

The Jewish People



Edouard Drumont

LECTURE

given on 29 June 1900

at the

**GRAND OCCIDENT DE
FRANCE**

ANTISEMITISM n. Doctrine of those who oppose Jewish influence.

ANTISEMITE n. Supporter of antisemitism. Nouveau Petit LAROUSSE illustré 1933.

Edouard Drumont founded the doctrine of anti-Semitism in the 19th century. He condemned religious intolerance (anti-Judaism) while urging the French to defend themselves against the Jews, who are a hostile nation. All of Edouard Drumont's work is a work of self-defence. As proof, the subtitle of his newspaper *La Libre Parole* was: France for the French!

The Jewish people acquired French citizenship on 27 September 1791. The two main perpetrators of this crime against the nation were Abbé Grégoire (paid by the Jew Cerf Berr) and Mirabeau (slave to a Jewish mistress). One hundred years later, Edouard Drumont observed a Jewish France (1886). Since the Dreyfus affair (with an interruption from 1940 to 1944), France has been the eldest daughter of Israel!

The Editor.

*LADIES AND GENTLEMEN, MY
DEAR COMRADES,*

Allow me to thank you once again for the warm and cordial welcome you have given me and to express our affection to all of you, to Guérin, to our friend who is a prisoner of the Jews in Clairvaux. In addressing the subject I am about to discuss with you, I am yielding to the wishes of our dear and valiant friend Guérin.

Guérin, in his spare time away from the corrupt and cynical judges of the High Court, studies economic and social issues, as you know, and sometimes discusses them with me. This led him to say to me: "I am sure that our comrades would be very interested in hearing about the successive developments of this anti-Jewish movement that you initiated."

I agreed, first of all to please Guérin, whom I love with all my heart, as you know, and also with the thought of finding myself once again among you. I was then seduced by the subject, which is of considerable interest. However, I soon became alarmed by the proportions that this study would have to take. I therefore fear that this lecture may not quite meet your expectations.

The Jewish question, in fact, encompasses the entire history of France for at least the last fifty years, and it is difficult to fit such a vast picture into the framework of a lecture, to include so many different actions and such complex elements. Fortunately, we are a journalistic people, and you will allow me to focus today on certain points that I believe deserve your particular attention.

How our opponents explain the anti-Semitic movement

What is the current anti-Semitic movement? Where does it come from? What are its foundations? What sentiments does it appeal to in the French soul does it respond? First, ask our opponents about this, not

those who resort only to insults and slander, but those who pride themselves on presenting their ideas in a more or less decent manner. They will give you explanations that resemble the beginning of fairy tales: "Once upon a time, there was a king and a queen..."

Once upon a time, there was a writer named Drumont. This Drumont, who had been educated as an external student in state secondary schools and who was the most independent of men, nevertheless obeyed the Jesuits: *Perinde ac cadaver et baculus in manu*. Why did Drumont obey the Jesuits in this way? We do not know; but in fairy tales, we are not given any explanation as to why the Ogre had seven-league boots or why Peau d'Ane wore a sun-coloured dress...

In any case, Father Du Lac once said to Drumont: "You should write a book about the Jews."

Please note, ladies and gentlemen, that it was the free thinkers of yesteryear, that is to say, men who were free and who thought for themselves, who were the first to denounce the Jewish peril and the first to point out the misdeeds of the cosmopolitan gang.

Toussenel, the author of *Les Juifs rois de l'Époque* (The Jewish Kings of the Age), was a phalansterian and a free thinker. Chirac, the author of *Les Juiveries et les Rois de la République* (Jewry and the Kings of the Republic), was a revolutionary socialist. Tridon, who wrote *Le Molochisme juif* (Jewish Molochism), was a member of the Commune, a Hébertist and an atheist. It was he who said:

"The Semites are the shadow in the picture of civilisation, the evil genius of the Earth. All their gifts are plagues. Fighting the Semitic spirit and ideas is the task of the Aryan race." These ideas were taken up by Dr Regnard in his beautiful book *Aryens et Sémites* (Aryans and Semites).

