



The Russian  
*Protocols of Zion*  
in Japan

*Yudayaka/Jewish Peril*  
Propaganda and Debates  
in the 1920s

Jacob Kovalio

The Russian  
*Protocols of Zion*  
in Japan

ASIAN  
THOUGHT  
AND  
CULTURE

Sandra A. Wawrytko  
*General Editor*

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PETER LANG

New York Washington, D.C./Baltimore Bern  
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To my Beloved Parents



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# Abbreviations

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*CK*—*Chūō Kōron* [Mainstream Review] liberal monthly.

*CSA*—*Conspiracy and Scapegoating Antisemitism*.

*KHK*—*Kokusai Himitsuryoku no Kenkyū* [Research on International Secret Power] *Jewish Peril* quarterly of the Japanese foreign ministry, 1936–1941.

*KoS*—*Kakumei oyobi Senden* [Revolution and Propaganda]—title of book by Imai Tokio.

*KSY*—*Kageki Shisō no Yurai* [Origins of Radical Thinking]—title of collection of Japanese antisemitic writings in the early 1920s.

*NoN*—*Nihon oyobi Nihonjin* [Japan and the Japanese] nationalistic monthly.

*NSGN*—*Nihon Shakai Gakuin Nenpō*—Annual Review of the Japan Sociology Association.

*SCK*—*Shion Chōrō no Ketsugiroku* [Records of the Decisions of the Elders of Zion]—title of a popular Japanese edition of the *Protocols of the Elders of Zion*.

*SKR*—*Sekai Kakumei no Rimen* [Behind the Scenes of World Revolution]—title of book by *Hō Kōshi* [aka Yasue Norihiro] containing the *Protocols of the Elders of Zion* and published in 1925.

*TBKK*—*Tōhoku Bunka Kenkyūjo Kiyō*—Bulletin of the Tōhoku Gakuin University Cultural Research Center in Sendai, Japan.

*TIJ*—*The International Jew*—title of a four-volume collection of *CSA* essays sponsored by industrialist Henry Ford, originally published in 92 installments between 1920–1922, in his newspaper *The Dearborn Independent*.

*TZG*—*Teikoku Zaigō Gunjinkai*—The Imperial Reservists' Association [of the Japanese Army]

*ZJ*—“*Zur Judenfrage*” [On the Jewish Question]—title of 1843 antisemitic essay by Karl Heinrich Marx.

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# Illustrations

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The front cover of this book features the original front cover of the book <i>Yudayaka</i> [the Jewish Peril] by <i>Kitagami Baiseki</i> published in 1923	cover
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# Author's Foreword

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This work traces the manifold aspects of the spontaneous acculturation of Jewish conspiracy beliefs in Japanese society in the decade after the Great War. The monograph—kept deliberately shorter though not superficial, for the sake of clarity and accessibility to all readers—draws on a wider project in progress—the history of antisemitism in Japan, a Shintoist/Buddhist culture with no Jews—and on others of my writings mentioned throughout. Kobayashi Masayuki, Miyazawa Masanori, Maruyama Naoki, David G. Goodman, Ben-Ami Shillony, Rotem Kowner and other scholars have made fundamental contributions to the understanding of Japanese awareness and perceptions of Jewish and Israeli history, religion, society and culture, as well as antisemitism.<sup>1</sup>

My interest is exclusively in the history of antisemitism in Japan whose intriguing nature and abundance of original sources offer ample opportunities to broaden existing trails and open new ones. Most of the major primary sources introduced here, at various degrees of detail, are analyzed for the first time in any language: the Imai Tokio-Yoshino Sakuzō *impromptu* debate, writings by Ariga Seika, Soebe Ichinoske, Yamanaka Minetarō, Kinoshita Masao and others. This is also the case with the vast majority of publications mentioned in the section on

Japanese awareness of antisemitism before and during the First World War. Furthermore, my attempt to propose, define and demonstrate the applicability of the term *Conspiracy and Scapegoating Antisemitism* in both non-Japanese and Japanese *milieux* further enhances the relevance of this monograph. In order to convey the authentic environment in which the issue of *Yudayaka* [*Jewish Peril*] was debated in Japan of the 1920s, episodes like the 1929 roundtable (organized by the *Heibon* publishing house) are fully reproduced and translated, for the first time. Representative samples on either side of the *Yudayaka* divide are introduced in topical order and in chronological sequence. Six sections and sub-sections contain introductory background information to the issues considered. This forward is followed by useful phonetical, linguistic and spelling guidelines concerning the Japanese language.

I have tried to strike a sensible balance between transmission of factual information and analysis throughout the book's seven, seamlessly linked parts : introduction; definition of antisemitism/Judeophobia and *Conspiracy and Scapegoating Antisemitism* ; the examination of the conspiracy which resulted in the *Protocols of the Elders of Zion*; the perception of antisemitism in Japan prior to the Bolshevik Revolution; the arrival and swift entrenchment of the *Protocols* in Japan's national—intellectual and political—culture ; perception of the *Jewish Peril* by the civilian and military bureaucracies and Japanese policies concerning Zionism;conclusions. The last section includes meaningful references to the writings and activities of the leading postwar academic and popular Jewish conspiracy purveyors, in historical perspective.

This work, broadly speaking, demonstrates the pivotal role of the *Protocols of the Elders of Zion*—a Russian forgery—in the globalization of Jewish conspiracy propaganda since the early 20<sup>th</sup> century. The rapid popularization of *Protocols*-based Jewish conspiracy beliefs in Japan seems to suggest the irrelevance of the physical presence or even existence of Jews for Judeophobia to take firm root. The ultimate significance of this book may be in the extent to which it facilitates the comprehension of the top modern conspiracy theory as a challenging psychosocial vicious circle: Judeophobia as both the cause and result of conspiracies about the Jewish conspiracy.

Jacob Kovalio, Ottawa  
March 2009

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# Explanatory Note on Terms, Spelling and Pronunciation

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Japanese and Korean persons are introduced in accordance with northeast Asian practice—family names first. In Japanese words, a diacritical sign or macron—a straight line—atop a vowel indicates an *elongated vowel*, the reading of which is twice as long as that of a regular vowel. Diacritical signs are left out in words like Tokyo and Kobe, to reflect routine spelling and reading of those place-names in English. Japanese being a phonetic language, each vowel and consonant is fully pronounced, as in Spanish or Hebrew. Appropriate examples are the name *Imai Tokio* [second syllables stressed] and the term *tennō*—the Japanese emperor. In *Yudayaka* the last three syllables are stressed. Transliteration of Japanese words into English has been done so that reading is close to the Japanese original: thus, Kinoshita and not Kinoshita, Ichinoske rather than Ichinosuke, etc. *Italics* have been added throughout, unless mentioned otherwise.

Japanese publishing companies are usually based in Tokyo. Therefore, publisher's location for Japanese materials is given only when other than the capital. Modern Japan uses both the Western calendar and its own imperial chronological periodization, of which there have been four: *Meiji* [1867–1912]; *Taishō* [1912–1926]; *Shōwa* [1926–1989] and *Heisei* [1989—present] The length of each imperial



calendrical period is equal to the years of the respective sovereign on the throne. Thus 1919 is *Taishō* 8. The emperor, while alive, is addressed as *His Majesty the Emperor* [Tennō Heika] not by his given name. After his death, reference to an emperor is made using the Japanese name of his era—the *Shōwa Emperor* [Shōwa Tennō]—not Hirohito.

The terms anti-Westernism, anti-Americanism as well as *antisemitism* and its variants (chiefly *Conspiracy and Scapegoating Antisemitism* introduced below) as well as *Judeophobia*, are descriptive and technical, not judgmental. The first “s” in *antisemitism* appears in low case throughout, to express the inherent factual error it contains, since only Jews are its target. Therefore, I also prefer *philo-Jewish/Judaic* to philo-Semitic.

All translations from Japanese and other languages are mine. Exclusively mine are also any oversights or mistakes which may exist herein.

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# Introduction

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■ ■ ■

***Motto:***

“[O]ne of the marks of antisemitism is an ability to believe stories that could not possibly be true. One could see a good example of this in the strange accident that occurred in London in 1942, when a crowd, frightened by a bomb-burst nearby, fled into the mouth of an Underground station, with the result that something over a hundred people were crushed to death. The very same day it was repeated all over London that ‘the Jews were responsible.’ Clearly, if people will believe this kind of thing, one will not get much further by arguing with them. The only useful approach is to discover why they can swallow absurdities on one particular subject while remaining sane on others.”

George Orwell “*Antisemitism in Britain.*” April, 1945. *Orwell library online.*

***Motto:***

“The so-called Jewish problem, rather than an example of racial prejudice is...a symptom of a deep intrinsic sickness in modern society.”

Abe Kōbō, *The Borders Within* [Uchinaru Henkyō] *Chūō Kōronsha*,  
1971, p.104.

The opening sentence of the September 1921 editorial of the major liberal monthly *Chūō Kōron* [hereafter *CK*] read:

“We are elated to welcome back His Imperial Highness the Crown Prince, confident now that our serious fears that He might be hurt by violent Koreans or *Jewish plots* [Yudayajin no inbō] did not materialize.”<sup>1</sup>

The periodical was greeting then crown prince Hirohito on his return from a six-month acquaintance and learning tour of Europe—especially Britain. It was the longest period the future emperor would spend abroad and, as he subsequently remarked on many occasions, the happiest time of his life. The reference in the editorial to potential Korean threats to Hirohito’s life is understandable. Koreans put up fierce resistance to Japanese rule since it started, as a protectorate, in 1905, following the Russo-Japanese War. Korea became a colony of Japan in 1910, after its annexation in reaction to the assassination of prince Itō Hirobumi—leading statesman and the *Resident General* [Governor—*Sōtoku*] of the peninsula—at Harbin [Manchuria], by Korean nationalist An Jung-geun, on October 29, 1909. The *Samil* [March First] Korean independence movement—launched with an uprising in 1919, was crushed by Japan at the cost of thousands of lives.

Historically, whereas Japanese and Koreans, as close neighbors, had interacted for millennia, Jews, for the average Japanese, were unknown, remote aliens, the subject of very recent, fast spreading and negative suspicions, of which the *CK* editorial was not the only expression. In the aftermath of the *Great Kantō Earthquake* [Kantō Daishinsai] of September 1, 1923, false rumors about Tokyo-Yokohama area Korean residents shooting, burning and raping, resulted in Japanese vigilante groups and even police, murdering hundreds of innocent Koreans. Subsequently, not only the killer earthquake—which caused over 100,000 deaths and extensive material damage—but even the *Toranomon Incident* of December 1923—in which Namba Daisuke, the deranged son of a parliamentarian, attempted to assassinate crown prince Hirohito—were rumored to be the result of a Jewish conspiracy.<sup>2</sup>

Unlike hapless Koreans, however, none of the few hundred Jews living in Tokyo at the time, and known only by their citizenship, was harmed. Their number had not changed much since the first British, American and Russian Jews arrived in the country—living in Nagasaki, Tokyo, Yokohama, Kobe etc.—in the second half of the 19<sup>th</sup> century. Briefly, during the Second World War, about 35,000 Jews fleeing the Judeocide in Europe, would find temporary shelter in Japan and in Japanese-held areas in China, especially Manchuria and Shanghai.<sup>3</sup>

Suspicious of Jewish plots lurking behind the three potential or real incidents mentioned above—including a gigantic earthquake—are testimony to the swift and deep penetration of Shintoist/Buddhist Japan by *Yudayaka* [Jewish Peril] propaganda, more specifically to the powerful impact of the *Protocols of the Elders of Zion*, the root of what I call *Conspiracy and Scapegoating Antisemitism*.



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# Conspiracy & Scapegoating Antisemitism

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## *The Protocols of the Elders of Zion*



### ***Motto:***

“Venerable Brethren....anyone who knows the nature, desires and intentions of the sects, whether they be called masonic [ sic] or by another name....cannot doubt that the present misfortune [of the Roman-Catholic Church] must mainly be imputed to the frauds and machinations of these sects. It is from them that the synagogue of Satan, which gathers its troops against the Church of Christ, takes its strength... Things being thus, Venerable Brothers,...defend the faithful...against the insidious contagion of these sects...and teach them that the masonic [sic] associations are anathemized by Papal constitutions not only in Europe but also in America and wherever they may be in the whole world.”

*Syllabus of Modern Errors: A Condemnation of Modernist, Liberal Errors—Encyclical Letter of His Holiness Venerable Pope Pius IX, December 8, 1864. Charles, Coulombe, A History of the Popes—Vicars of Christ. New York: MJF Books, 2003, pp. 462–3.*

### ***Motto:***

“Jewish power [is] perhaps the most important problem with which the modern world is confronted . . .”

Nesta, H. Webster, *Secret Societies and Subversive Movements*. London: Britons Publishing Society, 1919, p. 371.

**Motto:**

“This movement among the Jews is not new. From the days of *Spartacus*—[Adam Weishaupt [the founder in 1776 of the *Illuminati*, an *anti-Mason* group, disbanded by 1790, JK] to those of Karl Marx, down to Trotzky (Russia), Bela Kun (Hungary), Rosa Luxemburg (Germany), and Emma Goldman (United States), this world-wide conspiracy for the overthrow of civilization and for the reconstruction of society on the basis of arrested development, of envious malevolence and impossible equality, has been steadily growing. It played, as a modern writer, *Mrs. Webster*; has so ably shown, a definitely recognizable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement, during the Nineteenth Century ; and now, at last, this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous Empire.”

Winston S. Churchill “*Zionism versus Bolshevism—a struggle for the soul of the Jewish people.*” *Illustrated Sunday Herald*, February 8<sup>th</sup>, 1920.

*Judeophobia*, contextually and semantically, is the most accurate term of reference for the negative stereotyping of Jews (and since early 20<sup>th</sup> century, Zionism, included here, reflecting primary sources ) through lies, false rumors and exaggeration of their power, either in order to only create an environment of animosity toward, or as a prelude to action against, them. *Judeophobia*, like other forms of racism, is generated by one or more causes: *deliberate hate indoctrination or education* (in institutions, society or the home); *factual ignorance* (about Jews, Judaism, Jewish history etc.); *negative personal experience—imagined or real—involving Jews* (from feeling/being outsmarted or cheated, to envy), and all forms of *group or individual self-interest/convenience*: religious, economic, cultural, political etc. Evidently, any definition of *Judeophobia* excludes criticism or accusations levelled at Jews on any issue, when based on undistorted or fully verifiable facts as well as criteria equally applied to non-Jewish individuals, entities, actions or events. This is not the case here.

Psychiatrist, decorated Crimean War veteran and future Zionist leader Leon Pinsker devised the term *Judeophobia* and described it as “a variety of *demonopathy*,”—in the essay *On Autoemancipation* written in 1882, in the wake of the discriminatory “May Laws” and of deadly antisemitic riots in the previous year, in his native Russia.<sup>1</sup>

*Antisemitism* [Antisemitismus in German] was used by intellectuals, politicians and journalists in imperial Germany after 1871 although *Judeophobic* writer and activist Wilhelm Marr is formally credited with coining the term in the late 1870s, as a more elegant, though factually misleading, replacement for *Judenhass* [Jew-hate] but also as a reflection of racial theories popular at the time.<sup>2</sup> In reality,

it was but a new linguistic chalice for the millenary brew of Christian European antisemitism. Joining the obscure Marr in his antisemitic activism (which excluded his personal life—he married three Jewish women) were authentic cultural luminaries like composer Richard Wagner and historian Heinrich von Treitschke of “*The Jews are Our Bad Luck*,” [Die Juden sind unser Unglück] fame, and countless others in Germany and throughout Europe. Preceding them all by decades, however, were Leftists like Karl Heinrich Marx, the communist ideologue, with his factually erroneous and intellectually vulgar, Judeophobic essay titled “*On the Jewish Question*” [Zur Judenfrage, hereafter *ZJ*], written in 1843.<sup>3</sup>

The antisemitic explosion in 19<sup>th</sup> century Europe came at a time when most Jewish communities—which everywhere, with the exception of Russia, constituted small minority groups—reacted to the formally liberating Enlightenment through the *Haskalah* [Knowledge/Literacy/Intellectual Enlightenment in Hebrew, JK] movement. Its slogan was “Be a citizen [German, French etc.] in society and an observant Jew at home,” and goal, full integration in European society. The powerful resiliency of ancient, religion-based Judeophobia and its potency in eclipsing the Enlightenment turned prominent activists like Leon Pinsker and Theodore Herzl—the founder and first head of institutionalized political Zionism—from assimilationism to the then utopian idea of renewed Jewish statehood, under the impact of the 1881 pogroms in Russia and the Dreyfuss trials of the 1890s in France, respectively.<sup>4</sup>

Antisemitism—given its synonymous actual meaning and entrenched popularity, is used here interchangeably with Judeophobia. It is important to mention that Japanese critics of *Yudayaka* [also loosely translatable as Judeophobia or antisemitism] ideology—Yoshino Sakuzō, Hatta Tokusaburō, Mitsukawa Kametarō, Kinoshita Masao and others—as will be shown in this work, most often used terms like illusion, hallucination, paranoia, delusion, lie, falsehood etc., to describe it.

The main form of modern (since the French Revolution) Judeophobia throughout the world is *Conspiracy and Scapegoating Antisemitism* [hereafter *CSA*]

The philosophical foundation of *CSA* is millenary Christian anti-Judaism which—together with *Deicide* (purported responsibility for the death of Jesus—factually false and logically absurd) and the *Blood Libel* (the belief that Jews kill Christian children to use their blood in the baking of Passover *matzah*—unleavened bread, the two ingredients of which are plain flour and water) has always included the accusation that the Jews connive to undermine Christian society in order to dominate it. The primacy of *CSA* in modern times has slightly diminished the other two major symptoms of Judeophobia, without which *CSA* would probably not exist.<sup>5</sup>

Deicidal Jew-hatred is perpetuated by the text and tone of the New Testament (particularly the Gospel of John), by passion plays staged throughout the Christian



world, from Oberammergau [Germany] and Union City [New Jersey] to Pampanga [the Phillipines] as well as by propaganda masterpieces like *The Passion of the Christ*, Melvin Gibson's 2004 brutal antisemitic blockbuster.<sup>6</sup>

The Blood Libel, the Judeophobic canard believed to have originated in 13<sup>th</sup> century England, was promoted over the centuries, in print (in Chaucer's *The Prioress's Tale*) and through rumor—for instance by French Catholic priests in the Middle East in the 1840s. In 1919, pictures of purported Jewish ritual murders appeared in the Polish periodicals *Illustracya* and *Wiarus*.<sup>7</sup> In 1983, Syrian defense minister Mustafa Tlas reinvigorated the 1849 Damascus Blood Libel mentioned above, in a book titled *The Matzah of Zion*. However, the potential to boost much more the credibility of the Blood Libel among those so inclined for religious, political or personal reasons, lies in a recent tome by Ariel Toaff, a professor of medieval history at Israel's Bar-Ilan University and the son of Elio Toaff, the former chief rabbi of Italy. Toaff's book—for political or financial motives or a combination of both—titled *Passovers of Blood: The Jews of Europe and Ritual Murders*—was published in 2007. Although built around a case from 1475 involving a two-year-old Christian boy named Simon, the book alleges the existence of the *practice* in Ashkenazi [German] Jewish communities in and around Trento [Trent] in north-eastern Italy, in revenge for the atrocities of the Crusades. Toaff has been roundly criticized by fellow experts for basing his book on confessions known to have been obtained by Church authorities from tortured Jews accused of, and put to death for supposedly using dried blood previously extracted from Christian children they had murdered, in baking *matzah* at Passover.<sup>8</sup>

The *Conspiracy* component in *CSA* is the demonizing tautology about a millenary Jewish plot for the takeover of human society. Since they are numerically few, the Jews are said to pursue their goal through the surreptitious engineering of social, economic, political and cultural upheaval, using their supposed domination of the world's financial, media, intellectual and even entertainment fields, as well as Christian-front orders—the *Illuminati* [defunct since late 18<sup>th</sup> century], the Free Masons and even the Jesuits—and most international organizations. The *Scapegoating* element in *CSA* (whether combined with that of *Conspiracy* or not) is self-explanatory: the shifting of responsibility or blame for an offense or an occurrence from the actual culprit or reason, to the “Jewish conspiracy,” or “the Jews.” Jewish power or Jewish omnipotence [*Mannōron* in Japanese] are popular, more legitimate-sounding, synonyms of *CSA*.<sup>9</sup> They constitute the deliberate exaggeration of the influence or involvement of Jews as a prelude to assigning guilt to them.<sup>10</sup> The three examples introduced earlier amply illustrate this point in a Japanese context. Fresh incidents appear all the time. In the aftermath of the September 11, 2001 Jihadist terrorist attacks on the United States, when anthrax-laced anonymous letters were sent to various prominent American politicians like

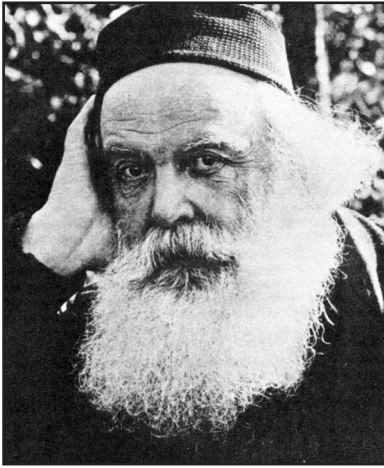
then Senate majority leader Thomas Daschle and others, Japanese television commentator Kawamura Kōji remarked that “the common thread linking the targets of the anthrax attacks was that they were Jews...targeted...because they control the U.S. media.”<sup>11</sup> A pejorative extension of this line of thought is the depiction of movements, nations, institutions or leaders/individuals one opposes, as dominated or financed by Jews, or just *being* Jewish—an instant *proof* of guilt.<sup>12</sup>

*CSA* is always a means to achieve ulterior goals—religious, social, political, economic, global, national or personal. *CSA* was first employed by the Roman-Catholic Church to discredit the French Revolution, then republicanism and democracy by misrepresenting them all as part of a Jewish plot. Specifically, the baseless Jewish-Masonic conspiratorial accusation links the papal encyclical mentioned in the first motto of this section with the Russian—made *Protocols of the Elders of Zion* introduced below. In reality, neither in the 1860s, when the encyclical letter was issued, nor forty years later, when the *Protocols* was fabricated, could Jews easily become regular members, let alone leaders, of Masonic lodges. In Japan, after the Great War, like earlier in Russia of Nikolai II and in the times of Pope Leo IX, it was democratization, liberalism, human rights, women’s rights etc., which were the real targets of *Yudayakaronja* [Jewish Perilists]<sup>13</sup> Therefore, accepting *CSA* accusations or rumors as truth, leads to faulty understanding of circumstances, and, if that is the basis for conclusions or decisions, to flawed ones, ultimately serving the interests of the side initiating the use of *CSA*, as illustrated in the previous sentence.

The twenty-four short sections of *The Protocols of the Elders of Zion* [hereafter the *Protocols*] constitute the hymn-book of *CSA* in the world since the twentieth century. The concoction of the *Protocols* and its contribution to the reinforcement of Judeophobia in all Christian (and subsequently, Muslim) societies, where it has always existed to various degrees in religious and popular forms, is easy to comprehend. The reference in Pinsker’s essay, to Judeophobia as a widespread psycho-social affliction, focused on the Christian world. The analysis presented here of Judeophobia in Japan, indicates that it did not exist as a significant phenomenon before 1919, and that, with the arrival of the *Protocols*, it gained a permanent foothold in society. This development demonstrates the centrality of the *Protocols* as the most efficient contemporary vehicle for the introduction, dissemination and fostering of Judeophobia even in a modern, east Asian, non-monotheistic society like Japan, which has always been *Judenrein* [clean of Jews, in German, JK]. Furthermore, the entrenchment in Japan of *CSA*, indicates its independence of the presence or even existence of Jews.

The *Protocols* conspiracy about the Jewish conspiracy is the only real conspiracy in this context. The present interpretative “consensus” is that the Paris branch of the tzarist *Okhrana* [secret police] under Piotr Ivanovich Rachkovsky

and his subaltern Matvey Golovinsky produced, and occultist Sergey Nilus was the nominal author, publisher and initial distributor of the *Protocols*. In 1901, Nilus published *The Big in the Small and the Antichrist as an Imminent Political Possibility* [Velikoe vMalami y Antikhristi : Kak Bliznaya Politicheskaya Vozmojnosti] which is not the *Protocols* but an autobiographical tract containing occultist and antisemitic references and expressing Nilus's deep commitment to Russian-Orthodox Christianity to which he returned after years of anarchist activism. In the 1905 edition of the tome, the *Protocols* appears as an appendix of *The*



*Sergey Nilus, putative author in fact only distributor of the Protocols of the Elders of Zion in Russia.*

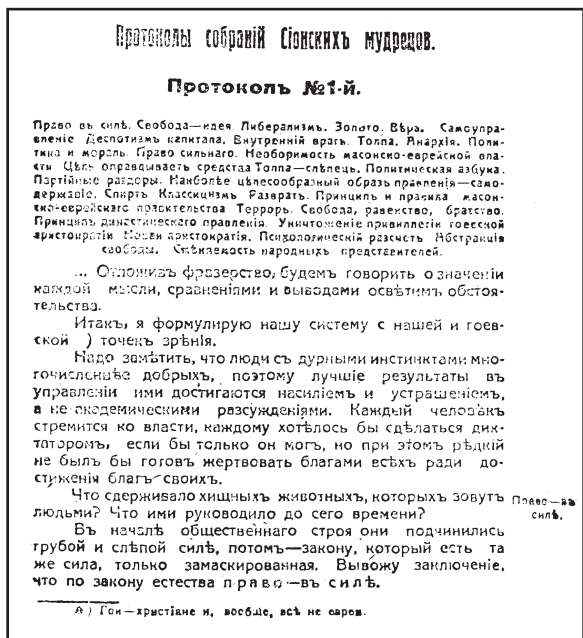
*Big*, subsequent to which came two other versions: the *Protocols* as a self-standing pamphlet, and as part of larger Judeophobic tracts (other than *The Big*) in 1911, 1917 and even later, as shown below.<sup>14</sup> In 1905, two new false ingredients were grafted onto the forgery: a supposed link between the first Zionist Congress of 1897 and the plot; and the idea that the *Protocols* reached Nilus through a woman who obtained it surreptitiously in France or the United States.

Technically, the *Protocols* was put together from a mixture of elements most, though not all, of which were pilfered from two major sources. The first is an obscure 1864 satirical pamphlet critical of Napoleon the III's authoritarianism, written by French

lawyer Maurice Joly and entitled "*Dialogues in Hell between Machiavelli and Montesquieu*," [Dialogue aux Enfers entre Machiavel et Montesquieu] which contains no reference to Jews. The other source is the novel *To Sedan* [part of a series titled *Biarritz*] published in 1868 by convicted Prussian bureaucrat, police informer and antisemitic fiction writer Hermann Goedsche who used the pseudonym *Sir John Retcliffe* [or Redcliffe]. The novel includes a chapter plagiarized from Joly's work and titled "*In the Jewish Cemetery in Prague and the Council of Representatives of the Twelve Tribes of Israel*" in which a Gentile and a Jewish convert stumble upon a *centennial* gathering in the cemetery between those representatives—the so-called Elders of Zion—and Satan, as part of a millenary plot for the takeover of the world. The two heroes decide to alert society to the conspiracy. Subsequently, in Russia and France, the "presentations" and the Devil's reactions were "formatted" into a speech by an unnamed Jewish/Masonic leader to Jewish Elders (not of the historical Twelve Tribes, ten of which have vanished, but fictional ones which Goedsche put in his novel) on an ancient plot for the

takeover of society culminating in the crowning of a descendant of the House of David as king of the world! The speech itself was subsequently publicized as an address by “rabbi Simeon ben-Youdah” at an imaginary “Jewish congress” in Lemberg [Lvov] in 1869, known since as *The Rabbi’s Speech*, whose authenticity is confirmed by *Sir John Redcliffe*.<sup>15</sup> Finally, the Russian forgers, in the process of concocting the *Protocols*, transformed Machiavelli’s supposed oration—supporting Napoleon’s dictatorship—into the presentations of the so-called Elders of Zion, and the plot to continue one-man rule in France into a Jewish plot to rule the world.

Cesare DeMichelis depicts the *Protocols* as “a [Russian] parody of [Theodore] Herzl’s *Judenstaat* [The Jewish State—the 1896 pamphlet in German, urging the formal renewal of Jewish nationhood according to international law and with the support of the major powers, as an antidote to antisemitism, JK]...carried out on the thematic framework of *The Rabbi’s Speech*. .in the textual style of Joly’s *Dialogue*...[in reaction to the 1901] Fifth [Zionist] Congress, [and expressing] an alarmed awareness that Zionism was becoming something serious.” According to DeMichelis it was the founding of the *Keren Kayemet Le-Israel* [KKL, the Jewish National Fund, JK] at the Fifth Zionist Congress that worried the czarist regime.<sup>16</sup> But most importantly, DeMichelis has identified at least seven versions of the *Protocols* each containing 22, 24 or 27 sections, parts of which circulated already around 1897. The first, incomplete, edition was serialized in nine installments by Russo-Romanian [Bessarabian] journalist and professional pogrom organizer Pavel Krushevan [Paul Crușevanu] in the magazine *Znamiya* in September 1903. A well-known early [1907] full edition of the *Protocols*, titled *Enemies of the Human Race* and also authenticated by *Sir John Redcliffe* was put out by Giorgii Butmi, another Russian reactionary writer, closely identi-



*Protocol # 1 from a 1911 Russian edition of the Protocols of the Elders of Zion.*

fied with the *Black Hundred* [Chornaya Sotniya] antisemitic organization. Most important, however, are the Nilus editions—of 1905, 1911 and 1917—widely recognized as the source of all translated *Protocols*. Japanese *Yudayaka* agitator Higuchi Tsuyanoske and sociologist Imai Tokio—who, judging by the details mentioned in his *Protocols* translation introduced below, may have met Nilus—mention four Nilus editions, starting in 1901 or 1902.

Attempting to make sense of the *Protocols* phenomenon, it seems clear that antisemitic materials and ideas of the kind that found their way into this *chef d'oeuvre* of modern fraudulent propaganda were circulating throughout Russia and Europe, for decades before the 20<sup>th</sup> century. Russian publicists like Ivan Aksakov, for instance, wrote of Jewish groups plotting to master the world in the 1870s. Alexander S. Suvorin, the editor of the antisemitic periodical *Novoe Vremiya* published a book titled *The Jews are Coming* in 1880, in which he called for aggressive steps to prevent what he saw as the imminent danger of Jewish domination of Russia and the world.<sup>17</sup> Yakov Braffman, an apostate antisemitic Jew, in 1882 published *The Book of the Kahal*, at the center of which is the idea of a conspiracy by a fictional organization of autonomous Jewish communities, aiming to enslave non-Jewish society. Therefore, *Bnei Brith*—the Jewish mutual assistance and advocacy group founded in the United States in 1843 and even more the *Alliance Israelite Universelle* [AIU]—an organization established in 1860 in Paris and dedicated to the advancement of civil rights, education and vocational training of Jews—and the institutionalized Zionist movement launched in 1897, and their respective founders—Adolphe Cremieux and Theodore Herzl—instantly became *CSA* fodder.

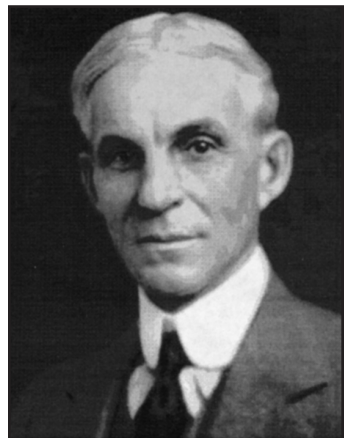
The various versions of the *Protocols* franchise contain materials drawn from books and articles as well as ideas and rumors, though not the same in all cases, cobbled together and ultimately mixed with elements from the writings of Goedsche and Joly [and possibly of novelists Eugène Sue, Alexandre Dumas père and antisemitic polemicist Gougenot des Mousseaux] and apparently and logically, the language of Fiodor Dostoyevsky, the fiercely Judeophobic Russian literary giant.<sup>18</sup> However, there are important discrepancies even between two—of at least ten—known Japanese translations of the forgery examined below, concerning the period of appearance (1880s or 1897—both false), the language (English or French—both false) of the “original,” and the identity of the carrier of the “original” to Russia—a woman from Chern or the wife of a prominent Masonic leader—both false, etc. The basic components, common to all *Protocols* versions appear in the Japanese edition by professor Imai Tokio introduced in detail in chapter V of this work.

