The rulers must keep their eyes on the

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Jews, prevent their interference with wholesale trade, check the growth of the population and deprive them of the right of sanctuary whenever they commit an act of dishonesty. For nothing is more injurious to the trade of the merchants than the illicit profit which the Jews make.

Frederick the Great, King of Prussia, (1712-1786).

But the Jews are so hardened that they listen to nothing; though overcome by testimonies they yield not an inch. It is a pernicious race, oppressing all men by their usury and rapine. If they give a prince or magistrate a thousand florins, they exhort twenty thousand from the subjects in payment. We must ever keep on guard against them.

Martin Luther, Table Talk of Martin Luther, translated by Wm. Hazlet, p. 43.

I shall give an example in which is given an entire history of relations between Christians and Jews. I know of a district – there are peasants – they cannot claim anything as their own on their plot of land. From their bed to their oven-fork everything belongs to the Jew. Cattle in their stable, grain in their fields and in their barns – everything belongs to the Jew. Yet the farmer pays for everything its rent. And the Jew sells bread, seeds, corn for cattle to the peasants in a butchery way. I have never heard of a similar Christian usury in my praxis.

Prince Otto von Bismark.

No country in the world save, perhaps, the United States, is better adapted than Austria-Hungary to a study of the Jewish question.

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^Henry Wickham Steed, The Hapsburg Monarchy.

There is no sadder spectacle than that of the heaped up ruins in regions where the Jews are numerous. There are parts of the country where the peasants have not even a piece of furniture between them, still less a plot of ground. From their bed to their carts and their scythes, all belong to Jews.

F. Trocase, Jewish Austria.

All the world suffers from the usury of the Jews, their monopolies and deceit. They have brought many unfortunate people into a state of poverty, especially farmers, working class of people and the very poor.

Then as now Jews have to be reminded intermittently anew that they were enjoying host rights in any country since they left Palestine and the Arabian desert, and subsequently their ethical and moral doctrines as well as their deeds rightly deserve to be exposed to criticism in whatever country they happen to live.

Pope Clement VIII.

Anti-Semitism would not have such powerful roots, if serious reason for explaining and justifying it did not exist. Who buys houses and furniture from people after having ruined them? Who chases the peasant from his father's hearth? Who encourages young people to dissipate? Who contrives fraudulent bankruptcies? Who robs the worker of the fruits of his labour? Who has the knack of exploiting political passions in order to realize his own desires and satisfy big interests? Who causes slumps? Finally, who promotes disorder and anarchy,

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and goads the parties to tear one another to pieces by every possible means? The Jew, always the Jew, whom one finds everywhere evil is to be done.

F. Trocase, Jewish Austria.

For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

Jesus Christ, St. Matthew, XXIII, 4.

Woe unto you, scribes and Pharisees, hypocrites; for ye devour widow's houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation.

Jesus Christ, St. Matthew, XXIII, 14.

The Jews should not be allowed to keep what they have obtained from others by usury; it were best that they were compelled to work so that they could earn their living, instead of doing nothing but becoming more avaricious.

St. Thomas Aquinas (1225-1274), quoted in Leonard Young's Deadlier Than the H-Bomb, page 75.

Actually and spiritually the Jews only deal in money, gold and old clothes; of real worth they have contributed nothing.

Thomas Carlisle.

I oppose the admission of the Jews because they are the great money lenders and loan contractors of the world. They do not care whether they support a good or a bad cause. The consequence is that the nations of the world are groaning under the heavy systems of taxation and national

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debt. They have ever been the greatest enemies of freedom.

Lord Harrington, in a speech in the House of Lords, July 12, 1858.

Henceforth no Jew no matter under what name, will be allowed to remain here without my written permission. I know of no other more troublesome pest within the state than this race, which impoverishes by their fraud, usury and money-lending, the people, and commits all deeds which an honorable man despises. Subsequently they have to be removed and excluded from here as much as possible.

Maria Theresa, Queen of Hungary

and Bohemia, (1717-1780).

Jews are still existing in various parts of Russia. From these Christ haters we can expect nothing good. On account of these circumstances I give this order: All Jews, male and female, regardless of their rank and wealth, with all their property, have to leave immediately across the border .... From these enemies of Christ I want no profit.

Elizabeth Petrovna, Empress of  
Russia, (1709-1762).

It is clear that an objection to the usurious Jews is gradually developing amongst the high and the low. I approve of lawful methods of preventing the exploitation of the people by Jewish usury. Shall a foreign invading people rule over us? And rule over us not on account of their greater strength and courage or higher virtue, but through their wretched money? Shall these people dare to fatten themselves without punishment on the sweat of the peasant and the craftsman?

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^Abbot Tritheim of Wurzburg (1462-1516), quoted in Leonard Young's *Deadlier Than the H-Bomb*, page 75.

Ye Jews have been, above fifteen hundred years, a race rejected of God, without government, without laws, without prophets, without temple .... Ye can show no other reason for your condition than your sins.

Martin Luther, Table Talk of Martin Luther,  
translated by William Hazlet, page 432.

Only after the Jew is banished out of our hearts entirely and burnt to ashes the fight against Jewdom and Jewish domination can be renewed successfully. It was not a blind fanaticism that has made us anti-Semites fight, but the clear conception of the necessity of this fight. Not hatred against the Jews, but it is an emergency fight and love to our own people which we cannot leave at the mercy of a tribe strange to us. It is impossible that a Christian Aryan, in whose heart but one spark of Christian consciousness and Aryan pride and of love to one's own nation is glowing, can face these conditions any longer. Relief must come, legal, constitutional relief, before it is too late. For if nothing happens soon, we will march toward a terrible revolution which is liable to swallow up the last remnants of our Western civilization.

Dr. Joseph Deckert, Austrian Pastor,  
in sermon March 6, 1895.

The day will come when all nations amidst which the Jews are dwelling will have to raise the question of their wholesale

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expulsion, a question which will be one of life or death. good health or chronic disease, peaceful existence or perpetual social fever.

Franz Liszt, quoted in E.N. Sanctuary's

Are These Things So?, page 278.

The Jews have caused an epidemic of corruption and social unrest. They monopolize the presa, which, with the aid of foreign help flays all the spiritual treasures of the Rumanians. To defend ourselves is a national and patriotic duty – not anti-Semitic.

Lack of measures to get rid of this plague would indicate that we are cowards who let ourselves be carried alive to our graves.

Why should the Jews enjoy the privilege of living like parasites on our backs?. It is logical and holy to react against them.

Patriarch Crista, Head of the Greek Orthodox Church in Rumania, quoted in New York Tribune, August 17, 1937.

It seems that no country, blinded by Jewish lies, will profit by the experience of others. The fate of Russia did not prevent Hungary, Italy, Germany, Spain from being torn asunder by the same plague; and if they were saved, it was in blood and ruins.

Adrien Arcand, in New York Speech, October 30, 1937.

The enormous liberation of energy caused by the Speculative Principle of the Jew, and the enormous development of external life caused thereby, deceive as to the true state of affairs. The glitter and gleam appear to many as the veritable light of life; but it is, in reality, only the phosphorescence of corruption. The last reserves of national

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energy are forced into action – which must end in exhaustion.

Jewish understanding does not look beyond today and tomorrow, and operates destructively and suicidally in all directions. The Jewish mode of thinking is unable to conceive that the world dominion for which he is striving would mean simultaneous world ruin.

F. Roederich-Stoltheim,  
The Riddle of Jew's Success.

Beyond the Masons, and unknown to them, though formed generally from them, lay the deadly secret conclave which, nevertheless, used and directed them for the ruin of the world and their ovvn selves.

Monsignor George F, Dillon, The War of Anti-Christ with the Church and Christian Civilization.

Judaism itself is a kind of Freemasonry, owing to the national solidarity of the Jews, their cosmopolitanism, which sets the Jews free from all local and patriotic ties, and finally, the opposition of the Jews to Christianity.

Rev. N. Deschamps,  
Les Societes Secretes et la Societe.

It was the Jews that introduced Freemasonry into the United States of America; and Jews have always been a powerful influence in the American Masonic organization.

Monsignor E. Jouin, Les Fideles de la Contre-Eglise Macons, see pages 37-45 for full documentation of this statement.

At the time of the Civil War, these Jews were found in every city, every village, every plantation, every mining camp.

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^Burton J. Hendrick, The Jews in America, pages 106-108.

There is no nepotism comparable to that of the Jews, no narrower solidarity. The Jewish element pushes itself forward every where; everywhere it exploits the situation to its exclusive advantage, and, by reason of that slow penetration into all the ramifications of the social order, Austrian life is in every aspect infected by the Jewish spirit ....

Whatever the Jew cannot modify his nature; and just as the Negro cannot change the color of his skin, so the Jew cannot transform himself into thinking, acting and feeling like an Aryan ....

It has pleased the Jews, in their unceasing agitation, to sap the stem of the old society. They have created the social question in all its forms and have presented it in its most terrible aspect. Judaism is now working with such force and with such ardour, is trying with so much zeal to turn modern civilization in a new direction, that certain social centres unconsciously allow themselves to be penetrated by its spirit ....

Socialism, as it is outlined today on the horizon of human destinies, is, according to positive statements, nothing but a crafty combination of Rabbinical precepts and of aspirations by which believers in the Talmud are bound ....

The Jew understands nothing of love for his neighbour. His neighbour, so far as he is concerned, is exclusively his co-religionist. In his eyes, everyone who is not a Jew is his enemy, and on this basis he faithfully obeys the precepts of his sacred books. For that reason, having been emancipated for half a century, he has utilized the liberties which were given him only to turn on

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his liberators and to oppress them with brutal ferocity. As for being tolerant towards them, he has not dreamt of it for a single moment ....

Either there are Aryans who must shut up their oppressors in a Ghetto, as in the Middle Ages, or else there are those who will be shut up there by the Jews. Equality of position cannot exist between Jews and Christians; experience has proven that ....

As for the absolutely insatiate programme, actually impracticable, of the Socialist Party and its Jewish mentors, it cannot be too energetically opposed. Indeed, it would end in nothing but a veritable human shambles. Herein lies one of those terrible projects which the conscience rejects with utter horror.

The Jewish race, which has survived so many peoples which have disappeared from the earth's surface, is today composed, for the most part, of degenerates who basically are really sick men. Their moral state is characterized by altogether peculiar

tendencies, excluded from all other races, with thoughts invariably turning towards the same preoccupations. The spirit of gain and the desire for domination chase every other idea from their mentality, together with every affection, which is, as we know, the characteristic sign of obsession. The secondary troubles which engage them, like their obscene passion for young Christian girls, cruelty towards the poor, and the spirit of revenge, are episodic systems of this unhealthy state. The efforts they have made with a view to getting within their grasp the entire world, of making themselves masters of Europe, rise in like manner from the same source, and complete the total manifestation of moral degeneracy ....

Here is what Herr Gross-Hoffinger states in significant words – “The

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millionaire Jews, those speculators on the Stock Exchange, seek out the purest, most innocent young girls. Then, when the Jewish aristocracy has abused these unfortunates at its leisure, the Christian victims are simply abandoned to their misery and fall into the abyss of prostitution. As for the poor Jews, those of the lower classes, they excel in fulfilling the role of procurers. They know where to find young girls for the Turkish harems and for the houses of ill-fame the world over.”

Thus, the further one goes, the further one sinks into this Jewish cesspool whence arises a noisome odour, which has infected the whole of Austria. Of a certainty, in all the crimes which the sun brings to light, the Christians have too often taken their part; but never yet has one had to reproach them in Austria for trading as exporters of Christian virgins. This shameful specialty which dishonours our era belongs exclusively to the Jews. Let us leave them the infamy of it. For a long time details have been ignored. Young girls in large numbers were noticed suddenly to disappear, without anyone knowing what had become of them. It was the action tried in 1892, at Lemberg, capital of Austrian Polonia, which finally enlightened us.

Twenty-eight Jews were accused of abduction and traffic in young girls. These wretched creatures, with a cunningly laid trap, had lured a large number of young Christian girls, the majority of whom were still going to school. They had promised them the most brilliant conditions to persuade them to go abroad. Immediately they had crossed the frontier they were treated as slaves and every attempt at escape was roughly frustrated. On arrival in Turkey they were sold to the houses of

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prostitution for an average price of 1,000 Marks each. Now, who are the proprietors of such houses in Turkey? Only Jews; none others. Those of the poor victims who attempted resistance were incarcerated in subterranean dungeons and rendered docile by force of ill-treatment. When at last the police decided to intervene, sixty of these young girls were saved. It was possible to tear them from the clutches of the barbarians. But, alas! they were entirely lost in body and in soul.

The case lasted ten days. It brought to light monstrous details. It was clearly established that hundreds of young girls had been carried away by this Lemberg gang to shame, despair, illness and death. By reason of gaps in the legislature, the accused

were only condemned to nominal sentences. The leader of the gang, Isaac Schafenstein, got off with a year's imprisonment. All the others served only a few months and re-embarked upon their sinister trade, putting into it a little more cunning and mystery. What is most revolting about this sad affair is that at the opening of the case, the signatory to the bills of sale had the effrontery loudly to proclaim his innocence. "You need not worry about me," he said to the judges, "for I sell coats, fruit, veal or women – it doesn't matter to me. I'm a salesman, and no one has anything to complain about that." In speaking thus, we know that the accused was adhering strictly to Jewish morality, which allows, in human relationships, everything which is not forbidden in the Talmud in regard to animals.

These are facts which all Vienna knows. By the very nature of such proceedings, only a minimum part of these terrible crimes come to the public knowledge; it may be that the families of the young victims

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prefer to keep silence to avoid shame, or it may be that, forced by misery, they take their share of the price paid by the purchaser, a price which varies from 50 to 600 florins per head, or rather per body, or, finally, it may be that the poor girls, once arrived at their destination, have no longer the courage to inform their parents of the fate which is theirs. It is certain, in every case, that many of them, for one cause or another, show no sign of life.

The increase in this odious traffic indicates, without doubt, that thousands of rich Jews lend their concurrence to those who act in this manner. In no Jewish newspaper does one ever find one word of criticism, one word of blame in regard to this grossly criminal traffic. The guilty are not excluded from the Jewish community, are not even disowned. It follows that, even if their conduct is not formally approved, it is, at least, regarded as allowable. It should be necessary to apply radical remedies to such a state of affairs, but it appears that the great liberal principles proclaimed in 1848 oppose them. Commercial liberty before everything ....

Lewd acts, which, it appears, the law cannot punish, and the abuses which, in a general way, the Jews commit towards women have contributed forcibly to the explosion of anger which originated Austrian anti-Semitism. When one speaks of them in Vienna, looks assume an expression of indescribable hatred. It must be recognized that therein lies an all too natural feeling which man cannot escape, and in which all races share, civilized or barbarian, white or black, provided that they possess feelings of honour and human dignity ....

Unhappy Austria! Unhappy Empire! In comparing her present situation with which she occupied in Europe thirty years ago, it is easy to see, at first glance, to what

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plight she has fallen and to measure all that she has lost in prestige, power and cohesion.

Stage by stage, the Jews, since 1848, have pursued their progressive march; they have concentrated in their hands the material resources of Austria and Hungary.

Finance, the Press, political influences, all belong to them. The wholesale trade and the big industries constitute for them an uncontested realm, in the same way as a large part of the retail trade and minor industries. Lands fall little by little into their hands. They have taken mortgages on the real estate which they have not been able to buy. It is they who collect the greatest part of the interest on the National Debt and private capital. They make and unmake, by the aid of their newspapers, literary, artistic and other reputations; they exercise over the Austrians who have succeeded in resisting their attacks, a kind of economic boycott, by depriving them of clients and credit. They fix the price of all commodities, adulterate food and encourage alcoholism. Every year they turn, on an average, from 10 to 12,000 peasants out of their farms, urge the public to gamble on the Stock Exchange and sacrifice everything to their own divinity – Money. Finally, they have outraged the people's religious feelings, and have crowned their exploits by destroying family life and suppressing patriotism.

The horror which the spectacle of the ruins heaped up by these excesses has instilled into the nations has rendered them all the more accessible to the suggestions of those who advance a rigid nationalism as the sole means of ensuring a prosperous future. The Jewish power was only able to grow under the shelter of internal struggles which, in disintegrating the living forces of the country, had left the field free to

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the instigators of economic troubles

F. Trocase, Jewish Austria.

If they (anti-Communists) are not taught the real truth – that Communism is nothing else than a Jewish Conspiracy – they are lost.

Adrien Arcand, in a New York Speech,  
Oct. 30, 1937.

The mere fact of mentioning such (Jewish) matters brings every investigator face to face with the mystery of this decreed silence and falsification of the truth; and, should he succeed in completing his work, and in overcoming the difficulty of finding a publisher and distributing agents for it, he must run the risk of death by poisoning, a revolver shot or an “accident” promoted by some mysterious hand.

General A. Netchovolodow,  
Nicholas II and the Jews.

When two Jewish comedians who have been indulging in always vulgar and often indecent antics, appear before the drop curtain and sing the Yiddish incantation “Eli, Eli,” which, of course, is, incomprehensible to the major part of the audience, the Jewish element always betrays a high pitch of excitement. They understand the game that is being played: the “Gentiles” are being flayed to their face, and they don't know it; as when a Yiddish comedian pours out shocking invectives on the name of Jesus Christ and “gets away with it,” the Jewish portion of his audience howling with delight, and the “boob Gentiles” looking serenely on and feeling it to be polite to laugh and applaud too!

This Yiddish chant is the rallying cry of race hatred which is being spread abroad by orders of the Jewish leaders.



You, if you are a theatergoer, help to pay the expense of getting yourself roundly damned. The Kehillah and the American Jewish Committee which for more than ten years have been driving all mention of Christianity out of public life, under their slogan "This Is Not a Christian Country," are spreading their own type of Judaism everywhere with insolence unparalleled.

"Eli, Eli" is not a religious hymn! It is a racial war cry. In the low cafes of New York, where Bolshevik Jews hang out, "Eli, Eli" is their song. It is the Marseillaise of Jewish solidarity. It has become the fanatical chant of all Jewish Bolshevik clubs; it is constantly heard in Jewish coffee houses and cabarets where emotional Russian and Polish Jews – all enemies to all government – shout the words amid torrential excitement. When you see the hymn in print you are utterly puzzled to understand the excitement it rouses.

And this rallying cry has now been obtruded into the midst of the theatrical world.

The term "incantation" here used is used advisedly. The term is used by Kurt Schindler, who adapted the Yiddish hymn to American use. And its effect is that of an incantation.

In translation it is as follows:

"My God, my God, why hast thou forsaken me?  
With fire and flame they have burnt us,  
Everywhere they have shamed and derided us,  
Yet none amongst us has dared depart  
From our Holy Scriptures, from our Law." Etc., etc.

The motive, of course, for the singing of the hymn is the reference to non-Jewish people.

"They have burnt us, they have shamed us," but we, the poor Jews, have been harmless

all the while, none among us daring to depart from the law! "They" are all wrong; "we" are all right ....

The Anti-Defamation Committee would better shut up shop until it can show either the will or the ability to bring pressure to bear on its own people.

Henry Ford, Aspects of Jewish Power in the United States, pages 129-131.

**CHAPTER FIVE**  
**QUOTATIONS ABOUT THE JEWS**  
**BY THE JEWS THEMSELVES**

What is the basis of Judaism? A practical passion and greed for profit. To what can we reduce his (the Jew's) religious worship? To extortion. What is his real God? Cash!

Karl Marx, in the  
British Guardian, July-August, 1924.

Jewish history has been tragic to the Jews and no less tragic to the neighboring nations who have suffered them. Our major vice of old as of today is parasitism. We are a people of vultures living on the labor and the good nature of the rest of the world.

Read for yourself the story of the progress of Jewry through Europe and America. Wherever they come they are welcomed, permitted to settle down, and join in the general business of the community. But one by one the industries of the country close to them because of unfair practices – until, it being impossible to hold in check the wrath of a betrayed people, there is violence and, inevitably, an ignominious ejection of the whole race from the land. There is not a single instance when the Jews have not fully deserved the bitter fruit of their persecutors.

We come to the nations pretending to escape persecution, we the most deadly persecutors in all the wretched annals of man.

It is my honest belief that nothing the Jew does in America is essential to its welfare. On the contrary, a great deal of what the American Jew does is subversive of America's best interests.

We see the Jew in business as promoter, money-lender, salesman par excellence, the

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author and Chief instigator of a system of credit by which a nation-wide usury rises like a Golem with a million hands on a million throats, to choke the honour and the freedom of movement of hard working people.

The Jew is unclean and he makes unclean any place which he learns to call home even temporarily. It is a conclusion that comes to me out of the limited experience of my own life among the Jews.

There would not be so much harm in the Jews taking in such immense droves to the practice of the cardinal professions if they approached them in the proper spirit. But the Jew does not, cannot, turn to the law with anything like reverence for the profession or for its splendid traditions.

The attitude of a young Jew towards his profession is really like that of a gangster towards a new racket. The real end is the amount of money it is likely to yield him in exchange for the smallest investment of labour and enthusiasm.

What becomes of the young Jews who cannot attain one of the professions, have not the money with which to buy a news stand or the mental resourcefulness to create a selling line? Most of them remain on the street corners of their neighbourhoods and become the petty thieves, hold-up-men, strikebreakers, backstore crapshooters, street corner mashers and petty racketeers of every peaceful community in America.

I have no doubt that the presence of a Jew in a theatre is the one great impediment to the development of the drama on its more spiritual side. You have only to glance at the history of the theatre to realise that the art of play-writing and the arts

allied with it flourished only where the Jews were not in a position to interfere with them. In America, the Jew is in the theatre and on top of it. For the Jew, the theatre means only two things, an easy way to make money,

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and a woman-market. The house-of-call gets its recruits from the theatrical agent who, nineteen out of twenty instances, is a Jew. The surplus of these delightful things is shipped out, with our over-production of cotton, potatoes and copper, to China, Japan, Panama, South America and every port-of-call in the obscure regions of the Pacific Ocean. In spite of the talents of artistes, the gigantic monument to a stupid, obscene industry (cinema), reared on one of the busiest corners of the world, resembles, seen from afar, the figure of the humped Jew.