— You might say that he was a bigot. Think again! He was a Blanquist who served as Raoul Rigault's secretary during the Commune. If the poor people knew all this, they would obviously say to themselves: "The Jewish question Jewish question has absolutely nothing to do to the religious matters, since they are determined free thinkers who were the first to condemn the shameless exploitation and encroachment of the Jews."

— Only working people do not always have time to read *Les Juifs rois de l'époque* de Toussenel (The Jewish Kings of the Toussenel Era) or *Les Juiveries* de Chirac (The Jeweries of Chirac). They therefore believe the nonsense told to them by Jaurès and Rouanet, who claim that the anti-Jewish movement was organised in the sacristies.

Let us continue with our fairy tale. Some time after this, Drumont, to please Father Du Lac, published a two-volume work containing six hundred pages each with Marpon, who was also a Freemason. Now, Drumont had such talent, such genius, that as soon as he published these two volumes of six hundred pages each, everyone began to shout: "*Down with the Jews!*"

The Jews, you may ask, had done nothing to cause people to cry out: "Down with the Jews!" Hadn't they revolted the country with their misdeeds?

— The Jews had done absolutely nothing, your interlocutors will reply; they were very good people, very honest and very respectful of other people's property.

And it was this Drumont who, with black ink on white paper, sparked such a movement?

— It was Drumont who, it is true, was vigorously supported a little later by Morès and Guérin.

"So this Drumont is a kind of sorcerer. An enchanter gifted with extraordinary power?"

—As you say, he is a sorcerer.

There you go, ladies and sirs, the stories unbelievable, stories that one would not dare tell children to help them fall asleep, stories less naive and less pretty than fairy tales, solemnly recounted in newspapers and magazines by men who pose as Pontiffs of Science and readily employ the vocabulary of scholars. This is what one dares to say in this Paris. where the rooms are too small to accommodate the more or less scientific conferences that are to be held during the Exhibition. If I listened only to the vanity inherent in man, I could, I should accept this ridiculous version, for these tall tales really make me a somewhat prodigious character.

(***) Down with the Jews! (repeat) - They must be hanged, without delay - Down with the Jews! (repeat) - They must be hanged by the nose. Lyrics by Paul Bidaine (1897).**

I admit that I find this legend really silly and that it pains me to think that, in the suburbs, trusting workers, who are becoming rare, have could believed faith a minute to of such nonsense. You know where you stand, ladies and gentlemen; you know that there has never been a human being, whether he had the eloquence of Mirabeau or Berryer, the wit of Voltaire or Paul-Louis Courier, the magical style of Rousseau, Chateaubriand or Victor Hugo, who could single-handedly create or determine a current of ideas.

When a writer exerts any influence on his time, it is because he represents the ideas, sufferings, desires, aspirations, indignation, anger and interests of the people of his time.

The false scholars and their so-called experimental method

This peculiar way of explaining the anti-Semitic movement deserves more than just a passing glance on your part; it is worth taking the time to study it and to look squarely at all those people who speak in the name of a certain science. Armed only with your common sense, you will soon be convinced that here again, we are victims of a veritable phantasmagoria. The Jewish and Judaizing world has done to ideas what it has done to values:

it has put false documents into circulation, it has created the appearance of ideas that resemble those financial companies whose balance sheets do not stand up upon closer inspection. What is the agenda of these men, their basis for study, their criteria for judgement, their *criteria* in a word? They tell you:

"The weak mortals of old were mystics, illusionists and naïfs who lived in a world of chimeras, who were completely supernatural; we are positive, we believe only in the experimental method; we admit only proven facts."

This is a working method that is excellent in itself. Let us go and see one of these scientists who has not been too tarnished by the Dreyfus affair and with whom we can maintain some relations. He will explain to you that he is working on a book on heredity, that he has gathered

valuable observations on this fascinating subject, which has already been admirably addressed in works of great merit. He will show you not only physiological defects, but also tics and gestures that are reproduced with relentless precision from generation to generation, illegitimate children who never knew their fathers and who commit suicide just as their fathers did and in the same way as their fathers. It is from these fragments, these scientific scraps gathered here and there, that Zola built the framework for a work he dreamed of creating as a counterpart to Balzac's *Comédie Humaine*.