The *raison d'être* of the *Protocols* was to deflect mounting popular discontent with the hardships of Russian life—a situation dramatically exacerbated in 1905 by defeat in the war with Japan, and a failed revolution attempt—from the tsarist regime, to a Jewish conspiracy or Jewish power. The multitude of versions of the

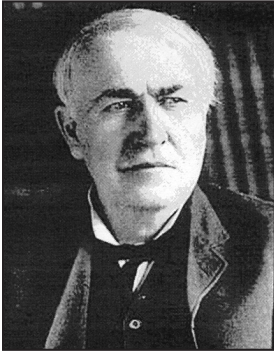
*Protocols* renders irrelevant narrow interpretations which would have the forgery produced in order to undermine the influence of reformist politician Sergey Y. Witte (by misrepresenting his policies as linked to a “Jewish conspiracy”) or to facilitate Nilus’s nomination as personal confessor to the tsarina Alexandra. In logical terms—first and foremost the benefit it would render czarism—late 1905 is the earliest possible date for the appearance of the first complete version of the *Protocols*. Subsequent editions/versions—1911 and/or 1912, 1917 and perhaps even 1919—came out when they best served the regime or diehard supporters of the defunct Romanov state: the crisis caused by the murder of reformist prime minister Stolypin—1911—and the year of two revolutions and the founding of the communist system—1917. The concoction of the *Protocols*, its multiple editions before the downfall of Nikolai II, as well as the regime’s known antisemitic record (pogroms, the Beilis trial etc.) should make utterly unlikely the view that the ruler opposed publicizing the forgery for moral or any other pure motives.<sup>19</sup>

The production of the *Protocols*, and its outstanding success, places Russia at the top of the *CSA* heap, above all other potential challengers at the time: Germany, France, Austria-Hungary, the Papacy, the Romanian principalities, the United States and Britain.<sup>20</sup> The *Protocols* project as a supreme antisemitic achievement, is even more impressive when considering that Russia had been practically *Judenrein* until the end of the 18<sup>th</sup> century [1795], when the new territories it received in the third partition of Poland, brought under its jurisdiction about half the world’s Jews. Their treatment—from confinement of residence to the Pale, through severe restrictions on movement, education and occupation, forcible military recruitment, to pogroms—reflected the manner in which they were seen in the Pravoslav society. Ultimately, Russia’s *Protocols* forgery is the intellectual expression of its rich tradition of Judeophobic scapegoating, perpetuated by the Christian-Orthodox Church, equally popular with *muzhiki* [peasants], Dostoyevsky, Stolypin or Bakunin and immortalized in the popular saying “*Hit the Kikes—Save Russia!*” [Bai Zsid’i, Spasai Rassiya!]

The *Protocols* did not achieve wide immediate publicity in Russia despite the existence of three or four editions by 1917. Widespread illiteracy and insufficiently terrible national conditions may explain this situation. The political earthquake at the end of the First World War, however, created the adequate environment for the swift dissemination and proliferation of the forgery inside Russia and through czarist Russians



*Henry Ford*



*Thomas Alva Edison*

(as well as Ukrainians, Latvians etc.) to the rest of the world. The collapse of four empires (German, Austro-Hungarian, Ottoman and Russian) and the founding of the first communist state—the Soviet Union—in which a few Jews played relatively important roles initially, made a profound and frightening impression on many, including prominent industrialist Henry Ford and his close friend and moral guide, illustrious inventor and inveterate Judeophobe, Thomas Alva Edison.

Ford, whose initial Judeophobia was of the traditional kind, rooted primarily in his Episcopalian [Anglican] faith, became an instant and lifelong believer in, and an assiduous promoter of the forgery. With Edison's strong encouragement, Ford dedicated untold millions to the *Protocols*' global proliferation—from Detroit and Berlin to Harbin, as shown below.<sup>21</sup> The tycoon's conviction that the Jews were bent on taking over the world for the sake of which they had caused both the Great War and subsequent revolutions, and that Soviet Russia was only the beginning, prompted him to also finance *Protocols*-inspired publications as well as the activities of émigré czarist antisemitic groups in Europe and China, and particularly those of Adolf Hitler's National-Socialists. In the United States, through his company-town newspaper *The Dearborn Independent*—which he acquired in order to give Americans “a course of instruction...on the conspiracy of the Jews,”<sup>22</sup> Ford initiated the publication, between May 22, 1920, and January 14, 1922, of 92 long articles, written by editor, Ford Company media-advisor and leader of the antisemitic Christian-Israelite sect, William J. Cameron. The series preached *CSA* through the use of “case-studies” from American national life (for example, the purported Jewish domination of the Federal Reserve Board) to lend it credibility. Later, the articles were gathered in a four-volume set, bearing the title of the first piece, *The International Jew* [hereafter *TIJ*] which has been translated into all major languages. New editions of *TIJ* and the *Protocols* appear every year throughout the world, but especially in the United States and in all Muslim nations. The *Protocols* spawned *TIJ*; the two *CSA* masterpieces reinforced the obsessive Judeophobia of Adolf Hitler (an admirer of Henry Ford whom he decorated twice) expressed in *Mein Kampf* (published in 1925) in most of his speeches, in the *Endlösung* [Final Solution] policy toward the Jews, and in the political testament he dictated before taking his own life on April 30, 1945.<sup>23</sup>

The fraudulent nature of the *Protocols* was exposed almost immediately after its popular European debut, in 1919. In Germany, in 1920, politician and writer Otto Friedrich in a book titled *The Elders of Zion—Book of Falsehoods* [Die Weisen von Zion—das Buch der Fälschungen] focused on the link between the









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## Awareness of Judeophobia in Japan before the *Protocols*

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Judeophobia—compared to the Christian and Muslim worlds—did not exist in Japan before rumors about Jewish plots and the *Protocols* reached its shores, as the following brief survey indicates. This is understandable given the deep religious underpinnings of antisemitism, and Japan being a Shintoist/Buddhist society. Moreover, Christian—mainly Catholic—proselytizing in Japan, appears to not have employed Judeophobic motifs either during the first century (1543–1640) of activity or since 1873, when full religious freedom was granted which facilitated diverse missionary enterprises. The Russian-Orthodox mission was the qualified exception in the modern era.<sup>1</sup> If this assessment is accurate, it indicates that the Judeophobic Christian Bible—particularly the Gospels of John and Matthew—if not reinforced through deliberate sermons and other forms of incitement, is not sufficient in breeding fullblown antisemitism in an environment in which Christianity is a minority religion.<sup>2</sup> In fact, the one fairly popular idea linking Japanese and Jews since the late 1870s was that of the Japanese being the descendants of the ten lost Israelite tribes, known as *Dōsoron* [Theory of Identical Ancestry—of Japanese and Jews] proposed by Christian missionaries like Dr. N. McLeod in his *The Epitome of the Ancient History of Japan*, published in 1878.

Rhetorical references to Judeophobia and reports on antisemitic incidents in the West started to appear in the Japanese media in late 19<sup>th</sup> century. The magazine *News 71* covered in detail the 1881–2 pogroms in Russia. The following remark appeared in an article published on December 8, 1882 and titled “*The persecution of Russian Jews*”: “The plight of the Jews....is like spitting at God ; it is a self-inflicted wound, a saddening idiocy.”<sup>3</sup>

Reports on the Dreyfuss trials abounded. For example, an editorial in the periodical *Jiji* from January 8, 1899, titled “*Captain Dreyfuss—suspect of leaking military secrets,*” [Gunki rōei no higisha—Dorefyussu tai’i] used the expression *antisemitic racial ideology* [haisemichikku jinshuron] to describe the cause of the incident. The major semi-monthly *Taiyō*, later in the year, carried a piece on the death of Paul Julius Baron Reuter (the founder of the famous news agency) without mentioning his Jewish descent, let alone making any references to the purported Jewish domination of news reporting and the media, which would become routine from the early 1920s.<sup>4</sup>

The Free Masons or Jews are nowhere to be found in “*The solidarity and friendship of secret societies,*” by religion expert Anesaki Masaharu.<sup>5</sup> However, mildly suspicious attitudes toward Free Masons (with no reference to Jews) were occasionally expressed in Japan, decades before *Yudayaka* appeared. A good example is the article “*The Orient needs a Masonic-style secret society,*” by Fukumoto Makoto in the nationalistic periodical *Nihonjin*. The short piece refers to the Masons as contributing to human progress but it also includes the allegation that they were the hidden core of the French Revolution. The main message of the article, however—*Asia for Asians* [Ashia wa Ashiajin no Ashia narazarubekarazu]-reflects the then emerging Pan-Asianist sentiment in Japan, present in the writings of Tarui Tōkichi, Konoe Atsumaro, Fukuzawa Yukichi etc.<sup>6</sup> In late 1900, the sale was *forbidden* [Hakkin] for reasons of *public order* [Annei] of a book critical of the Masons by prominent French Catholic missionary Francois Désirée Ligneul (1847–1922), translated into Japanese as *The Secret Society* [Himitsu Kessha] The translator, Maeda Chōta, also contributed an introduction in which he stated that Ligneul had written the book in direct reaction to Fukumoto’s article. Drawing on writings by prominent Papacy apologists like Abbé Augustin Barruel (mentioned below) and others, Ligneul intended to alert Japanese to what he saw as the destructive political and social repercussions of earlier plots—culminating in the French Revolution—by the Free Masons and the Illuminati.<sup>7</sup>

Yoshino Sakuzō—Free Mason, Christian, and a pivotal intellectual figure of Taishō era liberalism—gave Japanese readers a useful introduction to the order in “*The Masonic Association,*” in which he even included the grammatically correct usage of the word, before enumerating the group’s constructive contributions to society.<sup>8</sup>

The noun antisemitism most probably was used in print for the first time in Japan by Kemuyama Sentarō in “*Antisemitism and Zionism*” a two-part essay which appeared in the *CK* in 1905. Professor Kemuyama, a prominent specialist in Russian history and foreign policy, mentions the role of Roman historian Tacitus and especially that of the Catholic and Greek-Orthodox Churches in initiating, perpetuating and proliferating Judeophobia, and describes it as stemming from a mixture of pre-modern religious prejudices and modern socio-economic conditions. The article takes a positive attitude overall toward Jews and Zionism.<sup>9</sup>

The monthly *Yūben*, the first of nine periodicals of the future *Kōdansha* publishing empire was launched in 1910. The August 1916 issue featured “*The Jews are poised to take over the world*” by Terada Shirō, a professor of law living in France. Notwithstanding the scary title, this is only a mild exemplar of *Mannōron* [Jewish omnipotence]—in this case the author exaggerating the political influence of Jews, which he considers the logical outcome of their manifold contributions to society. Terada’s inspiration for the article must have come from his country of residence at the time—the land of countless major traditional (religion-inspired) as well as racial and *CSA* luminaries from Voltaire to Gobineau, Renan, des Mousseaux, Chabauty, Drumont, etc.<sup>10</sup>

Natsuagi Kameichi, a professor of trade law and Russia specialist published “*Is Russia finished?*” in a major business publication in 1917. The article stresses the Jewish background of major Bolshevik leaders like Trotzky and... *Lenin*, whose father, is said to have been a military band conductor, who requested his commander’s help in changing his name, to hide his Jewish ancestry. The commander is said to have offered his own name, Ulyanov.<sup>11</sup> There is no historical evidence suggesting that Lenin’s original family name was any other but Ulyanov; his maternal grandfather’s Jewish descent is known. Natsuagi’s piece is an example of *CSA* by implying that Trotzky [Lev/Leon Bronstein] or any other Bolshevik leader of Jewish descent, was pursuing Jewish rather than Russian/Soviet communist goals, which was never the case. If anything, Trotzky and all other Soviet-Jewish leaders rejected altogether the idea of Jewish national identity, thus Zionism.

Dr. Shibata Hisao’s “*The global power of the Jews—beware the invisible empire!*” combines *Mannōron* with philo-Jewish motifs. Shibata draws on Werner Sombart’s *Jews and Economic Life*—a major “Jewish power” propaganda manual, to establish that global finances, politics and scholarship are dominated by an entity “with no country of its own: the Jews.” [kuninaki Yudayajin]<sup>12</sup> Shibata informs the reader that Britain’s economy is in the hands of Jewish financiers like the Rothschilds, the Cassels and the Sassoons, as is the case with the economies of France, Germany, Italy and the United States. American-Jewish financiers, Shibata insists, brokered the Anglo-Japanese alliance of 1902, “thus turning Japan

into Russia's enemy, to take revenge for Russian persecution of Jews."<sup>13</sup> The documented historical truth is that although the American-Jewish banking house of Kühn-Loeb was instrumental in floating Japanese bonds in the United States and Britain before and during the Russo-Japanese War, for which financier Jacob Schiff (who did want to see Japan defeat antisemitic Russia) was decorated by the Japanese emperor, American—Jewish bankers had no role in the signing of the Anglo-Japanese alliance of 1902.<sup>14</sup> The rest of the article is strongly philo-Judaic and critical of antisemitism. Shibata relates an episode in which the German wife of a friend told him that in her country, "Jews are always suspect. . . their behavior considered dirty and lacking in social decorum."<sup>15</sup> He also mentions an incident in which he and a German friend were thrown out of a university coffee shop in southern Germany because the friend was Jewish. Shibata took the subtitle for his article from the *The Invisible Empire*, a book on "the invisible Jewish financial empire," by a Dr. Johnson, an American writer.<sup>16</sup> However, Shibata, contrary to Johnson's approach, states that although data from the year 1900 indicated that 114 of the world's 4000 richest individuals were Jewish, the great majority of Jews were not well off, particularly in Russia. Overall, England and the US were the nations which gave Jews most freedom. Russia, however, was the European country where traditionally Jews received "unparalleled brutal treatment "[hisūnaki zankokunaru taigū] which included draconic movement restrictions and myriad forms of direct persecution. But things were changing rapidly, following the Bolshevik revolution. Given the prominent role Trotzky played at the time, for Shibata, the signing of the separate Peace of Brest-Litovsk [with Germany, which took Russia out of the war] was "the dawn of Jewish power taking over European civilization." [Ōshūbunmei nitaisuru Yudayajin no akatsuki no tsurigane dearu] Shibata forecasts a postwar world in which militarism vanishes and everybody "learns to sing the *Internationale* [the hymn of global communism]. . . [I]f peace and humanism prevail, it will only be thanks to the Jews!"<sup>17</sup>

The piece ends with a segment titled 'The world's superior race,' [Sekai yūetsu minzoku] praising Jewish appreciation for scholarship—religious and secular—"which they love intensely" [intensī o konomu] which he supports with examples like the Qur'an's reference to Jews as *People of the Book* [Ahl al-Qitab, JK] Prominent individuals of authentic or imaginary Jewish descent Shibata mentions in this section are politicians Benjamin Disraeli and *Leon Gambetta*, and wartime imperial Germany's prime minister *Bethman-Holweg* and scientists like *Thomas Edison*. Shibata ends the article on a hopeful note: that totalitarian Russia "through Jewish power [Yudaya no chikara ni yotte] would become a liberal society!"<sup>18</sup>

## IV

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# From Russia with Hate

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## The Arrival and Impact of the *Protocols*

■ ■ ■

### ***Motto:***

“Americans? Do you know who they are, these Americans? [US President Woodrow Gamaliel] Wilson, America, the YMCA, are all *Zsid'i* [Kikes, JK] And the Masons—scratch Wilson and you will find a Jew. And vice-versa, is it clear?”

Excerpt from a sermon by a Russian-Orthodox priest at the 6<sup>th</sup> All-Siberian Cossack conference in February 1919 at Ussuriisk.”*The voice of the people,*”  
in *The Amurskoe Eko*, March 1st, 1919.

*Postwar Taishō (1919–1926) was a time of external and internal tumult and upheaval for Japan. During World War I, Japan did not have to shed much blood, given its geographical position; it was only involved in relatively brief military operations to dislodge the Germans from the Shandong peninsula and the Mariana, Marshall and Caroline archipelagos in the Pacific Ocean. The war years were a time of prosperity and economic expansion, with Japanese products penetrating British and French colonial markets in east and south Asia. The end of the war, however, brought economic contraction to Japan, following the return of the European powers to their colonial turf. Japan’s enthusiastic participation in the*

*Siberian Intervention of 1918–1922 also ended in disappointment after the United States—which had initiated the campaign but dispatched 7000 soldiers, to Japan’s 77,000—and other Western powers, developed a serious case of “cold feet” which eventually affected Tokyo as well.*

*Internally, the Rice Riots of 1918 (triggered by government regulations resulting in low producer and steep consumer prices of the commodity) and leftist activism were only two major symptoms of the postwar crisis in Japan which was compounded by the devastating earthquake of 1923, and continued until 1925. In late 1928, the collapse of the Bank of Taiwan sank Japan, first among the major powers, into what would become a global economic downturn after October 1929. Soviet-style youth activities were conducted in some Japanese schools until the early 1930s, despite anti-communist legislation since 1925. The pioneer [pionēru in Japanese, JK] movement engaged in social and political activism which took the form of demonstrations in support of the rights of Burakumin [Japan’s Untouchables] and the Ainu and after 1933, for a short while, even included petitioning the German embassy in Tokyo on the discrimination of the Jews by the Hitler regime.<sup>1</sup>*

*During the intellectually and culturally roaring nineteen twenties, terms like futsū senkyo [general elections] kojinchugi [individualism] demokrashi and others became part of the language. The neologisms expressed political changes—like a two-party system, general male enfranchisement—and socio-cultural trends-like feminism etc.,—as well as support for international collective security through the League of Nations in which Japan held a leading position. Moreover, words like moga [short for modan gāru, the Japanese rendition of modern girl], mobo [for modan boi] and ero/guro/nansensu [erotique/grotesque/ nonsense] reflected changes in clothing, hair style, life style and sexuality. All these gave the decade ending in 1931 the popular designation Taishō Democracy. The 1920s, however, were also the time when the restrictive [Public] Peace Preservation Law was passed, whose target was radicalism, particularly that of the Left, because of concerns aroused by Comintern activities. Japanese communism came under thorough investigation in 1928. Ultra-nationalism, often called Japanism [Nihonshugi] was not far from the surface, as proven by the swift and dramatic changes that followed the takeover of Manchuria in September 1931, when the previous positions—collective security and growing liberalism—were completely reversed, externally and domestically, until 1945.*

*The crisis conditions pervasive during most of the quarter century ending in 1945, were the propitious environment for CSA to take firm root in Japan. This may have occurred differently (or perhaps not at all) without the presence of the Protocols and its acceptance and adoption—as a major tool of nationalistic propaganda—by the military and the civilian (mainly foreign and education min-*

istries) bureaucracy as well as by most ultra-nationalistic organizations such as the Imperial Reservists' Association [Teikoku Zaigō Gunjinkai—hereafter TZG] the National Foundation Society [Kokuhonsha], the National Youth Association [Seinendan] etc. There even appeared Yudayaka literature for children. The most prominent individual Yudayaka activists until 1945, hailed from academe, the military, journalism and the religious orders.

Notwithstanding the ethical principles and professional integrity academics are expected to uphold in their work, many Japanese scholars became major Yudayakaronja. Imai Tokio, Hasegawa Taizō, Sakai Katsuisa, Atago Hokuzan [Yudayakaronja pseudonym of eminent German literature scholar Okutsu Hikoshige] Watanabe Minojirō, Wakamiya Unoske, or today's Itagaki Yūzō, Usuki Akira, and others are no different from Erasmus, Voltaire, Heinrich von Treitschke, Mircea Eliade, Edward Said, Noam Chomsky, Zbigniew Brzezinski, John Mersheimer, Stephen Walt, Ward Churchill, James Petras, Norman Finkelstein, Tanya Reinhardt, Israel Shahak, Noel Ignatiev, Shlomo Zand, Arno Mayer, etc.

The motto of this section is an authentic expression of tzarist Russia—the land of pogroms, Plehve, Pobyedonostsev and the Protocols—as a wellspring of CSA. In the first years of the Bolshevik regime some Jews held positions of responsibility, not as, or representing, Jews—but as bona-fide Russian communists of coincidental Jewish ancestry. The Bolsheviks briefly combated antisemitism and even banned the Protocols because of its potential negative impact on their own legitimacy and as part of an overall policy designed to turn the multiethnic empire into a viable “Soviet society.” However, Zionism was practically criminalized as a “chauvinistic” and “cosmopolitic” movement and many communist Soviet-Jews (including former Yeshiva students) were fierce anti-Zionists. In 1928, Iossif Djughashvili [Stalin] even launched Birobidjan, the Jewish autonomous region in the Far East both as an alternative to Zionism but particularly as a strategic bulwark against potential Japanese aggression.

The Bolshevik Revolution of October 1917 became a major catalyst for global antisemitic writing and activism, a tendency strengthened by the Siberian Intervention of 1918–1922. In Japan, the *Tokyo Asahi Shimbun*'s Russia correspondent Ōniwa Eijū was the first to write about the Russian upheaval in Judeophobic terms. According to Ōniwa, the revolution was undertaken in order to free the Jews from Tzarist persecution, which—pogroms included—was always a “Russian resistance move” [Roshiajin hankō shta handō] against Jewish leftist radicalism. He expressed his personal aversion to Jews, using the Shylock motif: “The Jews, in one word, are a terribly disagreeable people. Scholars, merchants, men, women, they're all a bunch of Shylocks.” [Shairokkugata no jinbutsu] Shylock had been known since 1877, when *The Merchant of Venice* was first performed in Japanese; the book version came out in 1906 and since late 19<sup>th</sup> century it was taught in



schools. Therefore, Ōniwa, very probably the first Japanese writer to use the Shakespearean character as a Judeophobic noun, may have done so under the impact of his education or that of Russian antisemitism, or both.<sup>2</sup>

Generally, it is to be expected that some Japanese would come to view Jews through the lens of the Bard's Judeophobic masterpiece, regardless of whether they had direct encounters with Jews or not. During the same period, sociologist Watanabe Minojirō wrote that reading *Merchant* as a child "I came to hold a deep view of all Jews as Shylocks, as insufferable creatures."<sup>3</sup> However, after encountering a biography of Disraeli and gathering more knowledge of Jewish history, Watanabe turned *Dōsoronja* [believer in the common ancestry of Japanese and Jews.]

Dr. Miyake Yūjirō's "*The Jews—vanguard of global revolution*," a short piece published in the monthly *Taikan*, is another early example of Judeophobic writing in Japanese, after the thrust into Siberia. Miyake sees the Jews as a "*problematic race*," [mondai no minzoku] because of the upheaval caused by the ideas of Karl Heinrich Marx and the overwhelming economic role played by the Rothschilds since the 19<sup>th</sup> century.<sup>4</sup> Miyake's "pairing" of the politically and ideologically incompatible, antisemitic communist ideologue and the leading capitalist [Zionist] clan (whose political clout, despite their vaunted financial shrewdness, is always much higher in Judeophobic conspiratorial writings than in reality) has been a major ingredient of *Yudayaka* propaganda in Japan as elsewhere.<sup>5</sup> Miyake—unlike Shibata and Herzl, but like Marx in *ZJ* and Ōniwa—ignored the historical circumstances which forced some European Jews to deal in money. Moreover, Miyake was probably unaware that in 1909, the world's first and only movement worthy of the designation "communism with a human face" was launched with the founding of the *D'ganiah kvutzah* [kibbutz] by socialist Zionists, on the shores of the Sea of Galilee [Kinneret], in which money played no role in the internal lives of its members. The Palestinian-Jewish/Israeli kibbutz movement—would become the model for the *Japan Kibbutz Association* after 1945.

The examples mentioned here do not change my overall assessment of Japan as *terra nulla* for widespread Judeophobia prior to the arrival of the *Protocols*.

The failed Siberian Intervention—the military campaign to crush the Soviet regime in which Japanese, American and European forces assisted the "White"-tzarist—side, in retrospect, has had only *one* lasting legacy: the *globalization of the Protocols*, and inevitably, of the idea of a Jewish threat to the world. The "White" armies and émigrés were the source and the Japanese expeditionary force to Siberia, the conduit, through which the forgery reached Japan where it was translated and publicized, in many full or partial versions—only some of which are identifiable—concomitantly with the rest of the world. The popular echo was immediate and quite significant. The summer 1919 issue of the organ of the Japan

Association of Political and Social Sciences carried “*Being informed about organized Jewish conspiracy.*” The *Protocols* impact is evident in the readers being informed about the ancient *Judaic* commitment to “build one big global state,” [ichidai sekaikoku o kensetsusen], to be ruled by the descendants of king David, using their religious fervor as well as intellectual, financial and... leftist political power. Although “it is probably illogical that the world runs according to the wishes of the Jewish people, there is no doubt that we should be alert to their destructive power.”<sup>6</sup> Already in the early 1920s, many Japanese felt “frightened by the ghost of the Red Jew,” [akai Yudaya no yōkai ni obietaita]<sup>7</sup>

Sakai Katsuisa, in *The Great Conspiracy of the Jewish Race* which includes an annotated translation of the *Protocols*, states that Russian copies of the forgery were transmitted secretly by tzarist soldiers to their Japanese allies in Vladivostok, on April 8, 1919.<sup>8</sup> Aizawa Genshichi, drawing on Kinoshita Tetsutarō’s *The History of Jewish Persecution*, writes that the *Protocols* was supplied to Japanese forces by tzarist officers in October 1919.<sup>9</sup> However, as shown below, the authors of the two *earliest publicized* Japanese versions are not firmly identifiable.

In the past ninety years, there have appeared at least ten fully traceable, separate Japanese translations/editions of the *Protocols*; five were produced by academics, two by military men, two by journalists and one by a Shintoist leader.

Tokyo University sociologist Imai Tokio’s *Protocols* translation—arguably the best and most richly annotated—the fascinating circumstances of which are detailed in the next section, although published in 1921, is the least known, probably because it is the only one produced as a scholarly project; it has remained so ever since and when reprinted in 1993 it was also part of the same academic monograph. The other two earliest known academic *Protocols* translators were Sakai Katsuisa—professor of religious studies, musicologist, mystic, Russian-Orthodox convert, Russia specialist and interpreter for the Japanese forces in Siberia<sup>10</sup> and Higuchi Tsuyanoke—Army Russian language professor [Rikugun Roshicago kyōju], Russian—Orthodox convert and also military interpreter in Siberia, whose influential work is introduced below.

Keiō University sociology professor, Russia specialist and Siberia campaign Army interpreter Hasegawa Taizō, serialized the *Protocols* in the first four issues of *Research on the International [Jewish] Secret Power* [Kokusai Himitsuryoku no Kenkyū, hereafter *KHK*], the foreign ministry’s *Yudayaka* propaganda organ, in 1936. He added an analysis of the *Protocols* in *KHK*, in 1938. The same year, *Seikei Shobō*, the foreign ministry’s *Yudayaka* publishing arm, put out *Atago Hokuzan*’s richly annotated edition of the *Protocols*. Titled *The Jew’s Global Domination Plan* [Yudaya no Sekai Shihai Kōryō] the tome—466 pages long, of which 53 contained the *Protocols*—also included antisemitic commentaries on the Talmud, all drawn from German sources. New editions of this influential

publication appeared in 1940 and 1943. That same year, *Atago*, under his real name, Okutsu Hikoshige, won Germany's Goethe Prize for his contributions to the popularization of German culture in Japan. The *Atago Protocols* with only brief comments was published by Tsujimura Nanjō in 1938—the year of at least four new Japanese editions of the forgery.

Army captain (later colonel), Russian language interpreter and Siberian intervention veteran Yasue Norihiro produced a translation of the *Protocols* in 1919, originally for internal use, and first publicized in 1925. He became the imperial army's so-called *Jew specialist* [Yudaya senmonka] and in addition to his own name used the pseudonym *Hō Kōshi* in *Yudayaka* writings.<sup>11</sup> In a lecture to the staff of the *Kaikōsha*—the publisher of the organ of the military reservists—in 1930, on his impressions from a trip to the Middle East (Palestine, Syria, Turkey) and Yugoslavia, Yasue referred to himself as "the first to publicize the *Protocols in Japan*."<sup>12</sup> Yasue's statement should be taken to mean *SKR*, although the *Kōron* edition introduced below may also have been his translation. In *SKR* and other of his *Yudayaka* writings, *Hō* insists that spiritual Zionism founder *Ahad Ha'am* wrote the *Protocols* in . . . *Hebrew*.<sup>13</sup> Shiōden, *Atago*, and prominent Western Judeophobic propagandists like Nesta Webster have also shared this view, said to have originated with Leslie Fry—among Henry Ford's many advisors on Judeophobic affairs and the author of *Waters Flowing Eastward*, an important *CSA* publication.

Lieutenant—general Shiōden Nobutaka (occasional *Yudayakaronja* pen-name *Fujiwara Nobutaka*) published his first *Protocols* in 1925, in a thick tome that included commentary and titled *Jew Ideology and Activism* [Yudaya Shisō oyobi Undō] which saw additional editions in 1940, 1941, 1987, 2004. After being forced to retire from active duty in 1927 (by the nationalistic Board of Marshals led by Uehara Yūsaku) for his extreme Judeophobic zeal, he became one of Japan's top individual *Yudayakaronja*, especially between 1931–1945.<sup>14</sup>

Journalist Kubota Eikichi's *Protocols* translation and commentary, titled *The Grand Conspiracy to Unravel the World—the Jew Protocols*, came out in 1938, 1940, 1943 and 1959.<sup>15</sup> Postwar *Mainichi Shimbun* vice-president, Russophile and *Yudayakaronja* Nagabuchi Ichirō put out his *Protocols* in 1971.<sup>16</sup> Dynamic ultranationalist, octogenarian *Yudayakaronja* Yamakage Motohisa, the 49<sup>th</sup> leader of the Shintoist sect bearing his family name, and a prominent commentator on spiritual, religious and dietary matters included the Kubota version of the *Protocols* in his *The Jew's Strategy of Global Domination* series.<sup>17</sup>

Imai, Higuchi, Sakai, Hasegawa, Shiōden, *Hō* and Kubota produced their translations of the *Protocols* from Russian. *Atago Hokuzan*'s was based on the 1921 German version by Gottfried zur Beek. The versions of Shiōden, *Hō* and Kubota have seen postwar editions; they have also become the source of copious

excerpts used by leading contemporary *Yudayakaronja* like Uno Masami, Ōta Ryū, Kusakari Ryūhei and countless others.<sup>18</sup> None of the translators/publishers of the *Protocols* was aware of the existence of the Imai edition.

The conspiratorial nature of the *Protocols* drew the immediate attention of myriad groups and institutions which organized public and secret gatherings on the Jewish conspiracy all over the Japanese empire. In fall of 1921, excerpts from the forgery appeared in the newsletter of the *Japan Readers' Association* [Nihon Dokusho Kyōkai] In November 1921, Sakai gave major presentations about Jewish power, centered around the *Protocols*, to the management and staff of the economically and politically influential *Southern Manchurian Railway Company* [Mantetsu] and to the students of the *Dairen Trade Academy*, in Dairen [Dalian], Manchuria. As shown below, Higuchi Tsuyanoke delivered three initially secret presentations on *Yudayaka* at the invitation of none other than the House of Peers of the Diet [Parliament]. In early 1924, major Buddhist nationalist leader Tanaka Chigaku made *Yudayaka* a key element of his election campaign for a seat in the Lower House of Parliament.<sup>19</sup>

*Kokuhon*, the organ of *Kokuhonsha* [National Foundation Society]—the largest nationalistic organization in the country until its forced dissolution in 1936, whose membership included almost the entire civilian and military elite of the country, in its November 1925 edition carried an article titled “*How to annihilate Jewish—Marxist thinking*,” [Yudayateki Marksus shisō gekimetsu hōhō] by Mitsui Kiske and similar pieces by Shiōden, Sakai and others. The minor nationalistic organization *Risshō Aikokusha* [Patriotic Witness Society], in 1928 put out its own restricted propaganda manual titled “*Behind the Scenes of the Communist Party: Revealing the Grand Jewish Conspiracy—the Truth about the Masonic Secret Organization and Our Nation's Present Situation*.” [Kyōsanto no Kuromaku: Yudaya Minzoku no Dai Inbō o Bakusu—Masson Himitsu Kessha no Shōtai to Wagakuni no Genjō]

The *Protocols* has been published in Japanese under various titles, the eight most popular of which are :*The Protocols of Zion* [Shion no Giteisho or Shion no Protokōru] ; *Decisions of the Elders of Zion* [Shion Chōrō Kaiketsugi] ; *The Protocols of the Meetings of the Wise Men of Zion* [Shion Kantetsu Kaigō no Giteisho]; *The Records of the Wise Men of Zion* [Shion Kantetsu no Gijiroku] ; *The Record of the Decisions of the Elders of Zion* [ Shion Kantetsu no Ketsugiroku]; *Record of the Meetings of Zion Elders* [Shion Kantetsu Kaigō no Kiroku]; *The Jewish Protocols* [Yudaya Protokōru] ; *The Protocols of the Sages of Zion* [ Shion Kenjin no Giteisho] The term *Protokōrzu* [phonetically Japanized reading of *Protocols* in English] was used by journalist Kondō Shin'ichirō in an article in the March 1929 issue of the monthly *Warera*.

Additional major *Yudayaka*/CSA publications inspired by the *Protocols* in the 1920s include: *The Jewish Conspiracy and the Problem of Anti-Japanism* [Yudayajin no Inbō to HaiNichi Mondai, Hakkō, 1921], by Tanaka Hisao; *The Global Militancy of the Jewish Race* [Yudaya Minzoku no Sekaiteki Katsudō] by professor Watanabe Minojirō [Ōsaka Mainichi Shimbunsha, 1922]; *The Jewish Problem* [Yudayajin Mondai, Hōkōkai, 1924] by professor Wakamiya Unoske. *Fujiwara Nobutaka's The Unstable Social Situation and the Jewish Problem* [Fuanteinaru Shakaisō to Yudaya Mondai] came out in 1924 under the imprint of the *Tōhōkai*, an ultranationalistic organization led by one of Japan's earliest fascist politicians, Nakano Seigō. By 1928, nationalist lawyer and activist Yonemura Kiichirō was accusing the Tenri Buddhist sect of being part of the "Jewish conspiracy" in his *Thorough Analysis: the Treasonous Tenrikyō* [Tettei Kaibō : Kokuzoku Tenrikyō] published by Sekka Bōshidan Shuppanbu, the publishing arm of the *Society for the Prevention of Communism*, etc.

