

*The Protocols of the Learned Elders of Zion,
More Clearly Understood*

B O O K - T W O
The Annotated Text

With Supporting Documents, Details, and Historical Facts,
Derived From Mostly Jewish Sources,
Or Sources favorable to Jewish Views,
And Judicious and Rather Timely Commentary by
The Compiler & Editor of This Book,
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THE PROTOCOLS OF THE LEARNED ELDERS OF ZION

PROTOCOL No. 1.^{1/}

1.1...^{2/} Putting aside fine phrases we shall speak of the significance of each thought: by comparisons and deductions we shall throw light upon surrounding facts.

1.2 What I am about to set forth, then, is our system from the two points of view, that of ourselves^{3/} and that of the *goyim*.^{4/}

1/ PROTOCOL No. 1. For correlative references to this Protocol, See: Henry Ford, *The International Jew*, Vol. I, “The World’s Foremost Problem,” pp. 111, 114, 118, 123, 127, 129, 139, 202. “Zion” and “Zionism” is defined in Book One, The Introduction, at “Zion, Zionism,” Defined. The Reader should also consult Book One, The Introduction of this Work, in The Compiler & Editor’s Preface, at § A Cautionary Note Regarding Emphasis In The Text, concerning the “emphasis” placed upon certain words and phrases, and the use of the elyipsis, or “...”, and Paragraph Numbering, as such will be found in the Annotated Text.(Ed.).

The exact text of this version of *The Protocols* is different than what is seen in Ford’s *International Jew*. See *Introduction*, at A WORD ABOUT THE “SOURCES” RELIED UPON, regarding the versions relied upon in This Book. (Ed.).

2/ THE APPEARANCE OF ELYPSIS (“...”) IN THE TEXT. See the comment in The Compiler & Editor’s Preface, at § A Cautionary Note Regarding Emphasis In The Text.

3/ THAT OF OURSELVES. “Our descendants must follow us with a measured and unhurried pace...No sacrifice would be too great in order to reach the goal which will assure our people’s future,....” Leo Pinsker (Jewish Physician, 1821-1904). *Road to Freedom*, Pinsker, ed. by B. Netanyahu (N.Y. Scopus, 1944) pp. 105-06; cited in *Judaism*, Arthur Hertzberg, Ed. George Braziller, N.Y., 1962, p. 173, n. 44. Hertzberg was once the president of the American Jewish Committee from 1972-1974. (Isaacs, *Jew & American Politics*, p. 54, 104). The American Jewish Congress, “a strongly Zionist organization” and not at all America’s friend. (See: Liberty Lobby, *Conspiracy Against Liberty*, p. 36).

Pinsker’s statement make all the more persuasive the previous statements that Jews believe themselves as only a small link in the chain of many generations of Jews in their effort to accomplish the Judaic/Zionist goals, and are willing to sacrifice themselves, or to yield up their property, prizes, successes, even life, to permit Jewry in general to survive to regain those “losses” — and to be looked upon with reverence by their posterity for doing so. Compare: “Mussolini’s Reply”, in this Work’s Book One, The Introduction, at § Zion, Zionism, Defined. See also, Max Dimont, *The Indestructible Jew*, (New York, Signet/Times Mirror, 1971). (Ed.).

4/ *GOYIM*. Other nations as opposed to Hebrews or Israelites; see Gentile Webst. Int’l Dict., 2nd Ed. p. 1084; i.e., “non-Jews.” *Encycl. Jud.* [quotations, cites needed].

The formula of speech as seen in this document, *The Protocols*, is not: “We Jews will do this,” but rather: “The Gentiles will be made to think and do these things.” Ford, *The International Jew*, Vol. I, “The World’s Foremost Problem.” Chp. X., “An Introduction to the Jewish Protocols,” p. 111; also, *The Dearborn Independent*, May 29, 1920.