In *Les Rougon-Macquart*, he claimed to be writing the history of a family across its various branches. The obscenities, filth, and descriptions of latrines and brothels that he included in each volume were merely a means of boosting sales, but the substance was, in his mind, a scientific and philosophical thesis. This led to serious discussion, in the social interest, of the need to pass legal measures to prohibit marriage between spouses with hereditary diseases. You enjoy talking to these men, who are often interesting, because behind the dry and arid observations they make and convey to you, you glimpse the dramas of real life, with all its blood, cries and tears. At the end of the conversation, you say to your interlocutor:

"So you're anti-Semitic?" Your man protests, indignant:

"Me, anti-Semitic! Anti-Semitic ideas are relics of barbarism. The glorious Revolution of 1789 abolished differences between men forever. All men are brothers, equal, alike.

—Come on, let's talk calmly, you say to your false scholar. No one is listening to us, and you will still be decorated or promoted on 14 July. You have just demonstrated the mysterious power of heredity, you have just commented before us on the words of Montaigne:

"What a monster is this drop of seed from which we are produced, carrying within itself the impressions not only of the physical form, but also of the thoughts and inclinations of our fathers?"

"Will you dispute that the Jewish race, by the very conditions in which it has been placed, has preserved almost everywhere the integrity of the original type? Do you admit that a Jew, whose father lived, until a few years ago, in a ghetto in Frankfurt, Prague or Wilna, has the same conception of the Fatherland as the French, who have behind them countless generations of French people who have shared all the joys, all the setbacks, all the emotions of France? You claim that for many French people, beliefs are nothing more than the survival of atavistic impressions! Do you dispute that the Jewish mind has been shaped and moulded by the Talmud, which was the constant and sole reading material of Jews for centuries?

What does this Talmud essentially tell you?

A goy, a goy, a Christian, a Christian woman, are beasts, dogs and bitches. If they have human faces, it is because, as the Talmud teaches you, it would not be proper for Jews to be served by animals.

To tell you this, ladies and gentlemen, is to make you understand in a tangible and material way the mental poverty, the feeble-mindedness, the lack of logic and the lack of character of all those intellectual mandarins whom you saw at work in the Dreyfus affair. In this area, as in so many others, you will find no one capable of discussion, argument or reasoning. I am not eclectic, for that word implies a certain indifference, but I am open-minded and not afraid of other people's ideas. I have often sought, in all good faith, to understand what might be going on in Jaurès's mind; I have never found in anything he has produced anything more than more or less well-paced periods, phrases, words, froth.

In reality, these men who present themselves as scientists are lyricists of a lower order, declaimers and cold-blooded fanatics. They have ugly ecstasies, but they are ecstatic in their own way. In the mountain of articles published about the Dreyfus affair, you will find nothing but exclamations: "Justice! Truth! Civilisation! Enlightenment!" You will never encounter a fact that even suggests Dreyfus' innocence.

We must not imitate people of this kind who, at every opportunity, invoke the testimony of our enemies against French officers, but at this time of the Exhibition, it is very difficult not to come across a foreigner who wants to talk to you. One cannot imagine the contempt that true intellectuals from abroad, patriotic and learned professors from German universities, have for these unfortunate French academics who do not dare to say about Jews what is said everywhere else, what is obvious even to the calmest and least passionate. If foreigners have nothing but respect for the Syvetons, the Daussets, the Vaugeois, who did not hesitate to break with their career defending France and the army, they were, on the contrary, stunned to see others renounce their noble mission as teachers of young people and insult our generals in order to defend a Jewish millionaire whose guilt was clear to everyone.