*Yudayaka* publishing in Japan of the 1920s, also included translations of writings of European representatives of the genre: the German Dr. Friedrich Wichtl's *Free Masons and World Revolution* [Furī Mēson to Sekai Kakumei, Tōasha, 1924]; British *Yudayaka* agitator Wickham Steed's *The Jewish and Communist Global Underground* [Sekai o Senkō Suru Yudayajin to Kyōsanshugi, Kokusai Pamfretto Tsūshin, 1927] and many of the writings of another Englishman, Henry Hamilton Beamish, the founder of the *Britons* society (and later even those of Quebecois *führer* Adrien Arcand!) Karl Heinrich Marx's *ZJ* appeared as a pamphlet [Yudayajin Mondai o Ronzu—Marksucho, Iwanami Shoten, 1928]. The translator, Hirokawa Kiroku, added a short commentary in which he stated that he was particularly impressed with Marx's view about the need to liberate Christianity from Judaism. Professor Sano Manabu, a major early leader of Japan's communist movement was much more forgiving of Jews than his guru. In "*The Russian Revolution and the Jews*," he focused on Jewish contributions to society—naming both Rothschild and Marx as well as Einstein, Bergson, etc. However, he drew on the work of *the Jewish professor* Werner Sombart from whom he learned that "struggling is a Jewish trait," which, Sano thought, guaranteed the Jews a glittering future.<sup>20</sup>

The top civilian publishers of what I call *Yudayakamono* [*Jewish Peril* materials] during the period considered here were *Naigai Shobō*, *Kasumigaseki Shoten*, *Bungei Shunjū* and *Kōdansha*. *Yudayakamono* publishing must have been profitable if it even included children's books, as shown below. In addition, there were at least *one hundred* other publishers and propaganda arms of nationalistic organizations which were also involved in the trade. The military published its own Judeophobic materials, while *Kaikōsha Kiji* the organ of the influential *TZG* routinely featured *Yudayaka* items after 1918.

## The *Protocols*' Japanese debut: as *Kōron* supplement

The *first* fully publicized Japanese edition of the *Protocols* (untraceable—but most probably *Hō Kōshi* or Higuchi Tsuyanoske translation) appeared in a short-lived periodical, as reported in the organ of a religious group. An article titled “*A grand conspiracy to destroy [take over] the world is brought to light by Ōmoto[kyō]’s Shinrei magazine,*” appeared in the March 1920 issue of *Shinrei*, the official organ of the *Ōmotokyō* Shintoist sect.<sup>21</sup>

The piece starts with a remark by sect member Asano Wanisaburō, that cryptic references made years earlier by *Deguchi Nao*, the female founder of the sect, about Russia as the source of “*evil-spirited plots*” [akushime no shikumu], had become clear in summer of 1919, when “a printed matter revealing a plot by the Masonic secret society reached an important (unnamed) ministry of the [Japanese] government,” a copy of which the sect was able to obtain. The publication was the text of “*a speech by the (unnamed) leader of the [Masonic] society*” [kesshachō no enzetsu] which *Shinrei* decided to publish in simple language. The assignment was given to the 20-year old son of Inoue Akira, an advisor to the sect.

The young Inoue states that the editorial of the December 15, 1919 issue of *Shinrei* mentioned a *fifty-page supplement*, on a frightening plot which had appeared in the new magazine *Kōron* in October, 1919. The title of the *Kōron* supplement was “*The bitter common enemy of the human race: the grand conspiracy of the ‘A’ secret society to destroy the [present] world.*” [Jinshu kyōdō no kyūteki sekai fukumetsu no juso: ‘A’himitsu kessha no daiinbō]<sup>22</sup>

The supreme—though unnamed—leaders of the ‘A’ society, specifies Inoue, are Jews “who, using their *gold power* [kinryoku] and *intellectual power* [gakuryoku] plan to...unite the world under them, a task already 99% completed.”<sup>23</sup> The *Protocols* message is clear. Comparing *Ōmotokyō* ideas and Western liberalism, Inoue finds the latter inferior due to its emphasis on human rights and happiness which he considers a self-defeating approach “*similar to holding a snake close to one’s bosom*” [shishishinchū no mushi ] The Masonic [Western] approach is further faulty, Inoue continues, in that constitutionalism, elections and democracy will result only in a “*Masonic empire*” [ Masson teikoku] which means the end of the world, a situation already set in motion by the deadly influenza pandemic of 1918. Inoue concludes with a strong message to his fellow countrymen : “All those of you with red hot Japanese blood in your veins and who don’t want to be *slaves of the Jew race* [Jewzoku no doreitaru koto o hossezunba] gather under the grand umbrella of the imperial Ōmoto [sect]”<sup>24</sup>

### *Kitagami Baiseki's Yudayaka*

*Higuchi Tsuyanoske was a military academic. Given the special circumstances of the appearance of his book—titled Yudayaka, the original cover of which appears on the front cover of this monograph—and its influence, it is introduced here as a representative sample of military CSA publishing. Indeed, the sections of the volume concerning the Protocols and its dissemination are practically identical in content to similar publications by military Yudayakaronja like Fujiwara Nobutaka, Hō Kōshi and others.*

Army Russian language instructor and interpreter—and Siberian Intervention participant, Higuchi Tsuyanoske (1869–1931), was also a translator and intense promoter of the *Protocols* and related materials—usually under the pseudonym *Kitagami Baiseki*. A Russian-Orthodox convert (taking the name Emelyan Nikolayevitch), *Kitagami* spent ten years in Russia, initially for religious education—which he had started at the Nikolai Russian-Orthodox Cathedral in Tokyo—and subsequently during the Siberian campaign.

*Kitagami's Yudayaka*, published in 1923 by Naigai Shobō, was arguably the most popular Judeophobic vehicle in Taishō Japan. The style of the tome is quite repetitive, contradictory and often confusing, being the verbatim but unedited, printed version of a series of three lectures he gave to the House of Peers (the counterpart of the British House of Lords, whose membership included the nobility and the Princes of the Blood) on two subjects: “*Looking behind the scenes of the Siberian situation*,” [Rimen yori mitaru Shiberia jijō] in December 1921, and “*The Russian Revolution and our ideological world*,” [Roshia kakumei to waga shisōkai] in September 1922. Originally, the book was *not for sale* [Hibaihin], but *Kitagami* states that he changed his mind at the urging of friends who wanted all Japanese to be alerted to the *Jewish Peril*.

The book, the main elements of which are presented here, is an important exemplar of *Jewish Peril* propaganda, supported by lengthy quotations from *Kitagami's* translation of the *Protocols*. The lecturer promises to introduce his illustrious audience to “*the blueprint of the powerful plan of the Jew to destroy the world, in other words to control the world*” [Yudaya no sekai hakai, kangon sureba sekai seifuku nikansuru...no yūryokuna keikakusho] The idea of world domination is found in an address by a (nameless) *Jewish religious elder* [Yudaya chōrō] at a gathering in Prague in 1869.

“The clergyman’s speech [the Rabbi’s Speech, JK] is the *konspekt* [summary in Russian, *Kitagami's* term, JK ] and the *Protocols* the *detailed plan* [saimitsu] of the Jew conspiracy [*Yudaya inbō*],” which has existed for centuries and is close to successful completion, using three major means: eliminating empires, separat-

ing religion from monarchy in Europe as the first step to crushing Christianity, and preventing the military from involvement in state affairs.”<sup>25</sup>

The metaphoric snake of “Jewish domination” is mentioned, the tail of which started in Palestine in 929 B.C.E., and whose head is returning to Palestine in the 20<sup>th</sup> century, after grabbing the wealth of all nations in the process and instigating the American, French, 1848 and Russian revolutions. When complete, the task of world domination will have passed through ancient Rome, Spain, France, Russia/Ukraine and even Bismarckian Germany and Kemalist Turkey. Jewish “rule” over the New World was achieved easily because Columbus and “many” immigrants to the Americas, *Kitagami* insists, were “Jewish.” Given that they have struck major roots in every country of the world and that they already dominate the American financial sector “the need for the revival of [a Jewish state in ] Palestine has vanished.” ![Parestain fukkō. .no hitsuyō ga nakunattanodearimasu] <sup>26</sup> References to the influence of the Talmud, Marxism, Darwinism, Nietzscheism and internationalism—all in the context of the *Protocols*—abound as well. For instance, the founding of global institutions like the League of Nations—an American idea,” is an indication of the Jewish domination of American foreign policy.”<sup>27</sup>

The actual plot for the final move toward world domination, *Kitagami* asserts, was hatched at the 1897 “secret conference of Jew-Mason members “ [Yudaya-Masson kesshain no himitsukai—the allusion is to the First Zionist Congress, which was not secret at all, JK] in Basel,” the results of which Europe and the world are feeling 25 years later.” Information about the plot is found in “a report put out at the end of the 19<sup>th</sup> century in *English*, by Dr. Redcliffe, an English author, and published in Russia as *The Record of the Decisions of the Elders of Zion* [Shion Kantetsu no Ketsugiroku—*Protokoli Sionskikh Mudretzov* in Russian, used by *Kitagami*, JK] “the authenticity of which is proven by Russia’s present situation.”<sup>28</sup> *Kitagami* mentions the existence of four editions: 1901, 1905, 1911 and 1917. At the time of the launching of the fourth edition, continues *Kitagami*, the publicist of the *Protocols*, Mr. Nilus, revealed its history. He stated that it all started in 1901 when he received a slim handwritten essay titled *Record of the Meetings of Zion Elders* from a Mr. Sukhotin, the head of Chern county and deputy-governor of the gubernia [province] of Stavropol who told him that he had to ensure its publication for the very survival of Christian society. Sukhotin also told Nilus that he got the report from an unnamed woman from Chern who had secretly obtained it while abroad. After returning to Russia, she transmitted it to interior minister Sipyagin who was subsequently assassinated. Nilus, *Kitagami* states, became even more determined to save the Russian people from the plot by giving wide publicity to the report, after Grand Duke Sergey Alexandrovich [commander of the Moscow garrison, JK] to whom he had sent it, was also murdered,



in 1905. The war with Japan, followed by the 1905 revolution attempt were events in line with *Protocols* predictions. Of particular importance was the role of the priest Gapon [Gaffon] “who was born a Jew [sic] and converted but kept secret his Jewish roots, and plotted the revolution together with trade unionists.”<sup>29</sup>

The first three editions of the *Protocols* did not reach Russian readers since they were “bought out by a secret hand, without a doubt, Jews.” Thus, Nilus decided to put out a fourth edition in 1917 at the Sergey monastery which, rather than attempting to sell, he distributed directly to prospective readers. Since Nilus’s warnings did not reach many, the situation evolved as it did: the world exploded [in the First World War], the Jewish plot succeeded and Russia came under a [communist] “*Jew regime*” [Yudaya seiken]<sup>30</sup> The Jews, Nilus mentioned, tried to keep the *Protocols* from popular awareness; they were successful in Soviet Russia. Kitagami himself had problems getting his own copy of the secret report, which he ultimately obtained from a count he befriended in Siberia.<sup>31</sup>

Kitagami criticizes Japanese who reject both the *Protocols* as a fabrication of Russian antisemites, and the *Yudayaka* warnings of *genuine Russians* [junRojin] He attacks intellectuals, scholars and journalists who “without thoroughly investigating the Jewish problem, as I have, ignore the fact that these days the world runs according to the wishes of the Jews [Yudayajin no ishi no tōri ni natteoru]<sup>32</sup> According to Kitagami only “*propaganda of the Jew*,” [Yudaya .no senden] and its supporters, those with “*Japanese face and Jewish heart*,” [Nichimen Yushin] claim that the *Protocols* were fabricated by the Russian secret police or by Nilus himself, and that nobles like princess Radziwill [a leading antisemitic Polish aristocrat] and others distributed them.<sup>33</sup> The writings of Yoshino Sakuzō are repeatedly attacked. Kitagami—although thoroughly familiar with Russia and its language—rejects Yoshino’s interpretation of the term *tovarisch* [comrade/friend] as a form of address among Russian communists, by insisting that it is a major code-word in the Jewish conspiracy. He counters Yoshino’s view that the fact that king Edward VII and the duke of Connaught were honorary Masonic leaders proved that the order was not a conspiratorial body, by saying that prominent individuals are routinely used as *kanban* [façade] by the Masons who, in fact, are doing the bidding of the Jews. The two British aristocrats, and prominent Russian Masons like Pavel Milyukov and Mikhail Rodzyanko, cannot know the real nature of the organization which is “manipulated from behind the scenes by Jews, who ensure that Jewish ideas prevail and non-Jews are *marionettes* [kairai]. What is the League of Nations if not a Jewish idea adopted by [President] Wilson after being pressured by Jewish-owned media [in the US] and supported in Japan by newspapers parroting *dandyish scholars* [haikara gakusha] like Yoshino, and *blind politicians* [meimokuteki no seijika] *worshipping* [sūkei shta] the so-called god of peace, Wilson?”<sup>34</sup> Thus, the 1919 Paris peace conference overall turned into an

“event pushed by *America—paradise of the Jews* [Yudayajin no tenka dearu Beikoku]”<sup>35</sup>The historical truth is that the US did not sign the Versailles treaty, but a separate peace with Germany, nor did it join the League because of Congressional opposition. Post-tzarist Russia, according to *Kitagami* was the domain of Masons like Kerensky who was in fact a Jew named Aron Kilbis, and directly responsible for the downhill slide of a once marvelous nation, since after him, Lenin and Trotzky “*inaugurated the Jewish regime.*” [Yudaya seiken o seiritsu shta]”<sup>36</sup>

In 1926, *Kitagami* put out another CSA propaganda volume titled *The Russian People Agonize under the Yoke of the Jew*. The publication of the book by the *National Youth Association* [Seinendan] branch in the obscure town of Mino, near Hiroshima, indicates the deep penetration of *Yudayaka* ideology in the country in just seven years. *Kitagami* is proud to reiterate that he had been “*yelling Yudayaka*” [Yudayaka o sakebi] for a decade, despite being criticized and called an antisemite by liberals like Yoshino and Gotō Shimpei—a major politician and civilian leader who served as mayor of Tokyo and was a supporter of strong ties with the Soviet Union, which Higuchi vehemently opposed.<sup>37</sup>

## Soebe Ichinoske

Journalist Soebe Ichinoske ‘s *Poison of the World* was published in Shizuoka City in the prefecture of the same name, by a local publisher in 1925.<sup>38</sup>

The 100-page manual written in plain language and designed as a training device for public speakers, was a joint project of the *Seinendan*, the *TZG* and various provincial groups which held “hundreds of meetings” on it. The manual—for internal distribution only—was to assist presenters in their task of alerting Japanese to *Yudayaka* which “has placed our nation in the worst spiritual danger since its founding [officially 660 B.C.E., JK]” The booklet described Zionism as aiming to “Judaize the world,” [*sekai o Yudayaka* (different spelling than the homonym for Jewish Peril) *suru*] the result being “excessive individualism, early sexual activity, non-arranged marriages and spiritual rupture between parents and children.” The familiar accusation of Jewish “domination” of the media, is accompanied by data according to which “86% of American, 90% of European and 100% of *Soviet* media outlets are owned by Jews.”<sup>39</sup> Moreover, internationalism, the disarmament and labor union movements in the country, are proof that Japan “*is falling into the trap set by the Jew.*” [Yudaya no shinbō ni ochiite] <sup>40</sup> The booklet saw three editions by 1927 and continued to be published until 1945.

## Ariga Seika

*The Roots of Red Ideology* by journalist Ariga Seika, at 706 pages, is the heftiest *Yudayaka* publication to date.<sup>41</sup> Research for the book was supported by influential nationalistic politicians Suzuki Kisaburō and especially Tōyama Mitsuru, the supreme godfather of Japan’s ultranationalistic establishment. The book was very popular in prewar and wartime Japan and is considered a classic by postwar *Yudayakaronja*.

The unveiling of the millenary Jewish conspiracy, Ariga insists, was “the result of the extremely assiduous efforts of Dr. Redcliffe,” [Reddkriffu hakushi no hijōnaru doryoku no kekka deatta] especially the chapter titled “*The night in the Jewish cemetery in Prague*,” of his book *To Sedan*, which facilitated the subsequent publication of the *Protocols*.<sup>42</sup> Ariga praises Nilus profusely for popularizing the *Protocols*: “We are in his [Nilus’s] debt.” [kansha shidai dearu]<sup>42</sup>

Ariga is convinced that Judaism is the foundation of all Jewish plots. He repeatedly makes the case for what he sees as the intimate connection between atheist communism and the Jewish religion: “The ideological core of communist ideology is the monotheism of the Jewish race, which is also found in the Aryan races.”<sup>43</sup> He even identifies the roots of communism in “the victory of Jehovah over the Assyrian god Ashur during the Babylonian exile [in 6<sup>th</sup> century B.C.E.]”<sup>44</sup>

The Judaism—imagined or real—of prominent revolutionaries, Ariga insists, is the crucial element in understanding their militancy: “The radical leftist movement in the world cannot be grasped in separation from the global Jewish problem. . . since [Adam] Weisshaupt [the Catholic founder of the *Illuminati*, JK], Marx [Lutheran convert, author of *ZJ*] [Ferdinand] Lassalle [antisemitic Jewish leftist] and their present successors are all Jews. . . the global Jewish problem is that of leftist radicalism.” Labor disputes started “after the Jews spread their subversive thinking around the world, epitomized in the call ‘Proletarians of the world unite!’ which they taught to all workers, professionals and peasants.”<sup>45</sup> As well, “the Russian Revolution and the upheaval in East Asia (China in particular) have been fully financed by German-Jewish and American—Jewish money.”<sup>46</sup>

Ariga, like all other *Yudayakaronja*, is strongly critical of opponents like Yoshino Sakuzō, Kawakami Hajime and others whom he calls “*a bunch of Zion [Balfour] Declaration hackers...traitors*” [Shion no sengen no shtabataraki. . . kokuzokutaru koto]<sup>47</sup>

## Yamanaka Minetarō: *Yudayaka* for Children

A most interesting example of *Yudayaka* penetration of Japanese culture in the period considered here is that of Yamanaka Minetarō. A major journalist with the

*Tokyo Asahi Shimbun*, Yamanaka was also a prolific and successful writer of children's fiction with a pronounced nationalistic flavor, in the fifteen years ending in 1945. Between August 1932 and December 1933—a time when most Japanese were basking in the nationalistic glow created by the takeover of Manchuria—Yamanaka serialized the novel *Superman of the Great Orient* [Daitō no Tetsujin] in the periodical *Youth Club* [Shōnen Kurabu] whose readership were children between the ages of 8–12. The hero of the series is the Japanese detective *Hongō Yoshiaki*—the villain, *Bazaroff*—a shadowy arms dealer (symbolizing capitalism) whose nickname is *Sekima* [the Red Devil—hinting at communism] and who is also the head of the *Zion Alliance* [Shion Dōmei] a “Jewish secret organization,” aiming to undermine the Japanese empire. Yamanaka puts the two protagonists through thrilling verbal and physical clashes in Manchuria, which also involve advanced Japanese technological marvels like a silent airplane. Yamanaka uses plain language for maximum effect on his young readers. The *Youth Club Library* [Shōnen Kurabu Bunko] an affiliate of the *Kōdansha* empire—then as today Japan's largest publishing conglomerate—continued printing the series until the 1970s. Yamanaka's *Yudayaka for children*—a symptom of the pervasive Judeophobic environment in Japan until 1945—is presented in the following excerpt from *Superman of the Great Orient*:

“The Jewish state is dead. Dead for about 2000 years. Still, there are about 13,5 million Jews scattered throughout the world. Hundreds of years ago, they gobble up all the world's wealth. Especially in the United States, Britain and France, but in other Western countries, too, there are many rich Jews who do whatever they want with the money of the people. They made enormous profits off [the First] World War. In cash that is over 200,000.000.000 dollars—an immense amount. This...wealth was used to increase the invisible Jewish power throughout Europe and the United States.... The Jews are not a lowly people; many important politicians are Jews. France's president Millerand is actually a Jew as was his finance minister, Klotz. There were many Jews in prime minister Lloyd George's cabinet, too. How about Russia? Starting with military chief [Leon] Trotzky and continuing with Kerensky, Kamenev, Zinoviev, eight of the ten most powerful leaders are Jews.

And America? One fifth of the population of New York are powerful Jews. Even president Wilson's wife was Jewish.... These scary Jews have a secret society called the *Zion Alliance*. Zion is the name of a mountain that they worship. The goal of the *Zion Alliance* is not to build a Jewish state but that all nations be ruled by the Jews. In order to accomplish that, the first step is to replace all the world's monarchies with republics. The Russian and German empires collapsed because of frightening Jewish plots. Turning all monarchies into republics and then bringing them under Jewish domination is the final aim of the *Zion Alliance*. This is a real global conspiracy. The head of *Zion Alliance* in the Far East is “Red Devil” Bazaroff who has been crisscrossing Manchuria and Mongolia to plot for the destruction of the one Asian empire, Japan...Hongō Yoshiaki gave him a friendly advice: ‘rather than disturbing Asia build a Jewish state!’ When he heard

that, Red Devil's watery eyes filled with fiery anger. His dark face dripping with hate gathered generation after generation over 2000 years of statelessness, he spewed: Didn't you know Hongō, the second... Jewish state [the first being Palestine]. is being built as we speak, ...the Soviet Union!"<sup>48</sup>

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# *Yudayaka* Criticism and Debates

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*In the first decade of the Protocols in Japan, positions critical of Yudayaka ideology were expressed mainly by nationalistic intellectuals and journalists, as well as by a number of prominent, authentic progressives (i.e. not Leftists) some of whom were Christian, first and foremost Yoshino Sakuzō, but also Yanaihara Tadao, Hasegawa Nyozekan and Uchimura Kanzō. They accused Yudayakaronja of pathological Judeophobia. Imai Tokio is part of this section in order to preserve the authentic integrity of his public debate with Yoshino Sakuzō. Kinoshita Masao's article although published in 1932 is included here due to its thematic congruity with the other materials in this part and as one of the last major examples of blunt anti-Yudayaka writing until 1945.*

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## **The Imai—Yoshino Debate**

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*The earliest known, spontaneous, nationally publicized debate on Yudayaka in interwar Japan occurred between two major academics—Imai Tokio, as shown below, a Yudayaka 'convert,' and Yoshino Sakuzō, his strong critic—in spring and*



Imai Tokio (top)  
Yoshino Sakuzō (bottom)

early summer of 1921. The debate is reconstructed and presented here for the first time anywhere.

An article titled “Zionism” appears in the 1915 issue of the *Japan Social Studies Institute Annual Bulletin*, the organ of the *Japan Sociological Association*.<sup>1</sup> The writer is Imai Tokio, then president of the Association and sociology professor at Tokyo Imperial University, Japan’s top institution of higher learning. Imai introduces Zionism as “the most distinctive [motto tokuchōteki] among the national independence movements of the nineteenth century, particularly since it involves not only the Jews already in Palestine but also those found all over the world, since A.D. 73, when Jerusalem was ransacked by Roman emperor Titus, and the Jews were expelled from their homeland.”

Imai gives both the French and German spellings of the term—*Sionisme* and *Zionismus*—and traces the earliest beginnings of Zionism to the efforts of Italian-Jewish philosopher Joseph Salvador and his 1822 book *Paris, Rome and Jerusalem*. Prominent Zionists Imai mentions are the philanthropist Moses Montefiore, Zvi Kalischer and Moses Hess “the author of *Rome and Jerusalem* and a collaborator of socialist Karl Marx,” agricultural Zionism pioneer Charles [Karl] Netter, Lawrence Oliphant, the Christian English supporter of Zionism and Leon Pinsker and his influential essay *On Autoemancipation* [Jiko Kaihō in Japanese] written, Imai specifies, in reaction to Russian pogroms of the early 1880s. Imai also refers to the pioneer settlement group “*Howeve Sion*” [Hovevei Zion] as a vanguard of Zionism.

The socialist [for having placed the seven-hour workday at the center of his program] Theodore Herzl is credited with giving Zionism a major push, through his visionary pamphlet *Judenstaat* as well as for trying to obtain the support of the world’s powers for the establishment of a politically neutral Jewish state in accordance with the principles of international law. It is particularly important to observe that Imai describes in fair detail the first Zionist Congress of August, 1897, in Basel, the official language of which was German, and the Zionist movement’s plans to settle Jews in Palestine on legally purchased land. Imai also dwells on the plight of the Jews in Russia, Romania and Galicia and reports that, demo-

graphically, out of 6.7 million Jews in the world in 1915, one hundred thousand live in Palestine, ten thousand of whom are engaged in agriculture. Unaware of the linguistic debate in the Palestinian-Jewish community at the time, between supporters of Hebrew and those of German, Imai writes that the language used by the settlers “of course” is Hebrew. Detailed references are made to the strong “socialist inclinations” and commitment to principles of separation of politics and religion, gender equality as well as the dynamic cultural and artistic life of the pioneers. Zionism, concludes Imai, is “an egalitarian, democratic, progressive movement, which, based on a strong spiritual link of the Jews to their ancestral land, strives to build peacefully a modern civilization, an *ideal nation* [risō no kuni].”<sup>2</sup>

Seven years later, on February 28, 1922, volume 9 of *NSGN* carries a twenty-page essay by Imai titled “*On the world’s number one secret organization*,” [Sekai ichidai himitsu kessha nitsuite ] most of which (18 pages) however, had already been published *twice* in the previous year. First, as “*The largest global secret organization*,” in the monthly *Gaikō Jihō/Revue diplomatique*, in March, and then in December 1921, under the same title, as the *third section* of Imai’s book *Revolution and Propaganda* [Kakumei oyobi Senden—hereafter *KoS*] which was monograph no. 10 in the *Research on Modern Social Problems* [Gendai Shakai Mondai Kenkyū] series of the *Japan Sociological Association*.<sup>3</sup> The three versions of the essay differ in their *endings*.

Imai is described in the book as an associate professor of sociology and *senior researcher* [tantō kenkyūin] who had been sponsored by the Japanese education ministry as an exchange scholar in Russia for three years beginning in April 1917—the turbulent years of the Bolshevik coup and the civil war.

The first section of the monograph is a lengthy introduction titled “*Impressions from the peace conference*,” [Kōwa kaigi shokan] by House of Peers member, DLL, prince Konoe Fumimaro, a leader of the Japanese delegation to the 1919 Paris Peace Conference. The future prime minister (1937–39; 1940–41), scion to Japan’s most illustrious aristocratic family, is strongly critical of the conference, particularly of the dominant role played by the victorious Western powers—especially France and Britain—Japan’s wartime allies. Konoe is also displeased with the general anti-Japanese mood in America, particularly in states like California and in Congress, reflecting pervasive “racial prejudices” [jinshuteki henken]<sup>4</sup> The prince expresses disappointment with the active involvement of American intelligentsia in the proliferation of anti-Japanese feelings in that society, although he also takes to task Japanese intellectuals and businessmen for not doing enough to improve the image of Japan in the US.<sup>5</sup>

Lastly, Konoe bemoans the impact of propaganda campaigns by media moguls like Lord Beaverbrook, on peace negotiations, especially in regard to Japan’s



efforts to gain the Shandong peninsula from China. [Japan was given jurisdiction over Shandong which, however, it was forced to relinquish due to Chinese protests, in 1923, JK] It is still unclear, though worth knowing, if prince Konoe was aware of the content of the book to which he makes no reference at all in his long introduction, or if he possessed the *Protocols*, copies in French of which may have been distributed to Paris Conference participants.<sup>6</sup>

The main body of the book begins with a survey of Russian history, emphasizing the era since the 19<sup>th</sup> century—tzarist totalitarianism, the Decembrist revolutionary movement, the political left on all its nuances—including the socialist, anti-Zionist Jewish *Bund*—as well as the 1905 and the March and October, 1917, revolutions. Special attention is being paid to *Zemliya i Volya* [Soil and Will] *Narodnaya Volya* [Popular Will] and other revolutionary organizations. This [*second*] section of the book ends with a short reference to Imai's arrival in Russia in early April 1917 and the emergence of the Soviet regime."Given the heavy secrecy and pervasive propaganda surrounding Soviet politics, which prevents any accurate scholarly examination of the Revolution," Imai decides to "wait for a more appropriate time."<sup>7</sup>

Imai, however, expresses no hesitation regarding the *third* section of the book—the essay "*The largest global secret organization*," mentioned earlier. It opens with a reference to a speech in the British House of Commons by MP Winston S. Churchill on November 5, 1919 on the Russian Revolution, in which the politician mentioned the freshly published war memoirs of German general Erich Ludendorff. The quartermaster general of the German army during the Great War had observed in the book that, by allowing Lenin and his closest partners transit to Russia through its lines, Germany was directly responsible for the subsequent Bolshevik Revolution. Churchill agreed and described the transit permission as akin to releasing cholera and typhus viruses into a city's water supply. Churchill called Lenin a leading member of the world's largest conspiratorial organization.<sup>8</sup> Indeed, in his speech the British politician stated: "No sooner did Lenin arrive [in Russia] than he began beckoning a finger here and a finger there to obscure persons in sheltered retreats in New York, in Glasgow, in Berne and other countries, and he gathered together the leading spirits of a most formidable [Jewish] sect, *the most formidable sect in the world.*"[Italics in the original]<sup>9</sup>

Imai, after observing that "as...Mr. Churchill has mentioned, the existence of *frightening large conspiratorial groups* [osorubeki dai inbōdan] which initiate and manipulate social upheaval and reform movements, is not new at all," offers a detailed historical survey of sources of information on the dangerous phenomenon. First mentioned is Abbé Augustin Barruel's *Memoirs of Jacobinism* [Memoire pour server à l'histoire du Jacobinisme] published in English in 1797. Barruel's research on the French Revolution had concluded that its vanguard was the

*Masonic*—in English Free Mason—*Society*, whose core, however, was the *Illuminati* secret organization, founded in 1776 by Bavarian [Adam] “*Spartacus*” Weishaupt. Barruel was convinced that the French Revolution was only the first, with many others to come, in a series whose ultimate goal was to overthrow all the world’s monarchies. Lord Acton’s *Essays on the French Revolution* follows and is said to dwell on the conspiratorial nature of the 1789 revolution. Nesta H. Webster’s *The French Revolution* is another source Imai mentions on the Mason-Illuminati link, purported to have been embodied in the actions of [Honoré Gabriel Riqueti, Comte de] Mirabeau.

It is when M. Copin-Albanceli’s *The Jewish Conspiracy against the Christian World* [La conjuration Juive contre le monde chrétien, 1909] is mentioned that Jews first appear in the survey. Copin-Albanceli’s theme is a millenary Jewish plot, to be carried out through the Free Masons, to undermine all existing states, beginning with France, and replace them with one Jewish ruler, in revenge for centuries of Christian persecution.

Abbé Joseph Lehmann, in his *The Entry of the Jews into French Society* [L’entrée des Israélites dans la société française, 1886] focused on the role of a *cabal* through which prominent French Jews, particularly Martinez Pascalis, are alleged to have achieved a dominant role in that society. A certain Saint Martin is reported to have orchestrated the Jewish takeover of...Russian society.

Albert Pike is introduced next, as the individual through whom Free Masonry reached the United States in the 18<sup>th</sup> century. Pike, said to be the leader of the American and later the global, Masonic movement, wrote a book on the order which had great impact on Giuseppe Mazzini, a major leader of the Italian independence movement, and a Mason himself. In 1896, in France, appeared *The Devil in the 19<sup>th</sup> Century* [Le diable au XIX<sup>e</sup> siècle] by Dr. Bataille [aka Gabriel Jogand—Pagés, Charles Hacks and Leo Taxil, JK ] who linked the “Jewish cabal with the Masons, in the 18<sup>th</sup> century, after the cabal alone could not undermine Christian society.”<sup>10</sup>

Imai’s survey also includes Benjamin Disraeli and his novel *Coningsby* which portrays Jews as playing a major role in the 1848 revolutions in Europe, a position reiterated by socialist leader Ferdinand Lassalle, and John Spargo who, in his *Karl Marx: His Life and Work*, linked the rabbinical background to the political ideas of the communist guru, whose family had converted to Christianity in order to escape persecution.