The disease is sort of moral gonorrhoea known as Judaism, and seems to be, alas, incurable.

Samuel Roth, Jews Must Live.

For the question of the Jews and their influence on the world, past and present, cuts to the root of all things, and should be discussed by every honest thinker ... There is scarcely an event in modern Europe which cannot be traced back to the Jews ... All latter-day ideas and movements have originally sprung from a Jewish source for the simple reason that the Semitic idea has finally conquered and entirely subdued this only apparently irreligious universe of ours ... Jews are the inventors of the international idea. But no less than Bolshevik Ecstasy and Financial Tyranny can National Bigotry be finally followed back to a Jewish source – are not they the inventors of the Chosen People Myth, and is not this obsession part and parcel of the credo of every modern nation, however small and insignificant it may be?

Dr. Oscar Levy, in the preface of George Pitt-Rivers' The World Significance of the Russian Revolution, pages v - vi.

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To live for 2,000 years in a state of permanent rebellion against all the surrounding populations, to insult their customs, their language, and their religions, is a monstrosity .... when it is so easy to avoid contempt, hatred and the opprobrium of twenty centuries, it is madness.

The instinct of property, resulting from the attachment to the soil, does not exist for the Semites – those nomads – whomever possessed and would never possess the land. Therefore their indisputably communist tendencies since the farthest antiquity.

One has only to mention the names of the great Jewish revolutionaries of the 19th and 20th centuries, the Karl Marxes, the Lassalles, the Eisners, the Bela Kuhns, the Trotskys, the Leon Blums, to thus enumerate the names of the theoreticians of modern socialism ... The Jews have given many leaders to the maximalist movement and have played a considerable part in it.

The Jewish tendencies toward communism, apart from all material co-operation to party organizations, what a striking confirmation they find in the aversion that a great Jew, a great poet. Heinrich Heine, felt for the Roman Law! The subjective causes, the passionate causes of the revolt of Rabbi Akiba and Bar Kocheba in the year 70 A.D., against the Pax Roman and the Jus Romanum, understood and, felt, passionately, subjectively, by a Jew of the 19th century who, apparently, had kept no link with his race.

And the Jewish revolutionaries and Jewish communists who fight against the principle of private property, the staunchest monument of which is the Codex Juris Civilis of Justinian and Vulpian, are they doing anything else than their ancestors who resisted and Titus? In fact, they are the speaking dead.

Kadmi Cohen, Nomads, p. 85, etc.

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And once the revolutionary spirit spreads to lands where we were more numerous, we did not merely die in the revolutions; we helped to start them. No agitators did more to bring on the Revolution of 1848 than those two Jews, Heinrich Heine and Ludwig Borne. No names are more illustrious in the history of early Socialism than those of two other Jews, Karl Marx and Ferdinand Lassalle. It was a Jew, Leon Trotzky, who led the Red Army which saved the Communist cause in Russia. It was a Jew Karl, Liebknecht, aided by a Jewess, Rosa Luxemburg, who led the Spartacist insurrection in Germany. It was a Jew, Bela Kun, who set up the short-lived Red regime in Hungary. It was a Jew, Kurt Eisner, who led the Socialist Putsch in Bavaria. Throughout the past century every effort to overthrow privilege has engaged the support of Jews. In every land those who are known as the Children of Jacob have been the most devoted Jacobins.

Rabbi Lewis Browne,  
How Odd of God, pages 207-208.

When the Jew gives his thought, his devotion, to the cause of the workers and of the dispossessed, of the disinherited of the world, the radical quality within him goes to the roots of things, and in Germany he becomes a Marx and a Lassalle, a Haas and an Edward Bernstein; in Austria he becomes a Victor Adler and a Friedrich Adler, in Russia, a Trotsky. Just take for a moment the present situation in Russia and in Germany. The revolution set creative forces free, and see what a large company of Jews was available for immediate service. Socialist Revolutionaries and Mensheviki, and Bolsheviki, Majority and Minority Socialists – whatever they be called – Jews are to be found among the trusted leaders and the routine workers of all these revolutionary parties.

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Rabbi Judah L. Magnes, in a  
New York address, 1919.

The revolution reminds us anew of the importance of the Jewish question because the Jews are the driving element of revolution.

Moritz Rappaport, on the  
1918 revolution in Germany.

The revolutionary spirit is inherent in the Jew. Throughout history the spirit of the Jew has always been revolutionary and subversive, but subversive with the purpose of building upon the ruins. It is progressive and evolutionary; even in its first national establishment it contained the seeds of universalism which were destined to blossom forth, and bear fruit in the ages to come.

Dr. Angelo S. Rappaport,  
Pioneers of the Russian Revolution,  
pages. 255-256.

Thus it would seem as if the grievance of the anti-Semite were well founded; the Jewish spirit is essentially a revolutionary spirit, and consciously or otherwise, the Jew is a revolutionist. The tendencies of his nature and the direction of his sympathies made it inevitable that the Jew should play an important part in the revolutions of history; and such a part he has not failed to play.

Bernard Lazare, Antisemitism, Its History  
and Causes, page 298.

When we sink, we become a revolutionary proletariat, the subordinate officers of all revolutionary parties; and at the same time, when we rise, there rises also our terrible power of the purse.

Theodor Herzl, The Jewish State,  
page 91 (1946 ed.).

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Paole-Zionism goes on its task in Russia, in Palestine and elsewhere. In this very hour it appears as the unique international proletarian party. One of its fractions joins the Communist International, the other joins the Socialist International.

Throughout its autonomous existance, the Jewish people has experienced many forms of government. But neither the fatherly dictatorship of great Moses, nor the monarchy ruled by a religious constitution, nor the republic of the faithful under the presidency of High Priests, nor the despotism of the last kinglets leaning on Rome could suit that people of dreamers. Jews always had a government, but they always endured it.

In fact, Jews could not maintain their State among the States of antiquity, and fatally had to become the revolutionary ferments of the world.

Elie Eberlin, The Jews of Today,  
pages 24, 143 & 184.

The hatred of Czarism against the Jews was justified because, from the sixties onwards in all revolutionary parties the Government had to deal with the Jews as the most active members.

Raffes, from

Russian State Papers, 1925.

The Jews were in the vanguard of the Russian Revolutionary movement before the fall of Czarism, and their services in the early days of the heroic struggle of the Proletarian Revolution are acknowledged by every historian.

William Zuckerman, The Jew in Revolt.

The Jews provided a particularly high percentage of the revolutionary movement.

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^V.I. Lenin, from a lecture on the 1905 Revolution, delivered in Zurich, published in Lenin on the Jewish Question, page 6.

The Russian Revolution was made by Jews. We have created secret societies, planned the Reign of Terror. The revolution succeeded by our convincing propaganda and our mass assassinations, in order to form a government truly ours.

M. Hermalin, in New York speech, 1917.

The revolt in Georgia (Caucasus) was staged by Rothschild.

The Jewish Humanite (Paris) September, 1924.

The revolution in Russia was a Jewish revolution, a crisis in Jewish history. It is a Jewish revolution because Russia is the home of about half the Jews of the world, and an overturning of its despotic government must have a very important influence on the destinies of the millions living there and on the many thousands who have recently emigrated to the other countries. But the revolution in Russia is a Jewish revolution also because Jews are the most active revolutionists in the Tsar's empire.

The Maccabean, Jewish Zionist organ., (N.Y.) Nov., 1905.

We made revolutions, and ran as eternal God seekers ahead of the masses of the people. We gave to the international proletariat a second Bible, one that was adequate to the times and we aroused the passions of the third estate. The Jew, Marx from Germany, declared war on capitalism and the Jew, Lassalle, organized the masses of the people in Germany itself. The Jew,

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Edward Bernstein, popularized the ideology, Karl Liebknecht and Rosa Luxemburg, called the Spartacist movement to life. The Jew, Kurt Eisner, created the Bavarian Soviet Republic and was her first, and last, president. And again the German nation rose up, rebelled. She wanted to forge her own destiny, determine the future of her children – and she should not have been blamed for it.

Rabbi Manfred Reifer, in Czernowitz Allgemeine Zeitung, September 2, 1933.

The German Revolution is the achievement of the Jews: the liberal democratic parties have a great number of Jews as their leaders, and the Jews play a predominant role in the high Government offices.

Jewish Tribune, July 5, 1922.

There is one way to abolish the capitalistic state, and that is to smash it by force: This means civil war.

M.J. Olgin, editor of the Morning Freiheit (N.Y.), quoted in the Congressional Record, June 25, 1934.

Revolution, with its Equality and Fraternity, is the star of Israel.

L'Univers Israelite, (Paris) September 5, 1867.

We are still here, our last word is not yet spoken, our last deed is not yet done, our last revolution is not yet made.

Dr. Oscar Levy, in the preface of George Pitt-Rivers' The World Significance of the Russian Revolution.

When business is prosperous, jobs are plentiful. Therefore we find it the policy

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of reducing business to an utter state of helplessness of labouring men are to be thrown out of work in sufficient numbers to breed revolution.

Col. E. Mandel House, Philip Dru: Administrator.

Comrades of the Revolution, I have waited and served all my life for this hour. My brother died for it. Within the next few months, in Russia, we shall sweep out our oppressors on a tide of blood. And then Germany, Italy, France, England shall follow. In ten years from today, perhaps, the whole world shall be free, and the people shall possess the earth.<sup>1</sup>

V.I. Lenin, quoted in Herbert T. Fitch's Traitors Within, page 18.

<sup>1</sup>The term "the people" when used by Jews refers exclusively to the Jewish people, Jews consider non-Jews animals, See Chapter 8, and also see The Protocols.

The Jewish people, considered as a whole, will itself be its own Messiah. Its sovereignty over the world will be reached by means of the unification of the other human races, the elimination of frontiers and monarchies, which are the ramparts of particularism, and by means of the institution of a world republic which will grant everywhere civil rights to the Jews. In this new organization of humanity the sons of Israel will become everywhere, without meeting an obstacle, the directing element, especially if they are successful in bringing the proletarian masses under the direction of some of their own number. The governments of the peoples included in this world republic, with the aid of the victorious, proletariat, all will fall without difficulty into Jewish hands. Private property will then be strangled by the Jewish directors, who will administer

the state patrimony everywhere. Thus the promise of the Talmud will be fulfilled, that is, the promise that the Jews, at the arrival of the Messiah, will possess the key to the wealth of all the peoples of the earth.

Baruch Levy, in letter to Karl Marx.

There is a plan "of hell" to disorganize at one blow Christian society and the beliefs of the Jews, then with this double organization to bring about a state of things where, religiously speaking, there will be neither Christian nor Jew, but only men stripped of divinity, and where, politically speaking the Christian will become, if not the slave, at least the inferior of the Jew, the master .... At the hour in which we hold the pen, we see this plan unrolling itself in sombre horizons and great funeral lines.

Abbe Joseph Lemann, L'Entree des Israelites dans la Societe Francaise (1886).

(The Abbe broke away from Judaism.)

We must in a measure redeem the Jews and remake the Gentiles. That is what the Communists are trying to do in Russia, and because of their determination and monstrous energy they may actually effect it in three generations.

Rabbi Lewis Browne, How Odd of God, pages 216-217.

A Jewish State would be a "Hague" which could and would command the attention and govern the thought of the world.

.... There have been many of us who for many years have seen in the Hebrew laws, the elements of the social regeneration of the world.

A rationalized Hebrew State founded

on Hebrew fundamental laws, ethical, social, sanitary, and dietary, and all the rest, would be a working laboratory of social regeneration, which would excite breathless attention.

A.A. Berle, Jr.,  
The Significance of the Jewish State.

The time has come – one thing we want – to show ourselves for what we are – a nation amidst the nations – money princes, princes of intellect. – A sigh will go up from the whole earth – And the armies will tremble as they listen to the wisdom which dwells in the Jews.

Who does not know what the glands in the human body represent? Now in the modern community of nations the Jews have in wise self-protection settled on the glands. These glands are: Exchanges, banks, ministries, daily papers. – Publishers, settlement commissions, insurance companies, hospitals, peace palaces.

There are some publicans and sinners, savants and professors who assert there is no Jewish question. – Ask that young street urchin, he knows better. – Out of warlike ambition he is anti-Semitic, the lout. Of course the Jewish nation should possess international representation and have its own territory.



Do not however believe that the Jews of Western Europe will move one step from the spot. – Apparently everything will stay the same, yet all will be quickly changed. – Jerusalem will become the new papacy. – Jerusalem will be as a busy spider, a spinning spider in a web whose threads of electricity and gold glisten over the world. The centre of this golden web to which all threads run is Jerusalem.

Louis Levy, from his poem  
recited by Besekoow.

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Nations will gather together to bring their homage to the people of God; the whole fortune of nations will pass into the hands of the Jewish people, they will march behind the Jewish people, in chains as captives, and will prostrate before it; kings will bring up its sons, and princesses will suckle its children. Jews shall command nations; they will call to them peoples which they do not even know, and peoples which know them will run after them. The riches of the sea and the wealth of nations will come by themselves to the Jews. Peoples and realms that will not serve Israel will be destroyed. The Chosen People will drink the milk of nations and suck the breast of kings, eat the fortunes of nations and dress in their magnificence. Jews will live in plenty and joy, their happiness will be ceaseless, their hearts will rejoice, they will grow like grass. Jews will be a race blessed by God, the priests and servants of God and their whole people will be a nation of pious. The issue of Jews and their name will be eternal, the smallest among them will multiply by the thousands and the lowest will become a great nation, God will seal with them an eternal covenant. He will reign anew upon them, and their power over men will be such that, according to the accepted expression, they will walk by great strides on the heights of the earth. Nature itself will be transformed into a sort of paradise on earth, it will be the golden age of humanity.

Isador Loeb, Le Problem Juif.

Our race has given the world a new prophet, but he has two faces and bears two names; on the one side, his name is Rothschild, leader of all capitalists, and on the other side, Karl Marx, the apostle of those who want to destroy the others.

Blumental, editor, in Judisk  
Tidskrift, (Sweden) #57, 1929.

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In this new organization of humanity the sons of Israel, spread over the surface of the globe, will become everywhere without opposition the directing element, especially if they succeed in imposing upon the working classes the firm control of some of those amongst them. The Governments of the Nations forming this universal republic will all pass without effort into Jewish hands under cover of the victory of the proletariat. Private property will then be suppressed by the Rulers of the Jewish Race, who will everywhere control the public funds. Thus will be realized the promise of the Talmud – that when the time of the Messiah will arrive the Jews will possess the goods of all the people of the earth.

Karl Marx, correspondence.

Remember my children, that all the earth must belong to us, Jews, and that the Gentiles being mere excrements of animals, must possess nothing.

Mayer Amschel Rothschild, to his ten children,  
quoted in Count Cherep-Spiridovich's  
The Secret World Government, page 94.

The modern socialist movement is for the greater part a work of the Jews; the Jews sealed on it the imprint of their brains, the Jews also played a prominent part in the leadership of the first socialist republics. However, most of the socialist leaders had drawn away from Judaism; but the part they played did not depend from them alone; in them was subconsciously operating the old eugenitic principle of Mosaism, the blood of the old apostolic people was living in their brains and social temper ....

The present world socialism is but the

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first stage of the accomplishment of Mosaism, the beginning of the world realization announced by our prophets ....

It is only when there will be a League of Nations and when its allied armies are used efficiently for the protection of all peoples, that we may hope the Jews to be able of developing without fetter their national state in Palestine, and it is only when we have a League of Nations well saturated with the socialist spirit that we can enjoy our international as well as necessities.

Therefore all Jewish groups, whatever they be, Zionists or adepts of the Diaspora, have a vital interest in the victory of socialism; they must strive not only as for a principle, not only for its identity with Mosaism, but also for tactics.

Alfred Nossig, Integrales Judentum.

The principal end, which is Hebrew world-domination, is not yet reached. But it will be reached and it is already closer than the masses of the so-called Christian States imagine. Russian Czarism, the German Empire and militarism are overthrown, all peoples are being pushed towards ruin. This is the moment in which the true domination of Jewry has its beginning.

Judas Schuldach, The Wise Men of Zion.

We will attract the proletariat by gold and enticement; they will assume the task of annihilating Christian capitalism.

We will promise the workers wages of which they have never dared to dream, but we shall also raise the price of necessaries, so that our profit will be even greater.

In this way we will prepare the way for revolutions which Christians themselves will make and of which we ourselves shall reap the fruits.

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^Rabbi Reichhorn's remarks at the tomb of  
Grand Rabbi Simeone ben Ihude.

Motto: "All Jews for one and one for all".

The union which we desire to found will not be a French, English, Irish or German union, but a Jewish one, a universal one. Other peoples and races are divided into nationalities; we alone have not co-citizens, but exclusively co-religionaries.

A Jew will under no circumstances become the friend of a Christian or a Moslem before the moment arrives when the light of the Jewish faith, the only religion of reason, will shine all over the world.

Scattered amongst other nations, who from time immemorial were hostile to our rights and interests, we desire primarily to be and to remain immutably Jews.

Our nationality is the religion of our fathers, and we recognize no other nationality.

We are living in foreign lands, and cannot trouble about the mutable ambitions of countries entirely alien to us, while our own moral and material problems are endangered.

The Jewish teaching must cover the whole earth. Israelites: No matter where fate should lead – though scattered all over the earth, you must always consider yourselves members of a Chosen Race.

If you realize that the faith of your Fathers is your only patriotism,–  
– if you recognize that, notwithstanding the nationalities you have embraced, you always remain and everywhere form one and only nation,–  
– if you believe that Jewry only is the one and only religious and political truth,–

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– if you are convinced of this, you, Israelites of the Universe –  
– then come and give ear to our appeal and prove to us your consent: ....

Our cause is great and holy, and its success is guaranteed. Catholicism, our immemorial enemy, is lying in the dust, mortally wounded in the head.

The net which Israel is throwing over the globe of the earth is widening and spreading daily, and the momentous prophecies of our Holy Books are at last to be realized. The time is near when Jerusalem will become the house of prayer for all nations and peoples, and the banner of Jewish mono-deity will be unfurled and hoisted on the most distant shores. Let us avail ourselves of all circumstances. Our might is immense – learn to adopt this might for our cause. What have you to be afraid of? The day is not distant when all the riches and treasures of the earth will become the property of the children of Israel.

Adolphe Cremieux, Founder of the Alliance  
Israelite Universelle, The Manifesto of 1860,  
published in the Morning Post, Sept. 6, 1920.

Today the Gentile Christians who claim of holy right have been led in the wrong path. We, of the Jewish Faith have tried for centuries to teach the Gentiles a Christ never existed, and that the story of The Virgin and of Christ is, and always has been, a fictitious lie. In the near future, when the Jewish people take over the rule of the United States, legally under God Jehovah, we will create a new education system, proving that

Jehovah is the only one to follow, and proving that Christ story a fake .... Christianity will be abolished.

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^M.A. Levy, Secretary of the World League of Liberal Jews, in a speech in Los Angeles, California, August, 1949.

Zionism can be considered as a touchstone .... The Jew is not satisfied with de-Christianising, he Judaizes: he destroys the Catholic or Protestant Faith, he provokes indifference, but he imposes his idea of the world, of morals and of life upon those whose faith he ruins: he works at his age-old task, the annihilation of the religion of Christ.

Rabbi Benamozegh, quoted in J. Creagh Scott's Hidden Government, page 58.

The anti-religious campaign of the Soviet must not be restricted to Russia. It must be carried on throughout the world.

Stephanov, quoted in J. Creagh Scott's Hidden Government, page 59.

Why should we believe in God? – We hate Christianity and christians. Even the best of them must be our worst enemies. They preach love of one's neighbor, and pity, which is contrary to our principles. Christian love is a hindrance to the revolution. Down with love of one's neighbor; what we want is hatred. We must know how to hate, for only at this price can we conquer the universe .... The fight should also be developed in the Moslem and Catholic countries, with the same ends in view and by the same means.

Lunatcharski, quoted in Rev. Gerald B. Winrod's The Jewish Assault on Christianity, page 44.

We have finished with the earthly Tzars; now we shall deal with the heavenly Tzars.

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^Bezbozhnik, (Moscow) January, 1923.

The strongest supporters of Judaism cannot deny that Judaism is anti-Christian. The Jewish World, March 15, 1924.

The Jew is the Anti-Christ; was in St. John's day; is today and will be.

Rev. Meryon Smith, a Jew, quoted in Count Cherep-Spiridovich's The Secret World Governments, page 24.

One of the finest things ever done by the mob was the crucifixion of Christ. Intellectually it was a splendid gesture. But trust the mob to bungle. If I'd had charge of executing Christ I'd have handled it differently. You see, what I'd have done was had

him shipped to Rome and fed him to the lions. They never could have made a Savior out of excrement.

Ben Hecht, A Jew in Love.

According to the Jewish Religion, the Pope is the enemy of the Jewish people by the very fact that he is head of the Catholic Church. The Jewish Religion is opposed to Christianity, and to the Catholic Church in particular.

The Morning Freiheit (N.Y.), January 10, 1937.

The Jew is necessarily anti-Christian, by definition, in being a Jew, just as he is anti-Mohammedan, just as he is opposed to every principle which is not his own.

Now that the Jew has entered into society, he has become a source of disorder, and, like the mole, he is busily engaged in undermining the ancient foundations upon which rests the Christian state. And

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this accounts for the decline of nations, and their intellectual and moral decadence: they are like a human body which suffers from the intrusion of some foreign element which it cannot assimilate and the presence of which brings on convulsions and lasting disease. By his very presence the Jew acts as a solvent; he produces disorders, he destroys, he brings on the most fearful catastrophes. The admission of the Jew into the body of the nations has proved fatal to them; they are doomed for having received him .... The entrance of the Jew into society marked the destruction of the State, meaning by State the Christian State.