The new social classes

What I have just outlined gives you an idea of the work being done throughout France. We too, to use a famous phrase, announce and welcome the arrival of new generations who are replacing those who have passed away or who will soon be laid to rest. These new generations are made up of all those in our French democracy who can reason, think and gather ideas. Among the representatives, you will find of this thoughtful democracy of young people and students who are not not of mere social climbers and who anxiously scan anxiously scan the horizon to discover the glimmer that heralds the future. You will find there the workers of the fields and cities who are emancipated enough not to suffer under the yoke of the Committees, to be able to devote an hour to reading and reflection; you will find there the small traders, the small commercial employees who, travelling throughout France, have seen the Jew at work and have been able to observe their misdeeds. These men, who have all have representatives in this room, did not come to us through some kind of mystical impulse, reckless and blind enthusiasm; they did not suddenly start shouting, without knowing why, "Down with the Jews!".

(*) Dreyfus' guilt was clearly demonstrated by Yves Amiot in his book *L'affaire Dreyfus, une affaire d'honneur (The Dreyfus Affair, a Matter of Honour)*, published by Via Romana (2006).

They were doubting Thomases who wanted to see before they believed, and who only believed when life itself made them touch the wound and they were able to put their fingers in it. Many of them had worked with all their hearts and minds, and they saw the Jews, who do not work and who arrived here in rags, suddenly amass vast fortunes. When they themselves did not lose their modest savings in some crash, they saw their parents or friends fall victim to these criminal operations that the justice system never catches up with. They have not said anything yet, because the French people's capacity for resignation is matched only by the intensity of their fury when they have had enough. Indifferent to their own interests and resigned to being robbed, they were only moved to the depths of their being when the Jews, after stealing from the inhabitants of the country that had given them such generous and naive hospitality, cynically declared their intention to hand over the country itself to foreign powers. In the magnificent words of General Mercier, whom you cheered the other night at the Salle Wagram, "the Jewish octopus had sucked our gold, it wanted to suck our honour."

Everything in our country that still has a French heart was filled with indignation at this attack. All French people were seized with the same wave of anger when they saw a band of cosmopolitans insulting our officers and dragging our flag through the mud. It was then that the French began to glimpse the importance of this question, which we have asked so often because it is like the initial question that explains anti-Semitism. Why have Jews, throughout history, in all corners of the world, among the most diverse civilisations and religions, always been considered the scourge of mankind?

Why did the Muslims, who invoke Allah, and the Christians, who invoke Jesus Christ, agree to curse the Jews? Why does the cry of "*Down with the Jews!*" echo through our modern, electrically lit boulevards, after having resounded in the Rome of the Caesars, in the Granada of the Caliphs, and in the winding streets of medieval Paris? To this question, the scientists and intellectuals of the Jaurès and Rouanet school respond casually:

"This hatred of the entire universe against the Jew, this hatred that has been perpetuated throughout the centuries, can be easily explained. It is the fault of

Drumont, at the instigation of Père Du Lac, who, incidentally, is a close friend of Dreyfus des Guanos, published a two-volume book with Marpon, each volume containing six hundred pages, entitled *La France Juive* (*Jewish France*). This is how these easily satisfied intellectuals explain five thousand years of history. The men of new layers who push independence to the point of wanting to silence a conviction by themselves were unanimous in finding that this explanation of a historical fact of such considerable significance was slightly insufficient; they even judged that this explanation was not really scientific. I somewhat agree with them.

The Jews are a people

The reason why Jews have always been considered antisocial beings is summed up in a few lines from a memorandum submitted by Portalis to the Council of State in 1806, at a time when the means of integrating Jews into French society were being discussed.

The Constituent Assembly said that Portalis believed that to make Jews good citizens, it was enough to grant them, without distinction or condition, all the rights enjoyed by French citizens; but experience has unfortunately shown that while there was no lack of philosophy, there was a lack of foresight, and that in certain circles, new laws cannot be usefully enacted unless work has first been done to prepare and educate new people. The mistake stems from the fact that the problem of the civil status of French Jews was seen solely as a question of religious tolerance. The Jews are not simply a sect, but a people. This people once had its own territory and its own government; it was dispersed without being dissolved, it wanders across the globe in search of a refuge, not a homeland, it exists among all nations without blending in with them, it believes it lives only on foreign soil.