The sources introduced up to this point convince Imai that the root of all the revolutionary movements in the world is “*one major secret organization of which Jews constitute the core*” [ichidai himitsu kessha ga ari, sono chūkaku o nashteiru no wa Yudayajin dearu]. Imai clarifies the picture further: “The conceptual link among all global social movements and secret societies, particularly the Free

Masons, is found in one book *which is the most powerful written source* [ichiban yūryokunaru zairyō to naru bunken] for understanding the phenomenon, and which I obtained during my three years in Russia.”<sup>11</sup>

Imai identifies the “powerful source” as *The Big in the Small* [Shōji niokeru Daiji, in Japanese], a report publicized by Russian *jurist* Sergey Nilus who added an introduction and a postscript, and which he, Imai, uses in this and the following section, of the book. The report, Imai continues, contains 24 chapters or *protocols* [protokōru] presented by an unnamed, “major Jewish leader of the Masonic movement,” at a secret gathering of the order in Basel, around 1870 or 1880. However, the (unnamed) wife of another (unnamed) Masonic leader, with whom she was having an affair, stole the report from him and fled to France where she sold it to a rich (unnamed) Russian, sometime between 1880 and 1885, after which the woman was poisoned. Nilus, according to Imai, obtained the original document from the rich Russian who also died soon after. Nilus had the document translated into Russian from the original *French*, in 1895—supposedly the first Russian edition of the report. The second edition came out in 1905, in *Tsarskoe Selo* [near St. Petersburg] and the third in 1911. The first edition did not reach the public for various technical reasons. One copy of the 1905 edition is in the British Library.<sup>12</sup> Imai states that he had a 1911 edition—which, according to all indications is of *The Big/Protocols* type—and that his was one of only two original copies in existence. Additional copies were subsequently printed in the Sergey monastery [of the famous Radonezh monastic complex, which *Kitagami* also mentioned, JK] in 1917. Imai writes that, to his knowledge, no full copy of the original stolen document existed, and then offers a *general* [daitai] translation of the main points of the *Protocols* in his possession. The topics covered are: deception techniques which use liberal slogans designed to actually thwart freedom; the deliberate provocation of social unrest to achieve political domination; the use of economic upheaval for political domination, so that following the cultural, political and economic destruction of non-Jewish society, “the Jewish race can appear as the savior of the world.” [Yudaya minzoku wa sekai no kyūshu toshite uttederunodearu]<sup>13</sup> This, the *KoS* version of the essay, ends with Imai informing the reader that the next section of the book is the *full text* of the *Protocols* “which I have translated from the [1911] Russian original. .given to me by Mr. S. H. [Latin letters in original, no full name given] to whom I am taking this opportunity to express my thanks.”<sup>14</sup> Following the *Protocols*, the last section of *KoS* is the *Rabbi’s Speech*.

The *Gaikō Jihō* version of the essay ends with a reference to *professor* Giorgii Butmi’s 1907 *The Enemy of the Human Race* [Jinshu no Teki in Japanese, JK] as a publication which contains the *Protocols* as well as *The Speech of the Jewish Cleric to the Jewish People* [Yudaya bokushi no Yudayamin ni ataetaru kunshi,

in fact, the *Rabbi's Speech*, JK] which follows. In a short introduction to the *Speech*, Imai has it originally as part of “*A survey of political and historical incidents in the past decade*,” written in *English* by *Dr. Redcliffe* in late 19<sup>th</sup> century, which then saw French and Russian translations. The speech of “Rabbi Simeon ben—Yudah,” carried in the *Novorosiiskoe Telegram* on January 15, 1891 and in the newspaper *Znamiya*, in 1904 [by Krushevan/Crușevanu, JK], Imai continues, was the speech delivered at the 1869 meeting of the Jewish *Sangedrin* “[Imai uses the Russian pronunciation of the term *Sanhedrin*—the ancient institution of internal Jewish autonomy, which Napoleon I revived briefly in 1806, as a means of Jewish emancipation and conversion; the 1869 gathering is a Goedsche/*Dr. Redcliffe* invention, JK] Imai recognizes that all he had written in the article about the secret organization “may be construed as scientifically weak” [kagakuteki konkyo no senjakunamono to omowareyō] And yet, he insists, by 1920, about 80% of the leaders of movements of social change in Europe were Jews: Karl Liebknecht [who was not Jewish, JK] the head of the *Spartacus League* in Germany, Bela Kun who led the Hungarian revolution etc.”I saw a similar reality in Russia as well.”<sup>15</sup>

Imai does not think every Jew and Mason is involved in the conspiracy for global domination but “only the leaders of the Masonic order who have spoken the protocols, those at the top levels of the thirty-three Masonic ranks...Although the central figures [never named] in the conspiracy are Jewish, their number is very small and ordinary Jews are not in the know at all. I pray that this problem [of the *Protocols*] does not inconvenience the average Jew and Mason.”[ippan Yudayajin ya Masson kesshain no meiwaku ni naruyōna koto nonaiyōni inoru] The *Gaikō Jihō* article ends with Imai “praying for the wellbeing of His Highness the Crown Prince [Hirohito] on his European trip “*in this frightening world*.”[soraosoroshii sekai]<sup>16</sup>

The third version of the ending—that of the February 1922 *NSGN* essay—though only two pages long (18–20) is most important since it contains Imai’s response to “those who laugh the whole thing [of the *Protocols*] off “[kore o isshō ni tsukushime shte] in particular Dr. Yoshino Sakuzō, who had done so in a number of scathing articles, two of which appeared in the May and June 1921 issues, respectively, of the *CK* ( and are presented below) Imai introduces Yoshino’s position as being that “the Free Masons are engaged in philanthropy and other good social projects and not in conspiracies. . and . . the rumors regarding Masonic plots are but *fabrications*, [detaramena mono] brought to Japan from Russia, by militarists.”<sup>17</sup>However, an evidently displeased Imai retorts that despite Dr. Yoshino’s professional respectability and prestige, Japanese public opinion at large already reject his view on the issue and consider the Free Masons a dangerous secret organization. As for Yoshino’s view that the *Protocols* reached Japan through

military elements, Imai states that during his three-year stay in Russia “a Russian friend showed me a copy which he had in his old library. . . that was no fabrication. [Roshiajin no yūjin no furui raibrarī ni koboketa kono genpon mo genni misete kudasatta. . . netsuzō to wa kankei nai.] Imai does not mention the name of the Russian [Mr. S. H. in *KoS*] who supplied the material “thus launching my research on this problem . . .” He reveals, however, that he was told by a Japanese officer that there were conflicting views in the military about the *Protocols* and that he had told the officer that the subject was sociologically interesting. Therefore, “fabrication is committed by those [like Yoshino] pushing the idea of fabrication by military cliques.” [mushiro gunbatsu no netsuzō dearu to shuchō suru koto ga netsuzō dearunodearu]. . . I [have no connection whatsoever to the military cliques]. . . *am an outsider*. [Watashi wa zenzen gunbatsu no kyokugaisha dearu.]<sup>18</sup>

Imai tries to clarify what he considers the historical circumstances which made it inevitable for Jews to form secret societies. Their forced expulsion from Palestine by the Romans turned them into a “*people of world wanderers*” [sekai rurō no min] ; their harsh social persecution and professional as well as economic limitations imposed on them by the Catholic Church during the Middle Ages forced Jews to be particularly active in areas like banking and publishing. And yet, what he sees as the ideology of religious chosenness, gave the Jews social and cultural resiliency, while their status as exiles turned them into enemies of the nation-state and gave them the incentives necessary to form secret societies.” Therefore, Mr. Yoshino who is not [he actually was, JK] a member of that secret [Masonic] society, not to even mention its leadership, cannot know its real nature. [sono jissō o toraeru koto ga dekinainodearu].” In conclusion, asserts Imai, “laughable is the position of those who, despite having no knowledge of the Russian language, insist that all that can be said about the term Masonic secret society is that *it is a silly word* [detarame no kotoba dearu]”<sup>19</sup>

Yoshino Sakuzō (1878–1933), Imai’s nemesis, is the most prominent representative of interwar Japanese liberalism and the leading intellectual, political scientist and sociologist of his time. He is the embodiment of Taishō Democracy. Although a fervent proponent of constitutional monarchy, Yoshino—a professor of law at Tokyo Imperial University—was a strong supporter of the Japanese imperial institution. A keen socio-political observer, Yoshino was a very early critic of the ultranationalistic trends unleashed by the 1931 takeover of Manchuria and its powerful impact on Japan’s domestic and external politics.<sup>20</sup>

Yoshino’s views on *Yudayaka* and on Imai’s opinions, are presented here as they appear in two sources: “*On the idea of a global Jewish conspiracy*,” a one-page opinion column and “*The truth about the so-called global secret organization*,” a forty-page essay in the May and June, 1921 issues of the *CK*, respectively.<sup>21</sup>

In the column, Yoshino specifies that it was the large number of articles on the *Protocols* in the Japanese media and in foreign publications, that prompted him to address the issue. He further mentions that Imai Tokio, his colleague at the Tokyo Imperial University, in a number of articles [including the March 1921 issue of *Gaikō Jihō* and in the April 1921 edition of the *Jiji Shinpō*] had written about the *Resolutions of the Elders of Zion* which he, Yoshino, calls “an absurd fabrication,” [kōtōmukei no tsukurimono—an expression used three times in the one-page piece] apt to cause justified anger among Jews. It is unacceptable for Japan to emulate the West on this issue.”<sup>22</sup> It is clear that Yoshino is unaware of Imai’s translation of the *Protocols*.

In the essay, Yoshino reports that rumors about the Masonic order being a tool used in “Jewish plots” reached Japan in 1919 based on materials put out by tzarist circles and especially a pamphlet titled *The Records of the Resolutions of the Elders of Zion* [Shion Chōrō no Ketsugiroku, hereafter *SCK*] a secret publication [himitsu shuppanbutsu] brought back by soldiers of the [imperial Japanese] expeditionary force returning from the Siberian Intervention.” The pamphlet, Yoshino explains, is part of a 140-page typewritten booklet titled *The Origins of Radical Thought* [Kageki Shisō no Yurai—henceforward *KSY*] composed of four sections:”*The Conspiracy for World Revolution* [Sekai Kakumei no Inbō]; *The Masonic Conspiracy* [Masson no Inbō]; *The Records of the Resolutions of the Elders of Zion* [*SCK*, in fact the *Protocols*, authorship unknown, the second publicized edition, JK] and *The Jewish Cleric’s Speech to the Jewish People* [Yudaya Bokushi no Yudayamin ni Ataetaru Chōmei, i.e., *The Rabbi’s Speech*, JK] The first two parts were originally written in Japanese, the last two were translated from Russian, Yoshino reports.

Yoshino’s article focuses on the *SCK/Protocols* section of *KSY*, the main idea of which is that “a millenary Jewish plot to take revenge for Christian persecution is about to succeed, and that the Jews, using their Masonic order will take over the world and enthrone a Jewish king.” On page 106 of the booklet, continues Yoshino, it is mentioned that the plot was first hatched after the destruction of Jewish statehood, almost two thousand years earlier, and that Jews ever since, had been planning to destroy the inner workings of all societies they penetrate. This accusation, the purported saga of the *Protocols* original and the Masonic-Jewish “collusion” and its supposed role in the Bolshevik takeover of Russia, Yoshino states, are identical to those found in Imai’s writings, which points to an identical source.

The resolutions mentioned in the pamphlet concern the means through which the Jews intend to achieve world domination: (a) the philosophy of liberty, equality, fraternity (b) their awesome financial power (c) spiritual brainwashing (d) political movements aiming to liquidate private property (e) a final revolution

designed to achieve world domination when appropriate conditions exist. The term “*Jew-Masonic conspiracy*” [Yudaya-Mēson inbō] is used throughout, and its goal is said to be “to manipulate every society to ultimately descend into democratic politics.”

The dramatic increase in the use of the word *international* since the end of the war, the pamphlet asserts, is a sign of the entrenchment of a *Jewish mentality* [Yudayajin no shuchō] in Japanese society. The establishment of the League of Nations at the insistence of president Wilson “*fit Jewish policies perfectly*” [Yudayajin no seisaku o sokkuri. . teigo shta mono]<sup>23</sup>

The booklet refers to the planned destruction of classes among non-Jews, as well as the enforcement of equal rights of ownership and other domains, for women in Russia and elsewhere, but not among Jews. The Free Mason order is said to be headquartered in Charleston *North* [in fact South] Carolina and to have 77 branches worldwide—four in Japan—with members representing the religious, political, economic and cultural elites. No Gentile is allowed to attain the top, 33<sup>rd</sup>, rank in the Masonic hierarchy, the pamphlet asserts.<sup>24</sup> Napoleon is alleged to have emancipated the Jews because he himself was a Mason. The Masons are purported to have manipulated Russia since the times of Alexander the 1<sup>st</sup>, while the decisions to launch the First World War, to entrench the principle of national self-determination and establish the League of Nations, are said to have been taken at a Masonic gathering in 1898.

The Christian Yoshino’s general characterization of this litany of Jewish—Masonic plots in *KSY* is clear and powerful:

“This is the kind of publication which employs entrenched prejudices in Western societies against Free Masons, Jews, and...Bolshevism,...*nothing but a fake book* [ikasama hon ni soto naranai] and should not be circulated among our people who know next to nothing about the Masons, Russia, and antisemitism [anchisemi-chizmu]”

He hopes that the average Japanese will not believe the frightening things the Jews were accused of planning and will only consider them “*implausible stories*” [fukanō no hanashi]<sup>25</sup>

Yoshino gives the Russian term *tovarisch* [also mentioned earlier, in *Kitagami’s Yudayaka*] as an example: unlike *SCK* which misrepresents it as “linked to Jewish plots and superstitions,” it is a term socialists and communists had used among themselves for a long time. Yoshino singles out Russia as the source of the European sections of *KSY* and the major role Judeophobic activists like Konstantin Petrovich Pobyedonostsev [nicknamed *the Russian* Torquemada, Yoshino remarks] played in proliferating *CSA* in that country in order to prevent popular support for the Left. He reminds the reader that the purported intimate link between Masons and

Jews did not exist at all, since until late 19<sup>th</sup> century Jews could not easily become regular Free Masons, let alone leaders. Stressing that until very recently Jews could not be lawyers, judges or officers and that “Russia was the worst persecutor of Jews,” Yoshino concludes with a call to his fellow Japanese to reject Judeophobia, by mentioning its deep Western socio-cultural roots: “The average European harbors *superstitious antipathy* [meishinteki hankan] to Jews...at least since the Crusades. If you read *The Merchant of Venice* you will understand how Europeans see the Jews.”<sup>26</sup>

### Hatta Tokusaburō

Hatta Tokusaburō, the editor of the nationalist monthly *NoN*, in “*The building of a Jewish state*,” includes detailed references to the *Protocols* about which he learned from *The Jewish Bogey and the Forged Protocols of the Learned Elders of Zion*, Lucien Wolf’s essay from which he also took the term Jewish Peril.<sup>27</sup> The piece is well researched and historically accurate. Hatta gives a detailed review of the history of Zionism, mentioning the contributions of Moses Montefiore, Peretz Smolenskin, Baron Maurice de Hirsch, Theodore Herzl and Chaim Weizmann. He emphasizes Zionist efforts before World War I, to obtain a *firman* [licence] from the Ottoman Porte which would facilitate legal Jewish immigration to Palestine. Among the episodes of persecution of Jews, Hatta mentions a *pogrom in Armenia*, early in the 20<sup>th</sup> century.<sup>28</sup> He also dwells on pervasive antisemitism in Western societies, including the United States, not much alleviated by the existence of influential Jewish individuals in those nations. Hatta remarks that unlike traditional Judeophobia which is religious in nature, early 20<sup>th</sup> century antisemitism “persecutes Jews based on accusations of atheism and especially radical-leftist activism.”<sup>29</sup>

London’s support for Zionism in Palestine, through the *Balfour Declaration* and the League of Nations mandate system is seen by Hatta both as serving British interests as well as being an opportunity to alleviate two millennia of Christian *haisemichikkukan* [antisemitic sentiment] He praises the enlightened administration of Herbert Samuel, the first governor of Mandatory Palestine. He also mentions the opposition to Zionism of prominent British—Jews like Lord Edwin Montagu who feared accusations of divided loyalty.

Hatta is the first to popularize in Japan the term *Yudayaka* as a generic synonym for both Judeophobia and the *Protocols*. He also uses the more accurate title *Shion Chōrō no Giteisho*—for the *Protocols*, which he describes as “*some kind of a delusion* [isshu no gen’ei] which harnesses ancient Christian prejudices against Jews in order to prevent the revival of their national life in Palestine, and



whose author is *professor* Sergey Nilus.<sup>30</sup> Influenced by Wolff's essay, Hatta thinks that Nilus wrote the *Protocols* under the inspiration of two major 19<sup>th</sup> century German Judeophobic activists: prominent historian Herman von Treistchke and pastor Adolf Stöcker. Hatta reveals that "White"[tzarist] soldiers under the command of general Anton Denikin, admiral Alexandr Kolchak and colonel Grigorii Semyonov—a close Japanese ally—were issued personal copies of the *Protocols*, the edition published in Rostov-on—the—Don by the Russian-Orthodox Church and distributed by the *Black Hundred* pogromist organization. Under the impact of the *Protocols*,"unfortunate Jews—men, women, elderly and children were murdered en masse everywhere."<sup>31</sup> Hatta's conclusion is that "the key to the future of the Zionist project is not in Britain's hands, nor in those of the Jews in Palestine, but in those of the World Zionist Organization and, ultimately, of the powerful financial interests behind it."<sup>32</sup>

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### Mitsukawa Kametarō

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*Mitsukawa Kametarō (1888–1936)—major nationalist, Pan-Asianism activist, organizer and publicist, professional researcher, writer and lecturer in Oriental studies at Takushoku University in Tokyo and a popular public speaker, produced at least 25 items—including four books—on Jewish affairs. Mitsukawa was the most fervent, consistent and prolific anti-Yudayaka nationalist intellectual in prewar Japan. His rejection of Yudayaka was an expression of intellectual integrity and personal morality like those of Yoshino Sakuzō, Yanaihara Tadao and others who, however, did not share his Japanism. Mitsukawa's philo-Judaism and pro-Zionism stemmed from Pan-Asianism [he saw the Jews as an Asian entity] mixed with feelings of nationalistic moral superiority—which he wanted Japan to display in its imperialist drive, by treating Asians and other non-Whites as equals, unlike the Western powers.<sup>33</sup> Mitsukawa was also strongly critical of the discrimination of Blacks in the United States and other Western societies.*

In June 1919, while the *Protocols* was making its way to Japan, Mitsukawa Kametarō published an informative article in praise of Zionism, titled "*The success of the Jewish national movement.*" The short piece dealt with the evolution of Zionism and its impact on Jews everywhere as well as with the influential writings of agronomist, economist and Zionist leader Arthur Rupin. Mitsukawa urged his nation to support Zionism as an opportunity to expand its ties with the Jewish people at large.<sup>34</sup>

Five years later, a short article titled "*Masonitis*" addressed *Yudayaka* and expressed Mitsukawa's bewilderment at the phenomenon: "Recently, a *strange ailment* [myōna byōki] is raging throughout Japan—the fear that the Jewish people,

using their Masonic order are plotting to take over the world.” Mitsukawa mentioned that the epidemic had started with the Siberian Intervention and that public gatherings and town-hall meetings were held nationwide on the “Jewish problem” which has “practically taken Japan by storm since 1918 [sic].”<sup>35</sup> He urged Japanese to learn about Jews, but not from promoters of the Masonic ideological epidemic. Mitsukawa ended the piece with an emotional appeal to his people: “My fellow Japanese. . . . do your share for the eradication of *Masonitis* which has infected our country.”<sup>36</sup>

*The Jewish Peril Delusion* is a book-long exposé of Mitsukawa’s positions and beliefs on the issue, which the title amply expresses. Mitsukawa considers the Jewish conspiracy accusation “modern Europe’s biggest delusion “[kindai Yōroppa saidai no meimō] and the writings proliferating it “idiotic hallucinations,” [chijin no yume] which nonetheless are constantly spread worldwide by generals, scholars, religious figures and educators.” Mitsukawa wrote the book “to scientifically eradicate the fallacy of the Jewish conspiracy, “popularized in his country by *Kitagami*, Sakai, *Hō*, Shiōden, whom, as in many other writings, he mentions by name.”<sup>37</sup>

The book includes a long rebuttal chapter titled “*Demolition of the delusion*,” [Meimō no daha] The first point mentioned is that since the *Protocols* are a forgery [gisaku], the theories based on it are fantasies which “I cannot accept. . . because a general, some journalists. . . scholars or any other intellectuals say that they are real.” The segment includes a detailed reference to the “White” émigré Ivanov, a very active *Yudayaka* propagandist at the time, whose central idea was that Japan, having no significant Jewish minority in its midst, was the only nation capable of fighting *Jewish* communism. Ivanov, a former high official in the Kolchak regime fled to Japan after the Soviet Union was established. Mitsukawa received information about him from Ōtake Hirokichi, a fellow nationalist anti-*Yudayaka* journalist, mentioned below.

The second point Mitsukawa stresses is that there is no link between the imaginary global Jewish plots and the Masons—an idea invented by the Papacy and reactionary Austrian politician Metternich, after the 1815 Congress of Vienna. Prejudicial thinking stemming from so-called dangerous Jewish thoughts, Mitsukawa continues on a light note, has reached Japan, too. He reports that both he and Yoshino Sakuzō were challenged to a duel ! by a high-school teacher from Kyushu, a firm believer in the authenticity of the *Protocols*. The teacher, Kōno Seizaburō, insisted that “ [the Jews],. . . declaring themselves God’s chosen people, plan to build a global empire, but because at the moment they are a stateless people. . . they use negative ideas [aku shisō], instigate the discontented [ fuheisha o sendō shi] provoke wars [sensō o seizō shi] and wreck every nation from the inside [kaku kokka o sono naibu yori hōkai shi] in order to reach their goal. The fourth point

Mitsukawa makes is that there is no connection between Jewish sacred books and the so-called global conspiracy. This is particularly so regarding the link between the Jewish Bible and communism, since the latter is utterly atheistic. The fifth point is that there are no Jewish plots behind revolutions. Particularly absurd for Mitsukawa is the *Yudayakaronja* position that the Jews are just about to complete their global takeover plan:” How can they say that, when after two thousand years of supposedly causing revolutions they have yet to build an independent state of their own in that little corner of Asia named Palestine?” Mitsukawa considers Shiōden’s assertion in the study titled *Yudaya Kenkyū* (below) that the French Revolution was caused by the Jews “at the exclusion of all the complicated international, political, economic, social and ideological reasons, the best example of the simplemindedness of Jewish Perilers.”<sup>38</sup> The Soviet state is not dominated by Jews although many of them took part in the overthrow of the tsarist regime in reaction to traditional discrimination and persecution and not as participants in a conspiracy.<sup>39</sup> Nonetheless, Mitsukawa also considers Kerensky Jewish. Overall, as he had done in other writings, Mitsukawa calls on his countrymen to try and make direct contact with real Jews rather than adopt foreign prejudices. He is critical of the justice ministry which in 1928 had organized a special seminar for its subversive [both left and right, JK] *ideological prosecutors* [shisō kenji] at which Shiōden lectured on “*On the world redding [communization] movement of the Jews.*” [Yudayajin no sekai sekka undō ni tsuite]

In “*Analysis of the problem of the Jewish Peril,*” which he published in 1932, as in other of his writings after 1925, Mitsukawa remarked that “in my lectures throughout the country, I always get questions about *Yudayaka.*” Indeed, the *Protocols*-based Jewish Peril ideology had taken firm root in Japan. Mitsukawa—an unswerving believer in Japan’s global imperialist mission as expressed in the slogan *Hakkō Ichiu* [Eight Corners of the World under One—Japanese—Roof, i.e. the imperial institution, JK] especially under the euphoric impact of the takeover of Manchuria, ends the essay with a warning :”If we blindly adopt the poisonous Jewish Peril ideas of Christian Europe which calumniate the Jewish people, we will not be able to fulfill our duty as saviors of the human race.”<sup>40</sup>

### Yanaihara Tadao

Prominent progressive Christian sociologist Yanaihara Tadao’s “*About the Zionist movement,*” was published in 1927.<sup>41</sup> Yanaihara rejects Sombart’s positions in his influential *The Jews and Economic Life* [Die Juden und das Wirtschaftsleben] first published in 1912. In contrast to the German writer’s view that the Jews had not changed their communal lifestyle in 2000 years and particularly that they abstained

from mixed marriages, Yanaihara mentions the Hittites, the Philistines, the Chaldeans and many other groups with whom Jews intermarried, concluding that “historically the Jews are rather a mingling and assimilating people.” As for Sombart’s reference to America as *Judenland* [Land of the Jews] Yanaihara details the rampant religious antisemitism in that country.

As mentioned earlier, Sombart’s writings were a major source of material for the German propaganda ministry between 1933–1945. On Marxist criticism of Jews as capitalists, Yanaihara writes: “Only a few among the world’s major capitalists are Jews and only a small number of Jews are capitalists. This basic fact, as well as a history of persecution naturally have resulted in more than a few socialists being Jewish; those fearful of a Jewish “conspiracy,” are those who habitually persecute Jews.” He describes Zionism as a movement which emerged “in direct reaction to persecution and aims to revive Jewish national identity.”<sup>42</sup> Yanaihara offers a most detailed description of the different streams in the movement, particularly the cultural Zionism of Ahad Ha’am and Herzl’s political Zionism, as well as of the development of the *Yishuv* [Jewish community] in Palestine and the problems stemming from the conflict with the Arab population. He includes references to the AIU and *Mikve Israel*—the model agricultural school it had established—emphasizing their educational nature and rejecting the pervasive conspiracy accusations.

### Ōtake Hirokichi

Journalist Ōtake Hirokichi published the short but powerful “*Jewish Peril...evil idea*,” in 1928, in reaction to a letter he received from a retired politician “*Mr. M*” —from his hometown, who informed Ōtake that he had “lost his sleep” after reading *Kitagami Baiseiki*’s *Yudayaka*.<sup>43</sup> *Mr. M* took the issue seriously enough to undertake research on it and compile a list of no less than 45 major *Yudayaka* books. Ōtake reacts to *Mr. M*’s concern about the Jewish Peril by describing it as “a grotesque, superstitious, incomprehensible construct...our flawed reaction to Jewish genius and economic skills, when what is needed is coming into contact with regular Jews we can see and touch.”<sup>44</sup>

Ōtake reports on a visit to the home of a “White”-Russian in Harbin, in 1927 who, in his name and those of two fellow Russians—*professor H* and *general S*—urged him to call upon Japan to take the global lead against *Yudayaka*. The Russian told Ōtake that “Henry Ford is one of us, too, and he finances all *Yudayaka* publications in Harbin.” He also showed Ōtake “original manuscripts of secret Jewish organizations and their decisions.” A few days later, he met another Russian named Ivanov, who described himself as “a propagandist of global antisemitism”

and whose record included serving as the propaganda chief for the Kolchak regime in Omsk and later as the Merkulov brothers' prime minister in Vladivostok. In the latter position he had supplied copies of the *Protocols* to the Japanese forces. Ōtake ends the piece thus: "Reject Ivanov...and his...naïve [Japanese] followers."<sup>45</sup>

### The 1929 *Heibon* Roundtable on the "Jewish Problem"



*The participants in the March 1929 Yudayaka roundtable organized by the magazine Heibon. The main protagonists, seated from left: first -Mitsukawa Kametarō, fourth- Sakai Katsuisa [Shōgun], fifth-Higuchi Tsuyanoske [Kitagami Baiseki], last, Ōtake Hirokichi.*

*In March 1929, Heibonsha a major publisher—still in existence—organized a roundtable[zadankai] on the "Jewish Problem." The zadankai genre—both live and in print—has always been very popular in Japan because it is thought to convey spontaneous intimacy as well as make participants express their views on important issues in simple terms. The holding of the roundtable is testimony to the relevance of the issue in the country at the time. The *Protocols* underpins the event.*

*Participants—all writers, academics and journalists—included Shinpu Junbei, Sakai Katsuisa, Ōtake Hirokichi, Mitsukawa Kametarō, Higuchi Tsuyanoske and Ōishi Ryūki. Hosting were Shimonaka Yasaburō and Ishigaki Jun, Heibon's editors. At the two extremes of the debate were Mitsukawa Kametarō and Higuchi Tsuyanoske. Sakai Katsuisa was in a philo-Judaic mood on this occasion. Section titles appear in the original. The text is presented in its entirety for the sake of authenticity.<sup>46</sup>*

*Shimonaka:* Since the Siberian Intervention there are many in Japan who have been worrying about the big Jewish plot to overthrow the existing world [order] and related problems, which I would like to address today.

*Mitsukawa:* Indeed. In my recent appearances throughout the country, I get many questions about the Jewish plot to destroy the world and their recent success in dominating the Russian Revolution. After all [they say] Marx was Jewish, and aren't Trotsky and Zinoviev Jews, too? And isn't their frightening devilish

power about to reach Japan? [Agricultural] tenant disputes, trade union struggles, communist propaganda, are all seen as part of this scary phenomenon. It's important to mention that last September [1928] the Justice Ministry organized a full seminar on the problem where [retired] lieutenant-general Shiōden [Nobutaka] spoke about the world Jewish communist movement. This having been a lecture officially sanctioned by the Justice Ministry, about an essential subject [seika no kamoku], it means that the ministry recognizes the existence of a Jewish plot to communize the world. Now, this may make *Yudayakaronja* happy, but I believe that this is not such an easy issue if *Yudayaka*, a wild delusion, comes to be taken seriously in our society.

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*Ishigaki*: What is *Yudayaka*?

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*Mitsukawa*: It is found in the so-called *Protocols* [of the Elders of Zion] which purports to unveil Jewish plans for world domination and is included in a publication titled *Behind the Scenes of World Revolution* published anonymously by [one] *Hō Kōshi* [Yasue Norihiro, JK] Already in 1918, when I first saw mimeographed summaries of the *Protocols*, they immediately reminded me of the Allies' anti-German propaganda materials [during the First World War] which were said to be the blueprints of plans by the militaristic Kaiser [Wilhelm] to take over the world. Some General Staff officers had immediate doubts about their authenticity and demanded that the translators [from the Russian] show them the originals, which they couldn't produce. The *Protocols*... is a forgery imported from Siberia and translated into Japanese [gisaku no mama, Shiberia kara yunyū sareta mono o wayaku shta madedesu.] However, our Jewish Perilists continue *yelling* [sawaideiru] that the *Protocols* are genuine and directly connected to the Russian Revolution and that like the Russian empire, our Japanese empire is about to be destroyed by *the Jewish communist conspiracy* [Yudayajin no sekka inbō] In 1921, at a conference of the Association of Russian Studies, I had a debate with Mr. Higuchi [Tsuyanoske] who is here tonight. So, for almost ten years, I have been denying the existence of a Jewish Peril; still, recently, in Fukuoka, a strange character sent me a written challenge to duel, which read, "You better cut out the nonsense of the Jewish Peril as a delusion, or else!"

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Consider these facts

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*Ishigaki*: [Mr. Higuchi] Could you please give us an outline of the *Protocols*?

*Higuchi*: Here is what I understand about it: whether one believes in their authenticity or not, recent developments have occurred exactly as written in the

*Protocols*. For instance, politically, the first general elections [in Japan, in 1925 when all men were enfranchised, JK ] have meant power to commoners and gradual loss of authority for the monarchy. This has been followed by corruption of our tradition, intensification of leftist radicalism and class warfare. The scourge of growing public debt, foreign debt and general national indebtedness are on the rise. All present trends—economic, political and social—are exactly as written in the *Protocols*.

*Ōishi*: So far as I can see, the Jews have decided to rebuild their ancient state at the foot of Mount Zion. But this is only the first step. Next, they want to *turn the whole world into the land of the Jews* [sekai o Yudayajin no kuni ni shi] to bring it under Jewish control. In order to attain their ultimate goal they want to overthrow all monarchies. Then, they'll devise theories designed to destroy religion. They'll use any and all means to attain their goal, as clearly written in the *Protocols*.

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### The Kaiser speaks

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*Ishigaki*: And what are the main means?

*Ōishi*: As mentioned [by Higuchi Tsuyanoske] a *world revolution* [sekai kakumei], to be attained by overthrowing monarchies through enfranchisement, developing science thus undermining religion, promoting lewd literature and the culture of coffee-shops, bars and dancing halls, resulting in depravity and destruction of society, then further aggravating the situation by the expansion of the labor movement and class warfare, thus bringing closer the realization of a Jewish kingdom.

*Shimonaka*: In my research on German diplomatic history, I have found out that the Kaiser's life unfolded exactly as described in an anonymous document titled *The Kaiser Testament*. .... Now, even though it may be that in some cases, a forgery may be of some value, when it comes to the *Protocols* it is impossible to believe that the Jews are plotting to rule the world through the overthrow of all monarchies and their replacement with democracies.

*Ōishi*: One of the superstitions of the Jews is that they are God's chosen people. To have such a belief, they need a mentality to go with it—the urge to dominate everything. Now since their own country was destroyed, they penetrate economically every nook and cranny of the rest of the world. In the 1700s, when the Free Masons secret society was harshly persecuted by the French royal bureaucracy, they [the Jews] reacted *by overthrowing the monarchy*. The Popes consider the Jews heretics and therefore they have subjected them to much

persecution. So they acted in revenge against France, then Europe's most powerful monarchy, as well as against the Pope.

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Are the *Protocols* a forgery?

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*Mitsukawa*: Incidentally, Jews closely associated with the Russian Communist Party do not hold on to their religious tenets. As you know [as Marx said] religion is opium for the masses.

*Ōishi*: They [the communists] don't use religion in their work at all.

*Higuchi*: [Judaism] is not a religion like the ones we are familiar with. Jews see only their religion as a true religion, which to us, however, doesn't look as a religion at all.

*Ōtake*: I would like us to address the problem of the authenticity of the *Protocols* and how the Jews see it. As well [let us consider] whether Jews with strong links to the Russian Revolution believe in God, a question which has not been considered carefully. . . since to me, the idea that the Jews are plotting to rule the world is not credible. And yet, I would also like to hear [from the panel] to what extent Jews act based on the *Protocols*.

*Ōishi*: It is accepted opinion that many powerful men in politics, economics and other fields in the most important countries [of the West] are either Freemasons or Jews or both. I don't know the extent to which there are men of influence who are Jews but not Freemasons.