Bernard Lazare, Antisemitism, Its History and Causes, pages 318, 319, 320 & 328.

We, who have posed as the Savior of the world, we, who have even boasted of having given it "the" Savior, we are today nothing else but the world's seducers, its destroyers, its incendiaries, its executioners .... We, who have promised to lead you to a new Heaven, have finally succeeded in landing you in a new Hell .... There has been no progress, least of all moral progress .... And it is just our Morality, which has prohibited all real progress, and – what is worse – which even stands in the way of every future and natural reconstruction in this ruined world of ours .... I look at this world and I shudder at its ghastliness: I shudder all the more, as I know the spiritual authors of all this ghastliness ....

Dr. Oscar Levy, in the preface of George Pitt-Rivers' The World Significance of the Russian Revolution, page x.

In everything we are destroyers – even in the instruments of destruction to which we turn for relief .... We Jews, we, the

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destroyers, will remain the destroyers for ever. Nothing that you will do will meet our needs and demands. We will for ever destroy because we need a world of our own,

a God-world, which it is not in your nature to build .... Because your chief institution is the social structure itself, it is in this that we are most manifestly destroyers.

Maurice Samuel, You Gentiles,  
pages 147, 152 & 155.

In our hearts reigns but one sentiment. We command our hearts to banish all other emotions and to let themselves be led by that unique sentiment: that of revenge. Our people have now but one desire: to destroy, ransack, boycott!

Medina Ivrit The Jewish State (Prague),  
#33, September 27, 1935.

Beloved brethren in Moses, we have received your letter in which you tell us of the anxieties and misfortunes which you are enduring. We are pierced by as great pain to hear it as yourselves.

The advice of the Grand Satraps and Rabbis is the following;

1. As for what you say that the King of Spain (i.e., Ferdinand) obliges you to become Christians: do it, since you cannot do otherwise.
2. As for what you say about the command to despoil of your property: make your sons merchants that they may despoil, little by little, the Christians of theirs.
3. As for what you say about making attempts on your lives: make your sons doctors and apothecaries, that they may take away Christians' lives.
4. As for what you say of their destroying your synagogues: make your sons canons and clerics in order that they may destroy their churches.

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5. As for the many other vexations you complain of: arrange that your sons become advocates and lawyers, and see that they always mix in affairs of State, that by putting Christians under your yoke you may dominate the world and be avenged on them.

6. Do not swerve from this order that we give you because you will find by experience that humiliated as you are, you will reach the actuality of power.

(Signed) Prince of the Jews of Constantinople,  
(1492) To Chemor, chief Rabbi of Spain, La Silva Curiosa, (1608), pages 156 and 157.

They only simulated to separate from Judaism, just like fighters who adopt the armour and flag of the enemy only to strike more surely and annihilate with more strength.

Heinrich Graetz, History of the Jews.

We have exterminated the property owners in Russia. We are going to do the same thing in Europe and America.

Chairman Zinovieff (Apfelbaum) of the  
Communist 3rd International, U.S.  
Congressional Record, Dec. 13, 1923.

I pretend to be a real Bolshevik. I can definitely say that the President of the United States, in a very short time, will make an appeal to the Allied Governments to

conclude an immediate peace. He will ask for immediate peace upon the principles advanced by the Bolsheviks of Russia.

Rabbi Judah L. Magnes, before  
Radical National Conference, April, 1918.

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Rome is the greatest enemy of Bolshevism.

Sir Alfred Mond, in the article  
“The World Battle of the Jews”,  
in his own English Review.

Mr. Kennan told of the work of the Friends of Russian Freedom in the revolution.

He said that during the Japanese-Russian war he was in Tokio (Tokyo), and that he was permitted to make visits among the 12,000 Russian prisoners in Japanese hands at the end of the first year of the war. He had conceived the idea of putting revolutionary propaganda into the Russian army.

The Japanese authorities favored it and gave him permission. After which he sent to America for all the Russian revolutionary literature to be had. He said that one day Dr. Nicholas Russell came to him in Tokio (Tokyo), unannounced and said that he had been sent to help the work”

“The movement was financed by a New York banker you all know and love,” he said, referring to Mr. Schiff, “and soon we received a ton and a half of Russian revolutionary propaganda. At the end of the war 50,000 Russian officers and men went back to their country ardent revolutionists. The Friends of Russian Freedom had sowed 50,000 seeds of liberty in 100 Russian regiments. I do not know how many of these officers and men were in the Petrograd fortress last week, but we do not know what part the army took in the revolution.”

Then was, read a telegram from Jacob H. Schiff, part of which is as follows: “Will you say for me to those present at tonight’s meeting how deeply I regret my inability to celebrate with the Friends

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of Russian freedom the actual reward of what we had hoped and striven for these long years.”

Yew York Times, March 24, 1917.

Mein leetel Russian Revolution has succeeded at last.

Jacob H. Schiff, quoted in E.N. Sanctuary’s  
Are These Things So?, p. 362.

Without exaggeration, it may be said that the great Russian social revolution was indeed accomplished by the hands of the Jews. Would the dark, oppressed masses of the Russian workmen and peasants have been able to throw off the yoke of the Bourgeoisie by themselves?

No, it was precisely the Jews who led the Russian proletariat to the dawn of the International and not only had led, but are also now leading the Soviet cause which

remains in their hands. We may be quiet as long as the chief command of the Red Army is in the hands of Comrade Leon Trotsky. It is true that there are no Jews in the ranks of the Red Army as far as privates are concerned. But the Committee and Soviet Organizations, as commissars, the Jews, are gallantly leading the masses of the Russian proletariat to victory. It is not without reason that during the elections to all Soviet institutions the Jews are winning by an overwhelming majority. The symbol of Jewry, which for centuries has struggled against capitalism, has become also the symbol of the Russian proletariat, which can be seen even in the adoption of the Red five-pointed star, which in former times, as it is well known, was the symbol of Zionism and Jewry. With this sign comes victory, with this sign

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comes the death of the parasites of bourgeoisie. Jewish tears will come out of them in sweat of drops of blood.

M. Cohen, in The Communist, April 12, 1918.

The workings of this unrest are to be seen in the events that have accomplished, since the fateful year 1914, a task that looms far larger than the French Revolution – the annihilation of the most firmly entrenched, the most selfish and most reckless autocratic system in the world, the Russian Czarism.

That achievement, destined to figure in history as the overshadowing result of the world war, was largely the outcome of Jewish thinking, of Jewish discontent, of Jewish effort to reconstruct.

The Bolshevist Revolution was largely the outcome of Jewish idealism. What it so powerfully contributed to accomplish in Russia, the same historic Jewish qualities are tending to produce in other countries.

The American Hebrew, September 10, 1920.

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.

The Jewish Chronicle, April 4, 1919.

Bolshevism is a religion and a faith. How could these half converted believers (in Democracy) ever dream to vanquish the “Truthful” and the “Faithful” of their own creed, these holy crusaders, who had gathered round the Red Standard of Karl Marx, and who had fought under the daring guidance of these experienced officers of all

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latter-day revolutions – the Jews?

Dr. Oscar Levy, in the preface of George Pitt-Rivers' The World Significance of the Russian Revolution, page iv.

The most remarkable and the most injurious consequence of the Great War has been the creation of new nationalisms and the exalting of those already existing. Nationalism is a danger for the Jewish people. Today, as in all epochs of history, it is



proved that Jews cannot live in powerful states where a high national culture has developed.

The Jewish Sentinel, (Chicago)  
September 24, 1936.

What stands in our way everywhere in the world is modern nationalism. That is our chief enemy. We are on the side of Liberalism against Nationalism. That is our only safety.

Dr. Solomon B. Freehof, Race Nation or Religion.

It was little wonder that the Churchmen, came to speak of the whole liberal movement as nothing but a Jewish plot.

Rabbi Lewis Browne,  
Stranger Than Fiction, page 305.

The Jew detests the spirit of the nations in the midst of which they live.

Bernard Lazare,  
Antisemitism, Its History and Causes.

It is the Jew who lies when he swears allegiance to another faith; who becomes a danger to the world.

Rabbi Stephan S. Wise,  
N.Y. Tribune, March 2, 1920.

I believe national pride (patriotism) a lot of nonsense.

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^Bernard Baruch, Chicago  
Tribune, September 25, 1935.

A childish weakness of grand style is the name I would give to the love of one's country.

Rabbi Bernard Fiscer,  
Talmudic Chrestomatia, page 230.

Assimilation is impossible. It is impossible because the Jew cannot change national character .... whatever he does, he is and remains a Jew.

Ludwig Lewisohn, from his papers.

There must be no assimilation. We are a peculiar people, and a peculiar people vie must remain.

Basil M. Henriques, in a London speech, reported  
in the Zionist Record (So. Africa) Jan. 29, 1939.

What I understand by assimilation is loss of identity. It is the kind of assimilation I dread most, even more than pogroms.

Dr. J.H. Hertz, Chief Rabbi of England,  
The Book of Jewish Thoughts.

Jew and gentile are two worlds, between you gentiles and us Jews there lies an unbridgeable gulf .... There are two life forces in the world: Jewish and gentile .... I do

not believe that this primal difference between gentile and Jew is reconcilable .... The difference between us is abysmal .... You might say: "Well, let us exist side by side and tolerate each other. We will not attack your morality, nor you ours." But the misfortune is that the

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two are not merely different. They are opposed in mortal enmity. No man can accept both, or, accepting either, do otherwise than despise the other.

Maurice Samuel, You Gentiles,  
pages 9, 19, 23, 30 & 95.

The real Jew does not become assimilated; many of those who consider themselves so, feel one day, under a blow of an exceptional circumstance, that the race within awakes and speaks within them.

Baruch Hagani, Pro-Israel.

Anti-Semitism is nothing but the antagonistic attitude produced in the non-Jew by the Jewish group .... The Jewish group has thrived on oppression and on the antagonism it has forever met in the world .... The Jew who abandons his faith .... remains a Jew.

Professor Albert Einstein, quoted in  
Collier's, November 26, 1938.

Baptism and interbreeding are of no avail; we remain, even in the hundredth generation, Jews, as we were 3,000 years ago. We never lose the odour of our race – not even by tenfold crossing. And in every case of cohabitation with every woman, our race dominates; young Jews result.

Professor Eduard Gans, quoted in  
F. Roederich-Stoltheim's  
The Riddle of Jew's Success, page 204.

No one would ever dream of claiming that the son of a Japanese or an Indian is an Englishman under the pretext that he was born in England; the same argument applies to the Jews.

The Jewish World, September 22, 1915.

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The idea that Judaism is a religious sect similar to Catholicism or Protestantism is an absurdity.

Leon Simon, quoted in Women's Voice,  
March 26, 1953.

You cannot be English Jews. We are a race, and only as a race can we perpetuate. Our mentality is of a Hebraic character, and differs from that of an Englishman. Enough subterfuges! Let us assert openly that we are International Jews.

Gerald Soman, chairman of the  
World Jewry Fellowship,

in its official manifesto, January 1, 1935.

To consider the Jews as a religious sect similar to Catholicism or Protestantism is an inexactitude. If a Jew is baptised, no one will believe that he is no longer a Jew. His blood, temperament and intellectual characteristics have not been changed.

Arthur D. Lewis, West London  
Zionist Association, quoted in  
Women's Voice, March 26, 1953.

To deny a Jewish Nationality is to deny the Jews.

Rabbi Morris Joseph, quoted in  
Woman's Voice, March 26, 1953.

I am not an American citizen of Jewish faith. I am a Jew. I am an American. I have been an American for sixty-three, sixty fourths of my life, but I have been a Jew for 4,000 years. Hitler was right in one thing. He calls the Jewish people a race, and we are a race.

Rabbi Stephan S. Wise, N.Y.  
Herald-Tribune, June 13, 1938.

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Let us recognize that we Jews are a distinct nationality of which every Jew, whatever his country, his station, or shade of belief, is necessarily a member. To this end we must organize. Organize, in the first place, so that the world may have proof of the extent and the intensity of our desire for liberty. Organize, in the second place, so that our resources may become known and be made available ....

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

Louis D. Brandeis, U.S. Supreme Court  
Justice, Zionism, pages 113-114.

Britain has a mighty Empire but there are forces in the universe more enduring than Empire or dynasty. Britain may imagine that, dealing with a world in chaos today, she may disregard public opinion. But Jewry of 1937 is not the Jewry of 1898. We are no longer a disunited and incoherent mass.

Rabbi Stephan S. Wise,  
American Delegation to Zurich, 1937.

There is quite a difference between a national minority and a religious group. Minority rights are involved only where a given territory is seized by a conquering nation and annexed to its own, bringing the natives under the rule of the conqueror.

One could cite many such illustrations of minority groups, but one could never find a religious group claiming minority rights except in countries where the state and church are one.

In law and in reason, there cannot be a division of nationality in any country without endangering the welfare of the nation.

There is no law in any civilized country which fixes the status of a citizen on the basis of his religious opinions.

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To say, therefore, that the Jews are “a religious minority,” completely destroys their claim to minority group recognition in any country.

Jews should not be surprised if people charge that we obtain equality before the law under false pretenses; that we are still “a nation within a nation,” and that rights accorded us should be revoked.

Bernard J. Brown, From Pharaoh to Hitler.

Here we are, just Jews and nothing else, a nation among nations.

Dr. Chaim Weizman, Great Britain,

Palestine and the Jews.

We have a right to be what we are. Today more than ever we want to affirm high and low we are a nation.

S. Rokhomovsky, in

Le Peuple Juif, April 21, 1919.

Only the Jewish Code rules our life. We form in ourselves a closed business and juridical corporation. A strong wall separates us from the peoples in the lands in which we live – and behind that wall is a Jewish State.

Zionist Leader Klatzkin, Der Jude.

The historian would proclaim that, according to his experience, a people conquered, driven from its own land and subjected to protracted and severe oppression becomes merged with its conquerors. It is quite contrary in our case; we exist yet, a kind of “Imperium in Imperio.”

The American Hebrew, November 21, 1879.

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Jewish Nationalism is a Jewish question which must be governed by Jewish principles and not be made subservient to the convenience or exigencies for the time being of any government, however important. As a people, we Jews have not been at war between ourselves, the Jews in England against Jews in Germany, or the Jews in France against the Jews in Austria: and to sectionize Jewry in obedience to international differences seems to us to give away the whole principle of Jewish Nationalism.

The Jewish World, Jan. 15, 1919.

I do not consider the Jewish question either as a social or a religious problem. It is a national question. We are the only people.

Theodor Herzl, Modern Jewish Prophet.

A Jew cannot at the same time be a true American and an honest adherent of the Zionist movement.

Jacob H. Schiff, said on September 8, 1907.

The English (or French or American, etc.) patriotism of the Jew is only a fancy-dress which he puts on to please the people of the country.

The Jewish World, December 8, 1911.

The patriotism of the Jew is simply a cloak he assumes to please the Englishman. Jews who pretend that they can at once be patriotic Englishmen and good Jews are simply living lies.

B. Felz, in a letter entitled "Can Jews Be Patriots?" Jewish Chronicle, December 8, 1911.

It is our opinion that the Jewish question

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can be solved by the Jews themselves. We no longer want to wear the mask of any other nationality.

Theodor Herzl, in an address.

The Jewish question is no more a social than a religious one, notwithstanding that it sometimes takes these and other forms. It is a national question.

Theodor Herzl, The Jewish State, pages 75-76 (1946 ed.).

Let us take the mask off. Let us play the Lion of Judah for a change. Away, away with false patriotism. A Jew can only recognize one father-land – Palestine.

M.J. Wodislowski, in Jewish World, January 1, 1909.

To the Jew, naked loyalty is an incomprehensible, a bewildering thing.

Maurice Samuel, You Gentiles, page 96.

We are, whether born here or naturalized here, not really British at all. We are National Jews – Jews by race and faith – and not Englishmen.

"Zionist" in the Sunday Chronicle, (Manchester, Eng.) September 26, 1915.

The Jew remains a Jew even though he changes his religion; a Christian which would adopt the Jewish religion would not become a Jew, because the quality of a Jew is not in the religion but in the race. A Free-thinker and Atheist always remain a Jew.

Jewish World, December 14, 1922.

If not for the Red Army, there would be no Jews in Europe today, nor in

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Palestine, nor in Africa; and in the United States, the length of their existence would be counted in days. The Soviet Union has saved the Jewish people. Therefore, let the American Jewish masses never forget their historical debt to the savior of the Jewish people – the Soviet Union.

Alexander Bittleman, quoted in Kenneth Goff's  
Still 'Tis our Ancient Foe, page 92.

I must stress that the Soviet Government and the Soviet partisans were the only ones in this bitter and bloody epoch of Jewish life who saved the Jews and made it possible for tens of thousands of Jews, particularly in the western part of White Russia and the Ukraine, to live through the war. The Soviet Government was the only one that carried out the decisions of the tragically renowned Bermuda Conference of the great powers on saving Jews wherever they were found.

Moishe Kaganovitch, The Role of the  
Jews in the Partisan Movement  
in the Soviet Union, page 21.

I shall tell you how we felt. When the Russian border guard gave us a sign to enter, my family and I and friends from our city sobbed and cried and fell upon each others necks and kissed each other with indescribable joy. Very soon the Russian Militia came up to us, and speaking Yiddish, comforted us and told us to calm ourselves. They assured us that we were out of danger, for we were now under the protection of Russian power. How new and wonderful for us, these expressions of understanding and sympathy by militia and police.

Dr. Joseph Nover, quoted in Rabbi Moses Miller's  
Soviet "Anti-Semitism" the Big Lie, page 20.

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One of the most outstanding facts which everyone could observe was the following: Jews would evacuate scores of cities and towns together with the Red Army whenever the Bolsheviks had to leave a place, for a few days or even for a few hours, no matter, the Jews always ran away and followed the Red Army .... At that time one really could believe that the Bolshevik regime was a Jewish regime, so much time, attention and energy to the evacuation of Jewish population was given the Red Army.

Lestchinsky, Between Life and Death.

And at the outset of the war, as we all know, Jews were among the first evacuated from the western regions threatened by the Hitlerite invaders, and shipped to safety east of the Urals.

Louis Levine, quoted in Robert H. Williams'  
The Anti-Defamation League, page 24.

Whatever be the status of Judaism and religion, it may be categorically stated that there is no Jewish problem in the Soviets. The Soviet Union is the only country in the world, having a large Jewish population, in which the Jewish question is not raised as a foremost issue, whether religious, racial or social. One need but cross over the western border into Poland to appreciate the striking dissimilarity. Compared to the status of Jewish life in Fascist lands, in Nazi Germany or in now Nazified Austria, for

example, the USSR is a veritable Utopia for the Jewish people. Only Socialism has so far been able to solve the Jewish problem.

Jewish Life, (New York) July 1938.

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The Revolution In Russia having at a single stroke emancipated the Jews of that country ....

The Russian Revolution, with its prospects of full political, civic and national emancipation for the Jews, necessarily undermines the now obsolete belief of getting the six million Russian Jews out of the former Czar's dominions.

The Jewish Communal Register of New York City,  
(1917-18) pages 1391 & 1425.

Special concern for the Jewish people has characterized the Soviet Union since its birth in the 1917 Revolution. A week after Tsarism was overthrown, the infant Socialist government, headed by Lenin, legally abolished national oppression, making it the first country in the world to declare anti-Semitism a crime .... Every manifestation of anti-Semitism was fought openly and sternly.

Louis Levine, National Chairman of the  
Jewish Council of Russian Relief, in  
Soviet Russia Today, Nov., 1946.

For us Soviet Russia is a country in which there are more than three million of our brethren, where a great experiment is being tried. Soviet Russia is a country where anti-Semitism is strictly prohibited and severely punished. Why should we blacken the face of a Government which is so benevolent towards our race?

Der Tag (New York), October 16, 1932.

It failed because Russia has since the October Revolution, forbidden discrimination between man and man, Jews and non-Jews. Real equality, regardless of race religion or nationality, is a cornerstone of Soviet policy.

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^James M. Rosenberg, in a speech in 1943,  
quoted in Rabbi Moses Miller's  
Soviet "Anti-Semitism" the Big Lie.

The revolution (in Russia) abolished all restrictions and discriminations against Jews in Russia.

The Jewish Communal Register of New York City,  
page 1452.

From the very first day of its existence, the Soviet Union took steps to eradicate anti-Semitism. On July 27, 1919, a special decree was issued against anti-Semitism.

Rabbi Moses Miller, Soviet "Anti-Semitism"  
the Big Lie, page 23.

Many American Jews did not quite believe that the anti-Semitic scourge of several thousand years could be wiped out within one generation and certainly not in a country in which it had been an official part of the state apparatus for many hundred years .... One does not be anti-Semitic in Russia.

Louis Levine, in Soviet Russia Today,  
Nov., 1946.

The Council of People's Commissars instructs all Soviet deputies to take uncompromising measures to tear the anti-Semitic movement out by the roots.

V.I. Lenin, in his Decree of the Council of  
People's Commissars, Aug, 9, 1918, in  
Lenin on the Jewish Question, page 23.

I cannot conceive of any Jew in the role of an enemy of the Soviet Union, To

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me, such an unnatural monstrosity, a travesty on everything that is decent and right.

Dr. Louis G. Reynolds, in the  
California Jewish Voice, July 5, 1946.

Since the Russian Revolution in 1917, the Central Verband of the Bund (Organization of America) has been active in collecting funds to assist the Russian Bund in its work against counterrevolution forces.

The Jewish Communal Register  
of New York City, page 1455.

The men who control Russia are not Russians. Members of the Jewish race from all over the world predominate.

James Abbe, author of I Photograph Russia,  
in The New Masses, October 29, 1935.