This truth is recognised today by prominent Jews such as Dr Herzl, the founder of Zionism:

"We are *one* people, we are *one* people," says Dr Herzl. He adds:

(*) On this subject, read Roger Lambelin's two excellent books on international Zionism: *Le règne d'Israël chez les Anglo-Saxons* (The Reign of Israel among the Anglo-Saxons, 1921) and *L'impérialisme d'Israël* (The Imperialism of Israel, 1924). Available at archive.org

I believe I understand anti-Semitism, which is a very complex movement. I view this movement as a Jew, but without hatred or fear.

I believe I recognise what, in anti-Semitism, is crude humour, vulgar professional jealousy, hereditary prejudice, but also what can be considered an effect of self-defence. I do not consider the Jewish question to be a social or religious issue, regardless of the particular aspect under which it presents itself, depending on the time and place. It is a national issue and, in order to resolve it, we must above all, make it a matter of universal policy, to be settled in the councils of civilised peoples.

It is from this misunderstanding, this ignorance of ethnic truth, that anti-Semitism was born. All it takes is one miscalculation for a ship to run aground on the reefs, one error in measuring out gunpowder or in handling chemicals to blow up an entire neighbourhood. Political events are subject to laws as rigorous and precise as the laws of nature. The men of the Revolution were carried away by such a beautiful surge of enthusiasm and faith in the future that they took no account of information from the past and did not check any of the principles they were passing into law. It is because they did not see what Jews of good

faith, such as Herzl, recognise today, that the Revolution failed, that the Republic that was dreamed of as an ideal of brotherhood and equality has resulted in the Republic of Carthage that we have today, where, in reality, the real masters are the financiers and money manipulators.

The Dreyfus affair taught nothing to those who knew, but it had the immense advantage of revealing, as if in a sudden and monstrous magnification, this truth, that there was a Jewish people whose members were united with one another across the universe and who did not hesitate, when the interests of the French nation were at odds with the interests of the nation of Israel, to choose the interests of Israel. Yes, there is a Jewish people. This people has never been able to be a leading people because it lacked the virile energy and collective greatness of soul that make leading peoples. On the other hand, wherever they were given hospitality and allowed to develop their invasive instincts, they were a tyrannical people because they combined tenacity, cunning and unscrupulousness with the contempt for others, exclusivity and inexorable selfishness described by Renan.

At the beginning of this century, the idea that the Jews were a people probably did not appear to the Jews themselves as clearly as it appears to everyone today. The song is only a rough draft and an attempt at history. The verses recited by the rhapsodes were the first form of *the Iliad*, and *the Iliad* is in fact the first secular history book known to humanity.

In this *March of the Yuppies*, which you all know by heart, one of our comrades, Goudezki, has sketched out for us, in a way that will be invaluable for the future, the first chapter of a History of the Jewish Invasion. The *March of the Yuppies* is the *epic poem* of the Semitic conquest:

When they arrived from all corners of the world, In
numerous tribes, to settle among us, They were so
filthy, full of vile vermin, That when we touched
their heads, we felt their lice.

They were the

Yuppies, The little

Yuppies.

The Yuppies came to make "gommerze"; They were
the Yuppies,

The little Yuppies

Who weren't yet acting smart.

At that time, the Jews had no idea that they would have a ministry of their own, a ministry created exclusively to rehabilitate a traitor: the Dreyfus Ministry. They had no idea that they would give orders to the French army that had once conquered Europe, and that they would successively drive out all the chiefs of the General Staff who refused to be their servants.

Only forty years ago, they still aspired only to make a place for themselves among us, the best place, naturally. The fact that the Jews constituted a people and that this people was to be our master only emerged through the force of circumstances. On this point, we have the testimony of a scholar, a true scholar at that, a man who would long ago have been a member of all the academies if he had wanted to lie and, like so many others, prostitute science in the service of Jewish ideas. Mr. Vacher de Lapouge, who is, incidentally, as much a free thinker as Toussenel, to say the least.