*Shimonaka*: I believe that it's possible that the *Protocols* have an impact on some things. For instance, the communist movement's philosophical and spiritual foundation. I, for one, have neither feelings of rejection nor of hate toward Jews. In Shakespeare's *The Merchant of Venice*, there is an extreme abundance of hate toward Jews; nonetheless, I sympathize with them. . . I rather have feelings of affection for Shylock. . . . . The average Japanese, however, may be unable to relate to this issue at all. . . .

*Mitsukawa*: I like the whole human race, except the Anglo-Saxons. They tend to be extremely hypocritical. . . Whatever it's said that the Jews are concocting, there is no reason. . . for Japanese to fear all the noise [Japanese] military men are making about the so-called Jewish Peril. It's not going to affect Japan in any way. . . .

The Jews lost their land two thousand years ago, and their race, religion, language and customs have changed, in addition to which they were persecuted. Plagues were blamed on them, by being accused of poisoning wells. And if harvests were bad, they were accused of praying for that. They were



massacred on account of their supposed responsibility for causing wars and revolutions from behind the scenes. That's the same experience as that of Koreans [in Japan] who were persecuted at the time of the Great Kantō Earthquake [September 1923], when many were murdered on the false accusation of having looted Japanese property in the wake of the devastating event. Or, as the rumors spread against Japanese immigrants in the wake of the San Francisco earthquake in 1907, which resulted in anti-Japanese exclusionary legislation in California... Mr. Shimonaka's nightmare expressed earlier, that the Jews are now trying to take revenge against Europeans for past persecution, reflects the impact of the Protocols. As for us, there is no problem between Japanese and Jews. If anything, Jews helped Japan finance its armament purchases [in the Russo-Japanese War of 1905, JK] So all the talk now about secret [Jewish] designs against Japan is but hateful rumors.

*Shimonaka*: I totally agree.

#### A politician's nervousness

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*Higuchi*: Well, Jews themselves have written about their efforts to overthrow the Russian monarchy.

*Mitsukawa*: That was probably in reaction to their harsh persecution.

*Ōtake*: [holding a *Yudayaka* book in his hand]... It says here that Jews fight among themselves too, as when... Scheidemann, the *Jewish* [sic] former prime minister of Germany, put to death the Jewish communist revolutionaries, [Karl] Liebknecht [sic] and [Rosa] Luxemburg. . *Yudayaka* supporters should thank Scheidemann... Recently, a prominent politician in my birthplace, after reading Mr. Higuchi's *Yudayaka* became extremely worried and sent me a letter in which he asked about my opinion about the book. Now, in this strange world, enlightening the people about a serious problem is good, but when there is no problem, no substance whatever, that's different . . .

*Higuchi*: Russians believe that the Jews are plotting to take over the government. And I know that it is true that Jews are attempting to grab power.

#### The Russian communist party and the Jewish communist party

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*Shimonaka*: Mr. Sakai, could you tell us about your research [on the Jews]?

*Sakai*: A few years back [1918–22, the Siberian Intervention], when I was in Siberia and Manchuria, I saw Mr. Higuchi's translation of the *Protocols*. And I thought it was interesting. Looking at how the world has evolved since then, however, I can say that what we should fear is not the Jews, but the Russians and the Americans. My conclusion is that there is no reason to fear the Jews

who are a good people... [Jacob Schiff] assisted Japan in getting international... loans in the Russo-Japanese War and was decorated by Emperor Meiji. And besides, Russian communists and Jewish communists are different. I went to Palestine in 1927. There I saw *the communal villages [kibbutz] the English, under Lord Balfour of England built for them [sic]* and how Jews coming from Russia have been very successful..... Seeing the success of Jewish settlements there, I burst into tears..... Hard-working, God-fearing Jews are not people plotting to take over the world.

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### Renewing the Japanese-Jewish handshake

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*Ōtake:* If that's so, there is no Jewish conspiracy to fear and the world revolutionary movement and the Jewish [nationalist] movement are two different things, right?

*Sakai:* Yes. And yet, the two peoples have to watch each other carefully!

*Shimonaka:* So you are saying that the Jewish national movement and the communist movement are different?

*Sakai:* Japan [as a non-Christian nation] would be an *obstacle* to the global movement for the re-establishment of the ancient Kingdom of God [Shinsei fukkō]<sup>47</sup> That movement includes people who, after overthrowing the Russian monarchy would like to do the same with Japan. General Shiōden [Nobutaka] in a recent three-day symposium said that there are Jews bragging about that.

*Ōtake:* That's the Third International, right?

*Sakai:* There is no connection between the Third International and the Jews but the former are trying to establish an ideal world society, though they have failed so far.

*Ōtake:* They are trying to build a new world?

*Higuchi:* That's exactly it.

*Sakai:* The ideal Jewish state for the future is the *Kingdom of God*, but before that, they are trying to build a regular Jewish state through Zionism, which we should support.

*Shimonaka:* So, although there is nothing between communism, or the so-called Marxism, and Zionism, this nonsense of Zionism being behind communism is continuously being mentioned. And many military men believe in that nonsense.

*Ōtake:* Strange, this *Protocols* business. Last year, I met a Russian named Ivanov in Harbin, [Ōtake article above, JK] who conducted *Yudayaka* propaganda

using weird materials supplied by [Henry] Ford. I hear that Ford supplies *Yudayaka* materials to Americans, and the Jews are boycotting him.

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## Global antisemitism

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*Sakai*: That is indeed Ford's initiative.

*Mitsukawa*: I hear that the situation in Palestine is very serious. There are 860,000 Muslims, about 260,000 Jews and some Christians and Europeans. The British, having issued the *Balfour Declaration* to the Jews, don't know what to do from now on. Moreover, *since the Jews are not used to tilling the land, their entire settlement policy is in jeopardy*. [It is surprising to realize that Mitsukawa was unaware of advanced agriculture being the core of the Jewish economic activity even in pre-Mandatory Palestine, especially since Arthur Rupin's works on the subject had been available in Japanese since before the First World War, JK]

*Sakai*: This requires an enormous effort on the part of the Jews. Particularly since the Arabs are trying to convince the British that the Jewish settlements have failed. I remember an incident ten years ago in Old Jerusalem, in which tens of Jews were murdered by Arabs. But I later found out that there was British involvement in that incident, too. Antisemitic sentiments are not particular to the British... European Christians are behind many anti-Jewish incidents there. . . Japan, in order to satisfy its future strategic needs... from now on, should try to befriend the Jews. . . .

*Ōtake*: In Britain, the government, unlike the military, is sympathetic to the Jews, no?

*Sakai*: [In Japan], the Army Ministry is sympathetic to Jews, but not the General Staff, meaning that like in Britain, there are two factions.<sup>48</sup>

*Mitsukawa*: Mr. Higuchi, in a debate with me in the past, was insisting that after hijacking Russia, the Jews will not need Palestine as a corner of their own in Asia anymore. Mr. Sakai's opinion, tonight [in contrast to the past] seems to be different.

*Higuchi*: Palestine is just a *villa* [a façade] In addition, they want to grab the whole world, all its finances.

*Mitsukawa*: Soviet Russia is anything but a Jewish paradise now. As you know, Trotzky and Zinoviev and their supporters have been eliminated.

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## Toward more logical thinking

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*Shimonaka* :I agree with Mr. Mitsukawa.

*Sakai*: The *Protocols* plot and Zionism have nothing in common. *Hō Kōshi* who translated the *Protocols* in its entirety, after visiting Palestine [in 1927] started saying it was useless, although it continues to be available.

*Mitsukawa*: If that is so, *Yudayakaronja* should stop their propaganda on the great Jewish plot to destroy the world among unknowledgeable Japanese. . . .

*Ōtake*.: It [the *Protocols*] should not be printed anymore.

*Shimonaka*: That's the way!

*Higuchi*: But if you consider a situation in which foreigners see that there are Japanese who are active in the Third International, they'll say that there is a communist movement in Japan. Of course, that goes for the Jews, too: there are all kinds of Jews but it is a fact that there is a large number of Jews in the socialist movement.

*Shimonaka*: So it's now clear that Zionism is not a movement planning to overthrow the world order. And there is no doubt that the *Protocols* are a forgery. . . . And the Jewish conspiracy is but fantasy. . . .that shouldn't be feared.

*Sakai*: It's not a plot. . . .The idea of the plot was spread by Europeans.

*Shimonaka*: In any event, it's important for us to ensure that Japanese have a solid and reasonable idea of what *Yudayaka* really is.

*Sakai*: If the average Japanese has an accurate awareness [of the truth] there'll be no problem

*Shimonaka*: That's all for today. Thank you all for participating.

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## Kinoshta Masao

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The September 1932 issue of *NoN* featured journalist Kinoshta Masao's "*The Jewish Peril and the Jewish problem*." The essay's subtitle—*Revealing Makkatsu [Bassetsu] Michito's delusion*, is self explanatory.<sup>49</sup>

*Makkatsu [Bassetsu] Michito* was the pen-name of Ueno Iwatarō—prominent *Tokyo Asahi Shimbun* journalist and founder and manager of the short-lived *Kōron* magazine mentioned earlier. Kinoshta's piece is a merciless attack on *Makkatsu* and other *Yudayakaronja*. In the opening sentence, Kinoshta reminds his countrymen that Japanese soldiers who took part in the Siberian Intervention, on their return to Japan between 1919–23, under the influence of Judeophobic propaganda of their tzarist allies, became the *virus carriers* [homansha] of the European, thus alien, *Jewish Peril malaise*[*Yudayakabyō*] which militarists and self-styled patriots use in domestic ideological confrontations with their liberal opponents.<sup>50</sup> Kinoshta

points out the major role of *Jewish Perilism* in the *Hitler movement* [Hittorā undō] in Germany. In Japan, however, *Yudayakaron* should not have existed since the Jewish problem [Yudayajin mondai], caused by Christianity, never existed either. Therefore, Kinoshita takes *Makkatsu* to task for engaging in Judeophobic propaganda.

Kinoshita calls *Makkatsu* a *mannequin* [manekin] of Russian Judeophobic propaganda in Japan for his *Yudayaka* writings, among them a piece titled “*The anti-Japanese plots of Red Russia and America*” [Nihon nitaishuru SekiRo oyobi Beikoku no inbō] featured in the August issue of *NoN* which displayed “*symptoms of Jewish Peril illness*” [Yudayakabyō no shōjō] That piece was heavily influenced by *The Protocols of the Sages of Zion* [Shion Kenjin no Giteisho] written by the “enigmatic” *Sergius Nilus*. Kinoshita, possibly under the impact of Lucien Wolff’s essay, gives the *Protocols*’ birthplace as Germany, from where the idea of a Jewish conspiracy to take over the world is said to have spread globally. He also mentions the importance of the writings of Russian-Orthodox publicist Giorgii Butmi and of Polish Catholic priest Hypolitus Lutostansky, in the dissemination and proliferation of *CSA* propaganda, and the situation at the time he wrote his article and observes: “These days, the slogan of *the global Jewish conspiracy* [Yudayajin no sekaiteki inbō] is used in anti-Soviet campaigns by Russian tzarists who have built a united front of sorts based on deeply entrenched social prejudice, religious hate and economic envy. Overall, *Makkatsu*’s piece belongs in the category of antisemitic propaganda.”<sup>51</sup>

Kinoshita considers *Makkatsu* blaming the establishment of the Soviet Union on “the global Jewish party” as “nothing more than White—Russian slander.” [Hakkei Roshiajin no zangen ni suginai.] He laments the growing number of “*Japanese infected with Jewish Perilism*,” [Nihon Yudayakabyōkanja] among whom he mentions writers like Ariga Seika, “who constantly push the idea of the evil spirit [majin] of the Jewish God and the global Jewish conspiracy.”<sup>52</sup>

Kinoshita also attacks *Yudayakabyōkanja Hō Kōshi* whose *Behind the Scenes of the World Revolution*, together with Nesta Webster’s *Secret Societies of the European Revolutions*, Scottish mathematician John Robison’s *Proofs of a Conspiracy against all the Religions and Governments of Europe*, inspired *Makkatsu*, since all those writings “were attempts by antisemites to destroy the reputation of the Masons,” who, unlike *Makkatsu*’s slander, are “a moral and humane organization.”<sup>53</sup> He links the European campaign against the Masons directly to the Catholic Church.

The writer also chastises the conservative British newspaper *Morning Post* for coming under the influence of Henry Ford’s *The Dearborn Independent*, which, among other things, insisted that a majority of Soviet leaders were Jewish. He shows that only two among the top 17 Soviet leaders were Jewish, of whom the

most important—Trotzky—had already been forced out. To further invalidate the idea of Jewish domination of the Soviet Union, Kinoshita mentions pogroms, particularly in Ukraine in the early days of communism. On May 13<sup>th</sup>, 1918, the Jewish daily *Unser Tageblatt* appeared blackened, as a gesture of protest. On May 20<sup>th</sup>, 1918, a day of demonstrations against pogroms was declared and “since the Jews did not go to work, newspapers did not appear.” He quotes *Das Yidishe Volk* of July 11, 1919, in which articles by Dr. M. Zitron, D. Levinshtain and the Bundist Vladimir Kussovitzky, detailed “how Jews were treated like animals.” [Yudayajin o dōbutsukyū shta]”<sup>54</sup>

Kinoshita concludes that “the idea that Bolshevism is an instrument of a global Jewish conspiracy is but propaganda stemming from coarse, deranged White-Russian thinking. And *Makkatsu*, who made those accusations, while in reality, tens of thousands of Jews were murdered and their belongings stolen, was worthy of internment in the Matsuzawa mental asylum.” [which still exists, JK]<sup>55</sup>



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## Japanese Authorities and Zionism in the 1920s

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*The Japanese military—which enjoyed widespread constitutional autonomy, being outside both parliamentary and cabinet jurisdiction—as well as the civilian bureaucracy, included individuals who, during the 1920s, took the Protocols ad literam. Their Protocols-colored position-papers and suggestions, however, did not seriously influence the attitude of the authorities toward Jews, or policies regarding Zionism. Overall, official Japan’s reaction to Zionism, on the one hand, and the Protocols and Yudayaka, on the other hand, during the period covered here and even later, was fully supportive and “just-in-case” pragmatic, respectively. Even after it became Berlin’s ally (1937–1945), however, Tokyo did not cooperate in Europe’s German-led Judeocidal crusade but pursued a utilitarian line, the result, in part, of the Mannōron factor.<sup>1</sup>*

On November 7, 1921, the Dairen [Dalian—Manchuria] branch of the Japanese Military Intelligence [Tokumu Kikan] put out a run of 500 copies of a 300-page restricted internal training manual titled *Research on the Jew* [Yudaya Kenkyū]<sup>2</sup> The book is dated in the Japanese [Taishō 10] Western and Jewish [first month of the year 5682] calendrical traditions. The prologue explains that the project was prompted by “the Tokumu Kikan recognizing the urgent need to conduct research



on Jews in order to devise policies concerning radical [leftist] groups.”<sup>3</sup> Sakai Katsuisa—and then colonel Shiōden Nobutaka both of whom had been in Siberia with the Japanese expeditionary force—were the main advisers in the preparation of the volume. Shiōden is said to have “eaten Jewish food and spent 46 hours in a Jewish home.” Dr. Yoshino Sakuzō is singled out from the start, among the expected critics of the project.<sup>4</sup> The book is packed with anthropological, sociological, religious and other data on Jews—from skull shapes, family and wedding traditions, through the Zionist national flag, the political program of the leftist, anti-Zionist *Bund*, potentates like the Rothschilds [but also the *Morgans* who were not Jewish] and very brief mention of the Jewish-Masonic “role” in the French Revolution.

In 1925, on army ministry orders, intelligence captain Kawamura Aizō launched an investigation of rumors of Jewish involvement in Soviet espionage in Manchuria. Kawamura, disguised as *journalist Yoshida Kōichi*, rented a room with a Jewish family named Rappaport in Harbin, for three years. He uncovered no plots but became familiar with Jewish religious customs, cuisine and Zionism.<sup>5</sup>

The Japanese navy general staff [Kaigun Gunreibu] in March 1924 completed its own *Research concerning Jews*. The manual—drawing on German sources, as well as Disraeli novels, Sombart writings and the *Jew* Thomas Edison, was to be kept secret in order to facilitate “containing both *Hebrews* [Hebraijin] and *Israelites* [Israerujin]”<sup>6</sup>

On March 16, 1922, Mori Shinkichi, a Japanese consular officer in Shanghai, in a dispatch to the foreign ministry in Tokyo, reported that “[r]ecently the Jewish problem has attracted enormous interest and research effort [in the foreign ministry]” The telegram mentioned a wave of anti-Jewish sentiment in the United States, Britain, France and other Western nations “caused by a slim pamphlet titled *The Records of the Elders of Zion* [Shion Chōrō no Kiroku] published in Russia by occultist Sergey Nilus in 1905, then in London, Paris and Boston in 1919, by anticommunist Russians, with the aim of arousing anti-communist fervor through anti-Jewish sentiments in those countries.” The content of the booklet, continues Mori, was based on “a gathering of an ancient Sanhedrin-like conference in 1896 [sic] where prominent Jewish leader Theodore Hāzel [sic] initiated a policy of world domination [sekai seifukusaku].” Mori, at the end of a detailed description of Free Mason-Jewish plots from 1789 onwards as mentioned in the *Protocols*, advised Japanese authorities to establish links with Jewish leaders (no names of live ones mentioned) “in order to protect our national interests.”<sup>7</sup>

Yamauchi Shirō, Japanese consul general in Harbin, in a report to foreign minister Uchida Yasuya, titled “*On the Jewish communist movement*,” on June 29, 1922, mentioned alleged radical leftist activities by three unnamed Russian Jews at the *Yamato Hotel* in Dairen and the danger of such activities spreading to

Japan. Yamauchi, at the advice of White [tzarist] Russians urges Uchida “to restrict entry of Jews into Japan.”<sup>8</sup>

The foreign ministry’s information section [Jōhōbu] in its *International Situation* [Kokusai Jijō] assessment series carried a two-part article titled “*The various aspects of the Jewish problem.*” The series is historical in nature; it quotes diverse writers from Karl Kautsky to Werner Sombart and includes *hansemushugi* [antisemitism]<sup>9</sup> Overall, the second department of the Western bureau and the third department of the US bureau [Gaimushō, *ŌBeikyoku*, *dainika*, *Amerikakyoku*, *daisanka*] of the foreign ministry conducted research and prepared reports on Jews.

The *Shanghai Zionist Association*, founded in 1903, particularly its leader, illustrious historian Sir Ellie S. Kadourie [Kedourie] and journalist Benjamin Ezra, the secretary of the Association, were instrumental in gaining the recognition of the *Balfour Declaration* by the Thai [then Siam] and the Sun Wen [Sun Yatsen] Chinese Nationalist, governments. Recognition by Tokyo, by far the most important, came at the end of contacts started in July 1918 when Mr. Ezra, the editor of the newspaper *Israel’s Messenger* of Shanghai vacationed in Japan. In terms of actual policy, the Japanese government welcomed and ratified both the *Balfour Declaration* and the San Remo agreements by late 1920.<sup>10</sup> In recognition of Japan’s support for the Zionist endeavor, then Japanese foreign minister Uchida Yasuya, representing the government of Japan, was inscribed in the *Golden Book* of the *Keren Kayemet*, by the Shanghai Zionist Association.<sup>11</sup>

At the lower levels, however, by 1928, the justice ministry had recognized *Yudayaka* as a danger to Japan’s security, as mentioned above. The ministry’s *Law Research* [Shihō Kenkyū] series dealt with the radical left in particular. It published the restricted *Legal Investigations* [Shihō Chōsa] and *Legal Research Documents* [Shihō Kenkyū Shiryō] since 1929, in which *Yudayaka* was given much attention. The education and foreign ministries as well as media outlets conducted intense so-called *Yudaya kenkyū* [Jew research], de-facto propaganda campaigns of their own, destined to grow exponentially between 1934 and 1945. The *Mainichi Shimbun* was the most assiduous in *Yudayaka* agitation among Japan’s major dailies until the end of World War Two.



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# Conclusions

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■ ■ ■

***Motto:***

“[L]acking in historical prejudice against Jews as well as unable to distinguish them from other Whites...the Japanese have obtained all their knowledge on Jews from the words and deeds of non-Jewish Europeans, thus being unable to take even one step outside this framework of indirect reference.”

Abe Kōbō *The Borders Within* [Uchinaru Ninkyō, Chūō Kōronsha, 1971] p. 72

At the dawn of the 21<sup>st</sup> century, it is clear that the only lasting legacy of the Bolshevik Revolution and of the Siberian Intervention (1918–1922) that failed in its original mission of eradicating the fledgling communist regime, is the *globalization of CSA*, with tzarist agents as missionaries and the *Protocols* as bible. The Japanese military became the initial catalyst as well as a direct participant in the dissemination of *Yudayaka* in Japan itself and throughout its brief wartime Pacific empire, until 1945.<sup>1</sup> However, documented evidence for the past century indicates that in Japan as in the West ( Europe, US, Israel) and throughout the Muslim world, academics—especially sociologists and political scientists but also some historians, as well as other general educators, are the top *Yudayakaronja*.

They are followed by journalists, non-academic intellectuals, and religious leaders.<sup>2</sup>

The capacity of the *Protocols*, although proven a forgery since 1920, to promote *Yudayaka* views, is particularly interesting in the case of scholars like Imai Tokio—a professional academic, trained in sociology, a field formally committed to empirical methodology in research, who nonetheless takes seriously the idea of a global Jewish conspiracy as advanced by the *Protocols*. The informative, factually accurate, downright glowing piece on Zionism he had written in 1915 is totally forgotten. His direct encounter over a period of three years, with Russian Judeophobia on its ancestral turf, the full understanding of which must have been facilitated by his knowledge of the Russian language, are rendered irrelevant by the “evidence” found in the *Protocols*! Subsequently, he continued *Yudayaka* and other Japanist activities—though strangely, excluding the circulation of *Revolution and Propaganda*—until the end of the Pacific War. Imai, like *Atago Hokuzan* [Okutsu Hikoshige] was purged from university teaching until 1952. Both were fully reinstated afterwards, their prewar and wartime activities carefully hidden.<sup>3</sup>

*Protocols* “power” also overwhelmed Yasue Norihiro, who visited Mandatory Palestine in late 1927, with Sakai Katsuisa, on a *Yudayaka* investigation assignment from the army ministry. Yasue/*Hō* was very impressed with the achievements of Palestinian-Jews in agriculture, industry and culture, as he wrote in *Seeing the Jewish Nation*.<sup>4</sup> The lure of the *Protocols*, however, made Yasue advise readers to heed Henry Ford’s position that Zionism was but a façade behind which the plot to dominate the world was continuing unabated.

The ideas and writings of Imai Tokio, Yasue Norihiro and other *Yudayakaronja*, during the era at the center of this work, and in stark contrast to both Christian and Muslim societies, were *not* representative of the entire nationalistic camp in Japan. Opponents of Imai/Yasue included not only liberal luminaries like Yoshino Sakuzō, but also fervent right-wing nationalistic academics, intellectuals and public-opinion makers like Mitsukawa Kametarō, Sakai Katsuisa, Hatta Tokusaburō, Kinoshita Masao and others.<sup>5</sup> They would not have major successors until 1945, and practically none in the postwar era.

In Japan, the Siberian campaign launched what came to be called *Yudaya kenkyū* which although loosely translatable as *Research on Jews*, quickly became a code word for antisemitic ideological and political agitation. In light of that reality—and since *Yudaya kenkyū* was a means the targets of which were democracy and liberalism, capitalism or communism in Japan and in the West, the one adequate translation for the term is “*Jew research*.” Therefore, I would suggest that the term be employed—in Japanese or in any other language—exclusively as a synonym for *Yudayaka propaganda in Japan*. After all, the Japanese foreign

ministry's innocuously sounding *International Politico-Economic Research Association* [Kokusai Seikei Gakkai], founded in 1936, was in fact the ministry's *Yudayaka* publicity arm. Its organ, first titled *International [Jewish] Secret Power Research* [Kokusai Himitsuryoku no Kenkyū] became *Yudaya Kenkyū* in 1941 and engaged only in relentless *Yudayaka* propaganda until 1945.

The phenomenon of antisemitism/Judeophobia in Japan is yet to be incorporated in regular scholarly (not to mention non-scholarly) writing, by either Japanese or non-Japanese authors, although it is an integral part of the nation's modern history. After all, as shown in this work, the subject has attracted the attention of many academics, intellectuals, journalists, military men and politicians who were involved in numerous *Yudayaka* activities, resulting in an astounding quantity of *Jewish Peril* materials. *Yudayaka* is not mentioned in any book dealing with the broader historical, socio-political, ideological or cultural aspects of the Taishō era in particular. References to *Yudayaka*—or the synonymous term *Yudaya mondai* [the Jewish problem ] in books in Japanese or in any other language—dealing with prewar and wartime *Shōwa* (1931–1945) are extremely rare and very brief. In other words, the pioneering contributions of Japanese and non-Japanese researchers like Kobayashi Masayuki, Miyazawa Masanori, David Goodman and even more Ben-Ami Shillony—his *Power and Culture in Wartime Japan* mentioned earlier ; Miyake, Masaki et al—*History of the Military and Politics in the Shōwa Era* [Shōwashi no Gunbu to Seiji, Daiichi Hoki, 1983] 5 vols ; Edward J. Drea—*The 1942 Japanese General Election* [Lawrence, Kansas: University of Kansas Press, 1992] ; Asano Kazuo—*The Taishō Democracy and the Army* [Taishō Demokrashi to Rikugun, Keiō Tsūshin, 1993] and Bandō Hiroshi—*Japan's Jewish Policies : 1931–1945* [Nihon no Yudayajin Seisaku, Miraisha, 2002] are yet to be intercalated in historical and related writing on twentieth century Japan.<sup>6</sup>

The work of Friedrich, Graves, Gwyer, Cohn, Eco, Lepekhin, deMichelis, Yoshino, Kobayashi, Goodman, Miyazawa and others over the past century, has not diminished the popular viability of the *Protocols* conspiracy about the Jewish conspiracy. After the Great War, as has been shown here, *CSA* became an anti-communist weapon. Since 1945, the Soviet Union and most recently Islamism turned *CSA* into a potent *three-anti* [anti-Western, anti-American, antisemitic] propaganda tool. The popularity of the *Protocols*, thus of *CSA/ Jewish power* propaganda, in 1919 or 2009, must logically be attributed to the continuing impact of a *melange* of three interconnected ingredients: the eternal umbilical cord linking the forgery to its religious—both Christian and Muslim—origins and environment, perpetual tautology, and the benefits *Yudayakaronja*/Jewish Perilists [are allowed to] draw from it.<sup>7</sup>

It is when one considers its impact on a Shintoist-Buddhist society like Japan, that the potency of the *Protocols* as the ultimate modern Judeophobic vehicle

becomes particularly evident. For many ordinary Japanese, the only Jews are “*Protocols–Jews*,” the deliberately demonized images of real Jews, created over the past 150 years by the conspiratorial minds of Piotr Rachkosky, Matvey Golovinsky, Sergey Nilus, Pope Pius IX, Gougenot des Mousseaux, Karl Heinrich Marx, Yakov Braffman, Konstantin Pobyedonostzev, Henry Ford, Adolf Hitler, *Kitagami Baiseiki*, *Hō Kōshi*, Shiōden Nobutaka, Itagaki Yūzō, Anis Mansour, Mahathir bin-Mohamad, Edward W. Said, Noam Chomsky, Israel Shahak, Roger Garaudy, Uno Masami, Ōta Ryū, Richādo Koshimizu and their followers.

Prominent writer Abe Kōbō, in the motto of this section describes Japanese culture as a passive receptacle for imported *Yudayaka* propaganda. Abe, writing in the 1970s, implies that Yoshino Sakuzō and other *Yudayaka* critics over the previous fifty years had alerted Japanese to the *Jewish Peril* being a Western, religion-nurtured and fundamentally incurable (if Pinsker’s diagnosis above is accurate) moral malaise—but that, like their Western counterparts, failed in their efforts. Indeed, as indicated below, Abe’s compatriots, Itagaki Yūzō, Uno Masami, Ōta Ryū became the leaders of a new generation of enthusiastic and prolific scholarly and popular carriers of the *Protocols* message. A *Yudayaka Boom* of sorts has ebbed and flowed in Japan for about four decades with Itagaki leading the way in the early 1970s, and Uno achieving notoriety in the 1980s and Ōta since the 1990s. Referring to “allergy to Jews,” as “a kind of self-poisoning,” Abe suggests that ultimately, antisemitism is caused by what he sees as a societal inclination toward conformism/uniformity. As such, Judeophobia can also exist among Israelis, when “Israeli-born Jews see themselves more ‘Jewish’ than new immigrants.”<sup>8</sup>

Miyazawa Masanori sees the popularity of *Protocols*-based *Yudayaka* ideas in Japan in the Taishō era as a symptom of the “*crisis mentality*” [kiki ishki] which engulfed society in the tumultuous decade of the 1920s. Even more interestingly, Miyazawa considers *Yudayaka* similar to the anti-Christian, in fact anti-Western, sentiment in the *Bakumatsu* era (1853–1868) which culminated in the overthrow of the Tokugawa shogunate.<sup>9</sup> It is true that in Japan, xenophobia/racism (both self-defense mechanisms and familiar components of nationalism everywhere) since the 16<sup>th</sup> century contained a strong anti-Christian element. It was expressed not only in the physical eradication of Christianity by the Tokugawa regime by 1640, but also in the writings of Hayashi Razan, Honda Toshiaki, Hirata Atsutane and other nationalistic writers in the immediately pre-modern era and afterwards.<sup>10</sup> Nonetheless, Miyazawa’s parallelism above is only partly valid, simply because the *Bakumatsu* crisis was triggered first and foremost by a *flesh, blood (and steel) challenge* in the form of Navy Commodore M. C. Perry’s squadron arriving in Japan in 1853 and demanding—like other Western powers, but successfully—that it stop mistreating shipwrecked foreign whalers and open its gates to the world.

Japan, for the previous 225 years had been in almost complete, self-imposed, extremely xenophobic, isolation. Miyazawa's position is right, however, in the sense that for decades many Japanese *Yudayakaronja*—from *Kitagami Baiseiki* and *Fujiwara Nobutaka*, through Ariga Seika, Koishi Izumi and Ōta Ryū—like Karl Heinrich Marx, used *CSA* to attack Christianity as a purported Trojan horse of sorts for Judaism.

*Shylock* landed in Japan in the 1870s, but realized *his* full Judeophobic potential only after the arrival of the *Protocols*, which, in the minds of its converts, as illustrated here, offered instant comprehension not only of mundane political, economic, military and foreign policy issues, but even of earthquakes.<sup>11</sup> In the 1880s, when the political novel was the dominant literary genre in Japan, translations of Benjamin Disraeli's books topped all others in popularity. *Coningsby* appeared first in 1884, not only without arousing any *Yudayaka* conspiratorial reverberations but actually becoming a model for Japanese writers.<sup>12</sup> That attitude would change dramatically in the *age of the Protocols*. The Jewishness of the fictional hero Sidonia (as well as that of Disraeli who was an Anglican convert) and his financial and political exploits would make him, and his creator, a permanent fixture in the countless academic, literary and media conspiracies about the Jewish conspiracy. Sidonia's words : "So you see, my dear Coningsby, that the world is governed by very different personages from what is imagined by those who are not behind the scenes," would turn from engaging fiction in 1844, to evidence of the existence of a frightening Jewish conspiracy in Imai Tokio's *Revolution and Propaganda* of 1921 (as in all of Nesta Webster's writings after 1918, and in Henry Ford's *TIJ*).

In 1943, the year *Endlösung* [Europe's German-led *Final Solution* of the "Jewish problem"] was hitting its stride, Baron Hiranuma Kiichirō, former prime minister (1939) and leading nationalistic figure, was scapegoating Japan's looming failure in the war *it* had launched against the United States, on the "demonic power" of the Jews.<sup>13</sup>

In the last two years of the war, Tokyo's Chinese Nationalist puppet regime of Wang Jingwei in Nanjing and even more, the Japanese occupation forces in the former Dutch East Indies [today's Indonesia and Malaysia] used *Protocols* ideology as part of a propaganda campaign designed to generate support for Japan among the local population.<sup>14</sup> The imperial Japanese army also beamed antisemitic broadcasts from the East Indies to Australia, the main motif of which was the "Jewish domination" of that country.<sup>15</sup>

Hiranuma's demonopathic views and the antisemitic agitation of its military throughout much of the empire notwithstanding, the Japanese government during the same period rejected German demands, presented through a special emissary, colonel Josef Meisinger—the "*Butcher of Warsaw*"—to liquidate the Jews under



its jurisdiction, in China—especially in Shanghai—and in Japan itself. Underpinning this attitude of official Japan was the belief in the global reach of “Jewish power” and the inability to fully grasp Europe’s Judeocidal obsession.<sup>16</sup> In 1940, Sugihara Chiune [Senpo], the Japanese consul in Kaunas [Lithuania] issued thousands of transit visas to fleeing Polish-Jews, by giving precedence to his humanitarian instincts over lengthy formal procedure. Sugihara was fired for insubordination, *after* the war.