In the Soviet Union every third Jew is employed in an administrative capacity!  
Jewish Chronicle, Jan. 6, 1933.

It was apparent – and even the sketchiest of observations would have disclosed it – that the Soviet Jews participate fully and freely on every level of government activity.

Louis Levine, in Soviet Russia Today,  
November, 1946.

Many of the Jewish officials did not look Jewish, but they spoke to me privately in Hebrew or Yiddish.

Louis Levine, in a Chicago speech on  
Oct. 30, 1946, quoted in, Rob't. H. Williams'  
The Anti-Defamation League, page 23.

With the rise of the Soviet regime, Jews

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have been granted rights not accorded even in the most advanced countries. The state which previously did not employ any Jews, now employs in White Russia 61 per cent Jewish officials. A Jew is president of the state bank; Jews occupy almost all important ambassadorial positions; universities, professions, judiciary and administration now have a greater percentage than any other nationality. Anti-Semitism has been declared a state offense, and is punished as counter-revolution.

Rabbi Stephen S. Wise, in  
Jewish Opinion, Dec., 1933.

Among the Soviet generals warring against Hitler, 313 were Jews.  
William B. Ziff, in Dagobert D. Runes'  
The Hebrew Impact on Western Civilization,  
page 277.

The benefits brought to the Russian people by Bolshevism exist only on paper painted in glowing colours by Bolshevist propaganda.

Emma Goldman, quoted in Count Cherep-  
Spiridovich's The Secret World Government,  
page 23.

The Fascist-minded scum and Naziphiles of this country are threatening Russia with everything from atom bombs to "democratic elections" .... We recognize this country the "Hate-Russia" element is also the "Hate-the-Jews" element .... Did you ever hear of any anti-Semites anywhere in the world who were not also anti-Soviet? .... We recognize our foes. Let us recognize our friends, the Soviet people.

J.I. Fishbein, in The Sentinel, June 20, 1946.

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The Communists are Jewish controlled.

The Jewish Transcript  
(Seattle, Washington), May 29, 1936.

Jews are not Communists, is the burden of a panic-stricken statement issued by Dr. Cyrus Adler, president of the American Jewish Committee; Alfred M. Cohen, president of the B'nai B'rith, and B.C. Vladeck, chairman of the Jewish Labor Committee purporting to answer Hitler's most recent anti-Semitic decrees and appealing to "the American sense of justice and fair play", these gentlemen hysterically deny that Communism is Jewish and frenziedly repudiate Jews who are Communists. Their statement, concocted out of fear for themselves, libels against Soviet Russia and lies about the Jewish people, is nothing less than an offer of their services to the Fascists of America in return for personal immunity and, private safety ....

Is it possible that the heads of the American Jewish Committee, the B'nai B'rith and Jewish Labor Committee, have never heard of Litvinov, of Yaraslovsky, of Kaganovitch, of Radek, of Bela Kun? Or do they hope to confound the Fascist lie that all Communists are Jews by the equally preposterous lie that no Communists are Jews ....

Let Messrs, Adler and Cohen and Vladeck consult the files of their own organizations. Let them refer to the work of Ort and the Argojoint and the Joint Distribution Committee. Let them make public the facts as to hundreds of thousands of Jews living in agricultural colonies in Crimea and the Ukraine, and the even larger numbers who are sharing in the industrial development of Soviet Russia. Then let them dare speak of “declassed Jews” and “hindrances to the development of the Revolution” ....

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Jews who deny that some or many Jews are Communists, are jockeying themselves into a position of citizens on toleration, justifying their citizenship by yielding their fundamental civic right to hold any political viewpoint that seems just and wise to them as individuals ....

That the authors of this piece of perfidy do not represent the masses of American Jews, will be made abundantly clear. They do not speak even for their own constituents. Had the majority of members in the B'nai B'rith and the Jewish Labor Committee been consulted, no such statement could have been issued. Even in the American Jewish Committee there are individuals capable of detecting the unwisdom and the ignominy of this self-betrayal. But verbal and formal repudiations of this joint statement are not enough. To counteract its poison and to preclude its repetition, Jews must take active and positive measures.

There must be a widening and strengthening of the united front against Fascism in every guise and form, if by taking full and honorable part in the forging of this united front, the Jews of America write themselves down as Communists in the eyes of Messrs, Adler, Cohen and Vladeck, so be it.

James Waterman Wise, (son of Rabbi S.S. Wise)  
in New Masses, October, 1935, p. 10.

The time has come when the patriotic Jews of America should begin to feel the great responsibility for the evil deed (Communism) planned and hatched in the camp of Israel.

Communism is tyranny worse than that of the Czarist regime .... The Bolshevik Revolution was first hidden, rooted and started in Leningrad and Moscow, and thence hurled itself on the remainder of Russia. It is

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starting in exactly the same way here and now.

I meet Communists in their hunting grounds, Union Square (New York), “How will you start the revolution here in America.” I ask them in their own language, “Do you not think that ultimately the government will wake up and make what you are doing illegal?”

“Then we Communists will work underground, and use the same methods that brought about the Russian Revolution by assassinating the government officials and scaring others to death. We will plant cells in their fashionable clubs and their homes – poison their food. Did we not do so in Russia, and succeed?”

At a mass meeting in New York City commemorating the anniversary of the death of Lenin, there were nearly 25,000 present. There were not 500 Gentile faces in that mob.

Jews ask prayers for their co-religionists in Russia; but why don't these Jews in their comfortable pews on Fifth Avenue and Riverside Drive take the Old Testament and the Prayer Book and visit their deluded Communistic brethren and convert them to Jehovah and the Republic before it is too late?

Our coffers are full, our homes palatial, our synagogues rise, our hospitals multiply. Never has Israel so increased in wealth.

Demonstrations such as are often resorted to by Communist leaders and their dupes, will soon exhaust the patience of tolerant Americans and create in them a spirit of hatred against all Jews, the like of which has never been seen, for we have become an irritation to our American neighbors.

The American people are long suffering to a fault, but they are essentially men of action, practical men, and surely America's participation in the World War has shown what Americans can do when once aroused to the conviction that their forbearance has been abused.

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Let no Jew who reads these words accuse me of trying to ingratiate myself with "anti-Semites". The baptismal font has not lessened the love I cherish for my people, but because I have a dual perspective, being a Jew by birth and race and at the same time a Christian by faith, I believe I can help my people, especially since the Rabbis ignore what is ailing us, while the Christian ministry is silent, fearing to touch the Jewish problem.

B.A.M. Shapiro, America's Great Menace.

Mr. Treister stated in his letter in your paper that the Jewish people form a very small percentage of the Communists in America. He states that "in Chicago, with a Jewish population of 400,000, there are about 350 Communists."

I myself am Jewish, and I come from Chicago. I spent thirteen years in that city. Approximately 98 percent of us are Communists, and we are not ashamed of it. It is a system laid down to us by our great leader, Karl Marx, and only the cowards hide behind "democracy" or "Americanism". Furthermore, I think Mr. Treister should check up on his figures more closely if he would give out information.

Sarah Finklestein, in a letter to New York  
Herald-Tribune, December 22, 1938.

If the Jew wishes to survive he must identify himself with the historic movement of Communism.

Michael Alper, in Jewish Opinion,  
November, 1934.

The Jews are the spiritual fathers of Democracy and therefore Plutocracy .... Jewish elements provide the driving forces for both Communism and Capitalism.

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^Dr. Oscar Levy, in the preface of Pitt-Rivers' The World Significance of the Russian Revolution, pages vii & ix.

I see no inconsistency between the Philosophy of Communism and Principles of Democratic Government.

Herbert Benjamin, quoted in WPA Congressional Committee Investigation, House of Representatives, 76th Congress, First Session, Vol. 1, p. 136.

In one thing Hitler is right – we Jews are the arch-Democrats of history.  
James Waterman Wise, in Jewish Opinion, December, 1940.

I am not an American citizen of Jewish faith! I am a Jew! I have been a Jew for 4,000 years! Hitler was right – we are a people! The object of the American Jewish Congress is to defend Jewish rights at home and abroad, of all Jews – and to defend American Democracy!

Rabbi Stephan S. Wise, in New York Times, June 13, 1938.

In Democracy alone is the hope of the Jew.

Alfred M. Cohen, President of the International B'nai B'rith, in New York Herald-Tribune, May 9, 1938.

We as Jews are certain that Judaism and Democracy are inseparable.

Rabbi Israel M. Goldman, in the American Hebrew Weekly, November 3, 1939.

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The present program of palliative relief must give way to a program of fundamental reconstruction, American Democracy must be socialized by subjecting industrial production and distribution to the will of the people's Congress. The first step is to abolish the Federal veto and to enlarge the express powers of the National Government through immediate constitutional amendment. A gradual march in the direction of socialization will follow. At the same time, energetic measures must be adopted to prevent the inevitable reactionary attempt to overthrow democracy. In Spain the Government found it necessary to arm its workers. In America, let it be beforehand by strengthening the organization of and by systematically removing from key positions in Army and National Guard all officers whose loyalty to the Constitution may be qualified by class allegiance.

Rabbi Victor Eppstein, winner of the contest on "The Best Way to Combat

Anti-Semitism," published in Jewish Opinion, April, 1937.

We challenge the present social system. We advocate a socialization of basic enterprises. There is only one way in which the American people can escape Fascism and Communism, and that is by establishing "a thoroughly Socialized Democracy."

The Central Conference of American Rabbis, in the New York Times, September 13, 1936.

The underlying philosophy of the New Deal is the philosophy of Justice Brandeis of the U.S. Supreme Court. The NRA is almost a composite of his dissenting opinions.

The New York Times, June 28, 1934.

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More than any other one person, Frankfurter is the legal master-mind of the New Deal. Frankfurter men are established in key posts throughout the Roosevelt Administration, Frankfurter advised the Administration on its main strategy with regard to the Supreme Court.

Simon & Schuster's 1934 book, The New Dealers.

Many of the New Deal principles of government and economics were established thousands of years ago in Mosaic and Talmudic Law.

Mayor Fiorello LaGuardia, in a speech to National Convention of the Independent Order of Abraham in N.Y., reported in N.Y. American, June 8, 1937.

Jewish histories. rarely mention the name of this man, Karl Marx, though in his life and spirit he. was far truer to the mission of Israel than most of those who were forever talking of it. He was born in Germany in 1818, and belonged to an old rabbinic family. He was not himself reared a [practicing] Jew, however, but while still a child was baptized a Christian by his father. Yet the rebel soul of the Jew flamed in him throughout his days, for he was always a "troubler" in Europe. He was banished from one land after another, and he was arrested and imprisoned many times. He had to flee from Germany to France, then to Belgium, then back to Germany, again to France, and finally to England.

He was one of the founders of Socialism, and his book entitled Capital, is called the Bible of the Socialist movement. He believed in equality, in democracy, not alone in the domain of politics but also in the domain of industry .... It was an

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earnest effort to remold the society of men into a true brotherhood.

Rabbi Lewis Browne,  
Stranger Than Fiction, pages 320-321.

The strongest authoritative voice of Internationalism is that of the Jew, Karl Marx; its most heroic practical defender, the Jew, Ferdinand LaSalle; its unsung root, the economic doctrine of the Jew, David Lasser.

Horace M. Kallen,  
Zionism and World Politics.

Some call it Marxism; I call it Judaism!

Rabbi Stephen S. Wise, in an address  
from the Free Synagogue in New York.

Marxism is the modern form of Jewish prophecy.

Prof. Reinhold Niebur, before Jewish  
Institute of Religion, N.Y., Oct. 3, 1934.

What we Jews must do is set our faces as flint against Fascism, against any form of it whatsoever. Our next step to be taken as soon as ever it is possible, must be to seize, in the interest of the workers, all the nation's industries, and let nothing whatsoever stand in our way, even should we have to use violence.

James Waterman Wise, in an address at  
Free Synagogue, N.Y., January 28, 1934.

Paole-Zionism goes on with its task in Russia, in Palestine and elsewhere. In this very hour it appears as the unique international proletarian party. One of its fractions joins the Communist International, the other joins the Socialist International.

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^Elie Eberlin, The Jews Today, page 24.

Zionism is Jewish Nationalism.

Rabbi Stephen S. Wise, in the  
Jewish Sentinel of Chicago, September 29, 1933.

Beyond all question, to put it mildly, nine-tenths of the Jews of America are Zionists.

N.Y. Judge Julian Mack, in his Presidential  
address to the 1919 Zionist Convention, quoted  
in Jessie Sampter's Modern Palestine, page 57.

Wars are Jew's harvests.

Prof. Werner Sombart,  
Jews and Modern Capitalism.

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.

Benjamin Disraeli, Coningsby, pages 231-232.

An insurrection takes place against tradition and aristocracy, against religion and property .... The natural equality of men

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and the abrogation of property are proclaimed by the Secret Societies which form Provisional Governments, and men of the Jewish race are found at the head of every one of them. The people of God co-operate with atheists; most skillful accumulators of property ally themselves with Communists; the peculiar and chosen race touch the hand of all the scum and low castes of Europe; and all this because they wish to destroy that ungrateful Christendom which owes them even its name, and whose tyranny they can no longer endure.

When the Secret Societies, in February, 1848, surprised Europe, they were themselves surprised by the unexpected opportunity, and so little capable were they of seizing the occasion, that had it not been for the Jews, who of late years unfortunately have been connecting themselves with these unhallowed associations, imbecile as were the governments, the uncalled-for outbreak would not have ravaged Europe. But the fiery energy, and the teeming resources of the Children of Israel maintained for a long time the unnecessary and useless struggle. If the reader throw his eyes over the provisional governments of Germany and Italy, and even France, formed at that period, he will recognize everywhere the Jewish element.

Benjamin Disraeli, Lord George Bentinck,  
page 357.

The firm of Kuhn, Loeb & Co. (headed by Jacob H. Schiff) floated the large Japanese War Loans of 1904-1945, this making possible the Japanese victory over Russia ....

Mr. Schiff has always used his wealth and his influence in the best interests of his people. He financed the enemies of autocratic Russia and used his influence to keep Russia from the money market of the United States.

The Jewish Communal Register of  
New York City, pages 1018-1019.

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The Zionists carried out their part and helped bring America into the war. The Balfour Declaration was not merely a Voluntary gesture on the part of the Allies, but it was a contract between the British Government and the Jewish people.

H.M.V. Temperley, History of the Peace  
Conference in Paris, Vol. 1920, page 173.

The fact that it was Jewish help that brought the U.S.A. into the War on the side of the Allies has rankled ever since in German – especially Nazi minds – and has contributed in no small measure to the prominence which anti-Semitism occupies in the Nazi program.

Samuel Landman, Great Britain,  
the Jews and Palestine.

The League of Nations is a Jewish conception.

Israel Zangwill, in  
Jewish Guardian, June 11, 1920.

The League of Nations is a Jewish idea. We created it after a fight of twenty-five years.

Nahum Sokolow, in a speech at the Carlsbad  
Zionist Congress, August 27, 1922, quoted in  
E.N. Sanctuary's Are These Things So?, page 213.

The Jewish trends of the People's Front declare that this is the greatest bulwark against anti-Semitism and for the defense of the Jewish people's rights.

Collections are now made in the shops for the support of the People's Front in Spain, The collections are as important for the fighters in Spain as for the masses in the U.S.A. The fighters in Spain get the assurance that great numbers of toilers on

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this side of the ocean are with them. The masses in America partake of an action of international solidarity in a tangible form.

It is a necessary undertaking which should be developed on the basis of a People's Front organization. But this is what I was told about the attitude of some Jews to the collection. When the question of funds for the Spanish Revolution was raised in one dress shop in New York, some of the workers, a minority, protested that they could not contribute because "they have not forgotten the Spanish Inquisition" and what it did to the Jews.

It is not necessary to remind the Jews that the "rebels," as they are called by the press, have placed all the Jews of Spanish Morocco, which is under their control, in concentration camps.

The question, however, is broader than that. The war is fought in Spain today is wider than the Spanish territory, It is of life-and-death significance for the Jews of the world ....

When the People's Front wins, definitely, in Spain, that will strengthen the People's Front in France and will give impetus to the formation of People's Fronts throughout the world.

It will make the position of the Jews more secure in the capitalist countries where bourgeois democracies still exist, and it will hasten the end of Fascism in those countries where the swastika and the black shirt now reign supreme.

This is why every Jew must support the struggle of the People's Front Government in Spain.

M.J. Olgin, Editor N.Y. Morning Freiheit,  
August 7, 1936.

We Jews are going to bring war on Germany.

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^David A. Brown, President of American



Hebrew, predicted to R.E. Edmondson in the summer of 1934, quoted in Edmondson's I Testify, page 188.

We have been at war with Hitler from the first day that he gained power. Jewish Chronicle, May 8, 1942.

The Yishuv was at war with Hitler long before Great Britain and America. Moishe Shertok, in a speech at British Zionist Conference in 1943, reported in the Jewish Chronicle, January 22, 1943.

The World Jewish Congress has been at war with Germany for seven years. Rabbi M. Perlzweg, in a Canadian speech, reported in Toronto Evening Telegram, February 26, 1940.

American Jewry is engaged in two wars, one as part of a democratic government and the other as part of a race on which Germany has been waging war.

Rabbi Abba Hillel Silver, in a speech in Texas, reported in the Dallas Morning News, April 4, 1940.

The forces of reaction are being mobilized. A combination of England, France and Russia will sooner or later bar the triumphant march of the success-crazed Fuhrer. Either by accident or by design, a Jew has come to the position of foremost importance in each of these nations.

In the hands of non-Aryans lie the very lives of millions .... Blum is no longer Premier of France .... but President Lebrun is a

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mere figurehead, and Daladier has shouldered the burden just for the moment. Leon Blum is a prominent Jew who counts .... He may be the Moses who will guide the French nation.

And Litvinoff? The great Jew who sits at the right hand of Stalin, the little tin-soldier of Communism. Litvinoff has increased in stature until he far outranks any comrade of the Internationale with the exception of the sallow-complexioned Keeper of the Kremlin.

Keen, cultured, capable Litvinoff fostered and promoted the Franco-Russian pact. It was he who sold President Roosevelt. He has accomplished the ultimate in the diplomatic ken by keeping Conservatives in England – managed by silk-topped Estonians – on the most amicable terms with Red Russia.

And Hore-Belisha! Suave, slick and clever, ambitious and competent, buoyant and authoritative .... his star is still rising. He will follow the path of Disraeli into the residence of 10 Downing Street, where the destinies of all the King's men are decided. The rise of Hore-Belisha has been sensational. He is past master of the sagacious use of the public Press, having learnt his stuff from Lord Beaverbrook. He has managed to keep his own name prominent. This aggressive young man has transformed the British

Army from a shaggy, shabby, down-in-the-mouth and round-at-the-heels outfit to a mechanized fighting machine, which is at wartime strength in a world that threatens to become little more than a dunghill for dictators.

It is almost certain that these three nations will stand shoulder to shoulder in a state of virtual alliance against Hitler. When the smoke of battle clears and the trumpets no longer blare and bullets have ceased to blast, then the trio of non-Aryans will intone a requiem that sounds

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suspiciously like the “marseillaise,” “God Save the King,” and the “Internationale,” blended in a grand finale, into a militant, proud, aggressive arrangement of “Eli, Eli.”  
The American Hebrew, June 3, 1938.

The Second World War is being fought for the defense of the fundamentals of Judaism.

The Chicago Jewish Sentinel, October 8, 1942.

The United Nations Ideal is a Jewish Ideal.

David Ben-Gurion, in  
Time Magazine, August 16, 1948,

The United Nations is Zionism. It is the super government mentioned many times in The Protocols of the Learned Elders of Zion, promulgated between 1897 and 1905.  
Harry Klein, Zionism Rules the World.

The International Government of the United Nations, stripped of its legal trimming, then, is really the International Government of the United States and the Soviet Union acting in unison.

Commentary, official magazine of the  
American Jewish Committee,  
Nov., 1958, p. 376.

In the eighteenth century, French commerce was entirely in their hands. The Jews of Southern France practiced all the outward forms of Catholicism; their births, marriages, and deaths were entered on the registers of the church, and they received the sacraments of baptism, marriage, and extreme unction. Some even took orders and became priests.

Werner Sombart, Jews and Modern Capitalism.

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At last the Jewish people is master of France.

Isaac Blumchen,  
Le Droit de la Race Superieure.

If gold is the first power in this world, the second is the press. But what can the second be without the first? Since we cannot realize all that has been already said and

planned without the help of the press, therefore our people must direct all the daily newspapers in each country.

Kalixt de Vodsky, La Russie Juive.

The President will do exactly what I tell him to do.

Loeb, Secretary to Pres. T. Roosevelt, told to Count Cherep-Spiridovich, quoted in Cherep-Spiridovich's The Secret World Government, page 133.

Following the World War Bernard M. Baruch appeared before a select Congressional Committee and testified to the fact that he virtually had complete control of the resources of the American nation during the war, saying: "I probably had more power than perhaps any other man did in the war."

U.S. Congressional Record, Vol. 78, page 13050, June 27, 1934.

The Roosevelt Administration has selected more Jews to fill influential positions than any previous administration ....

One of the key Roosevelt advisers is Bernard M. Baruch, a power in the Wilson administration. In the absence of Secretary of State Hull and the President from Washington, Mr. Baruch is regarded as "unofficial President."

Brooklyn Jewish Examiner, October 20, 1933.

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We plan to continue in 1954 a program of visits to Catholic parochial schools, which have two purposes:

- 1) Securing first-hand information regarding intergroup emphasis in these schools; and
- 2) Providing teachers and principals with guidance in teaching methods and the use of lesson materials in social study courses involving intergroup education.

In 1954 we plan to concentrate our efforts in one city such as Hartford or Pittsburgh, in order to provide us, through intensive works with a full picture of Catholic education.