1.3 It must be noted that men with bad instincts are more in number than the good,^{5/} and therefore the best results in governing them are attained by violence and terrorisation, and not by academic discussions.^{6/} Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare.^{7/}

1.4 What has restrained the beasts of prey who are called men? What has served for their guidance hitherto?

1.5 In the beginnings of the structure of society^{8/} they were subjected to brutal and blind force; afterwards — to Law, which is the same force, only disguised. I draw the conclusion that by the law of nature[,] right lies in force.^{9/}

1.6 Political freedom is an idea but not a fact.^{10/} This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, *so-called liberalism*,^{11/} and, for

See also, definitions of *Goyim* in the Introduction of This Book and other Sources. (Ed.).
5/ MEN WITH BAD INSTINCTS ARE MORE IN NUMBER. See: “Jewish Estimate of Gentile Human Nature,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XI., at p. 118; *The Dearborn Independent*, July 31, 1920.

6/ BEST RESULTS IN GOVERNING: VIOLENCE AND TERRORISATION. “Pray for the welfare of the government, since but for the awe thereof men would swallow each other alive.” Rabbi Hanina, deputy high priest in the first century after the birth of Jesus. See: Isaacs, *Jews and American Politics*, Chp. I., “Jews’ Hyperactivity in Politics,” pp. 1, 7.

7/ EVERY MAN AIMS AT POWER. “Political power, the rabbis of the Talmud suggest, was an instrument that was likely to dear its wielder.” Kertzer, *Today’s American Jew*, Chp. 6, “Jews and Government,” p. 64.

8/ BEGINNINGS OF SOCIETY. “That is, all *written* history...the pre-history of society was all but unknown.” (*Manifesto of the Communist Party, (Part-) I, Bourgeois and Proletarians* (1847), Friedrich Engels (1820-1895), English ed. of 1888, quoted in *The Marx-Engels Reader*, Rbt. C. Tucker, ed, (N.Y. W.W. Norton, 1972), p. 335, n.6.

9/ BY FORCE, i.e., “by divine right.” See Hertzberg, *Judaism*, p. 149 at n. 1, citing “Comment of Rashi to Gen. [Genesis] 1:1.”

10/ POLITICAL FREEDOM IS AN IDEA. See: “‘Jewish’ Estimate of Gentile Human Nature,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XI., at p. 123; *The Dearborn Independent*, July 31, 1920.

11/ LIBERALISM, defined. Free from restraint, uncontrolled; not strict or rigorous; not narrow-minded, broadminded; not bound by authority. *Webst.Int’l. Dict.* 2nd Ed. (1960), p. 1424, at def. 4-7. (See also Ford, “The International Jew,” Vol. Vol. I., “The World’s Foremost Problem,” Chp. __, p. __, re: It is acceptable and not a prejudice for Christians to be “narrow minded.” See also, *The Gospel According to Matthew*, Chp. 7:14).

“Liberalism is like a disease, just like a disease of the spine. The symptoms of the latter are (1) that the strongly convex and prominent muscle of the thumb and forefinger becomes

the sake of an idea, is willing to yield some of his power. It is precisely here that the triumph of our theory appears: the slackened reins of government^{12/} are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.^{13/}

concave by pressure, (2) that an aperient constipates, (3) that an astringent medicine purges and, at a later stage, (4) that the legs can be raised without one's being able to walk. In this way, Liberalism works on the soul...Black is called white, darkness light, and the victims who succumb to a sinful, God-cursed frenzy are almost, or entirely deified. For the spirit in them — these convicts, galley slaves, sodomites, etc. — is suppose to have struggled courageously upward to the sky!" Raymond Postgate, *Story of a Year: 1848*, (Jonathan Cape, Thirty Bedford Square, London, 19550, at p. 108, citing King Frederick William of Prussia writing privately, in J.G. Legge, *Rhyme and Revolution in Germany*, at p. 354.