The two major changes since the end of the Pacific War have been the *elevation* of Zionism and Israel to the position of major *Yudayaka* ingredients/targets, and the emergence, after 1967, of full-blown Marxist-Islamist *CSA* disguised as anti-“Zionism,” the most prominent academic exponent of which in Japan has been Tokyo University professor emeritus Itagaki Yūzō. In broad historical context, particularly when considering his high professional and national profile, thus impact on academe, public opinion and national politics, it is Itagaki Yūzō, not Imai Tokio, who is the absolute intellectual and moral opposite of Yoshino Sakuzō. Itagaki’s decades of undignified propagandistic activism and unscrupulously skewed scholarship when dealing with Jews and Israel, as well as the United States, the democratic world and their ties with Japan, in the service of a subversive global Leftist-Islamist political agenda, qualify him for a title inspired by Kinoshta Masao’s article above: Japan’s *Academic Yudayakaronja of the Century*.<sup>17</sup>

Uno Masami and Ōta Ryū deserve recognition respectively, as Japan’s *Popular Christian*, and *Popular Buddhist/Shintoist Yudayakabyōkanja of the Century*. The imaginative and extremely prolific duo who turned Judeophobia into sprawling businesses also qualify as their country’s *Yudayaka Entrepreneurs of the Century*.<sup>18</sup>

Itagaki’s affiliation until his retirement with Japan’s leading university, the absence of any meaningful substantive peer criticism *only* of his hoariest ideas, and his continuing influence in academic and even political circles, reflect widespread moral vacuity and misplaced nationalism in those quarters. Indeed, today’s Japan needs intellectuals like Yoshino Sakuzō, Yanaihara Tadao, Mitsukawa Kametarō, Kinoshta Masao etc.<sup>19</sup> Itagaki’s popularity on European—especially French—and some American campuses, not to even mention throughout the Muslim world—all nowadays strongholds of unwarranted, extreme anti-Americanism, anti-Westernism and antisemitism disguised as anti-“Zionism”—makes it imperative to study, understand, unveil and inform society about those of his views and activities which are unacceptable. Support for Arab/Muslim and Leftist positions vs. those of the so-called West, the United States, Israel or today’s official Japan on any issue, is a fully legitimate stance. Worthy of opprobrium, however, is what Harold Solomon already three decades ago called *Itagaki[i]sm*—unscrupulous anti-“Zionist,” anti-American and anti-Western propaganda disguised as

scholarship, out of loyalty to Islamist-Leftist causes.<sup>20</sup> One hopes that lack of full awareness of, rather than support for *Itagakiism*, is behind the dearth of adequate debate about it, in Japan and abroad.

Japanese Judeophobia, borne by the *Protocols*, but existing in a society which is neither Christian nor Muslim, lacks the Pinskerian demonopathic *CSA gene* which causes eternal benign societal antisemitism, and occasionally mutates into full-blown brutality. This said, it should be remembered that postwar Japan has produced two *Protocols*-inspired terrorist outfits: Shigenobu Fusako's Marxist-Islamist *Japan Red Army* [Nihon Sekigun] and Matsumoto Chizuo's *Aum Supreme Truth* international Buddhist criminal syndicate.<sup>21</sup> Fundamentally, the *Protocols* is the common denominator of the different forms of *Yudayaka* expressions by Itagaki, Uno, Ōta, Shigenobu, Matsumoto and their followers.

Overall, Japanese antisemitism also lacks the deeply entrenched *de-facto* legitimacy and respectability that the two largest monotheistic religions have given its mature counterparts—from Europe, the United States, Canada, Cuba and Venezuela, to Egypt, Iran, Saudi Arabia, the Palestinian Authority, Pakistan, Malaysia, Indonesia etc. Therefore, Japanese society, even almost a century after succumbing to *Protocolitis* is not a fully antisemitic organism but one whose intellectual, political and religious elites include members and their followers who are *Yudayakabyōkanja*. The exposure of former Israeli prime minister Yitzhak Shamir to Jewish power *kudos* during an official visit to Japan in the 1990s, is an adequate anecdotal illustration of the entrenchment of *Mannōron*-style Judeophobia in that nation:

Overwhelmed by even the little I had glimpsed of Japanese efficiency, the... work ethic, the discipline and the sheer energy with which the Japanese run their collective life, I was rather taken aback to find Japanese leaders envious of Israel. 'You people,' a ranking minister said to me (and there were others who echoed his sentiments) 'are so fortunate with your unlimited access and boundless influence everywhere. You are all powerful. See how you hold the United States in the palms of your hands. Never mind how strongly I protested that, unfortunately, this was not precisely the case, my hosts smiled, nodded and clearly disbelieved me. *I'm sure none of them had read, or perhaps even heard of, the infamous Protocols of the Elders of Zion* which, with its allegations of world-controlling secret Jewish cabals, turns up whenever propagandists agitate against Jews—whether in Russia during the 1917 revolutions, in Nazi Germany, or in various Arab states.'<sup>22</sup>



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# Notes

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NOTICE : *Japanese sources are cited with the English translation of their titles first, followed by the Japanese original in brackets . This and other citation patterns are used in order to make sources accessible to a wider readership.*

## Author's Foreword

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1. The late Waseda University professor Kobayashi Masayuki combined cultural openmindedness and genuine Christian humanism, with erudition and rigorous scholarship to produce a significant body of work which includes *The Jews* [Yudayajin]. Seikan Shobō, 1977, “ *The foundation of Japanese antisemitism and Mitsukawa Kametarō*,”[Nihon han-Yudayashugi no genryū to Mitsukawa Kametarō] *Kaigai Jijō*, November 1973, etc. Professor Miyazawa Masanori of Dōshisha Women's University in Kyoto is the dean of academic Jewish Studies in Japan. His scholarship over the past 45 years is a rare blend of high quality and prolificity. Miyazawa's *Debates on Jews and Israel in Japan: A List of Sources, 1877–1988* [Nihon niokeru Yudaya-Israeru Rongi Bunken Mokuroku: 1877–1988] Shinsensha, 1989, recently updated, is an indispensable research tool. Beginning with “*Opinions on the 'Jewish problem' in our country*” [Wagakuni 'Yudaya mondai' no tenbō] *Shitomo*, No. 2, 1963, pp. 1–18, through *Japanese Perceptions of Jews and Israel* [Nihonjin no Yudaya /Israeru Ninshki] Kyoto: Shōwadō, 1980, “ *Ignorance invites [intellectual] 'pollution'*” [Chishki no kenjo ga

‘osen’o maneku] *Asahi Shimbun*, April 1991, and many other achievements, Miyazawa has earned the reputation of a gifted and productive scholar with an alert public conscience. Professor Maruyama Naoki’s “*The Balfour Declaration and Japan*,” [Baruhōa sengen to Nihon], *Hitotsubashi Ronsō*, vol.90, No. 1, 1987 and “*Japanese antisemitism in the 1930s*,” [1930nendai ni okeru Nihon no han-Yudayashugi], *Kokusai Daigaku Chūtō Kenkyūjo Kiyō*, No. 3, 1987 are only two of his large body of work which focuses on the Jewish communities in China [particularly wartime Shanghai on which he published a new book in 2005] and Japan before 1945 as well as postwar perceptions of Jews/Israel in Japan, and related issues. Professor Maruyama, of the International University of Japan, has on occasion courageously taken on the very large anti-“Zionist” establishment in Japanese universities, represented first and foremost by Itagaki Yūzō (see ch. VII) who sacrifice scholarship on the altar of propaganda. (“*Lets stop the double standard*,” [Daburu standādo o yamenishiyō] in Itagaki Yūzō ed. *Chūtō Wangan Sensō to Nippon* [The Middle Eastern Gulf War] Daisan Shokan, 1991. University of Illinois Japanese theatre and culture expert David G. Goodman is a leading interpreter of Japanese views on Jews/Israel, including antisemitism. Much of his prolific output has appeared in Japanese. David G. Goodman/Miyazawa, Masanori, *Jews in the Japanese Mind: the History and Uses of a Cultural Stereotype*. New York: Free Press, 1995—the most aptly titled collaborative effort, is still the only introductory text in the field. Israel’s top Japanese history expert is Ben-Ami Shillony, Professor Emeritus at the Hebrew University in Jerusalem. Shillony’s important *Politics and Culture in Wartime Japan*. London: Clarendon Press, 1981, is one of only very few monographs which has included antisemitism as an integral component in the analysis of the Japanese national political milieu during the Pacific War. Shillony’s *The Jews and the Japanese: the Successful Outsiders*. Rutland, Vermont: C.E. Tuttle, 1992, is an imaginative presentation of the two cultures in a global context, and of contributions of Jews to Japan’s development. Rotem Kowner—“*On Symbolic Antisemitism: Motives for the Success of the Protocols in Japan and Its Consequences*.” *Posen Papers in Contemporary Antisemitism*, no. 3. Jerusalem: The Vidal Sassoon International Center for the Study of Antisemitism. The Hebrew University of Jerusalem, 2006, etc.- focuses on the sociological and psychological aspects of Japanese antisemitism.

## Chapter I: Introduction

1. “*Welcoming back His Imperial Highness the Crown Prince*,” [“Tōgū denka o mukau”] *CK*, vol. 366, no. 9, September 15, 1921, p.1.
2. Miyazawa, Masanori, *Yudayajin Ronkō*. Shinsensha, 1982, p.28. Aizawa Genshchi, “*On Sakai Katsuisa’s’ theory of the Kingdom of God*,” [Sakai Katsuisa no ‘shinshū tenshigokuron’ nitsuite] part II, in *Tōhoku Bunka Kenkyūjo Kiyō* [hereafter *TBKK*] No. 17, July 1985, p. 62. It is worth mentioning that no Jewish involvement was suspected in the famous *High Treason Incident* [Taigyaku Jiken] of 1910, in which a dubious anarchist plot to murder the Meiji emperor was uncovered and prominent activists like Kōtoku Shūsui, were executed.
3. Kaneko, Martin, *Jewish Refugees in Kobe: 1940–1941—“Revising” Wartime Japan’s Policy toward Jews* [Kōbe- Yudayajin Nanmin 1940–1941—“Shūsei” Sareru Senjika Nihon no Yudayajin Taisaku] Mizunowa Shuppan, 2003; Pamela, Rotner-Sakamoto, *Japanese Diplomats and Jewish Refugees*. Westport, Connecticut: Praeger, 1998; David, Kranzler, *Japanese*,

*Nazis & Jews: The Jewish Refugee Community of Shanghai*, Hoboken, NJ: KTAV, 1976; Zorach, Warhaftig, *Refugee and Survivor*. Jerusalem: Yad Vashem, 1988.

## Chapter II: Conspiracy and Scapegoating Antisemitism

1. “Judeophobia...is a variety of demonopathy...common to the whole of mankind...[in which the] ghost is not disembodied like other ghosts but partakes of flesh and blood and must endure pain inflicted by the fearful mob who imagines itself endangered. Judeophobia is a *psychic aberration*...it is hereditary, and as a disease transmitted for two thousand years it is incurable. It is this fear of ghosts, the mother of Judeophobia, that has evoked this abstract, I might say Platonic hatred, thanks to which the whole Jewish nation is wont to be held responsible for the real or supposed misdeeds of its individual members, and to be libeled in so many ways, to be buffeted about so shamefully.” Leon Pinsker *On Autoemancipation* MideastWeb.org. The title and the rest of the essay expressed Pinsker’s conviction that Jews would only be able to achieve full social and political emancipation through self-generated rebirth of their nationhood. For that purpose, in 1884 he organized the first important Zionist gathering in Katowicz [then Germany, today Poland] which institutionalized the *Hovevei Zion* pioneer movement for agricultural settlement in Palestine.
2. Nesta Webster in *Secret Societies* offers a different view: “‘anti-Semitism’...place it in inverted commas because it is in reality a misnomer coined by the Jews in order to create a false impression.” p.xii.
3. See “*On the Jewish Question*,” in Rodney, Livingstone and Gregor, Benton, eds. *Marx: Early Writings*. New York: Penguin Books, 1975, pp. 211–243. The essay is a caustic Judeophobic diatribe, designed to undermine capitalism and Christianity by misrepresenting them as dominated by Jews: “The Jews have emancipated themselves insofar that the Christians have become Jews. Money is the jealous god of Israel before whom no other god may stand... Christianity sprang from Judaism. It has now dissolved into Judaism...Christianity is the sublime thought of Judaism and Judaism is the vulgar application of Christianity.” p 239 The essay also includes the idea of Judaism as the main obstacle preventing Jews from embracing socialism. In fairness to Marx, it should be mentioned that many of the antisemitic ideas in his essay had originated with then fellow communist Moses Hess. However, whereas Marx maintained his *ZJ* positions, Hess had a dramatic change of heart, becoming a supporter of renewed Jewish nationhood—Zionism- strongly advocated in his *Rome and Jerusalem* published in 1862 and somewhat influenced by Italy’s independence movement. Antisemitism [in reality rejection of capitalism and liberalism] is always deeply entrenched in the belief system, therefore in the writings and activities of the philosophical and political Left—from Bauer, Marx, Proudhon, Gramsci, Sartre and Frank to Bevan, Mitterand, Trudeau, Mao, Benn, Castro, Khrushchev, Mandela, Chavez and Zappatero. German Marxist terrorist leader Ulrike Meinhoff (of the Baader-Meinhoff gang) in the 1970s, defined antisemitism as “hate of capitalism.” Marxist antisemitism includes the rejection of Zionism, as expressed by Lenin, Trotsky, Stalin, Noam Chomsky, Tony Judt, Arno Mayer, Tariq ‘Ali, Naomi Klein, Meir Wilner etc. In Japan, Leftist/Islamist antisemitic [thus also anti-American and anti-Western] activism which, like elsewhere, appeared after the 1967 Six-Day War, has been represented by the *Japan Red Army* [Nihon Sekigun] Marxist-Islamist terrorist group responsible for the deadly attack [33 Christian pilgrims killed] on Israel’s Ben-Gurion international airport in

1972—and by intellectuals like Tokyo University emeritus professor Itagaki Yūzō [see Conclusions], professor Usuki Akira of the Osaka Cultural Research Center, journalist and photographer Hirokawa Ryūichi and many others.

4. Prior to the Dreyfuss trials and Zionism, Herzl turned from assimilationist to being what he called “*a Jew by the grace of [Adolf] Stöcker*,” alluding to Kaiser Wilhelm’s notoriously antisemitic personal chaplain. Herzl’s analysis of the socio-economic conundrum in which many European Jews found themselves since the Enlightenment is revealing: “I understand what anti-Semitism is all about. We Jews have maintained ourselves, even if through no fault of our own, as a foreign body among the various nations. In the ghetto we have taken on a number of anti-social qualities. Our character has been corrupted by oppression, and it must be restored through some other kind of pressure. Actually, *anti-Semitism is a consequence of the emancipation of the Jews*. However, the peoples who lack historical understanding—that is, all of them—do not see us as an historical product, as the victims of earlier, crueler, and still more narrow-minded times. They do not realize that we are what we are because they have made us that way amidst tortures, because the Church made usury dishonorable for Christians, and because they have forced us to deal in money. We cling to money because they flung us to cling to money. Moreover, we had to be prepared to flee or to conceal our possessions from plunderers. This is how our relationship to money arose. Then, too, as *Kammerknechte* [imperial tax collectors] of the Emperor we constituted a kind of indirect taxation. We extracted money from the people which later was stolen or confiscated from us. All these sufferings rendered us ugly and transformed our character which had in earlier times been proud and magnificent. After all, we once were men who knew how to defend the state in time of war, and we must have been a highly gifted people to have endured two thousand years of carnage without being destroyed.... When we emerged from the ghetto, we were, and for the time being remained, Ghetto Jews. . We should have been given time to get accustomed to freedom. But the peoples around us have neither the magnanimity nor the patience. They see only the bad and conspicuous characteristics of a liberated people and have no idea that these released men have been unjustly punished. Added to this is the prevalent Socialist opposition to mobile private capital, the kind with which Jews have been forced to occupy themselves exclusively for centuries past. But if the Jews turn from money to professions that were previously barred to them, they cause a terrible pressure on the area in which the middle classes earn their living, a pressure under which the Jews actually suffer most of all. “Theodore Herzl, *Diaries*. New York: Gosset 1962, pp. 9–10 While attempting to objectively explain the harsh socio-economic conditions of Jewish existence in previous centuries—as this excerpt illustrates—Zionist thinkers and activists like Herzl, Moses Hess, Peretz Smolenskin and others, heaped criticism on the isolationism, excessive religiousness and other negative features of pre-Enlightenment, ghettoized Jewish society which they considered as inner obstacles to renewed nationhood.
5. The issues raised in this section are treated in Avner Falk, *Anti-Semitism: a History and Psychoanalysis of Contemporary Hatred*. Westport, Connecticut: Praeger, 2008, a concise yet wideranging compendium; Peter Schäffer, *Judeophobia*. Cambridge: Harvard University Press, 1997; Gavin Langmuir, *Toward a Definition of Antisemitism*. Berkeley: University of California Press, 1990; Joel Carmichael, *The Satanizing of Jews*. New York: Fromm International Publications, 1992; William Nicholls, *Christian Antisemitism—A History of Hate*. Northvale, New Jersey: Jason Aronson Inc., 1993; Judith, Gold, *Monsters and Madonnas*:

*the Roots of Christian Antisemitism*. New York: New Amsterdam, 1999. Arthur, Lindemann, *Essau's Tears: Modern Antisemitism and the Rise of the Jews*. Berkeley: University of California Press, 1997, is special in its treatment of antisemitism as a means of Christian self-defense. This is also how Lord Balfour rationalized his support for Zionism—note 20. Online sources are countless thus separation of wheat from chaff is paramount.

6. Gibson's film and much more importantly, then pope John Paul II's statement 'It is as it was,' after watching it, are in contradiction to *Nostra Aetate*—the 1965 encyclical which included an attempt by the Holy See to improve Catholic-Jewish relations by urging its flock to not see all Jews—those who lived in Roman Judea and since then- as responsible for the death of Jesus. In historical terms, Gibson's *Passion*, which like the passion plays, draws from the Christian Bible—is absolutely false in that it depicts the Jewish religious leaders in Roman Judea around 31 C.E., as more powerful than governor Pontius Pilatus, whom they are said to have forced to crucify Jesus. In fact, had the thoughts Jesus is said to have espoused, regarding an earthly, moral, Kingdom of [One] God, not been considered dangerous to their rule which was anchored in the godly image of their emperors, the Romans would not have put him to death. After all, very soon afterwards, ideas like Kingdom of Heaven messianism caused the Great Jewish Revolt of 66 C.E. [and Massada] as well as the Bar Kochba uprising of 136 C.E., both of which ended in defeat of the Jews and their massive though not complete expulsion from Palestine. Furthermore, not only Jews, but also Christians (the earliest of whom, Jesus included, were Jews) were harshly persecuted by Rome until the early 4<sup>th</sup> century C.E., when Constantine converted the empire to Christianity. Among many others, anthropologist Stanley Barrett in *Is God a Racist?* (Toronto: University of Toronto Press, 1987), observes that antisemitism “while predating Christianity, and informed by a multitude of sources, including state-level political interests, has been *inexorably shaped* by the Christ-killer theme.” p. 355. A recent remark on early Christian antisemitism and its link to Judas Iskariot, in a popular magazine is factually accurate: “As Christianity distanced itself from its origins as a Jewish sect, Christian thinkers found it increasingly convenient to blame the Jews as a people for the arrest and execution of Christ...The four Gospels...treat Roman governor Pontius Pilate gently while condemning Judas and the Jewish high priests.” Andrew Cockburn, “*The Judas Gospel*,” *National Geographic*, May 2006, p.79.
7. Israel Zangwill, “*The legend of the conquering Jew*,” in Israel, Zangwill ed. *The Voice of Jerusalem* (New York: The MacMillan Co. 1921), n. 1, p. 193.
8. Ariel Toaff, *Pasque di sangue—Ebrei d'Europa e omicidi rituali* (Bologna: Societa editrice il Mulino, 2008) Toaff relies on Catholic Church records of confessions extracted from those Jews through torture between the 11<sup>th</sup> and 15<sup>th</sup> centuries. Monsignor Iggino Rogger who headed an investigation of the Simon case in 1969, using Church archival materials, has stated: “The judges [ in 1475] used horrible tortures to the point where the accused pleaded ‘Tell us what you want us to say.’” *USA Today*, February 10, 2007. The existence of the records was always known, but because of their nature, regular researchers before Toaff, did not consider them reliable historical sources. Toaff also taps into equally known hateful anti-Christian language of medieval rabbinical writings compiled in reaction to harsh persecution of Jews in European societies, as supporting evidence of the existence of the *practice* of ritual murder among Ashkenazi Jewry. The use of the term Passover in plural, in the title of the book, evidently points in the same direction. It is true that “[f]ellow academics have called his [Toaff's] research methodologically flawed to the point of being ‘an insult to



intelligence.’ Not a single historian has come to his defense.” *Haaretz.com*, February 26, 2007. It is also true that Anna Foa, a professor of medieval history at La Sapienza University in Rome, and the author of the highly praised *History of the Jews after the Black Death* (Berkeley: University of California Press, 2000) wrote a stinging rebuke of the book—“*Riti di sangue e accuse infondante*,” [Blood rituals are unfounded accusations] in the influential daily *La Repubblica* in February 2007. Furthermore, professor Ronnie Chia-Po Hsia whose book *Trent, 1475: Stories of a Ritual Murder Trial* (Yale University Press, 1992) was used tentatively by Toaff in support of his thesis, has written the following about the book: “Professor Toaff is utterly misguided... For the Jews of Trent and those of other communities throughout the ages, Passover was indeed bloody, but it was the blood of the Jews that bore witness to a violent fantasy borne out of intolerance.” “*The real blood of Passover*,” *Haaretz.com*, February 20, 2007. The 2008 edition of Toaff’s book includes a postscript titled “*In defense of Passovers of Blood*” in which while calling the Blood Libel an “outrageous stereotype “[stereotipo calunnioso] he insists that “the possibility cannot be excluded that in some cases, [Ashkenazi Jewish] extremist groups or individuals driven to madness by their religious obsessions and the will to avenge the tragedies suffered by their people did engage in the practice. It is still to be determined that the means used [by the Church] to obtain those confessions were indeed violent.” p. 364. Given Toaff’s Sephardi background, the suspicion that his ultimate intention may have been to undermine the reputation of Ashkenazi Jewry at large, in the broader context of Sephardi-Ashkenazi communal squabbles in Israel and in the Jewish diaspora, although hard to prove, should not be ruled out as farfetched. Only the passage of time will indicate the impact of Toaff’s book. In financial terms, notwithstanding the above criticisms and Toaff’s formal clarification statements, the book has been very successful in Italy where two editions came out in less than a year. An online English translation purportedly of the entire book, already exists at the Sweden-based site of a Leftist/Jihadist, Russian/Swedish/Arab/Iranian individual who, among other aliases uses the Israeli-sounding name Israel Shamir. At the dawn of the 21<sup>st</sup> century, Sweden is second only to Britain as a major European hub of traditional and cyberspace antisemitic—therefore, anti-American and anti-Western—propaganda conducted by Leftist/Islamist agitators like Israel Shamir, Moroccan Ahmed ‘Rami and others. Printed English, French and Brazilian [Portuguese] versions are said to be in preparation. A Japanese edition is a foregone conclusion.

9. The Nesta Webster motto at the head of this section is representative of most of her work which inspired intellectuals from Winston S. Churchill (whose belief in Jewish conspiracies and Webster’s ideas about them, is expressed in the third motto above) to Japanese sociologist Imai Tokio (below) Another prominent contemporary *CSA* activist is American writer, Ezra Pound acolyte and Blood Libel propagandist Eustace Mullins. His *The World Order—Our Secret Rulers*. Ezra Pound Institute of Civilization, 1992, was translated into Japanese by octogenarian *Yudayakaronja* Ōta Ryū’s antisemitic organization in 1996.
10. “Nothing... is—to believe the anti-Semite—too colossal for the Jew to have achieved. He has at once made the [first] world-war and pulled the strings of the peace-traps. And similarly nothing is too small. *Vide* for example the warning given to the world last year [1919] by Dr. William Hallinan, Bishop of Limerick, as to the true inwardness of the latest feminine fashions. ‘The new modes,’ wrote the learned Bishop, ‘are designed not by women but by men- Parisians, Jews, Freemasons- seeking to uproot Christianity by these dangerous and indecent dresses.’ It was the Jews who murdered the Czar, an accusation actually incorporated

- in the British White Book [on the murders], and still exploited by *The Times* and reactionary Russians, despite that even the Minister of Justice under the Koltchak Government has certified that ‘among the number of persons proved by the data of the preliminary enquiry to have been guilty of the assassination of the late Emperor Nicholas II, and his family, there was not any person of Jewish descent.’ Israel Zangwill, “*The legend of the conquering Jew*,” p. 190. The article “*The voice of Jerusalem*,” in the same volume provides the true origin of a statement which subsequently was falsely attributed to Zangwill and became a major anti-”Zionist” slogan in the 1970s: “‘Give the country without a people,’ *magnanimously pleaded Lord Shaftesbury* [in 1917] to the people without a country.’ Alas it was a misleading mistake. The country holds 600,000 Arabs... Thus, unless the Jews are to begin their new life [in Palestine] by massacring the modern Canaanites—which is out of the question- Zionism must, it would seem, remain largely moonshine.” pp.96–97. Zionism’s top ideologues and leaders- from Hess and Pinsker through *Ahad Ha’am* [Asher Ginzberg], Herzl, Nordau, Sokolow, Weizmann [of the usually overlooked Weizmann-Faisal cooperation agreement of 1919] and Ben-Gurion, all sought co-existence—in separate entities- with Arab nationalism, which in Palestine appeared in reaction to Zionism. In the 21<sup>st</sup> century, the large and thriving Arab minority in Israel vs. an Arab world which is utterly *Judenrein* for the first time in history, is a self-explanatory comparison.
11. Mr. Kawamura, former Cairo bureau chief of Asahi TV Network, made his remarks on *Supermorning*, a popular program of the network, in Tokyo. *Yahoo Japan Online*, October 26, 2001. In fact with the exception of a *New York Times* correspondent, none of the anthrax letter recipients was Jewish. Kimura Aiji, a Japanese publicist, using information from fellow online Australian *CSA* activist Joe Vielli, insisted that the Israeli overseas intelligence service, Mossad, used a miniature atomic device to cause the October 2004 terrorist attack in Bali in which over 200 Australians were killed, in order to implicate Indonesia in conflicts with Australia and the West. In fact the *Jima’ah Islamiya* terrorist group perpetrated the Bali attack and its leaders were sentenced to death in Jakarta.
  12. Ariga, Seika, *The Roots of Red Ideology* [Sekka Shisō no Kongen ] Sekai Shisō Kenkyūkai, 1929, introduced in more detail below, links atheist communism to Judaism: “The innermost ideological core of communist ideology is the monotheism of the Jewish race.”p.7 After 1931, even more peculiar examples appeared. Shiratori Toshio, leading nationalist diplomat, Japan’s ambassador to Italy and Sweden and a very popular speaker during the Pacific War, in *Times of Struggle* [Tatakai no Jidai], Dai Ichi Shobō, 1941, published before Pearl Harbor, in a manner subsequently popularized in the West by British writer David C. Irving [in his *Churchill’s War* ], wrote: “England’s decision makers are a small group of Jewish businessmen and non-Jewish politicians depending on them... The confrontation between England and France [on the one hand] and Germany and Italy [ on the other hand], in one word, is a war between Hitler and the Jew.”[Hittorā to Yudaya to no sensō dearu] p. 317.
  13. Since the 1990s, *CSA* is used by Islamists and their ideological allies, Western (American, European, Japanese, Israeli) university-based and other radical Leftists, to undermine liberal democracy and capitalism in the world. This position is substantiated in significant detail in my “*The Islamist-Leftist ideological ‘cabal’ and its impact from Tsukuba to Toronto*,” a manuscript in preparation for publication.
  14. The most popular German version of the *Protocols* in the period considered here, came out in late 1919 in which it occupied a mere eighty pages of a richly illustrated and voluminous

tome titled *The Secrets of the Elders of Zion* [Die Geheimnisse der Weisen von Zion] The book, which also included *The Rabbi's Speech* (see below), was put together by *Gottfried zur Beek*—the pseudonym of retired captain Mueller von Hausen ; it became the source of many European and of one of the ten, Japanese translations identified here. As shown below, in Japan, as everywhere else, the *Protocols* has come out as a separate pamphlet and in full or as excerpts, together with *The Big* or other antisemitic materials.

15. The story of the concoction of the *Protocols*, which always includes episodes concerning plots and counterplots at the tsarist court, has been told in John Gwyer, *Portraits of Mean Men*. London: Cobden and Sanderson, 1938; Norman R. Cohn, *Warrant for Genocide*. London: Eyre and Spottiswoode, 1967; Stephen E. Bronner, *A Rumor about the Jews*. Oxford: Oxford University Press, 2000; Steven Jacobs/Mark Weitzman eds. *Dismantling the Big Lie*. Los Angeles: Simon Wiesenthal Center and Ktav Publishing House, 2003, etc. The most important recent addition to *Protocols* research is Cesare, G. De Michelis, *The Non-Existent Manuscript : A Study of the Protocols of the Elders of Zion*. Lincoln: The University of Nebraska Press, 2004, translated by Richard Newhouse, whose significance is somewhat lessened by negligent linguistic and general editing. Michael, Kellogg, *The Russian Roots of Nazism: White Emigrés and the Making of National Socialism: 1917–1945*. Cambridge, UK: Cambridge University Press, 2005, is a fascinating work on the Ukrainian cultural and linguistic contributions to the *Protocols*, also mentioned in passing by DeMichelis. Will, Eisner, *The Plot: the Secret Story of the Protocols of the Elders of Zion*. New York: W. W. Norton & Co., 2005, an interesting and serious *cartoon* version of the making of the forgery, includes a short but relevant introduction by Umberto Eco and the results of Russian researcher Mikhail Lepekhin's work, who in 1999, based on newly released Russian archival materials, concluded that Golovinsky is the *author* of the *Protocols*. Zangwill's "*The legend of the conquering Jew*" was preceded by Lucien, Wolff, *The Jewish Bogey and the Forged Protocols of the Learned Elders of Zion* [London: The Press Committee of the Jewish Board of Deputies, 1920; Seeds of Conflict Series 2: Palestine, Zionism and the Levant, 1912–1946, Nendeln: Kraus Reprint, 1974 ], the first major reaction to the English version of the *Protocols* [ said to have been the work of George Shanks] under the generic title of *The Jewish Peril* by the *Morning Post*, and to the support of its authenticity by the *Morning Post*, *The Times* and the *London Spectator*: I find Wolff's piece most impressive in its erudition, research, intellectual power and dignified, well-documented and convincing line of criticism. And yet, Wolff considers Germany the source of the original forgery. Memorable in the *Morning Post*'s indefatigable crusade against the Jewish conspiracy was also "*Boche [Kraut, JK] and Bolshevik*," a series of two articles by Nesta Webster published on April 26 and 27, 1922, in which she wrote that Bolshevism was "inaugurated...[for] the exploitation of Russia by German and Jewish Company [sic] of super-Capitalists." Over the years, following *The Jewish Peril*, the most popular English translation of the *Protocols* under the title *World Conquest through World Government: the Protocols of the Learned Elders of Zion*. London: Britons Publishing Co., 1921 is attributed to *Morning Post* journalist Victor E. Marsden. The first edition featured a statement of support by Winston S. Churchill.
16. De Michelis, p.64.
17. Nikolai Leskov, *The Jews in Russia: Some Notes on the Jewish Question*. London: The Kingston Press, 1986, p. XIII.