Work with the National Catholic Welfare Conference will include furnishing of factual information to the Press Department; enlisting the support of the Social Action Department in various issues as they arise; and offering the Education and Youth Departments with materials on Jews and Judaism as we have done in the past.

We will continue our efforts with the Educational Policies Commission of the National Education Association, and with the American Council on Education, to assure careful study of the proposal that the public schools teach about religion.

New efforts will be made during the coming year to seek the publication of revised editions of Catholic textbooks through the good offices of the Catholic Biblical Association. In addition, we will help the Committee on Citizenship of the Catholic University of America in the preparation of texts on Jews and Judaism and articles for youth magazines.

American Jewish Committee Budget – 1954.

The Jews of America, because of their numbers, interests, and ability, constitute

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a real political force. They have not usurped this power; it belongs to them by right! They are going to exercise it as they see fit. What are you going to do about it?

From an editorial in The Day,  
New York, April 6, 1936.

We shall have World Government, whether or not we like it. The only question is whether World Government will be achieved by conquest or consent.

James Paul Warburg, in a speech before  
the U.S. Senate, February 17, 1950.

The complete, definite and triumphal return of the Jews will come after the collapse of Gog (Russia). We may expect considerable changes from the coming world war which is suspended over the nations of Europe ....

Hanu and Aldersmith, British Israel  
Truth, (1906).

There will come into being a new and complete organization of all the peoples of the earth. The maps of the earth in use today, will be worthless in the Regnum (Messianic) ....

On the basis of the light which emanates from the Sacred Scriptures we can look forward to Jerusalem being the capital of the world ....

The Jews will obtain the dominion over all the earth.

Jewish author Russell,  
from various German sources.

The Jew appears now to be the true monarch of the world. Empires like Russia, Germany, Austria, France, are ruled by Jews; the Jews are the leaders of the peoples.

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Soon the other countries and nations will follow and Jews will see their Red Flag flying over the world.

From telegrams of Grand Public  
Coadjutor of Jerusalem.

We Jews have spoiled the blood of all the races of Europe. Taken as a whole, everything today is Jewdified. Our senses are alive to all the races. Our spirit reigns over the world. We are the Lords; all that is light today is child of our spirit.

Let the Goyim hate us: Let them drive us out: Let our enemies laugh at our physical weakness: We cannot be driven out any more. We have eaten ourselves into the peoples. We have vitiated the races of the Europeans. We have tarnished and broken their power; we have made everything of theirs foul, rotten, decomposed, decayed.

Dr. Kurt Munzer, The Way to Zion.

Without having been absorbed, today the Hebrew spirit dominates where at first it was hardly endured. We no longer need to close ourselves up in the medieval Ghetto, since we have for some time possessed the dominion which was promised to us. Without us no potentate in the world can undertake anything, for we control the gold market. No word contrary to our taste is published because we control the press. No idea which displeases us penetrates the intellectual world, because we dominate the theater. The Hebrew spirit has conquered the world.

Martz Cohn, Weisen von Zion, page 27.

Moreover, as our daily press and our

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literature are completely under Jewish influence, all personalities, who come into publicity, are appraised and judged accordingly as they show themselves well-disposed, or the contrary, to the Jews. This circumstance has always formed the standard of criticism for Jewish authors, and is more the case today than ever. The consequence is, that from youth upwards, our dispositions are made susceptible to a false philanthropy, and became especially sympathetic to the "Poor, innocent, persecuted Jews." And, in riper years, "refinement" and "tolerance" both play a part in shielding the Hebrew of today from any unpleasantness, which he might experience on account of the medieval prejudice. Yes, we actually give ourselves trouble, not only to make all manner of excuses for the Jews, because of the illusory state of suffering, in which they are supposed to live, but even to assist them, and to further their interests whenever we can, just as if we had to make restitution for an ancient wrong, which our ancestors are supposed to have inflicted on them.

Such sentiment does credit to our hearts – but what about our intelligence? All people, who are acquainted with history, and the actual facts of life, know perfectly well that the Jews have never emerged guiltless from the occasional disasters, which they have encountered, and that the tales of cruelties, said to have been perpetrated against the Hebrews, proceed, in many cases, from the imagination, and in others, from gross exaggeration. Thus the so-called "Jew Battles" of the Middle Ages were confined, for the most part, to an expulsion of the Jews, who had become far too numerous, from the towns and districts in which the economic pressure, directly due to their usurious practices and maneuvers, had become

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unbearable. As a tremendous clamour arises from the whole of Jewry, at the present day, whenever one of their race loses his life, or has even one hair of his head touched, one can easily understand how it is, that all incidents, in which Jews have figured as the injured party, have been so extravagantly described in history.

Professor Eduard Gans, quoted in  
F. Roederich-Stoltheim's The Riddle  
of Jew's Success, page 247.

Jews have muzzled the non-Jew press to the extent that American newspapers abstain from saying that any person unfavorably referred to is a Jew.

Bernard J. Brown, Chicago Attorney,  
From Pharaoh to Hitler.

Scribner & Sons have just published a book by Madison Grant entitled The Conquest of a Continent. The author insists that American development depends upon the elimination of unassimilable alien masses. We are interested in stifling the sale of this book.

The Anti-Defamation League of Chicago, in  
a bulletin issued December 13, 1933.

You resent us, but you cannot clearly say why ....

Not so many years ago I used to hear that we were money-grubbers and commercial materialists; now the complaint is being whispered around that no art and no profession is safe from Jewish invasion ....

We shirk our patriotic duty in war time because we are pacifists by nature and tradition, and we are the arch-plotters of universal wars and the chief beneficiaries of those wars.

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We are at once the founders and leading adherents of capitalism and the chief perpetrators of the rebellion against capitalism.

Surely, history has nothing like us for versatility! ....

You accuse us of stirring up revolution in Moscow. Suppose we admit the charge, What of it? ....

You make much noise and fury about undue Jewish influence in your theatres and movie palaces. Very good; granted your complaint is well founded. But what is that compared to our staggering influence in your churches, schools, your laws and your government, and the very thoughts you think every day? ....

You have not begun to appreciate the real depth of our guilt. We are intruders, We are subverters. We have taken your natural world, your ideals, your destiny, and have played havoc with them. We have been at the bottom not merely of the latest great war but of nearly all your wars, not only of the Russian but of every other major revolution in your history. We have brought discord and confusion and frustration into your personal and public life. We are still doing it. No one can tell how long we shall go on doing it ....

Who knows what great and glorious destiny might have been yours if we had left you alone.

But we did not leave you alone. We took you in hand and pulled down the beautiful and generous structure you had reared, and changed the whole course of your history. We conquered you as no empire of yours ever subjugated Africa or Asia. And we did it solely by the irresistible might of our spirit, with ideas, with propaganda.

.... Take the three principal revolutions in modern times – the French, the American

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and Russian. What are they but the triumph of the Jewish idea of social, political and economic justice?

And the end is still a long way off. We still dominate you ....

Is it any wonder you resent us? We have put a clog upon your progress. We have imposed upon you an alien book and an alien faith which you cannot swallow or digest, which is at cross-purposes with your native spirit, which keeps you everlastingly ill-at-ease, and which you lack the spirit either to reject or to accept in full ....

We have merely divided your soul, confused your impulses, paralyzed your desires ....

So why should you not resent us? If we were in your place we should probably dislike you more cordially than you do us. But we should make no bones about telling you why ....

You Christians worry and complain about the Jew's influence in your civilization. We are, you say, an international people, a compact minority in your midst, with traditions, interests, aspirations and objectives distinct from your own. And you declare that this state of affairs is a measure to your orderly development; it muddles up your destiny. I do not altogether see the danger. Your world has always been ruled by minorities; and it seems to me a matter of indifference what remote origin and professed creed of the governing clique is. The influence, on the other hand, is certainly there, "and it is vastly greater and more insidious than you appear to realize ....

That is what puzzles and amuses and sometimes exasperates us about your game of Jew-baiting. It sounds so portentous. You go about whispering terrifyingly of the hand of the Jew in this and that and

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the other thing. It makes us quake. We are conscious of the injury we did when we imposed upon you our alien faith and traditions, And then you specify and talk vaguely of Jewish financiers and Jewish motion picture promoters, and our terror dissolves in laughter. The Gentiles, we see with relief, will never know the real blackness of our crimes ....

You call us subversive, agitators, revolution mongers. It is the truth, and I cower at your discovery ....

We undoubtedly had a sizable finger in the Lutheran Rebellion, is simply a fact that we were the prime movers in the bourgeois democratic revolutions of the century before last, both in France and America. If we were not, we did not know our own interests.

The Republican revolutions of the 18th century freed us of our age-long political and social disabilities. They benefited us ....

You go on prattling of Jewish conspiracies and cite as instances the Great War and the Russian Revolution! Can you wonder that we Jews have always taken your anti-Semites rather lightly, as long as they did not resort to violence?

Marcus Eli Ravage (Big Destruction Hammer of God), member of the staff of the N.Y. Tribune, in Century Magazine, January-February, 1928.

The two Internationales of Finance and Revolution work with ardour; they are the two fronts of the Jewish Internationale ....

There is a Jewish Conspiracy against all Nations, but first of all against France, and the principle of order which she represents in the world. This conspiracy occupies almost everywhere the avenues of power; in France it is at present the actual

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reigning power. For observe that there all intelligent men see the danger: all those who think French thoughts, those who have any care for the future of France are getting ready for the struggle. The only people who appear not to know it are the very people who have no excuse for not knowing it – the men in the government. I not only say it was the duty of these men to see the plot which is being woven against France, I say these men were in the best position for seeing it. They alone, however, showed no reaction against this double assault of Jewish Revolution and Jewish Finance. They have been domesticated by the latter. They have bowed before the former. Am I wrong in speaking of a Jewish reign? If it is less apparent than in Russia and Bolshevik Hungary it is none the less real. And it is against the interest of France that it exercises its rule over it. Whoever observes and thinks, sees the peril. At the same time we see, parallel with it, and consequent upon the progress of the universal Jewish conspiracy a recrudescence of anti-Semitism .... The Universal Jewish Conspiracy must be disrupted or France will perish as did Russia. The evidence presses on all minds. Even political passion is not strong enough to mask it. The life of France is at stake. We must take sides either for France or against her.

Rene Groos, in  
Le Nouveau Mercure, June, 1922.

Give me the power to issue and control the money of a nation and I care not who makes the laws

Anselm Rothschild, quoted on the back  
cover of Eustace Mullins'  
The Federal Reserve Conspiracy.

The name of Rothschild means more

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than the firm. It means all Jewdom so far as the stock exchange is concerned; for only with the help of compatriots could the Rothschilds have reached their position of power – which dominates all others – and obtain entire mastery of the stock exchange.

Professor Werner Sombart,  
Jews and Modern Capitalism.

The modern rabbi is a man of the world. He is valued most as the executive manager of the wealthy congregation. He knows and cherishes the power of money, and is adept in matters of finance, mortgages and loans.

Jewish Magazine Reflex,



November, 1927.

Rabbi means master, intellectual master. Neither by law nor tradition is he a priest or a healer. He has no religious function whatever.

Jewish Magazine Reflex,  
August, 1927.

Turn to the pages of the Talmud and you will find that the Jews made an art of lending money. They were taught early to look for their chief happiness in the possession of money. They fathomed all the secrets that lay hid in money. They became Lords of Money and Lords of the World.

Professor Werner Sombart,  
Jews and Modern Capitalism.

The Central Conference of American Rabbis has been compelled from time to time to take a strong stand against the reading of the Bible in the Public Schools and against any other subtle form of sectarian missionary effort.

The Jewish Communal Register of  
New York City, (1917-1918) page 1172.

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The public schools must be kept clear of Christmas carols and other Christmas influences. We want all this Christmas propaganda stopped. The masses of the Jewish people of America have a right to demand from the educational system of the U.S. that it keep Christmas out of public schools.

Jewish National Day, New York,  
December 14, 1935.

The chasm dividing Jew and Christian is too deep to make a meeting of the two possible.

Rabbi A.I. Krim, Liberal Judaism  
and Liberal Christianity.

The Jewish religion is hostile to Christianity in general and to the Catholic Church in particular.

Ludwig Lewisohn, from his papers.

Judaism, which was destroyed politically (as a result of the destruction of the Temple in 70 A.D.), went forth into the great world. It adapted its possessions to its wanderings. I once compared it to an army going to war – a “movable State.”

Jews were compelled to smuggle their goods across from frontier to frontier; so they chose abstract wares, easy to smuggle; and this gave them ability, despite ghettos and restrictions, to enter everywhere; and so it is that the Hebrew people have penetrated everywhere.

The argument is that Judaism, by penetrating among the Gentiles (in Christian guise or otherwise), has gradually undermined the remnants of paganism. Such penetration has not been without deliberate Jewish conniving in the shape of

assistance bestowed in a thousand ways, devices and disguises. It has been effected in great measure by crypto-Jews, who have permeated Christianity and spoken through the mouth of Christianity.

By these devices, through Jewish will and through the power of their Jewish blood; and owing to an instinct for "requit," they have gradually induced Christianity to shed what was left in it of pagan elements; and it is they who, in principle (even though they are called by great Gentile names), are the creators of the Renaissance, of Liberalism, of Democracy, of Socialism, and of Communism.

All this achievement .... has come about chiefly through unknown and anonymous Jews. Jews in secret, either crypto-Jews who mingled among the Gentiles and nurtured great thinkers from among them; or, through the influence of Jews, who, in the great crises of liberty and freedom, have stood behind the scenes; or through Jewish teachers and scholars from the time of the Middle Ages, It was disciples of Jewish teachers who headed the Protestant movements.

These dogs, these haters of Israel, have a keen nose. In truth, Jewish influence in Germany is powerful. It is impossible to ignore it. Marx was a Jew. His manner of thought was Jewish. His keenness of intellect was Jewish; and one of his forebears was a most distinguished rabbi endowed with a powerful mind.

The newspapers, under Jewish control, obviously served as an auxiliary in all movements in favor of freedom. Not in vain have Jews been drawn toward journalism. In their hands it became a weapon highly fitted to meet their needs.

The Gentiles have at last realized this secret – that Judaism has gradually penetrated and permeated them like a drug. The Gentile nature is in revolt, and is

trying to organize the final battle. Paganism is minded to organize its last war against Judaism. And there is no doubt that this warfare .... is being waged specifically against Democracy, against Socialism. This is another worldwide warfare against the forces of Judaism. I venture to think that Socialism in its highest form is the fruit of the Jewish spirit, and the fruit of the world outlook of the prophets. It is they who were the first Socialist.

War is now being waged against us, against Judaism – not in our own land, but in the great outer world where we are scattered. They would "smoke us out" of all the cracks and crannies where we have hidden. They would exterminate us like bacilli, and be rid of us,

N.H. Bialik, in an address delivered at the Hebrew University, Jerusalem, May 11, 1933, which appeared in Lines of Communication, Palestine, July, 1933.

Young girls will return from their lovers as naturally as they now return from having tea with a friend. Virginity, thrown off gaily and early, will no longer exercise this singular restraint which comes from modesty, dignity and a sort of fear .... I have never

discerned what there is about incest which is really repulsive. I merely note that it is natural and frequent for sister and brother to be lovers.

Leon Blum, Prime Minister of  
France, Du Marriage.

The part which Jews all over the world play in white slavery is one of the foulest blots on our people.

Jewish World, March 18, 1914.

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The Jews have a disproportionate number of mental defectives, idiots, and imbeciles. It is well known that a large percentage of neurasthenics and neurotics are Jews. In Europe, blindness, deafmutism, idiocy, and insanity are from two to five times as frequent among Jews as among Gentiles.

Dr. Maurice Fishburg, Eugenic  
Factors in Jewish Life.

We have abundant material in figures to show that Jews, in particular, are subject to cerebral maladies.

Dr. Rudolf Wassermann, Zeitschrift  
fur Sozialwissenschaft.

Physicians of large experience among Jews have stated that most of them are neurasthenic and hysterical.

Jewish Encyclopedia, Vol. IX,  
under "Nervous Diseases."

As to dementia, it has been established in public and private clinics that the percentage of Jews is three times greater than Christians.

Jews and Judaism of Today, quoted  
in R.E. Edmondson's I Testify, page 245.

Dementia praecox is a mental trouble which is extraordinarily frequent with Jews.

Dr. M.I. Gutmann, Zeitschrift fur Demographie.

Cases where acute psychoses lead to idiocy and lunacy are of particular frequency with the Jews.

Dr. Alexander Pilcz, Wiener Klinische  
Rundschau, page 888. (Editor's note: Not  
sure whether or not Dr. Pilcz was Jewish.)

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To other religion in the world has offered a spectacle as contradictory, as malicious as the Jewish prayer Kol Nidre used during Yom Kippur .... Jewish history has been tragic to the Jews and no less tragic to the nations which have suffered them. Our major vice of old and of today is parasitism.

Samuel Roth, Jews Must Live.

## KOL NIDRE

All vows, bonds, oaths, devotions, promises, penalties, and obligations wherewith we have vowed, sworn, devoted and bound ourselves: from this Day of Atonement unto the next Day of Atonement, may it come unto us for good; lo, all these, we repent us in them. They shall be absolved, released, annulled, made void, and of none effect: They shall not be binding nor shall they have any power. Our vows shall not be vows; our bonds shall not be bonds; and our oaths shall not be oaths.

Reprinted from American Jewish Year Book, Vol, 25, (1923-1924) page 183.

The Jew is a confessional type; such as he is he has been made by the law and the Talmud; more powerful than blood or climatic varieties, they have developed in him the characteristics which imitation and heredity have perpetuated.

Bernard Lazare, Antisemitism, Its History and Causes, pages 257-258.

The modern Jew is the product of the Talmud.

Michael L. Podkinson, in preface of Babylonian Talmud, page xi.

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The Talmud had formed the Jewish nation after its dispersion; thanks to it, individuals of diverse origin had constituted a people; it had been the mould of the Jewish soul, the creator of the race; it and the restrictive laws of the various societies have modeled it.

Bernard Lazare, Antisemitism, Its History and Causes, page 267,

The Talmud was the enemy of Christian truth and the sole cause of the refusal of the Jews to recognize the divinity of Jesus ....

The Talmud was burned in Poland in 1557 because of the charge made against the Jews that they used the blood of Christian children in their ceremonies.

Michael L. Rodkinson, History of the Talmud, pages 66 & 118.

My dear questioner, you are too curious, and want to know too much. We are not permitted to talk about these things. I am not allowed to say anything, and you are not supposed to know anything about the Protocols. For God's sake be careful, or you will be putting your life in danger.

Rabbi Grunfeld in reply to Rabbi Fleishman.

Long have I been acquainted with the contents of the Protocols, indeed for many years before they were ever published in the Christian press. The Protocols of the Elders of Zion were in point of fact not the original Protocols at all, but a compressed extract of the same. Of the 70 Elders of Zion, in the matter of origin and of the existence of the original Protocols, there are only ten men in the entire world who know.

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I participated with Dr. Herzl. in the first Zionist Congress which was held in Basle in 1897. Herzl was the most prominent figure at the first Jewish World Congress. Herzl foresaw, twenty years before we experienced them, the revolutions which brought the Great War, and he prepared us for that which was to happen. He foresaw the splitting up of Turkey, that England would obtain control of Palestine.

We may expect important developments in the world.

Dr. Ehrenpreis, Chief Rabbi  
of Sweden, in 1924.

It is true, of course, that there were Jews connected with Free Masonry from its birth, students of the Kabbala, as is shown by certain rites which survive .... In the years preceding the outbreak of the French Revolution, they entered in greater numbers than ever, into the councils of the secret societies, becoming, indeed, themselves the founders of secret associations.

Bernard Lazare, Antisemitism, Its  
History and Causes, page 308.

Jews have been most conspicuous in connection with Freemasonry in France since the Revolution

Jewish Encyclopedia, Vol. V,  
under "Freemasonry."

Masonry is based on Judaism. Eliminate the teachings of Judaism from the Masonic ritual and what is left?

Jewish Tribune, New York,  
October 28, 1927.

The technical language, symbolism, and rites of Masonry are full of Jewish ideas and terms.

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^Jewish Encyclopedia,  
Vol. IV, page 503.

Masonry tolerates everything except a narrow clericalism and it possesses a special attraction for the Jews.

The Jewish Chronicle, October 29, 1889.

The spirit of Freemasonry is the spirit of Judaism in its most fundamental beliefs; it is its ideas, its language, it is mostly its organization. The hope which enlightens and supports Freemasonry is the hope which enlightens and supports Israel. Its crowning will be that wonderful prayer-house of which Jerusalem will be the triumphal centre and symbol.

La Verite Israelite, 1861.

Masonry is a Jewish institution, whose history, degrees, charges, passwords, and explanations are Jewish from the beginning to the end, with the exception of only one by-degree and a few words in the obligation.

Dr. Isaac M. Wise, in  
The Israelite, August 3, 1855.

Each Lodge is and must be a symbol of the Jewish Temple; each Master in the Chair, a representative of the Jewish King; and every Mason a personification of the Jewish workman.

An Encyclopedia of European  
Freemasonry, Philadelphia, 1906).

Masonry is no more Christian than Christianity is Masonic.

Heinrich Graetz, History of  
the Jews, Vol. VI, page 510.

I can assure you, gentlemen, that those

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who govern must count with new elements! We have to deal not with emperors and cabinets only. We must take into consideration secret societies, who can disconcert all measures at the last moment, who have agents everywhere, determined men, encouraging assassinations, and capable of bringing about a massacre at any moment.

Benjamin Disraeli, in a speech at  
Aylesbury, England, September 20, 1873.

The economic boycott being practiced against the Jews is even more deadly than the sporadic acts of violence thus far committed in Central and Eastern Europe.

H.J. Seligman, Director of Public Relations of  
the American Joint Distribution Committee,  
after trip abroad, reported in N.Y. Times,  
June 21, 1936.