Chirac, Tridon, and Regnard pointed out what was fatal, irresistible in a way, about the fact that the Jews, once emancipated, constituted themselves as a separate people and soon as a dominant people

dominating nation among the homelands that had opened up too easily before them:

It is rather curious, says M. Vacher de Lapouge in his book *L'Aryen*, to see that the Jews do not seem to have understood at first the political role assigned to their race by destiny. It was automatically, and probably quite unconsciously, that the conquest of power in Central and Western Europe began. As soon as the Jews were given complete freedom to exercise their instincts in a society where economic interests are considered paramount, their major aptitudes for the accumulation of capital designated them as the high barons of the capitalist aristocracy. All aristocracies begin with the acquisition of wealth, but theirs is unique in that it was based on peaceful and risk-free acquisition. They seized money through the force of atavistic instincts, and money will soon give them supreme power, because today it is the only God and the only king *.

Clear-sighted Jews have become aware of this role. The idea of a possible conquest of power, and its rational exploitation, is gradually becoming commonplace in Israel. By force of circumstance, a governmental power is being formed that knows no borders and that could lead, if no accident occurs, to the constitution of these United States of Europe, subordinate to a Jewish oligarchy, which I have already mentioned as a plausible hypothesis. The movement that is thus taking place is becoming more deliberate, more reasoned. It is revealed to discerning eyes by an infinite number of facts, and I am surprised that few of my contemporaries understand it. Apart from the books of Drumont and a few anti-Semites, apart from a small number of German memoirs and pamphlets and a little-known blue book on the United States of Europe and Jewish domination written in French by an author whose name I have forgotten, almost nothing has been published on this important question. I am almost tempted to add, since we are gathered here to engage in both historical and psychological study, that many Jews must have felt more anxiety than satisfaction at the manifestation of their race's power.

(*) The two main figures responsible for the economic crisis that began on 15 September 2008 were Alan Greenspan (subprime crisis) and Dick Fuld (collapse of Lehman Brothers).

There is a very poignant and beautiful scene in Mrs Elliot's *Daniel Deronda*, which inspired *Claude's Wife* by Dumas fils, the scene where Mordecai reveals to Daniel, who had been raised until then outside Judaism, that he is Jewish, that he has duties towards his race, that he owes himself to his race. Daniel Deronda accepts this. The Jews also accepted it when, at the time of the Dreyfus affair, the dissociation between the French people and the Jewish people became apparent, when it was proven that there was a French people and a Jewish people. But the joy of regaining Jewish nationality, affirmed and brutally triumphant over all French elements, was nevertheless mixed with concern for the future and a premonition of revenge. Many were reminded of the painful memory of how nations delivered into the hands of foreigners by Jews, such as Spain was delivered to the Arabs, regain their independence after a period of time and then punish those who colluded with the enemy to deliver them.

It was not without anguish, rest assured, that the wandering Jew, who believed he had finally settled down for good and found peace under the gilded panelling of some quasi-royal residence, heard the terrible cry: "March! March! March towards domination, towards the oppression of the Goyim, towards the realisation of that dream which the Jews have so often hoped to achieve and which has always ended in catastrophe and punishment for them!"

The Zionist movement

Dr Herzl wants to give this people, which is a people, back their homeland; and I see no problem with that, provided that this homeland is not mine. He proposes the creation of a Jewish state in Palestine or Argentina. The idea seems fanciful; in reality, it is less so than that of subjugating a people that, like France, has fourteen centuries of existence and glory to a handful of men who, 120 years ago, did not even have the right to reside in our country.

(*) Labour immigration should have been halted with the economic crisis of 1973 (oil shock imposed by the Arabs on the West for their unconditional support of Israel). On the contrary, this labour immigration was amplified from 1975 onwards by repopulation immigration, on the orders of the Jews: LICRA (Bloch, Gaubert...), SOS Racisme (Harlem Désir and Julien Dray), B'nai B'rith (exclusively Jewish Freemasonry), MRAP (Lévy), the Human Rights League, UEJF, etc. Added to this, of course, were all the media outlets (mostly Jewish) that terrorised politicians so much.

It was not until 11 September 2001 that LICRA gave way to another Jewish lobby, CRIF.