18. Vadim Skuratovsky of the Kiyv [Kiev] Judaica Institute in his *The Question of the Authorship of the Protocols of the Elders of Zion* [ Problema Avtorstva Protokolov Sionskikh Mudretzov] Kiyv: Yudaika Institut, 2001, available at present only in Russian, includes not only details about the links between Golovinsky and Joly's son, Charles, who may have collaborated on the *Protocols*, but also an interesting presentation of Dostoyevsky's linguistic influence on Golovinsky whose father had known the celebrated author.
19. *Warrant for Genocide*, p.126.
20. "If [Zionism] succeeds, it will do a great spiritual and material work for the Jews, but not for them alone. For...it is...a serious endeavour to mitigate the age-long miseries created for Western civilization by the presence in its midst of a Body which it too long regarded as alien and even hostile, but which it was equally unable to expel or to absorb." Introduction by the Right Honourable Arthur James Balfour, September 1918, in Nahum Sokolow *The History of Zionism 1600–1918*. New York: KTAV Publishing 1969. Reprint of first edition, 1919, p.liv.
21. See pp. 49, 55, 56, 58 and 66. Tsarist émigré and former bureaucrat Boris Brazol was behind the first American edition of the *Protocols* in 1920, financed by Ford.
22. Ford made the statement in a meeting in 1924 with Winnifred Wagner [the daughter of the late composer Richard Wagner, and a member of the Nazi party] who requested, and obtained, his financial support for the Hitler movement while on a fund-raising tour of the United States. James Pool, *Who Financed Hitler*. New York: Pocket Books, 1997, p. 92.
23. William Cameron's involvement in British-Israelism as preparatory ground, and in the subsequent launching of *TIJ* as America's antisemitic flagship, are analyzed in Michael, Barkun, *Religion and the Racist Right—the Origins of the Christian Identity Movement*. Chapel Hill: The University of North Carolina Press, 1997, revised edition. Norman Cohn indicates that *The Dearborn Independent* was acquired in 1918 as a vehicle for antisemitic propaganda but that *TIJ* was "far more a Russo-German than an American product," due to what he sees as the meaningful impact of Boris Brazol (note 21) and of a Dr. August Müller, a German antisemitic activist, on the project. *Warrant for Genocide*, pp.162–176. These themes as well as Edison's role in Ford's Judeophobic militancy are covered in James Pool, *Who Financed Hitler*. pp. 65–97 and in Neil, Baldwin, *Henry Ford and the Jews: the Mass Production of Hate*. New York: Paperback, 2002. My manuscript "*David Irving, history and the Canadian connection*," to be published soon, examines the genocidal policies of the Hitler regime toward both Jews and non-Jews.
24. Alex, Bein, *The Jewish Question: Biography of a World Problem*. New Jersey: Fairleigh Dickinson University, 1990, p. 28

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### Chapter III: Awareness of Judeophobia in Japan before the *Protocols*

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1. Ivan Dmitrievich Kasatkin, better known as Bishop [Archimandrite] Nikolai (1836–1912) the founder of the Russian-Orthodox Church in Japan expressed his Christian Judeophobia and *CSA* sentiments in a voluminous diary. The diary leaves no doubt that overall "Nikolai harbored strong anti-Jewish feelings." The entry for December 9, 1905 reads: "the [1905 failed] revolution [attempt in Russia] is guided by a Jewish syndicate located in New York." See Nakamura Kennoske *The Missionary Nikolai and Meiji Japan* [Senkyōshi Nikorai to

- Meiji Nippon]. Iwanami Shinsho, 1996, p. 70–71. It is not clear if Nikolai’s sermons to his Japanese flock—in their own language in which he achieved fluency- included antisemitic references. Nakamura is accurate in his general remark that the Russian clergyman’s Judeophobia reflected the culture of his native land where “even prominent intellectuals like Dostoyevsky held fierce antisemitic feelings.” Ibid.
2. Nikolai instructed one of his Japanese disciples to counter Lev Tolstoy’s criticism of the tzarist authorities for the 1903 Kishinev pogroms in a letter published in *The Japan Mail*, with an article in *Seikyō Shinpō*, the organ of the Church, which would be more in line with the Russian missionary’s understanding of the incident : “Like leeches the Jews draw blood from people who cannot help rising against them.” Germans and other alien groups in Russia were also the target of Nikolai’s wrath. See Evgheni Steiner, “*Nikolai of Japan*,” *Monumenta Nipponica*, vol. 50, no. 4, 1995, pp. 537–550. The Russian-Orthodox conversion efforts in Japan encountered very limited success. Most promising Japanese converts—less than ten every few years- once back from religious studies in Russia would turn to business and other careers rather than missionary work. Higuchi Tsuyanoske, mentioned below, however, was one among a handful of Japanese who, together with the precepts of the religion, absorbed and retained lifelong antisemitic feelings which he tried to proliferate at all levels of society.
  3. “Roshia Yudayajin no hakugai,” mentioned in Miyazawa, Masanori, *Nihon niokeru Yudaya-Israeru Rongi Bunken Mokuroku*, p.2.
  4. “*The demise of Baron Reuter*,” [Roiteru danshaku yuku], *Taiyō* vol. 5 No. 6, 1899, pp. 228–230. Eight decades later, Kurata Yasuo’s Reuter biography alludes to Shylock in the title (much more obvious in Japanese than in other languages)most probably in order to increase sales: *Reuter- the News Merchant* [Nyūsu no Shōnin- Roitā], Shinchō Sensho, 1979. In 2008, Reuters was taken over by the Canadian media and communication conglomerate Thompson.
  5. Anesaki, Masaharu, “Himitsu kessha no danketsu ya shinwa,” *Taiyō* vol.3; No.17, 1899, pp. 52–56.
  6. Fukumoto, Makoto, “Tōtairiku no tameni Franku Masonteki himitsu kessha o okosubeshi,” *Nihonjin*, vol. 59, No. 31, January 1898, pp.11–14.
  7. Ligneul, Francois. *Himitsu Kessha [Secret Organization]*. Maeda Chōta trans. Ishikawa Otojirō, 1900. The Hebrew word *Kadosh* [holy] of Masonic rituals [p. 64] is mentioned, but not Jews.
  8. Yoshino, Sakuzō, “Masson Kessha, “*CK*, October 1917.
  9. Kemuyama, Sentarō, “Anchisemichizmu to shionizumu “[misspelled as Anchisemichimuzmu to Jionizumu] *CK*, vol. 20, No. 6, June 1905, part II, pp.74–77.
  10. Terada, Shirō, “Sekai o seifukushitsutsuaru Yudayajin,” *Yūben* August 1916, pp. 54–65
  11. Natsuagi, Kameichi, “Rokoku wa tsuini metsubōka?,” *Jitsugyō no Nihon*, December 1917, pp.10–15.
  12. Shibata, Hisao, “Yudayajin no sekaiteki seiryoku- miezaru teikoku o miyo!” *Yūben*, June, 1918, p. 38. The German propaganda apparatus under Joseph Goebbels routinely used Sombart’s writings and those of many other academics in its antisemitic crusades. See Max, Weinreich, *Hitler’s Professors*. New Haven: Yale University Press, 1999, reprint, p.204.

13. Shibata, p.39.
14. Richard J. Smethurst, *Takahashi Korekiyo*. Cambridge: Harvard University Press, 2007; Ian, Nish, *The Anglo-Japanese Alliance*. New York: Athlone Press, 1966.
15. Shibata, p. 41.
16. Ibid. p.46.
17. Ibid, p.49.
18. Ibid. p.59.

## Chapter IV: From Russia with Hate: Arrival and Impact of the *Protocols*

1. “*Education and the Buraku[*min*] liberation movement*” [Buraku kaihō undō to kyōiku], interview with Nakamura Kōzō in Ebihara, Haruyoshi, *Shōwa Kyōikushi e no Shōgen*. Sanseidō, 1972, p. 311 By late 1939, however, the atmosphere would change dramatically and in September of that year, the *Seinendan*—the national youth movement—would organize a countrywide two-day hunger strike to protest the Jewish threat to the world.
2. Miyazawa, Masanori “*Jews, the Siberian Intervention and Jewish Perilism*,” [Yudayajin, Shiberia shuppei to Yudayakaron] *Gendai no Esupuri*, No. 121 August 1977 is of the opinion that Ōniwa and other ignorant [fubenkyōna] journalists like him in the absence of direct encounter with Jews, was echoing “White”-Russian propaganda. p.141.
3. Watanabe, Minojirō, *The Global Activism of the Jewish Race* [Yudaya Minzoku no Sekaiteki Katsudō ] Ōsaka: Ōsaka Mainichi Shimbunsha, 1922, p.1 Japanese-English dictionaries always give Shylock as the only one-word definition for *kōri* [usury]
4. Miyake, Yūjirō, “Sekai o kakumeiteki ni ugokashitsutsuaru Yudayajin,” *Taikan*, June 1919, pp.33–37.
5. Another familiar example of this kind is that of Paul Warburg and Karl Marx, always lumped together by *CSA* writers in the United States and subsequently in Europe and Japan, as ideological symbols of the “capitalist-communist” Jewish conspiracy for world domination. In reality, the American banker—who contributed to the development of the Federal Reserve Board [the central bank of the United States] and the Judeophobic communist agitator, respectively, were German-born individuals whose Jewish ancestry was accidental and irrelevant to their fields of activity and views, certainly in the case of the banker. *TIJ* in particular, but also writings like E. H. Peterson, *The Underlying Causes of Our National Depression*. Waukegan, Illinois: The Benjamin Franklin Society, 1934, are major American sources of the myth regarding the Warburg/Marx ideological collusion. It is worth mentioning that Henry Ford’s companies signed lucrative export and technology transfer deals with Stalinist Russia—center of the *Comintern* at the time—especially after 1928 when the Five-Year Plan industrialization campaign started. Ford business ties with Germany expanded after 1933.
6. Kan Yoshihiko, “Yudayajin no kessha inbō o kikite,” *Kokka Gakkai Zasshi*, vol. 34, no. 2, 1919, p. 95.
7. Kobayashi, Masayuki, *Yudayajin*. p. 262. Kobayashi reports that members of the Japanese delegation and representatives of other nations received typewritten copies of the *Protocols* in French at the Paris Peace Conference in 1919.

8. Sakai, Katsuisa, *Yudaya Minzoku no Dai Inbō*. Naigai Shobō, 1924, p. 24. The article below, by Ōtake Hirokichi, includes a reference to an ex-tzarist bureaucrat, Ivanov, mentioning the distribution of copies of the *Protocols* to Japanese soldiers.
9. Kinoshita Tetsutarō, *Yudaya Hakugaishi*. NichiDoku Shoin, 1933, mentioned in Aizawa, Genshichi's "Sakai Katsuisa no 'shinshū tenshikokuron ni tsuite'" *TBKK*, part II, No 17, July 1985, p. 61. This is the second in a series of five very long essays by the same title published in *TBKK*, No. 15, March, 1984, pp. 1–53; No. 17, July 1985, pp. 43–109; No. 18, July 1986, pp. 81–115; No. 19, August 1987, pp. 103–151 and No. 21, August, 1989, pp. 35–85. If carefully read and checked for accuracy, the essays are a very valuable source of information on the life, times, ideas and writings of the complicated, confused, confusing and very prolific Sakai Katsuisa [Shōgun]
10. Sakai oscillated between wild *Yudayakaron* and extreme philo-Judaism in his views of Jews and Zionism. *The Great Conspiracy* mentioned above, expresses the *Yudayakaronja* side of his writing. However, also in 1924, Sakai published the philo-Judaic *The Seven Miracles of the Jews* [Yudaya no Shchi Fushigi] in which he praised profusely the ability of the Jews to maintain their religious and social integrity and their efforts to regain political independence. He saw Japan as having similar miraculous capabilities. However, in an article titled "On the Jew problem in China," [Shina ni okeru Yudaya mondai kenkyū] [*NoN*] July 15, 1927 Sakai saw Jews everywhere: "rich businessmen in the southeast; *bureaucrats* [!] in Guangzhou [Canton, then the temporary Nationalist capital, JK ] and in the liberal professions, and especially intellectuals—on whom we must keep an especially watchful eye, since many are Masons and tend to have Jewish wives." At a famous roundtable organized by publisher *Heibon* in 1929, reproduced below, Sakai was highly laudatory of Jews and Zionism. He went on to criticize antisemitism as late as 1938, in "Jewish Perilers' astigmatism," ["Yudayakaronja no ranshi sakugaku"] in his periodical *Shinpi no Nippon*, No.617, February 1938.
11. *Hō, Kōshi, Behind the Scenes of Global Revolution* [Sekai Kakumei no Rimen, hereafter *SKR*] Naigai Shobō, 1925, includes the *Protocols*. He also translated and published *TIJ* in 1927.
12. "Giteisho o Nippon de hajimete happyō shta watakushi" Gaikō Shiryōkan, *Yudaya Minzoku Kenkyū Shiryō*, vol. II (1927–1933) June 19, 1930, "Captain Yasue's lecture to the Kaikōsha" [Kaikōsha ni okeru Yasue shōsa no kōen], p.152.
13. *Ahad Ha'am* doubted the viability of a full-fledged Jewish state in Palestine and, instead suggested the establishment only of a cultural and spiritual center there for the Jewish nation.
14. In the national elections of April 1942, Shiōden, running on a *Yudayaka* platform (as did other candidates) garnered the largest number of votes in the country. He continued his *Yudayaka* activism after 1945. In an article titled "About the truth and meaning of the atomic bombs dropped on Hiroshima and Nagasaki," [Hiroshima, Nagasaki no tōka saretu genbaku no shōtai to sono igi nitsuite], *Kaikō*, No. 117, March 1961, he blamed America's dropping of the nuclear bombs on Japan, on Albert Einstein and Robert Oppenheimer being Jewish, a position adopted since then by Uno Masami and Ōta Ryū as well as by the enormously popular ultra-nationalistic cartoonist and publicist Kobayashi Yoshinori. [*Shin Gōmanizumu Sengen* (New Declaration on Egoism) vol. 11, Shōgakkan, 2002] Shiōden had *Enola Gay*—the

- nickname of the B-29 which dropped the atomic bomb on Hiroshima- as meaning “Bury the [Japanese] Emperor in *Jewish*.” p.14. In fact, it was the name of the pilot, Colonel Paul Tibbetts’ mother. Also highly dubious is Shiōden’s insistence that he had turned *Yudayakaronja* under the impact of André Spire’s *The Jews and the War* [*Les Juifs et la guerre*, Paris: Librairie Payot & Co. 1917] which he reported to have read while serving with a French unit during the Great War. The book, however, if anything, is highly informative about and laudatory of, the substantial contributions and sacrifices of French and European Jews to the war efforts of their respective nations.
15. S. Nilus; Kubota Eikichi trans. Sekai Tenpuku no Daiinbō: Yudaya Giteisho/Protōkoru, Haja Kenshōsha, 1940. Kubota’s version is said to be a translation of the 1905 Nilus edition. It includes the forgery in Russian and a commentary by Nilus which is almost identical to the one in *Kitagami’s Yudayaka*. Although he had spent decades in Russia, Kubota acknowledged the assistance of Russia and Russian language specialists and of major *Yudayakaronja* like Shiōden and *Atago*. Kubota’s most memorable contribution to *Protocology* may be *YŪREIKA*—Jewish Peril : a Japanized version of the Anglicized spelling and reading of the Russian word for Jews EWREI plus the Chinese reading of the Japanese ideograph for *threat/peril*.
  16. Among Nagabuchi’s other booklength *Yudayaka* publications are *The Jews and the Kremlin* [Yudayajin to Kremurin], Shinjinbutsu Ōraisha, 1978 and *The Jews and Rasputin* [Yudayajin to Raspuchin], Shin Jinbutsu Ōraisha, 1987. “*The revolutionary global interpretations of Professor X*,” [X kyōju no kakumeitekina sekai kaishaku] *Shokun*, March 1971, pp. 224–245, must be Nagabuchi’s most extreme *Jewish Peril* harangue. The shadowy, unnamed, Italian professor *X* unveils the deepest secrets of the Jewish conspiracy for world domination, including...the takeover of Canada through the assiduous efforts of its *Jewish* prime minister Pierre Trudeau. In reality, Pierre Elliott Trudeau, prime minister of Canada between 1967–1984, was a charismatic and wealthy French-Canadian, Catholic, Jesuit-educated politician, an intense admirer of all fascist luminaries, including even Romania’s Corneliu Zelea Codreanu, an enthusiastic Vichy and Nazism supporter during World War II, which he sat out, an intimate friend of postwar leftist dictators from Mao Zedong to Fidel Castro Ruiz, and a lifelong, facile anti-American and obsessive antisemite. See Max and Monique Nemni, *Young Trudeau: Son of Quebec, Father of Canada*, translated by William Johnson. Toronto: McClellan and Stewart, 2006; Brian Mulroney, *Memoirs*. Toronto: McClellan and Stewart, 2007.
  17. Yamakage’s *The Jew’s Strategy of Global Domination: The Threat of the Invisible Government* [Yudaya no Sekai Shihai Senryaku: Miezaru Sekai Seifu no Kyōi], Manejmentosha, 1991 features Kubota’s *Protocols*. The series also includes *The Jew’s Strategy of Global Domination- the Threads of the Invisible Government* [Yudaya no Sekai Shihai Senryaku-Miezaru Sekai Seifu no Odoshi] vol.1, Manejmentosha, 1985; *The Jew’s Strategy of Global Domination- the Jew’s God Cannot Save Humanity* [Yudaya no Sekai Shihai Senryaku—Yudaya no Kami wa Jinshu o Sukuenai] vol.2, Manejmentosha, 1987; *The Jew’s Strategy of Global Domination: Japan Is Being Targetted by the Jew*, [Yudaya no Sekai Shihai Senryaku: Ima Nihon wa Yudaya ni Nerawareteiru] vol. 3, Manejmentosha, 1995. Subsequently, in addition to books on the superiority of Japanese Shintoist morality Yamakage churned out other *Yudayakamono* titles like *How Do We Oppose Jew Money? The Money Game-the World’s Final War* [Yudaya Manē ni Dō Teikō Suruka? Manē Gēmu—Sekai Saishū Sensō] Manejmentosha, 1999.



18. At the height of the *Yudayaka Boom*—known in Japan as the *Jew[Book]Boom* [Yudaya Būmu]—of the 1980s, the most representative of which was the *Know the Jew* series [*Know the Jew and You'll Understand the World* (Yudaya ga Wakaru to Sekai ga Miete Kuru) and *Know the Jew and You'll Understand Japan* (Yudaya ga Wakaru to Nippon ga Miete Kuru), Tokuma Books, 1986] by Osaka high-school teacher and Southern Baptist minister Uno Masami, economics professor Yajima Kinji published [*Forecast for the Next Decade: The Top Technique of Reading Between the Lines of the Jew Protocols* [Kore Kara no Jūnenkan: Yudaya Protokōru Chō Urayomijutsu] Playbooks, 1986. Using his foolproof technique and long quotes from the *Protocols*, the late Yajima forecast disasters from rampant foreign takeovers of Japanese companies to . . . famine in 1989. Shiōden's 1925 version of the *Protocols* was reprinted in 1988 by the publisher Shinkōsha, and in 2004—with a commentary—by Ōta Ryū, the extremely prolific *Yudayakabyōkanja* [see Kinoshita article below]—a communist turned extreme Buddhist/Shintoist ultranationalist who, in addition to his own *oeuvres* bearing titles like *The Secret of the Jew's Aggression Against Japan in the Past 450 Years*, [Yudaya no Nippon Shinryaku 450nen no Himitsu, Nihon Bungeisha, 1994], puts out Japanese translations of works by Eustace Mullins, Dr. John Coleman and David Icke as well as stuff on Buddhism, dieting and the environment. Inspired by Uno and Ōta, a young generation of *Yudayakaronja*, which includes Japanese Richādo Koshimizu and even Japanese-speaking Canadian Benjamin Fulford, in 2009 offer long videos on Jewish/Israeli responsibility for the September 11, 2001 al-'Qa'ida terrorist attacks on the United States and for the North Korean threat to Japan's security, on the *YouTube* social internet portal.
19. Tanaka, Chigaku “*Judaizing [or] Japanizing [the world] ?*” [Yudayaka ka, Nihonka ka?] *Shishiō* Vol. 7, March 1924, pp. 129–150; “*The needed world-savvy administration [in Japan]*,” [Sekaiteki narubeki kokusei] *Shishiō* vol. 7, April 29, 1924, pp.200–210.
20. Sano, Manabu, “Roshia kakumei to Yudayajin,” *Zen'ei*, November 1922, p.236.
21. Inoue, Akira, “Ōmoto Shinrei ni terasaretaru sekai fukumetsu no dai inbō,” *Dai Nippon Shūsaikai*, Ōmotokyōdan, August 12, 1920, pp.190–212.
22. Inoue, p.195. *Kōron* ceased publication in March 1920. The fifty-page segment is not available anymore. The existence of the *Kōron* supplement, however, is corroborated in *Kitagami Baiseki's Yudayaka* ( p. 225) mentioned below, and in the 1938 article “*Jewish Perilers' astigmatism*,” mentioned before (note 10) by Sakai Katsuisa—a harsh indictment of *Yudayakaron* and its most prominent practitioners over the years,” *first and foremost*” [i no ichiban] the late by then, *Kitagami Baiseki*, who is accused of serving not Japan, but the czar after his conversion to Russian-Orthodox Christianity, and since 1931, Shiōden Nobutaka, p 31.
23. *Ibid.*, p.196.
24. *Ibid.*p.210.
25. *Yudayaka*, p.223.
26. *Ibid.* p., 207. At the 1929 roundtable reproduced below, *Kitagami* would refer to Palestine as a villa of convenience—in fact a conspiracy center, not a state. Adolf Hitler expressed the same view a number of times in *Mein Kampf*.
27. *Ibid.*, p. 208.
28. *Ibid.*, p. 216.

29. Ibid. p. 219.
30. Ibid., p. 222.
31. The accuracy of this statement is highly questionable; the “White” regimes—Denikin in southern Russia and Ukraine, Kolchak’s in Omsk, the Merkulov brothers’ in Vladivostok—as well as the troops of Buryat- Mongol Ataman Grigorii Semyonov, Japan’s closest ally—with which *Kitagami* was most intimate, practically flooded Siberia with copies of the *Protocols*. On the other hand, *Kitagami* [p. 225] is the only one to mention both the *Protocols* supplement in the *Kōron* and *The Roots of [Leftist] Radicalism* [Kagekishugi no Kongen], a possible indication that both translations were his. Kobayashi Masayuki in *The Jews*, p. 241, has *Kitagami* as the author in 1919, of *The Essence of Radicalism* [ Kagekishugi no Seizui], containing sections of the *Protocols*. *Essence* sounds very similar to *Roots* (above) as well as to *The Roots of Radical Thought* [ Kageki Shisō no Yurai ] mentioned by Yoshino Sakuzō below.
32. Ibid., p.215.
33. Ibid., p.224.
34. Ibid. p.230
35. Ibid., p.231.
36. Ibid., p.234.
37. *Kitagami, Baiseki*, Yudaya Seikenjika ni Ōnō Suru Rokokumin. Minogun Seinendan, 1926.
38. Soebe, Ichinoske, *Sekai no Dokusō*. Shizuoka:Ichirikisha, 1925.
39. Soebe, p.40.
40. Ibid., p.53.
41. Ariga, Seika, *Sekka Shisō no Kongen*. Sekai Shisō Kenkyūkai, 1929.
42. Ariga, p.538.
43. Ibid., p.7.
44. Ibid., p.129.
45. Ibid., p.528.
46. Ibid., p.525.
47. Ibid., p.530.
48. Yamanaka, Minetarō, *Daitō no Tetsujin*. Shōnen Kurabu Bunko, 1932, pp. 93–94.

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## Chapter V: *Yudayaka* Criticism and Debates

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1. Imai Tokio, “Shionizumu,” *Nihon Shakai Gakuin Nenpō* [hereafter *NSGN* ] vol. 3,1915, pp.1–8.
2. “Shionizumu,”p. 8. Imai’s interest in Zionism was not unusual among academics and journalists at the time. Economics professor (academic affiliation unknown) Ōnishi Inosuke in two very long articles titled “*The future of the Jews*,” [Yudayajin no shōrai] in the leading economics journal *Kokumin Keizai Zasshi*, vol. 12, No. 61, June 1912, pp. 109–132/vol. 13, No. 3, September 1912, pp.119–145, offered a very detailed and balanced analysis of the situation of the Jewish communities in Russia and Eastern Europe as well as of the evolution

- of the Zionist movement since its founding in 1897. Other sources of information were “*The Jewish people in contemporary culture and society*” [“Konnichi no bunmei shakai ni okeru Yudaya minzoku”] an editorial in *Shin Nippon Rinzō*, October 15, 1913, p. 214 and particularly Ayukawa Taisuke’s “*Jewish nationalism*,” [“Yudaya minzokushugi”] *Kokka Gakkai Zasshi*, 1918, pp.103–115.
3. “Sekaiteki ichidai himitsu kessha,” *Gaikō Jihō*/Revue diplomatique, vol. 34; No. 393, March 15, 1921, pp. 616–636; *Kakumei oyobi Senden [KoS] Japan Social Research Institute ed. Research on Contemporary Social Problems [Gendai Shakai Mondai Kenkyū] series*, Togesha hakkō [1921], reprint, Uchiyama Hideo and Kawai Takao, Tatsutani Ryūka Shoshaku, 1993. Imai’s convictions as *Yudayakaronja* were also expressed at the 1921 convention of Japan’s sociologists. In an address which focused on his first ten months in *Russia* in 1917, Imai refers to “the decadent atmosphere” in the country characterized by “the upper classes being turned into the slaves of the lower classes and a general reactionary environment “responsibility for which he attributes to the Jews “ who are taught to see themselves as a race apart, the chosen people who should hate all others, and under the ruse of striving for a better society, in fact destroy the nation’s spirit.” “*Russian radicals and civilization*,” [Roshia kagekiha to bunmei] *NSGN*, vol. 10, 1921, p. 103.
  4. *KoS*, p.18.
  5. *Ibid.*, p.20.
  6. See ch. VII, note 7.
  7. *KoS*, p.177.
  8. As mentioned earlier, Lucien Wolff, in *The Jewish Bogey* and Israel Zangwill in “*The legend of the conquering Jew*,” (ch. II, note 15) were critical of major British media outlets as well as of Winston Churchill for the credibility they granted the *Protocols* at the time.
  9. Quote in Leon, Polyakov. *History of anti-Semitism*. London: Elek, 1977. vol. IV, p.206. Nesta Webster’s views at the time were broadly similar to Mr. Churchill’s: “The Bolshevik *coup d’etat*... was prepared, as everyone knows, by systematic mischief-making between Russia and her Allies, by pacifist propaganda in the Russian army and navy, and by Socialist and Internationalist agitation amongst the proletariats of the world...[A]ll this was largely accomplished by means of Jews, who from the time of Frederick the Great had acted as Prussia’s most faithful and efficient agents.” *Boche and Bolshevik*.
  10. *KoS*, p.184.
  11. *Ibid.*, p.187.
  12. See *Kitagami Baiseiki*’s different position on the fate of the first editions of the *Protocols* on p. 29 here.
  13. *KoS*, p.188.
  14. *Ibid.*, p. 201 *SH* could be Nilus himself if the English *H* which is the Russian *N* have been confused. More importantly, the reference to *The Big in the Small* and the *Protocols together*, as well as to Webster’s book—published in 1919—raise questions about the nature and *vintage* of Imai’s Russian edition of the *Protocols*, which he put at 1911.
  15. *Gaikō Jihō* p. 627. It is customary in *Jewish Peril* writing everywhere, to mention Liebknecht ( although he was not Jewish), Kun and Trotsky but not leaders of other leftist movements in Europe who were not Jewish, let alone the most pertinent fact: that Luxemburg, Trotsky,

Kun militated for Marxist, not Jewish, causes. A more logical explanation for the disproportionate influence of Jewish and other minority groups in Russia during that period may be found in “*An analysis of the Russian Revolution*,” [Roshia kakumei no kaibō] by Dr. Imai Masakichi (no relation to Tokio) in the inaugural issue of *Roshia Hyōron* [Russia Review] vol. 1, No. 1, January 1918, pp. 5–20. Overall, Imai laments the fact that the fate of the Russian people is in the hands of non-Russians which he sees as the greatest problem of that society. The author singles out the German and Jewish minorities in Russia as best educated—the main reason, in his view, that 80% of workers’ and soldiers’ revolutionary soviet (council) members were of German or Jewish descent. The prescient Imai remarks that given the fact that the great majority of Russians are illiterate, they cannot take advantage of the revolution to improve their lot, which guarantees a dictatorial future for the country!! Imai thinks that “the Germans, always with a *Deutschland über alles* attitude, are aspiring to build a new Germany in Russia, although they yell *Long live Russia!* every time they open their mouths in public.” p. 20. An even stronger position on this issue is taken by Kinoshita Masao, below.

16. *Gaikō Jihō*, p.636.
17. *NSGN*, p.18.
18. *Ibid*, p.19.
19. *Ibid.*, p.20.
20. His remarkable analytical skills and political instincts—particularly when considered in retrospect—are on full display in “*Fascism in Japan*,” *Contemporary Japan*, September 1932, pp. 185–198, written one year after the Manchurian Incident. Yoshino’s criticism focuses on a young populist political leader, *cameleon* Akamatsu Katsumaro, who had just switched ideologically from socialism to national—socialism. Akamatsu, who started out his political activism as a communist, was Yoshino’s son-in-law. Yoshino died of tuberculosis, the following year.
21. Yoshino, Sakuzō, “Yudayajin no sekai seifuku no inbō no setsu nitsuite,” *CK*, vol. 36. No. 395, May 1921, p. 71 and “Iwayuru sekaiteki himitsu kessha no shōtai,” *CK*, vol. 36 No. 396, June 1921, pp. 2–42.
22. *Yudayajin*, p.71.
23. *Iwayuru*, p.10.
24. *Ibid.*, p.39.
25. *Ibid.*, p.28.
26. *Ibid.*, p.38.
27. Hatta, Tokusaburō, “Yudaya hongoku no kensetsu,” *Sō to Kuni to Hito*, September 1921, pp. 307–323, concomitantly published in *NoN*.
28. *Ibid.*, p.311.
29. *Ibid.*, p.317.
30. *Ibid.*, p.319.
31. *Ibid.*, p.320. W. S. Churchill had tried to portray Denikin as a “protector of Israel” which did not sit well with Israel Zangwill who criticized the politician’s “obliquity of vision” for ignoring the reality of at least one hundred and fifty thousand Jews having been slaughtered

- in areas under the general's jurisdiction at the time." *The legend of the conquering Jew*," p. 216. Historical fact, Hatta and Kinoshita above, support Zangwill.
32. Ibid., p.323.
  33. See "*The delusion of the so-called conspiracy of the Jew*," [Iwayuru Yudaya inbō no meimō], *Tōyō*, vol. 32, no. 1, January 1929 in *Mitsukawa Kametarō: Pioneer of Japan's Area and Global Studies*. [Chiiki, Chikyū Jijō no Keimōsha, Mitsukawa Kametarō] Takushoku Daigaku, 2001, vol. I, p. 373. The two Mitsukawa volumes contain all his articles and are a most useful research tool, put together and published in commemoration of the centennial of Takushoku University.
  34. Mitsukawa Kametarō "Yudaya minzoku no seikō," *Dai Nippon*, June 1919, pp.39–44. Rupin abandoned his call for a binational Jewish-Arab state in Palestine in 1929, after Jews were massacred and cleansed from Hebron where they had lived for centuries.
  35. Mitsukawa Kametarō,"Massonbyō," *Tōyō* vol.27, No.11, November 1924, pp. 95–99.
  36. "Massonbyō," p.99.
  37. Mitsukawa Kametarō, *Yudayaka no Meimō*. Heibonsha, 1929, p. 20.
  38. Ibid., p.209.
  39. An even more detailed treatment of the issue of Jews holding prominent positions in the Soviet Union appears in "*Russian Jews and the movement to build a new land*, [Birobijan]" [Rokoku niokeru Yudayajin to shinkenokoku undō], *Tōyō*, vol. 32, no. 2, February 1929, in *Mitsukawa Kametarō*, pp. 394–406. By 1929, there was one Jew, Mikhail Tomsky, who was a member of the Politburo of the Communist Party.
  40. Mitsukawa Kametarō,"Yudayaka mondai no kentō," *Kyōka Shiryō*, 1932, p. 69.
  41. Yanaihara, Tadao, "Shion undō nitsuite," *Yanaihara Tadao Zenshū*. Iwanami Shoten,1963, vol.1, pp. 512–595.
  42. Yanaihara, p. 552.
  43. Ōtake, Hirokichi, "Yudayaka...wazawai," *Tōyō*, November 1928, pp. 26–30.
  44. Ōtake, p.26.
  45. Ibid., p.30.
  46. The live debate known as "*The Heibon Roundtable on the Jewish Problem*" ["Yudaya Mondai ni kansuru Heibon Zadankai] held in early March 1929, was published later in the month under the title "*The Jewish plot to unravel the world- truth? illusion? the so-called Jewish Peril*" [Yudayajin no sekai tenpuku no inbō : shin? mō? iwayuru Yudayaka], *Heibon*, March 1929, pp. 465–477. The subtitle of the piece was *Yudayaka officially recognized by the Justice Ministry* [Shihōshō kōnin no Yudayaka]
  47. For Sakai's Kingdom of God see reference to *TGKK*, ch. IV, note 9. The remainder of Sakai's words in this remark constitute, in my view, a brief "*Yudayaka moment*."
  48. Sakai's remark cannot be documented. The forced retirement of general Shiōden for his *Yudayaka* activism, mentioned earlier, may carry some relevance in this context. More references to military positions and policies concerning *Yudayaka* are included in the next section.
  49. Kinoshita, Masao, "Yudayaka to Yudayajin mondai—Makkatsu [Bassetsu] Michito no meimō o shitekisu," *NoN* no. 257, September 1932, pp.39–52.

50. Kinoshta, p.39.
51. Ibid. The original *Makkatsu* piece which Kinoshta criticizes, drew on an article which had appeared in June 1932 in the tsarist antisemitic magazine *P. Yermakov* which was published in Manchuria.
52. Ibid., p. 40.
53. Ibid., p.41.
54. Ibid., p.48.
55. Ibid. p.51.

## Chapter VI: Japanese Authorities and Zionism in the 1920s

1. The following excerpt depicts official policy toward Jews, as devised by the Five Ministers' Conference—Japan's top decision making body after 1934. The text is from Jacob Kovalio, *The 'Jewish Peril' in 'Judenrein' Japan*, manuscript.

*Summary of Policy toward Jews* [Yudayajin Taisaku Yōkō]

The Five Ministers' Conference, December 6, 1938

Preamble : Friendly relations with Germany and Italy are of cardinal importance in the Empire's foreign policy at this time, however, Germany's extreme policies of expulsion toward the Jews are contrary to the Empire's longstanding spirit of human equality, and in the existing emergency situation it would be particularly damaging economically in regard to attracting foreign investment and relations with the United States, which we must prevent from deteriorating and are to be conducted as detailed below.