Here I merely wish to reaffirm the fact that anti-Semitism is so instinctive that it may quite simply be called one of the primal instincts by which the race helps to preserve itself against total destruction. I cannot emphasise the matter too strongly. Anti-Semitism is not as Jews have tried to make the world believe, an active prejudice. It is a deeply hidden instinct with which every man is born. He remains unconscious of it, as of all other instincts of self-preservation, until something happens to awaken it. Just as when something flies in the direction of your eyes, the eyelids close instantly and of their own accord. So swiftly and surely is the instinct of anti-Semitism awakened in man.

Samuel Roth, Jews Must Live.

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If the experiment for which Roosevelt is responsible should in any serious degree break down, as a result of the association with it of a number of eminent Jews

there would be an outbreak of anti-Semitism in the United States more profound than anything Anglo-Saxon Civilization has so far known.

Professor Harold J. Laski, statement in 1935.

American Jews, too, must come to grips with our contemporary anti-Semites. We must fill our jails with anti-Semitic gangsters, we must fill our insane asylums with anti-Semitic lunatics, we must harass and prosecute our Jew baiters to the extreme limits of the laws, we must humble and shame our anti-Semitic hoodlums to such an extent that none will wish to dare to become fellow travelers.

Rabbi Leon Spitz, "Glorious Purim Formula,"  
in The American Hebrew, March 1, 1946.

One of the most dangerous of specific Jewish characteristics is that of brutal, absolutely barbaric intolerance – an altogether remarkable contradiction in a race which at every moment is loudly crying for tolerance. No worse tyranny can be practised than that exercised by the Jewish race. That consideration for the views and the person of an opponent – even under strenuous opposition – which one finds shared by the Germans and, in particular, by the Italians, is out of the question amongst the Jews. Whoever dares to stand against this Jewish gang they unhesitatingly strive to trample down with animal brutality. Furthermore, there is a vast difference between the intolerance of the German and that of the Jew. The former meets his opponent in open, honourable fight, invoking

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the aid of no skeletons, least of all of those concealed in cupboards. The Jew, on the other hand, seeks to destroy his opponent on moral grounds when he finds his material foothold slipping, unearths incidents of his private life, or else, on the other hand, makes every endeavour to conceal the true character of that life, trying to deceive with lies, in order to sway those holding opposing views. That meanest of all fighting methods, hushing up, is specifically Jewish.

Konrad Alberty (Sittenfeld), Gesellschaft.

Whoever acknowledges himself openly to be an anti-Semite has to be prepared to be an outlaw. No matter what his merits, no matter how distinguished in his profession, he will be ostracised and regarded as a human outcast; Lagarde, Duhring, Treitschke and Wagner could testify to this. One would imagine that the fight against Semitism, against Judaism, when based on conviction, would be no more reprehensible than the fight against Catholicism, Capitalism, Feudalism or Socialism. But the Liberal Press will not hear of such impartiality, and consigns everyone who raises his voice against Israel to the worst sink of corruption.

Maximilian Harden (Isidore Mitkowski), editor  
of Die Zukunft in his book, Die Kopfe.

Suing for libel for millions of dollars, enough to cause bankruptcy, would prove the most effective means of silencing Jew-baiter.

Rabbi Samuel Horowitz, in  
The Jewish Spectator, April, 1939.

If the Jews are attacked, they will defend themselves, and you will get something like internal troubles.

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^Theodor Herzl, quoted in Henry Ford's Jewish Activities in the United States, page 11.

I cannot conceive of any Jew in the role of an enemy of the Soviet Union. To me, such a Jew is an unnatural monstrosity, a travesty on everything that is decent and right.

California Jewish Voice, July 5, 1946.

Every Jew who is sincerely interested in the plight of the Jews .... should realize that the best sons of the Jewish people are the Jewish Communists, and that the most faithful ally of the Jews .... is the Communist Party.

Jewish Life of New York, May, 1938.

The Jew is a Communist.

Otto Weininger, Sex and Character, page 413.

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## CHAPTER SIX

### BRIEF HISTORICAL CHRONOLOGY OF RECURRING JEW TROUBLES AND HAPPENINGS FROM 70 A.D. TO THE BEGINNING OF THE TWENTIETH CENTURY<sup>1</sup>

<sup>1</sup>From the Jewish Encyclopedia (Funk & Wagnalls, 1903), Volume IV, beginning on page 71.

70 Jerusalem besieged and conquered by Titus; the Temple destroyed.

72 Judea completely conquered; the "Fiscus Judaicus" instituted by Vespasian.

115 The Jews of Babylonia, Palestine, Egypt, Cyprus; Cyrene, and Libya rise against Trajan.

118 The Jews of Palestine rise against Trajan and Hadrian; "War of Lucius Quietus."

133 Rebellion of Bar Kokba against Hadrian; restoration of the Jewish State.

135 Fall of Bethar; end of Bar Kokba's rebellion.

161 Revolution in Palestine against Antoninus Pius.

280 Judah III, son of Judah II, patriarch, collects a tax from foreign communities.

306 Council of Elvira forbids Christians to eat with Jews or to intermarry with them.

325 First Nicene Council separates the celebration of Easter from that of the Jewish Passover.

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339 Constantius forbids, under penalty of death, marriage of a Jew with a Christian woman, and circumcision of slaves.

361 Restoration of the Temple at Jerusalem undertaken under Julian the Apostate.

362 Julian the Apostate abolishes the Jew tax.

400 Moses, the false Messiah of Crete.

415 Cyril, Bishop of Alexandria, drives the Jews from Alexandria.

418 (March 10) Jews excluded from all public offices and dignities in the Roman Empire.

425 Extinction of the patriarchate.

455 Persecution of the Babylonian Jews under Yezdegerd III.

405 The Council of Vannes (Gaul) prohibits the clergy from taking part in Jewish banquets.

471 Persecution of the Babylonian Jews under Firuz (Perozes); the exilarch Huna Mari and others suffer martyrdom.

500 (circa). Abu-Kariba, Himyarite king, adopts Judaism, and converts his army and his people.

511 Mar-Zutra II, prince of the Captivity (exilarch), establishes an independent Jewish state in Babylonia under the Persian king Kobad.

516 (May 14, 15) Uprising against Jews of Clermont; synagogue destroyed.

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517 The Council of Epaon forbids Christians to take part in Jewish banquets.

518 Persecution of the Jews by Kobad, King of Persia.

532 Justinian I decrees that the testimony of Jews shall be valid only in Jewish cases.

537 Justinian declares Jews incapable of holding any official dignity.

538 The Council of Orleans forbids Jews to appear on the street at Eastertide.

589 Reccared, Visigothic King of Spain, completely isolates Jews from Christians.

612 Sisebut, Visigothic king, forces the Jews to accept baptism or to emigrate.

624 The Banu Kainuka'a, a Jewish-Arabic tribe. driven from Arabia by Mohammed.

627 Emperor Heraclius forbids Jews to enter Jerusalem, and in other ways harasses the Palestinian Jews.

629 Dagobert orders the Jews of the Frankish Empire to accept baptism or to emigrate.

633 The Council of Toledo under Sisenand Visigothic king, and Isadore of Seville forces converts to Judaism back to Christianity.

638 Chintila enacts that only professing Catholics shall remain in Visigothic Spain; Jews emigrate.

640 Omar, the second Calif, banishes all Jews from Arabia; the "Pact of Omar" imposes restrictions upon Jews in the whole Mohammedan world.

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641 Bulan, kahn of the Chazars, becomes a Jew.

658 Beginning of the Gaonate; Mar-Isaac, head of the Sura Academy, takes the title "Gaon."

694 (Nov.) All Jews in Spain and Gallic Province declared slaves; children under seven forcibly baptized.

720 Omar II, Ommiad Calif of Damascus, re-enacts the "Pact of Omar."

721 Appearance of the false Messiah Serenus in Syria causes many Spanish Jews to emigrate to Palestine.

761 The Karaite schism led by Anan ben David.

797 Isaac sent by Charlemagne on an embassy to Harun al-Rashid.

814 "Capitula de Judeis" of Charlemagne and Ludwig decide that Jews should not have Church utensils in pledge.

827 (circa). Eberard, "Magister Judaeorum" under Louis I the Pious, king of the Franks, protects the Jews against Agobard, Bishop of Lyons.

845 The Council of Meaux, under Amolo Bishop of Lyons, enacts anti-Jewish decrees, renewing those of Constantine and Theodosius II.

850 Al-Mutawakkil orders the "Peoples of the Book" to wear yellow kerchiefs.

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878 Ibrahim ibn Ahmad orders Jews of Sicily to wear a badge.

982 (July 13) Kalonymus saves life of Otto II after battle of Cotrone.

1007 Persecution at Rouen by Robert the Devil.

1012 (Nov.) Jews driven from Mayence by Emperor Henry II.

1013 (Apr. 19) Massacre at Cordova by soldiers of Sulaiman ibn al-Hakim.

1021 Al-Hakim renews the "Pact of Omar" in Egypt.

1066 Banishment of the Jews from Granada.

1078 Pope Gregory VII (Hildebrand) promulgates canonical law against Jews holding office in Chrisendom.

1079 Jews repulsed from Ireland.

1085 Pope Gregory VII protests against Jews being placed by the King of Castile in authority over Christians.

1090 "Fuero" (decree) of Alfonso VI appoints duel as means of settling litigation between Christian and Jew. (Feb. 19) Henry IV grants to Judah ben Kalonymus and other Jews of Speyer protection to life and property.

1096 First Crusade; Jews massacred along the Rhine and elsewhere.

1099 The Jews of Jerusalem burned in a synagogue by the Crusaders under Godfrey of Bouillon.

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1103 (Jan. 6) The "Constitutio Pacis" of the imperial court at Mayence assures the Jews of the "emperor's peace."

1108 Massacre at Toledo.

1117 Persecution at Rome; appearance of a false Messiah at Cordova.

1120 Calixtus II issues bull "Sicut Judaeis" the charter of the Roman Jews.

1124 Ladislaus I of Bohemia decrees that no Christian shall serve Jews.

1144 Alleged martyrdom of St William of Norwich (first blood accusation).

1146 Second Crusade; Jews massacred throughout France and Germany. Beginning of the Almohad persecution in northern Africa and Southern Spain; Jews flee, or pretend to accept Islam.

1150 Statutes of Arles appoint a special Jewish oath.

1156 Jews of Persia persecuted on account of pseudo Messiah, David Alroy.

1168 Latins and Greeks, Jews and Saracens, granted right of being judged by their own laws in Sicily.

1171 Thirty-one Jews and Jewesses of Blois burned on the charge of having used human blood in the Passover.

1172 Persecution of the Jews of Yemen. Messianic excitement.

1174 Sultan Nureddin Mahmud removes all Jews of Syria and Egypt from public offices.

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1178 Riot at Toledo, at which Ferosa, the Jewish mistress of Alfonso VIII, is killed.

1179 The third Lateran Council passes decrees protecting the religious liberty of the Jews. (Aug.) Jews of Boppard and neighborhood slain because body of Christian woman is found on banks of Rhine. Jews expelled from Bohemia.

1182 (April) Philip Augustus of France banishes the Jews from his hereditary provinces and takes one-third of their debts.

1189 Attack on the Jews of London at coronation of Richard I.

1190 (May 17) Self immolation of 150 Jews at York to avoid baptism.

1194 "Ordinances of the Jewry" passed in England for registering Jewish debts, thus preparing the way for the exchequer of Jews.

1198 Jews permitted to return to France by Philip Augustus on payment of 15,000 livres in silver.

1200 Bishop Conrad of Mayence issues a formula for an oath in German for Jews of Erfurt.

1205 (July 15) Innocent III writes to Archbishop of Sens and Bishop of Paris laying down the principle that Jews are bound to perpetual subjection because of the Crucifixion.

1209 Council of Avignon issues restrictive measures against the Jews. (July 22) French Jews attacked and plundered; 200 murdered.

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1210 (Nov. 1) The Jews of England imprisoned by King John.

1211 Many French and English rabbis emigrate to Palestine.

1212 The Jews of Toledo killed by Crusaders under the Cistercian monk Arnold; first persecution of Jews in Castile.

1215 Magna Charta of England limits rights of the crown in Jewish debts to the principal. Fourth Lateran Council under Pope Innocent III, among many anti-Jewish measures decrees the Jew badge.

1221 Jews killed at Erfurt.

1222 Golden Bull of Hungary refuses Jews the right to hold public office. Council of Oxford imposes restrictions on the English Jews.

1223 (Nov. 8) Rabbinical Synod of Mayence regulates the payment of the Jewish taxes.

1227 Council of Narbonne re-enacts the anti-Jewish decrees of the fourth Lateran Council.

1230 (Dec.) "Statutum de Tudeis" in France by Louis IX prohibits Jews from making contracts or leaving their lord's lands.

1234 (Dec. 10) Jews of Fulda find a murdered Christian; 261 Jews killed in consequence.

1236 Frederick II takes Jews of Sicily under his protection as being his "servi camerae" (first use of this term).

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1240 (June 25) Disputation before Louis of France between Nicholas Donin and the Jews represented by Jehiel of Paris, Moses of Coucy, Talmudist and itinerant preacher, and two others.

1241 (May 24) Riot at Frankfort on account of a Jewish convert. Jewish Parliament summoned to Worcester, England.

1244 Archduke Frederick II the Valiant, of Austria, grants privileges to the Jews ("Privilegium Fredericianum"). Twenty four wagon-loads of Talmuds and other manuscripts (1200) burned at Paris.

1246 James I of Aragon, in the Ordenamiento of Huesca, declares Jews to be “in commanda regis.” Council of Beziars forbids Jews to practice medicine.

1254 (Dec.) Louis IX expels Jews from France.

1255 (July 31) St. Hugh of Lincoln disappears and the Jews are accused of murdering him for ritual purposes.

1259 Jahudan de Cavalleria becomes “bayle-general” and treasurer of Aragon. Provincial council of Fritzlar for province of Mayence repeats several of the canonical restrictions, including the badge (first time in Germany).

1261 Expulsion from Brabant, under will of Henry III, of all Jews except those living by trade.

1263 Disputation at Barcelona between Pablo Christiani and Nahmanides.

1264 Massacres at London, Canterbury, Winchester, and Cambridge by the barons in revolt against Henry III.

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1265 (May 2) Persecution at Sunzig; 72 persons burned in synagogue.

1267 (May 12) Synod of Vienna, under Cardinal Guida, orders Jews to wear pointed hats.

1270 (June 23) Persecution at Weissenburg.

1273 (Nov.) Jews of Lerida obtain permission to substitute oath by the Ten Commandments for the oath “more Judaico.”

1274 (July 7) Gregory X issues bull against blood accusation.

1275 Jews expelled from Marlborough, Gloucester, Worcester, and Cambridge, at request of the queen-Mother.

1280 Alfonso X orders all Jews of Leon and Castile to be imprisoned till they pay 12,000 maravedis, and 12,000 for every day of delay in payment. English Jews forced to attend sermons of Dominicans.

1285 Blood accusation at Munich.

1285 (June 28) Meir ben Baruch of Rothenburg (1220-1293), chief rabbi of Germany, imprisoned when about to emigrate. Sancho of Castile in Cortes of Palencia orders Jews to submit their cases to the ordinary alcaldes (abolition of legislative autonomy). (Nov. 30) Bull of Honorius IV to archbishops of York and Canterbury against Talmud.

1287 (May 2) All Jews in England thrown into prison.

1290 (Nov. 1) Jews banished from England.

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1292 Ritual murder accusation and riot at Colmar.

1294 (Aug. 7) Bolko I of Silesia grants Jews “Privilegium Fredericanum.”

1295 (June 23) Boniface VIII enters Rome and spurns the Torah presented to him by Jewish deputation.

1297 "Judenordnung" for Brandenburg.

1298 Persecution of the Jews in Germany instigated by Rindfleisch; Mordecai ben Hillel a martyr.

1301 Jews plundered and slain at Magdeburg.

1303 Ordinance of Philip the Fair enacts that all trials between Christians and Jews be decided by regular courts.

1306 First expulsion of the Jews from France under Philip the Fair.

1315 (July 28) Jews recalled to France by Louis X for twelve years.

1320 The Pastoreaux persecutions in France ("gezeret ha-Ro'im").

1321 The Leper persecution in France ("gezeret mezoralim"), (June 24) Second expulsion of the Jews from France: Five thousand slain in Dauphine on charge of well poisoning.

1322 (Pentecost) Talmuds burned in Rome.

1330 Alleged desecration of host at Gustrow.

1334 (Oct, 9) Casimir III the Great, of Poland, grants Jews "Privilegium Fredericianum."

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1335 Host-tragedy at Constance.

1337 (May) Armleder massacres at Ensisheim, Muhlhausen, Rufach, etc.

1346 Blood accusation at Munich.

1348 (Feb. 28) The ordenamiento of Alcaza orders all usury to cease. (July 16) Karl IV forbids Jews being summoned before the Vehmgericht.

1348-1349 Persecution of the Jews in central Europe on account of the Black Death. Pope Clement VI issues two bulls protecting them.

1350 Alfonso IV of Portugal enforces the badge (first in the Peninsula).

1351 Cortes of Valladolid demands the abolition of the judicial autonomy of Spanish-Jewish communities. Jews burned at Konigsberg in Neumark.

1353 Jews invited back to Worms on account of their usefulness.

1360 (Nov.) Samuel Abulafia dies under torture on the charge of peculation. Manessier de Vesoul obtains from King John a decree permitting Jews to dwell in France.

1365 Jews expelled by Louis the Great from Hungary; many go to Wallachia.

1370 All Jews imprisoned and robbed in Austria.

1380 (Nov. 16) Riot in Paris; many Jews plundered, several killed, most fled.

1381 A synod at Mayence regulates the rabbinical marriage laws.

1357 Jews expelled from Basle.

1359 (Apr. 18) The charge of insult to a priest carrying the sacrament leads to the massacres of the Jews in Prague.

1391 (June 6) Spanish horrors begin; Ferdinand Martinez incites the mob against the Jews of Seville; anti-Jewish riots spread throughout Castile and Aragon.

1394 (Nov. 3) Third and last expulsion of the Jews from France, under Charles VI.

1400 Persecution of the Jews of Prague at the instigation of the convert Pessach; Lipmann of Muhlhausen among the sufferers.

1403 (Oct. 25) Juan II of Castile withdraws civil jurisdiction from Jews.

1405 Jews expelled from Speyer.

1407 (Oct. 26) Jews attacked at Cracow.

1410 (Sept.) Meir Alguades slain on charge of host desecration.

1411 Vincent Ferrer raises the populace against the Jews. Second general massacre of Jews in all the Spanish provinces.

1413 (Jan. 7) Religious disputation at Torttosa arranged by Pope Benedict XIII between Geronimo de Santa Fe and Vidal ben Benveniste ibn Labi and Joseph Albo.

1415 (May 11) Bull of Benedict XIII against the Talmud and any Jewish book attacking Christianity.

1420 Charges of host-desecration lead to the putting to death of a number of Jews and to the expulsion of the remainder and Lower and Upper Austria.

1423 Jews expelled from Cologne.

1424 Jews expelled from Zurich.

1432 Rabbinical synod at Valladolid. Host-tragedy at Segovia. A synod at Avila, under Abraham Benveniste Senior provides for an educational system for Jewish Spain.

1434 The Council of Basle renews old and devises new canonical restrictions against Jews. Annihilation of the Jews of Majorca.

1435 Jews expelled from Speyer.

1438 Jews expelled from Mayence.

1440 Jews expelled from Augsburg.

1447 Casimir IV of Poland grants special privileges to Jews.

1450 Ludwig X of Bavaria throws all the Jews in forty towns into prison and confiscates their property.

1451 Nicholas de Cusa enforces the wearing of the Jew badge in Germany.

1454 (May 2) Forty-one Jews burned at Breslau, and Jews expelled from Brunn and Omutz, through Capistrano.

1458 Jews expelled from Erfurt.

1460 (March 5) The States of Austria demand that no Jew be permitted to dwell there. Jews expelled from Savoy.

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1464 (April 12) Jews plundered and murdered by soldiers in Cracow.

1467 Eighteen Jews burned at Nuremberg.

1465 Jews expelled from Neisse by the guilds Blood accusation brought against Jews of Sepulveda.

1469 Jews plundered and slain at Posen.

1470 Jews expelled from bishopric of Mayence.

1475 Bernardinus of Feltre preaches against the Jews in Italy. The Jews charged with the murder of Simon of Trent for ritual purposes. Riots in Padua and elsewhere in Italy and Sicily.

1476 Blood accusation in Regensburg through the convert Wolfram.

1477 Jews plundered at Calmar and burned at Passau; the rest expelled through bishop.

1478 Jews expelled from diocese of Bamberg on account of Simon of Trent affair.

1481 The Inquisition against the Maranos established in Seville and at other places in Castile.

1482 Inquisition established in Aragon; Thomas de Torquemada, chief inquisitor.

1484 Jews expelled from Aries.

1486 (Feb. 12) Auto da fe at Toledo at which 740 were absolved. (Dec, 10) Another auto at same place; 900 Jews "reconciled."

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1488 (Jan. 25) First auto at Barcelona, (May 24 and July 30) Autos da fe at Toledo; at former, 21 Jews burned, 400 punished; at later, 76 burned.

1490 (Dec.) Jews expelled from Geneva,

1492 (Aug. 2) Expulsion of the Jews from Spain.

1494 Jews plundered in Naples. Blood accusation at Turnau.

1495 Jews expelled from Florence, but readmitted after a few months on account of their utility; Jews expelled from Lithuania.

1496 Expulsion of Jews from Styria. Manoel of Portugal orders the Jews to accept baptism or leave the country.



1498 The exiles settled in Navarre banished. Jews expelled from Nuremberg and Ulm.

1501 (July) Fifty-four Jews burned at Seville.