I won't hide the fact that I was delighted to see, in April 1899, in a number of newspapers, notably in the Archives Israélites, the grand announcement of the Compagnie nationale Juive with a capital of £200,000, or 50 million francs, whose secretary general was Mr Loewe. I do not know whether this Loewe is related to the president of the Criminal Chamber of the Court of Cassation, who had such affection for Dreyfus.

The Jewish Colonial Trust, according to the prospectus, is incorporated as a limited liability company pursuant to the vote of the Zionist Congresses of Basel in 1897 and 1898. Its registered office is in England. The Company's sole purpose is not to make a profit and distribute dividends. It will also be the financial instrument used to achieve the practical goals of Zionism. The Company will promote these goals through the concentration and commercial combination of capital and industry—preferably Jewish—in the regions where colonisation is planned, particularly Syria and Palestine. However, the Company's operations will not necessarily be limited to these areas. It has the power to establish, expand and operate industries and settlement enterprises, as well as to engage in ordinary banking operations in any other region of the globe, as required by the interests of the Jewish people, in accordance with the opinion of the Board of Directors.

In order to make the Company accessible to all classes, the nominal value of the shares is set at one pound sterling.

This word, THE JEWISH PEOPLE, proudly displayed in the newspapers, delighted me. Everyone sees things in their own way. This appeal for funds, which may seem of secondary importance, is of great significance to us, and we believe that it may be one of the most important documents in history. For us, it is a social fact with greater consequences than many battles. Until now, Jews have only acted under a mask in our country; they have never founded societies that loyally called themselves Jewish societies; they have founded societies that had no specific label, and through which they were able to snatch away, under the pretext of fantastic mines or railways to the moon, the savings of unfortunate French people who had worked all their lives. After a certain amount of time, the French, the goyim, that is to say the gullible, were reduced to dying in hospital or taking their own lives.

When at Juif, who had nothing before, he moved into the

princely residences of ancient France; he hunted at Fontainebleau like Francis I, or at Marly like Louis XIV; he wore the rosette or cravat of Commander of the Legion of Honour, which was given to him as a reward for fleecing the poor. Today, the situation is different; the Jew has emerged from ambiguity; he is entering the path of confession, he acknowledging that he there is a Jewish people Jewish people; they made appeal to his fellow believers to a frankly Jewish cause, and, once again, I find that very good, I find it very interesting and, to a certain extent, very commendable. You will also notice, ladies and gentlemen, how all these things, which will be the exciting and burning issues of this twentieth century that is just beginning, are rarely discussed. The press, magazines, academies, everything that claims to represent the intellectual movement, ignores them completely. They interview some joker at length, subtly analyse a scandalous novel, devote articles to an actress who lost her dog. Who is behind this Zionist movement, which already has 500,000 members and, in the subscription opened in London, has attracted 250,000 subscribers, almost all recruited from the people, who have organised three Congresses of considerable interest, attended by delegates from all nations?

You should know

tell you this, ladies and gentlemen, is to make you realise how happily inspired our friend Guérin has been this time. Furthermore, by organising these weekly conferences where we educate each other, since each person deals with the issue they know best. In view of the events that are unfolding, it is necessary above all to be educated, to be warned, to know. In 1871, the soldiers of the Commune massacred a few poor priests who had never done them any harm, and they set up a barricade in front of the Rothschild hotel without ever thinking of entering it. They did not know. The soldiers of Versailles shot thirty thousand Frenchmen. They bled France dry, impoverishing and exhausting it for many years, which explains the torpor and anaemia of our times. They did not think for a minute to attack those who, in the shadows, had prepared the traps into which we fell at the time of the war. They did not know. We must know. It is at this

A very urgent and very justified concern, I repeat, which Guérin responded to by organising these conferences, which you are following so closely.

You can already see that there is a two-pronged Jewish action. The great Jews, the barons, those who hold the political world in their hands, have extracted everything they could from unfortunate France through loans and financial companies; they feel that they will have to answer for this and they say to England and Germany:

"We have completely disrupted the military intelligence service; we have taken it away from the officers and given it to agents such as Grumbach, a relative of Dreyfus and a friend of Weill and Triponé. The army general staff no longer exists, and in the event of war, in the absence of Picquart, we would put in the man designated by Dreyfus.