Policy:

- a—Jews at present dwelling in Japan/Manchuria/China will be treated in the same manner as other foreigners in those areas.
  - b—Jews will be kept under surveillance like other foreign nationals.
  - c—Japan/Manchuria/China will not deliberately invite Jews to settle in their territories, with the exception of capitalists, technological specialists and those whose skills can be of use to the Empire.
  - d—Using the [Jewish] refugee problem to Japan's benefit in its relations with the United States: *since American politics, finances and media are under the influence of Jewish power* [Yudaya seiryoku no eikyōka ni ari] it is important for the Jews not to interpret the anti-communist alliance with Germany to mean that Japan is a totalitarian antisemitic nation, causing the US to misunderstand the new situation in East Asia and pursue anti-Japanese policies...The fate of five million Jewish refugees in Europe is a great headache for American Jewry, and the Palestine confrontation causes anti-Jewish sentiments in the United States... This is a great opportunity for Japan to use the Jewish refugee problem [and the equitable treatment of Jews under its jurisdiction] to its benefit, in negotiations with the United States, mainly since the majority of the Jewish refugees now in Shanghai are Ashkenazi, like most American Jews from whom their support comes.”
2. Kita Manshū Tokumu Kikanshū, *Yudaya Kenkyū*, 1921, *Not for Sale*. The Japanese presence in Dairen [Liaodong peninsula, southern Manchuria] had been established in 1905, in the

aftermath of the victory over Russia which had held the 99-year lease over the area during the previous decade.

3. *Yudaya Kenkyū*, p.8.
4. *Ibid.*, p.2.
5. Kawamura Aizō, "The Japanese Army and Jews," [Nihon rikugun to Yudayajin] *Jiyū*, June, 1973.
6. Kaigun Gunreibu, "Yudayajin nikansuru Kenkyū" "Tokyo Hōgakubu Toshokan, no pagination. In the 1930s, commander Inuzuka Koreshige [*Yudayaka* pen-name *Ustunomiya Kōyō*] became the imperial navy's specialist on Jews and shared duties with his Chinese-born wife, Kiyoko.
7. Mori, Kenkichi, "First proposal concerning Jews" [Yudayajin nikansuru dai ichi an], *Top Secret*, Gaimushō Kiroku Sōmokuroku Senzenki; Dainiken, Gaimushō Gaikō Shiryōkanhen; *Minzoku Mondai Kankei Zakken*; *Yudayajin Mondai*; *Yudayajin nikansuru Kenkyū*. Hara Shobō, 1992, vol. 1, pp.1–20.
8. Yamauchi, Shirō, "On the issue of the Jewish communist movement," [Yudayajin *sekka* undō nikansuru ken] *Minzoku Mondai*, p. 67. *Sekka*—Redding in the title of the dispatch, had become a synonym for communism by 1922.
9. Gaimushō Jōhōbu, "Yudayajin mondai no shosō," vol. 82; no. 79 October, pp. 1–28 and December, vol. 82, no. 82, pp.1–22.
10. The following cable was sent by the Japanese government to Shanghai journalist and Zionist leader N. E. B Ezra, in response to a message of thanks from Ezra to the Japanese foreign minister.

Mr. N. E. B Ezra  
Editor  
Israel's Messenger  
52 Avenue Road  
Shanghai, China

Accept my hearty congratulations on the achievement of your two thousand year old aspirations. Have followed with keen interest the progress of your movement for which you now enjoy well-earned reward.

May 12<sup>th</sup>, 1920 Viscount Y. Uchida  
The Gaimusho, Tokyo  
*Israel's Messenger*

11. Maruyama Naoki "The Balfour Declaration and Japan," [Barhoa Sengen to Nippon] in *Hiosubashi Ronsō*, vol. 1, no. 1, 1983, pp. 78–95, is a detailed analysis of the Balfour/San Remo episodes.

## Chapter VII: Conclusions

1. Swiss-educated Christian, Dr. G. S. S. J. "Sam" Ratu Langie, a major figure in southeast Asian colonial politics, Japanese collaborator and Indonesian independence hero, introduced the *Protocols* to the people of wartime Dutch East Indies in a long, scurrilous article titled

“*Judaisme*” in the monthly *Asia Raya*, published under the auspices of the Japanese occupation authorities, on April 29, 1943. The forgery also reached India during the war. Nageshwar Anandat Maharaj *International Conspiracy Against Indians*. Bombay: Supraja Prakashan, 1974—in fact, a propaganda vehicle for Hindu ultranationalist, Dr. Sudhir Hendre—is the best known Indian version of the *Protocols*; although printed in full, it is used to bash not only Jews but also Christians, Muslims and Parsis for their 2500 year-old plot “to annex India to their respective empires.” Preamble. These episodes appear in my “*The Islamist-Leftist ideological ‘cabal’ and its impact from Tsukuba to Toronto*,” in preparation for publication.

2. This position is also developed in my “*The Islamist-Leftist ideological ‘cabal.’*”
3. These episodes appear in my manuscript “*The role of intellectuals and academics in the entrenchment of antisemitism in Japan*,” reaching completion.
4. *Yudayakoku o Miru*. Hosoda Shoten, 1930. Yasue was particularly impressed by his visit to kibbutz *Ein Harod*, although he considered the Spartan living conditions a major antidote to communism.
5. Ōkawa Shūmei, the dean of prewar and wartime academic, intellectual and political Japanism and Pan-Asianism, among whose close collaborators was Mitsukawa Kametarō, was an admirer of Zionism in the early 1920s. A strong supporter of Asian nationalisms and Islam—into which he hoped to tap for the enhancement of Japan’s global power—this was never expressed in *Yudayaka* terms during its peak era of 1931–1945.
6. Christopher W. A. Szpilman “*Bibliographical introduction*,” [Kaidai] in *Mitsukawa Kametarō*, vol. I., pp. 441–476 and “*Mitsukawa Kametarō—a brief biographical sketch*,” in *Mitsukawa Kametarō*, pp. 510–520, are valuable contributions to the popularization in both Japanese and English, of the manifold ideas, writings and activities of this important though not yet well-known intellectual and ideologue.
7. A Saudi-Egyptian-French company led by Egyptian Muhammad Subkhi in 2002 produced *Knight without a Horse*—a 41-part television series based on the idea of the *Protocols* as fact. Arab leaders have for years given foreign guests leather-bound copies of the *Protocols* in their native languages. Malaysian strongman Mahathir bin- Mohamad, a lifelong *Protocols* believer, blamed his nation’s sudden economic crisis in 1997 on American-Jewish financier/speculator George Sörös and “the Jews who don’t like to see Muslims prosper.” He distributed tens of thousands of copies of the *Protocols* as adieu presents to the members of his UMNO [United Malays National Organization] ruling party when he stepped down in October 2003. Indonesian dictator Suharto blamed his fall from power in 1998 on “a Zionist conspiracy.” See Burhanuddin, “*The conspiracy of Jews [sic] : the quest for anti-Semitism in Media Dakwah*,” *Graduate Journal of Asia-Pacific Studies*, 5:2, 2007, p. 62. In the US, in a manner reminiscent of the early 20<sup>th</sup> century, the 21<sup>st</sup> century has seen the resurgence of *Jewish power /CSA* disguised as protest against the imaginary double threat of domination of American foreign policy by the Jewish lobby and the muzzling of criticism of this *virtual reality* by the purported Jewish stranglehold over the American media. Noam Chomsky, E. W. Said, Norman Finkelstein, Noel Ignatiev, Chalmers Johnson, Ward Churchill, James Petras have been followed in 2007 by John Mearsheimer/Stephen Walt with *The Jewish Lobby and American Foreign Policy*, and Zbigniew Brzezinski with his *The Second Chance*. A century ago the *Okhrana* concocted the *Protocols* in order to blame tsarist failures on a Jewish



conspiracy, and inspired Henry Ford to produce *TIJ* which “documented” Jewish domination not only of American politics and media but also of the fledgling Soviet state—with which Ford did brisk business. The *Protocols* and *TIJ* inspired Adolf Hitler’s *Mein Kampf* which blamed Germany’s defeat in the Great War on Jewish machinations and betrayal—although more Jews [twelve thousand] lost their lives serving in the Kaiser’s army than any other group in that society, of the population of which they constituted about one percent.

8. Abe, p. 120. That phenomenon does exist but it is completely benign; the most challenging development in Israeli society since the 1980s, however, has been ‘post- Zionism’—the movement associated with the self-styled “new historians,”—represented by Benny Morris, Ilan Pappé, Avi Shlayim and others- whose basic goal is the deligitimization of Zionism and Israel, under the influence of E. W. Said, Naom Chomsky and others. The dubious research practices and deliberate distortions employed by the “new historians” and their acolytes have been documented in Efraim, Karsh, *Fabricating Israeli History :the ‘New Historians.,.’* London: Frank Cass, 2000, and in Hebrew by Elhanan Yakira in *Post-Zionism, Post-Holocaust: Three Essays on Denial, Repression and Delegitimation of Israel* [Post- Tzionut, Post-Shoah:Shlosha Prakim al Hakkhasha, Hashkakha veShlilat Israel] Tel-Aviv: ‘Am ‘Oved Publishers, 2006, as well as in the work of “old” Israeli historians like Anita Shapira. The only other recent example, in which blatant factual and methodological flaws of an entire body of work, like that of the “new historians,”has necessitated book-long corrective action is Richard J. Evans, *Lying About Hitler: History, Holocaust and the David Irving Trial*. New York: Basic Books, 2001. However, Israeli anti-”Zionist” writings are considered particularly legitimate and valuable not only by anti-Western/anti-American/antisemitic propagandists but also by some so-called mainstream scholars. The late Holocaust survivor and Hebrew University chemistry professor Israel Shahak’s factually baseless or distorted, poorly written, *demonopathically* antisemitic diatribes are highly praised not only by prominent *CSA* polemicists like Gore Vidal, E. W. Said, Avram Chomsky and Christopher Hitchens, but also by professional Middle East hands like Britain’s Fred Halliday. Avi Shlayim’s highly dubious positions regarding the historicity of the distinct national identity of Arabs in Palestine, and of the early stages of the Israeli-Arab rift have been adopted in books like Margaret MacMillan’s bestselling popular history *Paris, 1919*. New York: Random House, 2001.
9. “*Anti-Christianity and antisemitism as crisis mentality,*” [Kiki ishki toshite no hai-Yaso to han-Yudaya] *Dōshisha Daigaku Jinbun Kagaku Kenkyūjo- Hai Yaron no Kenkyū*], July 1989, pp. 243–273.
10. See Kiri Paramore, “*Hayashi Razan’s redeployment of anti-Christian discourse: the fabrication of Haiyaso,*” *Japan Forum*, vol. 18, no. 2, July 2006, pp. 185–206; Bob Tadashi Wakabayashi. *Anti-Foreignism and Western Learning in Early Modern Japan*. Cambridge: Harvard University Press, 1986; George Ellison. *Deus Destroyed: The Image of Christianity in Early Modern Japan*. Cambridge: Harvard University Press, 1973; Charles Boxer. *The Christian Century in Japan*. Berkeley: California University Press, 1967. It is important to mention that clear elements of nationalism can be identified in Japan as early as the 13<sup>th</sup> century in the ideas and writings of prominent Buddhist preacher Nichiren. In the 18<sup>th</sup> century, at the height of Japan’s almost complete isolation from the outside world a fullfledged nationalistic school of thought known as *National Studies* [Kokugaku] appeared which emphasized Shintoism and the imperial institution. Leading *Kokugakusha* were Kamo no Mabuchi and especially Motoori Norinaga.

11. Israel Zangwill's sarcastic observations in 1920 are relevant here: "[F]or the world at large, although it is as a capitalist that the Jew has been abused throughout the ages, there has been no difficulty in shifting the count to that of Bolshevism the moment a more malodorous bogey appeared on the scene. Shylock is now a Socialist, rabid to destroy all property, including his own." "*The legend of the conquering Jew*," p. 181.
12. When the novel *Plum Blossoms in the Snow*, inspired by the British statesman-writer became a runaway best-seller in 1886, author Suehiro Tetcho (who subsequently also became a politician) was praised by major literary critics like Tsubouchi Shōyō with remarks like "our country has finally produced a Disraeli!" See Masaaki Kosaka ed. *Japanese Thought in the Meiji Era* trans. David Abosch, Tokyo Bunko, 1969, p. 196.
13. In a speech on March 23, 1943, Hiranuma, who also had been justice minister, president of the Imperial Privy Council and leader of the *Kokuhonsha* nationalist organization, stated : "There are many problems in the world today, but *the Jewish conspiracy is the most important*...Where it suits them the Jews use liberalism and in other places communism...Stalin and Lenin aren't Jewish, but they had Jews in their corner...[T]he present upheaval in the world...is caused by their demonic influence...I may be saying irrational things [bōron] but they fit the present situation...For now, Japan, like all other nations is exposed to evil Jewish influence [Yudayajin no mashu ni okasareru]...I want us to turn our attention to that danger." Hiranuma Kiichirō Hensan Iinkai *Hiranuma Kiichirō Kaisōroku*. Gakuyō Shobō, 1955, p.131.
14. See Zhou Xun "*Youtai: the Myth of the 'Jew' in Modern China*," in Frank Dikötter ed., *The Construction of Racial Identities in China and Japan* (Honolulu: University of Hawaii Press, 1997), pp. 69–71 and Harry J. Benda, James K. Irikura, Koichi Kishi, eds., *Japanese Military Administration in Indonesia :Selected Documents*,(New Haven: Yale University Press, 1965), p. 32, respectively.
15. Theodore, Friend, *The Blue-Eyed Enemy—Japan against the West in Java and Luzon, 1942–1945* (New Jersey: Princeton University Press, 1988), p. 108
16. Japan's basic policy toward Jews as expressed in ch. VII, note 1 was maintained and reiterated throughout the Second World War. The environment in which foreign refugees, non-Jewish or Jewish, lived in wartime Japan is depicted in a fascinating eyewitness account titled *Man of the World—Memoirs of Europe, Asia and North America*, by Klaus Pringsheim Jr. with Victor Boosen [Toronto: Mosaic Press, 1996 ] recently translated into Japanese.
17. Professor Itagaki is Japan's best known Middle East expert. A former head of JAMES [*Japan Association of Middle East Studies*] and of other Japanese and Asian scholarly bodies on Middle Eastern affairs, he is a frequent media commentator and an advisor to leading politicians. Itagaki established his high popularity in Japan and the Arab world, with definitions of Zionism as antisemitism and statements like this: "Criticism of so-called 'Nazi crimes' that ignores *the Zionist character of Nazism* [as Itagaki interpreted agreements between the Zionist movement and the Hitler regime on emigration and transfer of few assets of German-Jews to Mandatory Palestine in the 1930s, JK] is but a futile political maneuver." (*Nazism and Israel* [Nachizmu to Israeru] *Sekai*, July 1978, p. 28) Itagaki—apparently a past employee of the Palestine Liberation Organization [PLO] office in Tokyo- has been a tireless agitator for the delegitimization of Israel as a state and the Jews as a people, through the wholesale adoption of Islamist/Leftist propaganda: "Israel was established based on Zionism, the aim

of which is to force the ‘Jewish race’ which is in reality but a religious group, to gather in Palestine...the result being an apartheid-style entity... Western Jews were made to settle in colonies in Palestine. [as were] *Arabs of the Jewish religion* who were labelled ‘Jews,’ separated from other Arabs and brought to Israel based on so-called ‘self-determination.’” (“*Error-ridden Middle East awareness*” [Machigai darake Chūtō ninshki], *Shūkan Tōyō Keizai*, December 1973, p. 37. The historical truth is that there has never been forced Jewish immigration to Palestine/Israel. Equally false is Itagaki’s apartheid slur concerning the status of the Arab minority and of Jewish refugees from Arab nations in Israel. After the UN Palestine Partition Resolution of 1947, a Palestinian-Arab state was not founded next to Israel only because the Arab world rejected the resolution, opting for a coordinated military attempt to eradicate Israel which failed, while creating the problem of the Palestinian-Arab refugees. Refugees who ended up in Arab states (except for Jordan) were denied citizenship, and their plight turned into an anti-Israeli political and military weapon. Never mentioned is the fact that after 1948, 99% of over one million Jews in Arab countries, most of whom had been there since before the advent of Islam, were cleansed out for the first time in history. They settled in Israel and elsewhere. In Israel, ministers, deputy-ministers and parliamentarians of Middle Eastern Jewish and Arab ancestry, have existed in large numbers since its founding. Arab parliamentarians are members of both Jewish-majority parties as well as of exclusively Arab—communist and Jihadist- groups. In contrast, *the most ancient apartheid structure in the world* is the *Ahl Dhimma*, the 1300—year old Qur’anic system of separation and persecution of Christians, Jews and all other non-Mulisms, in Muslim societies. In the same piece above, Itagaki describes what he considers Israel’s aggressive foreign policy, in terms which appear in the PLO/Hamas covenant: “Zionism, as written in the Book of Genesis, aims to rule over a territory from the Euphrates to Egypt.” p. 38. Territorial facts on the ground prove the absurdity of Itagaki’s view. After the 1991 Gulf War, Itagaki published a scurrilous pocketbook aimed at “teaching Japanese how to understand... Middle East issues,” particularly Israel’s supposed role as “the administrator of the Middle East for the imperialist powers.” This accusation, launched by Soviet propaganda in the 1950s, was subsequently adopted by the Islamist/Leftist camp worldwide which Itagaki represents. The book included Itagaki’s perennial forecast of the collapse of the United States for leading the anti-Hussain coalition. Equally habitually, the professor alerted his readers to purported Israeli plots against Japan, in the United States. Israel, he wrote, had America in its debt for agreeing not to retaliate against unprovoked Iraqi rocket attacks on its cities—an ominous situation for... Japan. Itagaki, at the time president of the Japan-Islam Association, explained that because his nation had taken pro-Arab positions in the past, to ensure a steady supply of oil for its economy, “Israel will use its Gulf War political IOUs and notorious influence in Washington, to take revenge on Japan by launching a Japan-bashing campaign in America.” *Japanese, Have You Completed Preparations?* [Nihonjinyo, Kakugo wa Dekiteiruka?] KK Besto Serāzu, 1991, pp. 9–26. Itagaki’s forecasts did not materialize. Since the start of the latest wave of global Jihadist terrorist attacks in 2001, Itagaki launched propaganda seminars in the Arab world and Japan, thinly disguised as Japan-Islam civilizational dialogues. The seminars, originally sponsored by then foreign minister Kōno Yōhei and the emirate of Bahrain, are financed by the Japanese and Bahraini foreign ministries. Participants are academics and diplomats like Yamauchi Masayuki, Kawakatsu Heita, Hattori Eiji and other Japanese and Muslim ideological acolytes of Itagaki Yūzō. The atmosphere at those events is anti-Western,

anti-American and anti-“Zionist,” with no reference at all to Islamism—the only root of contemporary “clash of civilizations.” Opening the 2004 seminar in Tokyo, Itagaki talked about “the situations in Iraq and in Palestine, [a] vast pool about to engulf the future of mankind.” He, Yamauchi and other Japanese criticized the pro-American line of then prime minister Koizumi after the 9/11 Jihadist attacks on the US. Kamal Abdul Majid, Egypt’s leading US specialist, lamented the demise of the Soviet Union, which facilitated what he called US hegemonism. Majid asserted that “no holy war [tradition] exists in Islam.” Furthermore, his “honest assessment of what is happening in the United States [since 2001] is that a peaceful coup d’etat took place...by which minorities could find their way to the White House. This can only be limited by a second peaceful coup d’etat by which this group of people who brainwashed themselves brainwashed the president, who brainwashed the rest of the world, is removed.” Malaysian Muhammad Kamal Hassan assured the audience that Abu-Sayyaf [a Filipino separatist terrorist Islamist group financed by Muammar ‘Qaddafi] was not the “tip of the iceberg.” Professor Hassan was unaware of al-’Qaida activities in Malaysia before 2001, of Jama’ a Islamiya, its leader Abubakar Baashir or the 2002 Bali terrorist attacks. Professor Kawakatsu bashed his nation’s policy insisting that “Japanese leaders should have offered their hands as friends of [Saddam] Husein, since it’s only the American way to beat a foe.” The West, Kawakatsu asserted, had failed the Arabs by not assisting Saddam because “the Western countries are led by Christians and Christians are against Muslims. Japan is neutral and could have gone to Hussein and asked him to find a way out of his dire situation so that he could save his people.” The Koizumi administration, intimidated Kawakatsu “lacks. . . soft power, . . . Bushido”!!! Kawakatsu aped Itagaki by falsely stating that Japan had not been interested in Islam in the past and that it had emulated the West in looking down on fellow Asians. *Itagaki seminar in Bahrain.doc*

18. Uno Masami, the former economics teacher at Tennōji, Osaka’s most prestigious high school and Southern Baptist minister turned the *Protocols* into a sprawling publishing and propaganda business empire. He launched two “research” institutes—the Middle East Research Center (1975) and the *Ribatī* Information Research Institute (1989) through which he is linked respectively, to Islamist outfits and to the Liberty neo-Nazi network in the United States. His periodicals have included *Enoch* [Enoku] and *New American View* published in Japanese and English and edited by Americans Victor Marchetti [purported former deputy-director of the CIA], Paul Goldstein and Jeffrey Steinberg. The alleged Jewishness of the latter two was commercialized in the form of *Yudayaka* books like *Confessions of a Jew* [Yudaya no Kokuhaku], subtitled *Seeing the Japanese economy from behind the scenes* [Nihon keizai o rimen kara miru] but whose formal English title is *ADL and Zionism* and Uno whose Enoku Shuppan published it, is supposed to have translated it from English in 1991. Uno has played host to [and sponsored the translation of the books of ] American *Yudayaka* luminaries like Japanese-speaking Dale Crowley as well as to the anti-“Zionist”/ Islamist purported Israeli journalist, Na’im Gil’adi. In the late 1990s, Uno’s catalog of *Protocols*-based books and the equally lucrative biblical “commentary,” periodicals and audio and videocassettes was fifteen pages long. In addition to the enormously successful *Know the Jew* series, another example of at least forty Unoesque titles is *The Invisible Empire—in 1993 the Zionist Jew Will Rule the World* [ Miezarū Teikoku- 1993nen Shionisto Yudaya ga Sekai o Shihai Suru, NESCO, 1989] His Middle East expertise has been sought by members of the right wing of the ruling Liberal Democratic Party [LDP] of Japan. In the

21<sup>st</sup> century the views and images of Uno and fellow *Yudayakabyōkanja*, are accessible on *Facebook* and other cyberspace locations. The most prolific, extreme ultranationalist, Buddhist/Shintoist, *Yudayakabyōkanja* publicist is Ōta Ryū. Among his tens of books published, like those of Itagaki and Uno and their acolytes, mostly by mainstream publishing houses as well as his own, are: *Understanding the Truth about the 9/11 Incident: Judaism/Christianity vs. Islam: Brutal Monotheism Caused a Global Crime* [Beikoku Dōji Tahatsu Tero no Shinsō ga Wakaru: Yudaya/Kiristokyō vs. Iramu: Kangeki no Isshinkyō ga Sekai Hanzai o Okonattakita] [Sankōsha, 2001]; *Japan is in Danger Now* [Ima Nihon ga Abunai, Nikkei Kikaku Shuppansha, 1992] subtitled *Introduction to the Jewish Peril* [Yudayaka Nyūmon]; *The Global Strategy of the Jew's Seven Major Zaibatsu* [Yudaya Shchi Daizaibatsu no Sekai Senryaku, Nihon Bungeisha, 1991] and *The Global Domination Strategy of the Jewish Vatican* [Yudaya=Bachikan no Sekai Shihai Senryaku, Nihon Bungeisha, 1993] The highly imaginative, saxophone playing grandfather even founded the first antisemitic Buddhist monthly, *Mantra* [Mantora] In this and in his other monthly, *Earth Renovation* [Chikyū Ishin] Ōta has blended antisemitic, anti-American and anti-Western messages with the promotion of the Buddhist practice of drinking urine for health. Ōta Ryū has turned the *Protocols* even into the platform of a political outfit, the *Earth Renovation Party* [Chikyū Ishintō] which failed in municipal elections, despite its inspiring slogan: “Turf Out the Traitors Who Sell Out Divine Japan to Satanic Judaism!” Ōta (who may use the pen-name *Yakubu Morugan*) as mentioned before, has aggressively promoted the writings of American and British, Jewish- conspiracy theorists like Eustace Mullins, David Icke and others.

19. The cases in which Itagaki was taken to task (by roundabout implication) for his scandalous scholarship have very rarely been initiated by colleagues (Miyazawa and Maruyama are the only ones). In reaction to the *Sekai* piece mentioned above, writer/translator Fujimoto Kazuko criticized him in “*Classroom in the desert*” [Sabaku no kyōshitsu], 1978 [See D. Goodman and M. Miyazawa *Jews in the Japanese Mind*. New York: Free Press, 1995, p.196] More thorough was American Harold Solomon, at the time a professor at Tōkai University in Tokyo, who in “*Nazism and Itagakism*” [Nachizmu to Itagakizmu] *Chūtō Tsūhō*, 1979.5, chastised Itagaki for a series of speeches titled “*The Palestine Problem at Thirty*” [Pareschina mondai 30nen] carried in the same publication—the organ of the *Middle East Research Association* [Chūtō Chōsakai]—in August/September 1978. In the torrent of *Itagakiisms*, Solomon found particularly unacceptable Itagaki’s display of advanced *Protocolitis*: “There is no doubt that the machinations of various Jewish groups in the United States are the most decisive element in controlling Japan’s Middle East policy.” [Nihon no Chūtō seisaku o. .kontorōru suru mottomo yūryokuna kimete wa Gasshūkoku niokeru Yudayajin shodantai no dōkō dearu ni chigainai], p. 48. More detailed references to Itagaki’s politicized academic militancy appear in my “*Intellectuals and the entrenchment of antisemitism in Japan*.”
20. Itagaki co-supervised the translation into Japanese of Edward W. Said’s *Orientalism*—a bible of sorts of raw anti-Western, anti-American and anti-“Zionist” propaganda, intellectually drawing on the views of *Muslim Brotherhood* ideologue Sayyed ‘Qutb. Not only Western, American and Jewish but even Japanese history is mangled in the scant references to it in what I call Said’s *ode to ignorance* [for fraudulently blaming Orientalism, the Western tradition of studying the Arab/Asian world, the meager postwar American influence and eminent scholar Bernard Lewis—but not Islam’s inability to reform- for the Arab world’s contemporary backwardness] Said’s most egregious distortion of Japan’s history is the depic-

tion of the crushing by local and shogunal authorities of the Amakusa uprising of 1638—the last hurrah of Christianity in medieval Japan— as a Japanese revolt against Portuguese imperialism. Itagaki's abject intellectual subservience to Said is starkly illustrated in his adoption of the latter's 'Qutbite views even when referring to Japan's perception of its Asian neighbors. Therefore, it is natural for Itagaki to have become a loyal follower and collaborator of another leading Islamist, Moroccan Mahdi Elmandjra, a professor at the Muhammad 5<sup>th</sup> University in Rabat and a major clash-of-civilizations propagandist with a following on Japanese, Muslim and Western, particularly French, campuses. A recent Elmandjra/Itagaki, Islamist-Leftist project is titled *The Era of Mega-Imperialism and the Globalization of Islam*. The book is designed to deflect attention from Islamism's march to dominate the world through missionary, terrorist and anti-democratic propaganda activism to so-called American/Western "mega-imperialism" expressed, in Elmandjra's view, in the US-led multinational interventions in Iraq [1991] and Afghanistan. Elmandjra has labelled those episodes the first two "civilizational wars," although they were multinational, multi-religious and sanctioned by the UN. Elmandjra is known for his *victimism* tactics used by Islamists everywhere to foment Muslim hate for non-Muslims by fraudulently misrepresenting the world's largest and fastest growing religion as being humiliated and threatened by the democratic and non-Muslim nations. His *Humiliation in the Age of Mega-Imperialism* [Humiliation à l'Ere du Méga-Impérialisme, 2003] embodies the victimist technique at work.

21. Convicted terrorist Shigenobu Fusako's *Japan Red Army* is the only known Japanese group which acted out in the Middle East and Europe its murderous intentions against the West, capitalism and Israel. Shigenobu, Fusako's [with Suzuki Mamoru] *Our Love, Our Revolution* [Waga Ai, Waga Kakumei, Kōdansha, 1974] is a disturbing memoir on the alleged Muslim convert's early life and mental disposition which took her from middle-class life in Japan to global Marxist-Islamist terrorism. In 2001, for money and as an unrepentant promoter of global Leftist-Islamist terrorism, the jailed Shigenobu published *I Decided to Bear You Under the Apple Tree* [Ringo no Ki no Shta ni Anata o Umō to Kimeta, Gentōsha, 2001] The strange tome—featuring a color-picture of her nursing—is an extremist mother's public-relations memoir/instructional manual to her daughter. Shigenobu's radicalism stems from her membership in the so-called anti-imperialist *Alliance of Communists* [Kyōsanshugisha Dōmei] whose slogan is "*Organized International Violence*." Shigenobu's group joined the Popular Front for the Liberation of Palestine [PFLP] the Arab/Islamist terrorist outfit of George Khabash because of its Leftist cover. p. 60 She named her daughter *Mei*—especially after the English word for the fifth month thus "in memory of the gorgeous month of the 'Lydda operation'" [May 30<sup>th</sup>, 1972, the date of the attack on Israel's international airport in which tens of Puerto-Rican pilgrims and other innocent bystanders were killed by three Japanese gunmen on Shigenobu's orders] as well as after Japanese terms for *life* and *bright*. p. 136 Shigenobu's Lefist-Islamist message to her daughter is a torrent of anti-Western, anti-American and antisemitic lies, half truths and *Protokolish* hate. Unlike Shigenobu's views, the Balfour Declaration of 1917 was not secret ; the League of Nations temporary British mandate in Palestine [Iraq etc.] was not colonialism; war erupted after the UN Palestine Partition Resolution of 1947 only because the Arab side rejected it and failed in its subsequent attempts to annihilate Israel- which she leaves out; the Israeli campaign of June 1967 was a defensive reaction to Egyptian leader Nasser's unilateral abrogation of the 1957 demilitarization agreement, expulsion of UN peace-keepers from the Sinai peninsula, amassing of 100,000

soldiers at the Israeli border and calls for the destruction of Israel, in cooperation with Syria and Jordan- all of which she omits. And “because the American and Western regimes depend on Jew capital [Yudaya shihon no ushirodate o ate nishteiru] Israel is never punished.” p. 52 Shigenobu’s ideological common ground with Itagaki Yūzō, let alone Uno, Ōta and Matsumoto Chizuo (below), includes the view of Zionist-Nazi solidarity, which she expresses through Adolf Eichmann’s testimony at his trial. p.62 The book praises Soviet sponsorship of Leftist-Islamist terrorism until the collapse of the Soviet Union which Shigenobu decries throughout. She praises the Arab world for its support and chastises “America. .the Western nations and pro-American Japan,” for considering her and other similar groups, terrorist. p. 43 She laments the fact that “while the Arabs forever see the Lydda attack as a *glittering monument of international solidarity* [kagayaku kokusai rentai kinjittō] for the Japanese it’s only *terrorism-murder* [tero-hitogoroshi].” p. 47 In 2009, the jailed Shigenobu was agitating for Marxist/Jihadist causes on her blog *Loving Palestine* [Pareschina ni ai o] The blog—sporting the 64 year-old’s picture as a very young woman- also included Shigenobu’s newest terrorist rallying song *To Japanese Revolutionaries* [Nihon Kakumeika notameni] ;the bashing of Bush-Koizumi friendship; her 2009 new year’s message titled *Love to Gaza, Heaven’s Wrath to Israel* [Gaza ni ai o, Israeru ni tenbatsu o] ; Jihadist-style caricatures of “moderate” Arab leaders as Israeli stooges ; calls for boycotts of American and Israeli products; the *Itagakiite*-sounding term *zion-nazism*, accompanied by a Star of David with a swastika at the center, and her official opening salvo celebrating the fortieth anniversary of her group. A pathological *Yudayaka* obsession was a major component in the apocalyptic ideology of the *Aum Supreme Truth* [Ōmu Shinrikyō]—the Japan-based terrorist movement of Matsumoto Chizuo [aka *Asahara Shōkō*] Three months prior to the *Aum* poison-gas attack on the Tokyo subway system in March 1995 in which 12 were killed and 5000 wounded, the movement’s organ *Vajrayāna Sacca* [Buajrayāna Satcha] published a 95-page harangue—inspired by the *Protocols* and by the writings of Uno Masami- which included the idea of *Aum* leading humanity against Jewish conspiracies and domination. In 2009, Matsumoto—the fat, almost blind, inarticulate, poorly educated but surprisingly charismatic guru, all of whose top subalterns had superb university education, yet among other things, believed that *Asahara* was the resurrected Jesus—was awaiting execution—the fate of three of his lieutenants. *Aum* has reinvented itself as *Aleph*-after the first letter of the Hebrew alphabet.

22. Yitzhak Shamir, *Summing Up- an Autobiography*. Toronto: Little, Brown & Co., 1994, p.194. I doubt that Mr. Shamir was facetious in his reference to Japanese leaders being oblivious to the existence of the *Protocols*. In fact, a few years earlier, both he and his predecessor, Menachem Begin, were tricked into giving interviews to, and posing for pictures with *Yudayakabyōkanja* Uno Masami—the author of *Know the Jew* series- who was masquerading as Bible scholar. A recent example of *Mannōron* writing in Japan are books published after the September 11, 2001 Jihadist terrorist attacks on the United States, by Kajiwara Kazuyoshi such as *Jewish Actions Decide the Fate of Humanity* [Yudayajin no Dōkō wa Jinshu no Unmei o Sayū Suru, JDC, 2001]

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