1502 Appearance of pseudo-Messiah Asher Lammlein.

1503 Pfefferkorn denounces Reuchlin. (March 22) Jews permitted to return to Lithuania. (Dec. 27) Judaizing followers of Zechariah of Kiev burned at Moscow.

1505 Jews expelled from Orange. All slain at Budweis on a child-murder accusation.

1506 Jews settle in Pinsk and secure synagogues and cemetery. Massacre of 4,000 Maranos in Lisbon.

1508 (July 15) Royal decree issued expelling Jews from Portugal.

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1510 Burning of Jewish books at Frankfurt. Thirty-eight Jews burned in Berlin for host-desecration and child-murder, (Graetz, ix, 94).

1516 (March) Venice sets apart a special quarter for a Ghetto (first use of the term).

1524 The Jews of Cairo threatened with destruction by Ahmad Shaitan, viceroy of Egypt. Jews return to Genoa.

1529 (May 21) Thirty Jews burned at Posing on blood accusation. Solomon Molko (Dioga Pires, 1503:-1532) begins his Messianic agitation.

1530 (Aug. 12) Josel of Rosheim obtains extension of Alsatian privileges from Charles V.

1531-Clement VII issues a bull establishing the Portuguese Inquisition for Maranos.

1541 Jews expelled from Naples.

1542 Jews expelled from Bohemia because of fires in Prague and other towns.

1543 Luther publishes his attack on the Jews.

1548 (July 10) Eighteen hundred Maranos released from the prisons of the Inquisition in Portugal.

1550 (April 2) Jews banished from Genoa.

1551 Jews expelled from Bavaria and Wurttemberg.

1554 (June 21) Rabbinical synod at Ferrara.

1555 Paul IV issues the bull "Cum nimis Absurdum," Jews expelled from Palestine.

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1556 Twenty-four Jews of Ancona hanged and burned by order of Paul IV.

1567 Don Joseph Nassi appointed ruler of Naxos and eleven other islands of the Grecian archipelago. (June 15) Jews expelled from Genoese territory.

1568 Isaac Zuria Levi (1534.-1572), cabalist, pretends to be the Messiah, son of Joseph.

1569 (Feb. 26) Bull of Pius V, "Hebraeorum Gens", expells Jews from Papal States except Rome, Bologna, and Ancona.

1570 Solomon Ashkenazi sent as an envoy to Venice by Sultan Selim II.

1573 (Jan. 28) The Jew Lippold executed at Berlin; all Jews expelled from Brandenburg.

1576 Stephen Bathori allows the Jews of Poland to carry on trade without restrictions.

1582 Expulsion from Silesia.

1586 (circa). The Jews of Poland establish the council of Four Lands; Mordecai Jafe probably its first president.

1592 (Aug. 17) Papal edict forbids Jews to admit Christians into synagogues, etc.

1593 Clement VIII expels the Jews from all the Papal States except Rome and Ancona. The first Marano settlement in Holland made at Amsterdam under Jacob Tirado.

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1596 Persecution of the Persian Jews by Shaw Abbas the Great.

1598 Bet Jacob synagogue consecrated at Amsterdam.

1612 Portuguese Jews granted right of residence in Hamburg.

1614 (Sept. 2) Vincent Fettmilch's attack upon the Jews at Frankfort.

1615 Jews of Worms banished.

1616 Jews return to Frankfort and Worms.

1617 (Jan. 3) "Nene Stattgkeit" for Frankfort makes right of domicile for Jews perpetual.

1629 (June 26) Lippman Heller forced to leave his post as rabbi in Prague.

1632 (April 20) Proselyte Nicolas Antoine burned at Geneva. (July 4) Auto de fe at Madrid.

1639 Dutch West India, Company grants Jews of Guiana full religious liberty.

1642 Six hundred Jews of Amsterdam with Isaac Aboab as hakam settle at Pernambuco.

1646 The Jews in Brazil side with the Dutch in their war with the-Portuguese.

1648 The beginning of the Cossack persecutions of the Jews in Poland under Chmielnicki.

1652 Two sites along the coast of Curacao granted to David Nassi for a Jewish colony.

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1654 (July 8) Twenty-four Jews land at New Amsterdam, from Brazil.  
1655 (Oct.) Menasseh ben Israel goes to London to obtain from Cromwell the re-admission of Jews into England.  
1657 (Feb. 4) Resettlement Day; Oliver Cromwell grants Carvajal right of residence for Jews in England.  
1659 (Feb. 26) Jews expelled from all the Papal States except Rome and Ancona.  
1660 Jews expelled from Kiev by Alexis.  
1665 Shabbethai Zebi (1626-1676) publicly accepted as the Messiah at Smyrna.  
1667 (Feb. 14 ) Jews run races at the Roman carnival for the last time.  
1670 Jews banished from Vienna and Lower Austria by Emperor Leopold I, Synod of Lithuanian rabbis and deputies settle spheres of jurisdiction in relation to central kahals.  
1671 Frederick William, the Great Elector, grants a privilege for twenty years to fifty families driven from Austria.  
1678 Appearance of the pseudo-Messiah Mordecai Moshiah of Eisenstadt.  
1680 (June 30) Auto da fe at Madrid.  
1682 (May 10) Auto da fe at Lisbon.  
1686 Jews the victims of the Imperialist soldiery at the recapture of Buda from Turks.  
1690 Ninety Jews from Curacao settle at Newport, R.I.

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1695 Jews forbidden to enter Sweden by Charles IX.  
1700 The house of Oppenheimer in Vienna attacked by a mob. Eisenmenger attempts to publish his "Entdecktes Judenthum."  
1703 Jonas Aaron settles in Philadelphia.  
1710 The "Judenordnung" of Hamburg determines the social conditions of the Jews of that city.  
1716 (July 24-25) Serious uprising against the Jews at storming of Posen.  
1727 (April 26) Jews expelled from Russia and the Ukraine by Catherine, (Nov. 15) Act passed by General Assembly of New York permitting Jews to omit "on the faith of a Christian" from oath of abjuration.  
1732 (Sept. 2) "Editto sopra gli Ebrei" of Clement III renews all restrictions against Jews of Rome.  
1733 (July) Forty Jews from Lisbon arrive at Savannah, Ga.  
1738 (Feb. 4) Joseph Suss Oppenheimer executed at Vienna.  
1740 (Feb. 3) Charles the Burbon, King of Naples and of the two Sicilies, invites the Jews back for fifty years. (July 11) Jews expelled from Little Russia by Czarina Anne. Act passed by English Parliament naturalizing Jews settled in the American colonies.

1742 (Dec. 2) Jews expelled from Great Russia by Czarina Elizabeth.

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1744 (Dec. 18) Expulsion of Jews from Bohemia and Moravia.

1747 Bull of Benedict XIV decides that a Jewish child baptized, even against canonical law, must be brought up under Christian influences.

1748 Jews permitted to remain in Bohemia on payment of a "Judensteuer" of 216,000 florins.

1750 (April 17) Frederick the Great issues a "Generalprivilegium" for the Prussian Jews.

1753 Act passed by English Parliament permitting Jews to be naturalized. "No Jews, no wooden shoes" riots in England.

1754 Act granting naturalization to English Jews repealed.

1756 Blood accusation in Jampol, Poland.

1757 Jacob Frank becomes leader of the Shabbethaians. Bishop of Kamenitz-Podolsk orders Talmuds to be burned.

1761 Persecution of Jews in Yemen.

1767 (June 20) Cossacks slay thousands of Jews at Homel.

1772 Jews settle in Stockholm, Karlskrona, and Gothenburg, by favor of Gustavus III.

1776 (Oct. 17) Senatorial decree of Russia grants freedom of settlement and other rights to baptized Jews.

1781 Joseph II of Austria abolishes the Jewish poll-tax, and grants civil liberties to the Jews.

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1782 Joseph II issues his Toleration Edict.

1787 Frederick William II removes the "Liebzoll" in Prussia.

1790 The French-National Assembly grants citizenship to the Sephardic Jews of Bordeaux. New constitution for Jews of Silesia; a few receive general privileges, etc.

1791 The French National Assembly grants full civil rights to the Jews.

1796 Jews of Holland declared by the National Assembly to be full citizens of the Batavian Republic.

1797 (Aug. 1) Two Jews, Bromet and De Lemon, elected members of the second National Assembly of Holland,

1801 "Leibzoll" removed in Nassau.

1803 Israel Jacobson and Wolff Breidenbach agitate the abolition of the poll-tax for Jews in Germany.

1804 (Dec. 9) "Enactment concerning the Jews" passed by Alexander I of Russia.

1807 The Great Sanhedrin convened by Napoleon; Joseph David Sinzheim president.

1808 (Jan. 27) Jerome Napoleon issues decree giving full civic rights to Jews of Westphalia, (Dec. 11) Napoleon at Madrid issues decree dividing the French Empire into Jewish consistories.

1809 Law of Baden forms Jews into special religious community with all privileges.

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1811 The Jews of Hamburg emancipated.

1812 The Jews of Prussia emancipated.

1813 (Feb. 18) The Jews. of Mecklenburg emancipated.

1815 (June 8) "Bundesakte" passed at the Congress of Vienna decrees maintenance of status quo in the political condition of the Jews.

1818 First Reform Temple in Hamburg opened.

1819 (Aug.) The beginning of the "Hep, hep!" persecutions. Formation of the Society for the Culture and Science of the Jews, by Zunz, Gans and Moser.

1820 Jews admitted at Lisbon.

1825 Jews expelled from St. Petersburg through influence of guilds.

1826 Jews obtain full civic rights in the state of Maryland, U.S.A. Decree issued in Russia enrolling Jews for military service.

1831 Louis Philippe orders salaries of rabbis to be paid by the State.

1833 (Oct. 29) Jews of Kur-Hessen granted full emancipation.

1835 (April 13) General Jewish regulations issued in Russia. Edict of Nicholas I founding agricultural colonies in Russia.

1836 Laws refusing Jews the right to bear Christian names renewed in Prussia.

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1839 Sultan 'Abd al-Majid grants citizenship to Turkish Jews.

1840 (Feb. 5) Damascus blood accusation. (Nov. 6) Firman issued by sultan against blood accusation.

1844 (May 25) Louis Philippe issues regulations for the internal organization of French Jews. (June) Rabbinical conference at Brunswick.

1845 (April) Ukase issued ordering Russian and Polish Jews to adopt ordinary costume.

1848 Emancipation Year: most of the countries of Central Europe grant full civic and political rights to Jews – in the majority of cases, repealed the next year. (May 19-20) Riots in Presburg.

1849 (July 2) Baron Lionel de Rothschild, previously returned as M.P. for city of London, not allowed to take seat.

1852 (Sept. 3) Violent anti-Jewish riots at Stockholm.

1856 (Feb. 18) "Hatti-Humayun" issued, granting full civic rights to Turkish Jews.

1858 (June 24) Edgar Mortara in Ancona forcibly taken from his family by Bishop of Bologna on plea that he had been baptized when an infant by a Roman Catholic servant. The oath "on the true faith of a Christian" abolished in England; Jewish disabilities removed.

1860 Alliance Israelite Universelle founded.

1863 (July) Emancipation of Swiss Jews.

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1866 Roumanian (Romanian) constitution, clause 7, makes all Roumanian (Romanian) Jews "aliens."

1868 Jews permitted to return to Spain. The law of the North German Federation of July 3 decrees that no state shall retain restrictions on the ground of religious belief.

1870 (March) Thirteen hundred and sixty Jews expelled from districts of Falcu and Vaslui, Roumania (Romania).

1871 Anglo-Jewish Association founded.

1873 Union of American Hebrew Congregations established.

1876 (July 28) E. Lasker procures the passing of the "Austrittsgesetz," permitting Jews to change their congregation.

1878 (July 13) The Berlin Congress inserts clause 44, that distinction of religion shall not be a bar to civil and political rights in Roumania (Romania).

1880 (Nov. 20-22) Debate in Prussian Diet on Kantorowicz incident.

1881 Atrocities against Jews in South Russia. (April 25) Anti-Semitic league in Germany presents petition with 255,000 signatures to Prince Bismark, (April 27) Riot at Argenu.

1882 (April 7) Disappearance of Esther Solymosi causes a trial on blood accusation at Tisza-Eszlar, (May 3) "May Laws" issued by General Ignatief confining the Jews in the Pale of Settlement to the towns.

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1884 (March 7) Roumanian (Romanian) law prohibiting hawking put 5,000 Jewish families out of employment. (July 9) Lord Rothschild takes his first Jewish peer in the British House of Lords.

1885 Pittsburgh Conference of American Rabbis establishes a platform for Reform Judaism.

1886 Drumont publishes "La France Juive."

1887 (Feb. 28) Roumanian (Romanian) law excluding Jews from public service and from tobacco trade and from employment in retail trade.

1889 (May 12) Roumanian (Romanian) law limiting number of Jewish factory hands to one-third.

1890 (Dec. 10) Guildhall meeting against persecution of Russian Jews by May Laws.

1891 (June 29) Blood accusation at Xanten.

1892 Jewish Colonization Association founded by Baron de Hirsch.

1893 (Jan. 14) Roumanian (Romanian) law prohibiting Jews from being employed in public medical department.

1895 Capt. Albert Dreyfus condemned and degraded as a spy and deported to Devil's Isle, Cayenne.

1897 (Aug. 29-31) First Zionist Congress at Basle.

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## **CHAPTER SEVEN**

### **BRIEF CHRONOLOGY OF JEWISH RITUAL MURDER COMPILED FROM ARNOLD LEESE'S HEAVILY DOCUMENTED JEWISH RITUAL MURDER**

419 B.C. Socrates gives an account of a case at Inmestar, a town between Chalcis and Antioch.

1st Century B.C. Greeks reported that it was a Jewish custom to sacrifice annually a Greek boy, specially fattened for the occasion.

1080 A.D. Thinking to invoke the divine mercy, at a solemnisation of the Passover, they (the Jews) sacrificed a youth, the son of a rich tradesman at Paris, for which all the criminals are executed and all Jews banished from France.

1144 Norwich, A twelve-year-old boy was crucified and his side pierced at Jewish Passover. Jew confesses that the Jews took blood every year from a Christian child.

1160 Gloucester, The body of a child named Harold was found in the river with the usual wounds of crucifixion.

1171 Blois, France. At Passover, a Christian child was crucified, his body drained of blood and thrown into the river.

1179 Pontoise. A boy named Richard was tortured, crucified and bled white.

1181 Bury St. Edmunds. A child called Robert was sacrificed at Passover.

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1192 Winchester. A boy crucified.

1192 Braisne. Christian crucified.

1232 Winchester Boy crucified.

1235 Norwich. They (the Jews) circumcise and attempt to crucify a child.

1235 Fulda, Hesse-Nassau. Five children murdered for their blood; Jews confessed.

1244 London. A child's body found unburied in the cemetery of St. Benedict, with ritual cuts.

1247 Valreas, France. Just before Easter, a two-year-old girl's body was found in the town moat with wounds on forehead, hands and feet. Jews confessed they wanted the blood of the child.

1250 Sargossa. A boy crucified.

1255 Lincoln. A boy called Hugh was kidnapped by the Jews and crucified and tortured in hatred of Jesus Christ.

1257 London. A child sacrificed.

1261 Pforzheim, Baden. An old woman sold a seven-year-old girl to the Jews, who bled her, strangled her and threw the body into the river.

1270 Wissembourg.

1276 London. Boy crucified.

1279 Northampton. A child crucified.

1283 Mayence.

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1285 Munich. Illustrated in Bavaria Sancta.

1286 Oberwesel on the Rhein. A boy named Werner was tortured for three days at passover, hanged by the legs and bled white. The body was found in the river.

1287 Berne. Rudolf, a boy, was murdered at Passover in the house of a rich Jew called Matler. Jews confessed that he had been crucified.

1288 Troyes. Jews tried by proper authority for ritual murder.

1290 Oxford. A Jew, Isaac de Pulet, detained for the murder of a Christian boy.

1303 Weissensee (Thuringia).

1305 Prague. Alleged crucifixion of a Christian at Passover.

1331 Ueberlingen. Child's body found in well with wounds indicating that it had been sacrificed by Jews. The judges of the place had a number of Jews burned.

1345 Munich. Illustrated in Bavaria Sancta.

1347 Cologne. The sacrificial knife in this case is preserved at the Church of St. Sigbert.

1401 Diessenhofen.

1407 Cracow. A polish priest, Budek, charged the Jews with murdering a boy at Easter.

1429 Ravensbourg.

1435 Palma.

1468 Segovia. Jews tried by the Bishop.



1462 Rinn, Innsbruck. A boy called Andreas Oxner was bought by the Jews and sacrificed for his blood on a stone in the forest. The body was found by his mother in a birch-tree. Jews fled across the border.

1468 Sepulveda, Segovia, Spain. The Jews Sacrificed a Christian child on a cross. The Bishop of Segovia investigated the crime, and ordered the culprits to Segovia, where they were executed.

1470 Endingen, Baden. Jews burned for killing four Christians ritually eight years previously.

1475 Trent, Italy. A three-year-old boy named Simon circumcised and ritually murdered for the purpose of obtaining Christian blood to mix with the ceremonial unleavened bread. Jews confessed separately and agreed in all essential details.

1480 Venice. This case was admitted in the Jewish Encyclopedia, 1906, Vol. XII, page 410.

1485 Padua, Jews tried by proper authority.

1490 Toledo. A boy called Christopher at LaGuardia, near Toledo, was ritually crucified. The ritual murder case was one of the main factors which disposed the King and Queen to expel the Jews from Spain.

1494 Tyrnau, Hungary. A boy was bled white and killed. The Jews who were arrested in this case confessed that this was the fourth child they had killed for the blood.

1494 Alonzo de Spina, a Jew and Rector of Salamanca University, accused the Jews of murdering children for ritual purposes.

1510 Brandenburg. Several Jews were accused of buying a small Christian boy, bleeding him and killing him. Jews confessed and 41 were executed.

1529 Posing, Hungary. Child murdered for its blood. Many Jews burned after confession.

1555 Hananel di Foligno, of Rome, accused the Jews before Pope Marcellus II of the ritual murder of a boy.

1598 Podolia. Jews tried and condemned, after a rabbi had confessed to killing four-year-old Albert at Passover and bleeding him.

1603 Verona. A Jew was tried on a charge of killing a child to get its blood for an infamous purpose. He was acquitted.

1614 Samuel Frederich Brenz, a Jew, wrote a book revealing the ritual murder practice of the Jews. It was called Judiscer Abgestreifter Schlangenbalg and was published at Nuremberg.

1670 Metz. Jews tried by proper authority and sentenced by order of Parliament.

17-- A converted Jew, Serafinovicz, wrote a book admitting ritual murder as a Jewish practice.

1720 Paul Christian Kirchner, converted Jew, admitted in his Judisches Ceremoniel, Frankfurt, that dried Christian blood was considered useful as a remedy for certain diseases of women.

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1748 Dunigrod, Poland. Jews tried and condemned for ritual murder by Episcopal Court.

1753 Zhytornir, Poland. Jews tried and condemned for ritual murder by Episcopal Court.

1759 A converted Jew, J.J. Frank, formed a sect called the Frankists at Lemberg. These people were all Jews who had become Christians in revolt against the evils taught in the Talmud. They said that it was the Talmud which was the root of all the troubles between Jews and Gentiles. Prince Etienne de Mikoulisky, administrator of the archdiocese of Lemberg, instituted public debates between the Frankists and the Talmudic Jews. A debate held in July took place in which various matters were dealt with point by point until six points had been settled; the seventh one was the Frankists' declaration that "The Talmud teaches the employment of Christian blood and he who believes in the Talmud ought to make use of this blood." The Frankists said they had learned this in their youth as Jews. The Frankists completely defeated their opponents in these debates. Ultimately they became assimilated into the Christian community.

1764 Orcuta, Hungary. Boy found dead, covered with wounds suggestive of ritual murder.

1791 Tasnad, Hungary. Jews condemned for murdering and bleeding a boy.

1797 Galatz, Rumania. About this time "The ritual murder accusation became epidemic" (Jewish Encyclopedia, 1905, Vol. X, p. 513).

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1803 A converted ex-rabbi wrote a book in the Moldavian language in 1803 which was published again in Greek in 1834 by Giovanni de Georgio under the title Ruin of the Hebraic Religion. This converted rabbi called himself by the name Neophyte. Extracts from his book were quoted in Achille Laurent's Relations Historique des Affaires de Syrie depuis 1840 & 1842. These extracts give very full information and confirm the murder, crucifixion and bleeding of Christians by Jews for ritual purposes, and the use of the blood for mixing with the Passover bread; and say that the practice is handed down by oral tradition and that nothing appears about it in writing in the Jewish religious books.

1812 Corfu. Three Jews were condemned for the murder of a Christian child.

18-- Paulus Meyer, converted Jew, accused the Jews of ritual murder in his Wolfe in Schafsfell, Schafe in Wolfspelz (Wolf in Sheep's Clothing, etc.). He had a libel action

brought against him by the Jews he accused of being involved in a case of alleged ritual murder, and was sentenced to four months' arrest.

1823 Velisch, Russia. On Easter Sunday, a 2½-year-old boy disappeared. His body was found in a marsh one week later; there were punctured mounds all over the body and the skin was scarified. There were wounds of circumcision; the feet were bloody and a bandage had been tied around the legs. The body had been undressed, washed, and again dressed. No blood was found near the body, which was drained of blood. Doctors

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gave evidence on oath that the child had been tortured to death. Some years later, five Jews were arrested together with three Russian women who had become Jewesses; these three women confessed that they had, one week before in 1823, been made drunk by a Jewess who kept an inn and that the latter had bribed one of them to procure a boy. One of the converted Jewesses described how the boy had been forcibly circumcised by the Jews and rolled about in a barrel until his skin was scraped all over. The boy had been taken to the school where a number of Jews were assembled, laid in a trough, and all present had made stabs with a nail in his side and temples. When the boy died under this torture, his body was taken to a wood by two of the converted Jewesses; and the third woman took a bottle of the blood of the boy to the Jewess innkeeper aforesaid. Next day, the rabbi's wife took the three women to the school where the Jews were gathered; bottles were filled from the trough by means of a funnel, and the rabbi dipped a nail into the blood and dropped a little on to a number of pieces of cloth, one piece of which was given to everyone present. The case went to the Imperial Council at St. Petersburg, all the lower courts which dealt with the case having found the Jews guilty. The Imperial Council reversed the verdict and on 18th January, 1835, the three Russian Jewish convert women were sent to Siberia whilst all the Jews were acquitted of the crime!