"Under these conditions, you can be sure that in the next war, you will crush France, betrayed and surrendered on all sides.

"In exchange for the service we render you, which is more important to you than that which would be rendered by a power with four or five armies at its disposal, we ask you: first, to guarantee us the enormous fortunes we have made at the expense of the French; second, to make us your treasurers, your intermediaries, your tax agents, your tax collectors and your tax collectors for the operations that will be required by the fabulous ransom you will demand from defeated France."

In fact, if this plan succeeded, the Jews would have re-established for their own benefit a feudal system similar to that which followed the Germanic and Frankish conquest and the crushing of the Gallo-Romans. This would not really change anything, since the Jews already have in their hands all the levers of social life: ministries, Parliament, courts, academies, agencies, agencies, newspapers, newspapers. This would in any case the official and legal consecration of a state of affairs that still exists only in a precarious manner and could be changed by a revival of universal suffrage.

(*) What makes the Jewish people strong is our ignorance about them. That is why it is urgent to read Hervé Ryssen's books: *Les Espérances Planétariennes* (2005); *Psychanalyse du judaïsme* (2006); *Jewish Fanaticism* (2007); *The Jewish Mafia* (2008); *The Mirror of Judaism* (2009); *History of Anti-Semitism* (2010).

This conception is that of the aristocratic Jewry, the billionaire Jewry.

The movement movement represents rather the democratic element of Jewry. It is the continuation of the struggle between the Pharisees and the Essenes. Jews who adhere to the ideas of Dr. Herzl say:

"These stories have been going on for thousands of years and they always end badly for us. Whatever the scribes paid by the High Bank may claim, anti-Semitism has never been a religious issue.

Despite foreign assistance, it will take us at least a hundred years to subjugate France to absolute slavery. Those hundred years will be filled with struggles, revolts and uprisings. Let us take advantage of the power we currently possess to establish ourselves as a nation, to obtain a territory and to found a Jewish state there."

Most likely, Jews from both parties will unite against us, but it was nevertheless worth noting the differences in opinion and also the difference in objectives that exist between them. After describing the Jewish movement, it would be necessary to describe the development of the anti-Jewish movement, the path taken since 1886, when *La France Juive* was published, and the increasingly deep penetration of our ideas into French minds and souls. This will be the subject of a second lecture. What should be emphasised at this point is that the progress of our cause has logically corresponded to the increasingly obvious invasion of the Jews. After attacking our money, the Jews attacked our military honour. After Panama, they gave us the Dreyfus affair, and it was the Dreyfus affair that opened the eyes of the less clear-sighted and wrested the cry of "Down with the Jews!" from the most hesitant and reserved.

It is also quite logical, and by a kind of natural law, that anti-Semitism found the men it needed. Morès, who died heroically for France, and Guérin, who endured harsh captivity in Clairvaux with stoic fortitude, proved that a cause that had such champions was truly a noble and generous cause,

a cause to which the future belonged. "Anti-Semitism," as Georges Thiébaud so aptly put it, "will be tomorrow's revolution." This revolution is going through the phases that every revolution must necessarily go through.

pass through. Jewish France represented the apostolate of the Idea. Morès and Guérin represent the Idea put into practice, taking on reality and substance, entering the period of organisation.

Max Régis, with his courage and his sometimes overly impetuous ardour, shows us the young Algeria overflowing with energy and vitality, determined to free itself from the ignominious yoke of the Jew in order to come and lend a hand to France and help it to free itself in turn. It is up to you, my dear friends, to hasten the hour of final triumph. This triumph will indeed be, for this France that we love with a love that grows more ardent the more it is insulted and threatened, the signal of resurrection and the beginning of an era of justice, prosperity and glory *.

(*) 106 years later, the city of Paris cowardly desecrated the tomb of Edouard Drumont. Armed with a hammer and chisel, it erased the epitaph: *Edouard Drumont, the immortal author of Jewish France.*