1826 Paul Louis Bernard Drach, ex-Grand, Rabbi of Strasburg, Germany, published a Deuxieme lettre d'un

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rabbin converti, Paris, 1827. On page 7 he said "The zeal of these rabbis goes as far as dedicating to death all those who follow the doctrine of the Trinity, and consequently all Christian Israelites."

1831 St. Petersburg. The daughter of a noncommissioned officer was the victim in this case. There were five judges, of whom four recognised the ritual character of the murder. The Jewish murderers were transported to Siberia.

1839 During the Damascus ritual murder trial, the French Consul, Comte Ratti-Menton, by whose energy and determination the case was brought to light, received a letter from Comte de Suzannet, who wrote: "Nearly a year ago, a box arrived at the custom-house that a Jew came to claim; on being asked to open it, he refused and

offered first 100 piastres, then 200, then 300, then 1,000 and at last 10,000 piastres. The custom-house official persisted, and opened the box, discovering therein a bottle of blood. On asking the Jew for an explanation, the latter said that they had the custom of preserving the blood of their Grand Rabbis or important men. He was allowed to go, and left for Jerusalem.”

Comte Ratti-Menton then looked for the chief of the custom-house, but found he had died! His successor, who had been associated with him, only vaguely recollected the affair; but he confirmed that the box had contained several bottles of red liquid and that he thought the Jew who came to claim it was Aaron Stambouli of Damascus who had told him the substance was an efficacious drug.

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The quick death of the chief custom-house officer is not surprising; witnesses of the crimes of Israel are subject to a sudden demise. But the reader will perhaps be more impressed by the fact that this Aaron Stambouli was one of those subsequently found guilty of the ritual murder of Father Thomas at Damascus and condemned!

1840 The Damascus case. The Jewish Festival of Purim fell on 15th February, 1840. Father Thomas, a Catholic monk, disappeared in Damascus on 5th February. His servant went to look for him and disappeared also. After a while seven Jews were arrested. They confessed to having murdered Father Thomas for the sake of his blood. In all sixteen Jews were arrested. Several of them described how the blood was required and collected from the cut throat of the victim to send to a rabbi for use in preparing ceremonial bread.

Grand Rabbi Yakub el Entabi was brought before the Court of Investigation, and he admitted that blood was required for the ceremonial bread. He also confessed to having received Father Thomas's blood.

1840 Rhodes. On the eve of Purim a, small Greek boy was missed; he had been seen entering a house in the Jewish quarter; after that he was never seen again.

1847 Mount Lebanon.

1852 and 1853 Saratov. Two ritual murders are involved this time one, a 10-year old boy in December, 1852; the other, 11-year-old, in January, 1853, After a flood, both bodies were found on the

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bank of the Volga, pierced with many wounds. Eight years later, two Jews, Schiffermann and Zourloff, were duly tried for these murders and convicted. They were sentenced to 28 years' labour in the mines, and they died during their imprisonment.

1880 Smyrna. Many Jews were massacred after a missing child's body had been found on the beach covered with punctured wounds at Passover.

1882 Esther Solymosi, 14 years old, of Tisza Eszlar, Hungary, disappeared on 1st April; the five-year-old son of the Jewish sexton told some women that his mother had enticed the girl into their house, whence she had been slipped by some Jews into the synagogue premises. This report came to the ears of Mrs. Solymosi, Esther's mother, who immediately reported to the police.

At the trial another son of the Jewish sexton, Maurice Seharf, aged 14, admitted that he had seen through the keyhole of the synagogue door that Esther had been murdered by certain Jews and bled white, her blood being collected in a vase. It was found by ocular view on the spot that the place where these events were said to have occurred was actually in sight to anyone looking through the keyhole. Witnesses also said they had heard cries from the synagogue on the day when the girl was first missing.

To test the veracity of the 14-year-old Maurice, the Judge told him that his tale could not be true as Esther was alive; the boy replied that "no one could be alive after being cut on the neck like that."

A number of Jews were arrested,

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and confessed that they had taken part in the ritual murder of Esther to get her blood for the Passover.

1838 Breslau, Germany. On 21st July, Max Bernstein, aged 24, a pupil at the Talmudic College, met an eight-year old Christian boy, Severin Hacke, bought him some sweetmeats and took him to his (Bernstein's) home. There, he stripped the boy of his clothing and with a knife made incisions in a certain part of the child's body, collecting the blood that came from the cuts on a piece of blotting-paper. When the boy was naturally frightened, the Jew told him there was no need for fear as he only wanted a little blood.

The boy escaped and Bernstein was arrested and sentenced to three months' imprisonment in spite of the prosecuting attorney maintaining that it was a ritual case for the extraction of blood for the needs of a Jewish rite.

1891 Xanten, Prussia. A five-year-old boy called Hegmann was murdered, his throat cut and the body bloodless.

1899 Polna, Bohemia, Agnes Hruza, 19 years of age, was murdered 29th March, 1899. On 1st April, her body was found in a wood with the head nearly severed from the body. In spite of this frightful wound, there was no blood about, although the body itself was almost bloodless.

Then, another girl's body was found, too decomposed to show the cause of death; this was the body of Maria Klima, who had disappeared 17th July, 1898. The Jew Hilsner arrested,

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tried and convicted, The death sentence was commuted to life imprisonment.

A point of interest in this case is that the prisoner's counsel at this trial was Masaryk, later President of Czecho-Slovakia; this work seems to have stood him in good stead in later life!

Hilsner was released from prison by the Marxists in the rioting of 1918.

1900 Konitz, West Prussia. A 19-year-old youth, Ernst Winter, was murdered. His body was dismembered and parts of it were found in different localities. The county physician pronounced death to have occurred from loss of blood. The culprits were never discovered, but a large assembly of foreign Jews visited the town the night of the murder and left the next day.

1911 Kiev, Russia. Joutchinski, a 13-year-old boy, was found murdered with curious wounds and drained of blood. Father Pranaitis, theologian and Hebraist, considered that the evidence showed every sign of it being a Jewish ritual murder. He said that the Zohar, the cabbalistic book of the Jews, described the ritual murder, prescribing thirteen stabs in the right temple, seven in the left one, which is exactly how the head of the murdered boy had been treated.

Though the murder could not be fixed upon any particular individual, after the Jewish Bolshevik Revolution, the Cheka shot the Judge, the Public Prosecutor and many of the witnesses, including Father Pranaitis, the medical expert Kororativ, and Professor

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Sikorski, Professor Pawlow, who was a witness for the defence, became a leading scientist in Bolshevik Russia!

1913 A converted Jew, Cesar Algranati, enumerated over 100 cases of ritual murder, of which 27 were in the 19th century, for the Catholic publication Cashiers Romains of 29th November, 1913.

1928 Gladbeck, Germany. At the time of Purim a twenty-year-old lad called Helmuth Daube was found dead in front of his home, with his throat cut, his genital organs missing, whilst there were wounds on the hands and stabs in the abdomen. There was no blood about where the body was found and it was bloodless. Experts said in Court that the throat showed the Jewish ritual cut.

1929 Manau, Germany. A five-year-old boy named Kessler disappeared on 17th March. The body was found in a wood, with throat cut from ear to ear superficially, whilst there was a deep stab in the neck cutting the main vessels. The body was bloodless and there was no blood found near it. It was just before Passover, and the local Jewish butcher had suddenly disappeared. Dr. Burgel, the Court doctor, said it was a case of ritual murder.

1932 Paderborn Germany. Martha Kaspar murdered just before Purim. Court told by a doctor that some litres of blood must have been taken out. One Jew sent to asylum and another sent to prison

1935 Afghanistan. A Mohammedan child was robbed and riddled with stabs by Jews. The Court verdict was that this was done for ritual purposes.

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1937 Argentine, Two-year-old Eugenio Iraola was kidnapped and killed for ritual purposes.

(Read Arnold Leese's Jewish Ritual Murder – see bibliography of this work for details.)

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## **CHAPTER EIGHT**

### **A FEW QUOTATIONS FROM VARIOUS BOOKS OF THE, TALMUD AND THE CABALA**

The Most Holy spoke thus to the Israelites: You have recognized me as the only ruler of the world, and for that reason I will recognize you as the only rulers of the world.  
Chaniga, 3a, 3b.

Wherever the Hebrews go, they must make themselves the master of their lords.  
Sanhedrin, 19.

God has given the Jews power over the possessions and blood of all nations.  
Seph. Jp., 92.

Regarding any Gentile claims to property rights, their possessions are “like unclaimed land in the desert”.

Baba Bathra, 54b.

With respect to robbery – if one stole or robbed or seized a beautiful woman, or committed similar offenses, if these were perpetrated by one Gentile against another, the theft, etc., must not be kept, and likewise the theft from an Israelite by a Gentile, but theft from a Gentile by an Israelite may be retained.  
Sanhedrin, 57a.

It is always a meritorious deed to get hold of a Gentile's possessions.  
Schulchan Aruch.

When a Jew has a Gentile in his clutches, another Jew may go to the same Gentile, lend him money and in his turn deceive him, so that the Gentile shall be

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ruined. For the property of a Gentile, according to our law, belongs to no one, and the first Jew that passes has full right to seize it.

Schulchan Aruch,  
Choschem Hamischpath, 156.

It is not permitted to rob a brother, but it is permitted to rob a non-Jew, for it is written (Leviticus XIX, 13) "Thou shalt not rob thy neighbor." But these words, said Jehovah, do not apply to a goy who is not thy brother.

Baba Mezia, 61a.

A Jew may lie and perjure to condemn a Christian. The name of God is not profaned when lying to Christians.

Baba Kama, 113a, 113b.

It is a great sin to make a present to a Gentile. But it is permissible to give alms to the poor of the Gentiles, to visit their sick and to give the last honors to their deceased and to console their relatives because of the peace, so that the Gentile may think the Jews are good friends of theirs in showing them consolation.

Aboda Zarah, page 20.

A thing lost by a goy may not only be kept by the man who found it, but it is even forbidden to give it back to him,

Schulchan Aruch,  
Choschen Hamischpath, 266, 1.

Jews must always try to deceive Christians.

Zohar I 160a.

Those who do good to Christians will never rise from the dead.

Zohar I 25b

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At the time of the Cholhamoed the transaction of any kind of business is forbidden. But it is permitted to practice usury on the Gentile, because the practice of usury on a Gentile at any time pleases the Lord.

Schulchan Aruch, Orach Chaim, 539.

On the Haman-holiday all Jews must say prayer of thanks, called Arur Haman, in which it says: "Cursed be Haman and all Gentiles, blessed be Mardocheus and all Jews.

Schulchan Aruch, Orach Chaim, 690.

In case of a deathly sickness a Jew is permitted to consume something unclean (i.e. something that he is by law compelled to regard as unclean and which to touch under other circumstances he is strictly forbidden,) in case he believes that it may assist his recovery. But also in this case he is not permitted to make use of something which belongs to the most unclean of all, namely, the Christian Church.

Schulchan Aruch, Johre Deah, 155.

It is a good deed for every Jew to burn and destroy the non-Jewish church or whatever belongs to it or is done for it, and to throw the ashes into the four winds or to throw them into the water. Furthermore, it is the duty of every Jew to try to uproot every non-Jewish church and to give it a curse name.

Schulchan Aruch, Johre Deah, 143.



The Kadish-prayer shall only be given when ten Jews are together and they must be together in a way that no unclean thing

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separates them, as, for example, excrements or a Gentile.

Schulchan Aruch, Orach Chaim, 55, 20.

Jews are human beings; the other peoples of the world are not human beings, but beasts.

Baba Mezia.

Although the peoples of the world outwardly resemble Jews, they are actually only as apes in comparison with men.

Schene Lucoth Ha'berith.

The souls of the non-Jewish people come from the devil and are souls such as the cattle and animals have. The seed of the stranger also is cattle-seed.

Scheffa Tal. 4. 2,

Memachem, page 53, F. 221.

The houses of the Goyim are the houses of animals.

Leb. Tob, 46, 1.

Marriages taking place amongst Gentiles have no binding strength: their cohabitation is just as the coupling of horses, therefore, their children do not stand as humanly related to their parents.

Schulchan Aruch.

The seed (child) of a Christian is of no more value than that of a beast.

Kethuboth 3b.

All non-Jewesses are whores.

Eben Haezar.

A man may do with his wife whatever he pleases, as with a piece of meat coming from the butcher, which he can eat according to his fancy; salted, roast, boiled, or

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like a fish coming from the market.

Nedarim. 20b.

When one finds that evil appetites are taking hold of his senses, let him repair to some place where he is unknown, let him dress himself in black and follow the impulses of his heart.

Mo'ed Katan 17a.

A Jew is permitted to rape, cheat, and perjure himself; but he must take care that he is not found out, so that Israel may not suffer.

Schulchan Aruch, Jore Deah.

A Jew may misuse the non-Jewess in her state of unbelief.

Maimonides, Jak. Chasaka 2, 2.

A Jew may violate but not marry a non-Jewess.

Gad. Shas. 2, 2.

A Gentile girl who is three years old can be violated.

Aboda Shara 37a.

Inasmuch as a non-Jewish child at three years and a day is suitable for copulation, her raper is only unclean until the evening, when he is clean again after taking a dip in the water.

Choschen Ha'mischpat.

If a Jew has raped a non-Jewish girl, and another who saw it is called as a witness, that Jew must, without compunction, swear falsely.

Jore Deah.

Moses said, "Thou shalt not covet thy neighbor's wife and he who committeth

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adultery incurs the death penalty." This means only adultery committed by, or with, Jews. The wife of a Gentile is excluded.

Sanhedrin.

Do not save Christians in danger of death.

Hikkoth Alum X 1.

Extermination of Christians is a necessary sacrifice.

Zohar II 43a.

The Christian birthrate must be materially diminished.

Zohar II 64b.

If a goy kills a goy or a Jew he is responsible; but if a Jew kills a goy he is not responsible.

Tosefta, Aboda Zara 8:5.

Every foreigner (non-Jew) who glorifies Sunday must be killed without asking him.

Sanhedrin.

Even the best among the Gentiles deserves to be killed.

Abodan Zarah 25b.

The best of the Christians must be strangled.

Rasoni, Exodus 14.

It is permitted to kill a Jewish denunciator everywhere. It is permitted to kill him even before he has denounced.

Schulchan Aruch,  
Closchem Hamischpath, 338.

He who sheds the blood of the goyim is offering a sacrifice to God.

Talmud, Jalqut Simeoni.

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If a heathen smite a Jew, he is worthy of death.  
Sanhedrin 58b.

A heathen who studies the Torah deserves death.  
Sanhedrin 59a.

Every goy who studies the Talmud, and every Jew who helps him in it should die.  
Sanhedrin 59a.

It is forbidden to initiate a non-Jew into the secrets of the law. The Jew who concerns himself with this is as guilty as if he laid waste the world and denied the sacred name of God.

Jalkut Chadash.

Proselytes are as injurious to Judaism as ulcers to a sound body.  
Talmud.

The criminal (unorthodox Jew) is placed in dirt up to his knees; a hard cloth is then laid in a soft one and wrapped round his neck; the one witness pulls the one end towards himself and the other the other, till the prisoner opens his mouth. In the meantime the lead is heated so that enters his vitals and burns them up.  
Sanhedrin 52a.

A Jewish mid-wife is not only permitted, but she is compelled to help a Jewish mother, on Saturday and when so-doing to do anything which otherwise would desecrate the Saturday. But it is forbidden to help a nor-Jewish woman even if it should be possible to help her without desecrating the Saturday, because she is to be considered only as an animal.

Schulchan Aruch,  
Orach Chaim, 330.

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A Jewish wet-nurse is forbidden to nurse the child of a Gentile, even if she would be paid for that, because in so doing she would assist in raising a Gentile. Only in case she is in great pain because of a surplus of milk and such milk can become dangerous to her, is she permitted to do so. The Jew is also forbidden to teach a Gentile a handwork by which he could sustain himself.

Schulchan Aruch, Johre Deah, 154.

An animal which has been slaughtered by a Gentile or by a Jew who has become a non-Jew, is to be considered as a diseased animal.

Schulchan Aruch, Johre Deah, 15.

A Jew is forbidden to drink from a glass of wine which a Gentile has touched, because the touch has made the wine unclean.

Schulchan Aruch, Johre Deah, 122.

The Jews were created to be served by the non-Jews. The latter must plow, sow, weed, dig, mow, bind, sieve and grind, The Jews are created to find all this in readiness.

Berachoth.

Work is harmful and brings but little.

Gittin 68a.

Teach your son an. easy vocation and endeavor thereby to acquire estates and riches.

Quid Dusen 89a.

There meaner calling than that of agriculture.

Jebamoth.

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In case a Jew has the position of a Muchas, i.e. tax collector or customs officer, then he has not the right (namely, to levy taxes, etc.) but exercises it for the government. In such case he is forbidden to exercise force in collecting from another Jew. Why? Because the king (for whom he collects) is a Goy and not to pay him the taxes is the same as not to pay one's debts, which is permitted as outlined above. Therefore, no Jew is permitted to force another Jew, unless the Muchas is afraid of the king that he might be found out, in which case he may use force.

Schulchan Aruch,

Choschem Hamischpath, 386.

A maiden aged three years and a day may be acquired in marriage by coition.

Sanhedrin 55b.

If a woman sported lewdly with her young son and he committed the first stage of cohabitation with her – Beth Shammai says, he thereby renders her unfit to the priesthood – Beth Hillel declared her fit. All agree that the connection of a boy aged nine years and a day is real connection; whilst that of one less than eight years is not; their dispute refers only to one who is eight years old.

Sanhedrin 69b.

When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than three years old it is as if one puts the finger into the eye – tears come to the eye again and again, so does virginity come back to the little girl under three years. When a small boy has intercourse with a grown-up woman he makes her as “a girl who is injured by a piece of wood.”

Kethuboth 11b.

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If a woman is an adulteress, her children are legitimate since the majority of the acts of cohabitation are ascribed to the husband.

Sotah 27a.

A woman came before Rabbi Hisda confessing to him that the lightest sin that she committed was that her younger son is the issue of her older son. Since this was her lightest sin she was excused.

Abodah Zarah 17a.

If a man immediately on returning from a journey has marital intercourse, his children will be weaklings, The Rabbis taught: On coming from a privy a man should not have sexual intercourse till he has waited long enough to walk half a mile, because the demon of the privy is with him for that time; if he does, his children will be epileptic. The Rabbis taught: If a man has sexual intercourse standing, he will be liable to convulsions; if sitting, to spasms; if she is above and he below, he will be subject to delaria (diarrhea).

Gittin 70a.

A woman who had intercourse with a beast (i.e., a dog) is eligible to marry a priest.

Yebamoth 59b.

He who strikes his father or his mother is liable only if he wounds them. In this respect cursing is more stringent than smiting, for, he who curses his parents after death is liable while he who smites them after death is not.

Sanhedrin 85b.

Israel is like the lady of the house to whom her husband brings the money. Thus Israel is without the burden of labor and receives the money from the people of the world.

Jalkut Schim., 75. 2.

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What is the meaning of Har Sinai, that is Mount Sinai? It means the mountain from which radiates Sina, that is, hatred against the people of the world.

Sahabbath 89.

And he who desires that none of his vows made during the year shall be valid, let him stand at the beginning of the year and declare, "Every vow which I may make in the future shall be null." His vows are then invalid.<sup>1</sup>

Nedarim 23b.

<sup>1</sup> See "Kol Nidre" on page 282.

He who stands naked before a candle is liable to be seized with epilepsy.

Pesachim.

Directions for seeing demons: Burn portions of a black cat and place the ashes in one's eye: then at once one perceives demons.

Berakhoth 6.

The discomfort endured by those who attend rabbinical conferences comes from the demons mingling with men in these circumstances.

Berakhoth 6.

The eggs of a grasshopper as a remedy for toothache, the tooth of a fox as a remedy for sleep, viz, the tooth of a live fox to prevent sleep and of a dead one to cause sleep, the nail from the gallows where a man was hanged, as a remedy for swelling.

Sabbath.

For a chronic heat stroke one should bring a black hen and tear it lengthwise and crosswise and shave the middle of his

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head and put the bird on it and leave it there till it sticks fast, and then he should go down to the river and stand in water up to his neck till he is quite faint, and then he should swim out and sit down.

Gittin.

To make swollen glands burst someone should blow into his throat seeds of unripe dates, through a wheat straw. To make the flesh close he should bring dust from the shadow of a privy and knead it with honey and eat .... For catarrh he can also take the excrement of a white dog and knead it with balsam, but if he can possibly avoid it he should not eat the dog's excrement as it loosens the limbs. :

Gittin 69a, 69b.

For stone in the bladder he can take a purple thread which has been spun by a woman of ill repute or the daughter of a woman of ill repute and hang it on the membrum of a man or the breasts of a woman. Or he can take a louse from a man and a woman and hang it on the membrum of a man and the corresponding place in a woman; and when he makes water he should do so on dry thorns near the socket of the door, and he should preserve the stone that issues, as it is good for all fevers.

Gittin 70a.

Holy sayings such as these from the Holy Talmud and the Holy Cabala go on and on ad infinitum; but a halt must be called  
– THE END.

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