12/ SLACKENED REIGNS OF GOVERNMENT. The inter-nation-al and other styled Jews, having interposed themselves into the American way of republican government, have deterred the original intent of The Framers of the "Constitution for the United States of America," and have by little turns inverted the individual-people as masters of their subordinate govt into servant-people existing solely for the (ab)use of that now superior government above a "Constitution of the United States." Little wonder then, that "American Jews are behaving as if heeding the admonition of their ancestor, Rabbi Hanina, deputy high priest in the first century after the birth of Jesus, who warned: `Pray for the welfare of the government, since but for the awe thereof men would swallow each other alive.'" See: Isaacs, *Jews & Amer. Politics*, p. 7. See also: *Protocol No. 1.6* at n. 12, The New Authority, re: Rabbi says, "Seek no intimacy with those who run the government."

Who are "they" to be "swallowed"? This, being the viewpoint of the Jews towards the *goyim* non-Jews, may explain plentifully their subtle conduct. (Ed.).

13/ THE NEW AUTHORITY. "The zeal of untraditional Jews for politics is their *de facto* religion; still messianic, their religion is politics." Isaacs, *Jews & Amer. Politics*, Chp. 1, "Pray for the welfare of the government — Jews' hyperactivity in politics," p. 7, quoting Milton Himmelfarb, the "intellectual" of the American Jewish Committee.

"While many of America's Jews have given up prayer altogether, much less praying for government, a large number have instead become involved in government, in power, in politicking as never before in the thousands of years of Jewry." Isaacs, *id.*, at p. 7.

Yet it is also says: "Seek no intimacy with those who run the government." Rabbi of the First Century B.C.* See: Morris N. Kertzer, *Today's American Jew* (New York, McGraw-Hill Book Co., 1967), Chp. 6, "Jews and Government," p. 64.

"These people [the Jews] don't live in the same political universe." Milton Himmelfarb quoted by Isaacs, *id.*, p. 149, with bracket words in Isaac's original text.

* "B.C." meaning, "Before Christ"? In a Jewish book written for Jews? Not likely, unless written for non-Jews. Consider the usual Jewish year-designations that refuse to admit to the birth of Jesus: "C.E." and "B.C.E." meaning, "Common Era" and "Before the Common Era." Consult the *Encycl. Jud.*, *The Jewish Encycl.* & etc. (Ed.).

[“THE USE OF GOLD”]

1.7. In our day the power which has replaced that of the rulers who were liberal is the power of Gold. Time was when Faith ruled. The ides of freedom is impossible of realisation because no one knows how to use it with moderation. It is enough to hand over a people to self-government for a certain length of time for that people to be turned into a disorganized mob. From that moment on we get internecine strife which soon develops into battles between classes, in the midst of which States burn down and their importance is reduced to that of a heap of ashes.

1.8. Whether a State exhausts itself in its own convulsions, whether its internal discord brings it under the power of external foes — in any case it can be accounted irretrievably lost: *it is in our power*. The despotism of Capital, which is entirely in our hands, reaches out to it a straw that the State, willy-nilly, must take hold of: if not — it goes to the bottom.

1.9. Should anyone of a liberal mind say that such reflections as the above are immoral I would put the following questions: — If every State has two foes and if in regard to the external foe it is allowed and not considered immoral to use every manner and art of conflict, as for example to keep the enemy in ignorance of plans of attack and defence, to attack him by night or in superior numbers, then in what way can the same means in regard to a worse foe, the destroyer of the structure^{14/} of society and the commonweal, be called immoral and not permissible?

1.10. Is it possible for any sound logical mind to hope with any success to guide crowds by the aid of reasonable counsels and arguments, when any objection or contradiction, senseless though it may be, can be made and when such objection may find more favour with the people, whose powers of reasoning are superficial? Men in masses and the men of the masses, being guided solely by petty passions, paltry beliefs, customs, traditions and sentimental theorism, fall a prey to party dissension, which hinders any kind of agreement even on the basis of a perfectly reasonable argument. Every resolution of a crowd depends upon a chance or packed majority, which, in its ignorance of political secrets, puts forth some ridiculous resolution that lays in the administration a seed of anarchy.^{15/}

1.11. The political has nothing in common with the moral. The ruler who is governed by the moral is not a skilled politician, and is therefore unstable on his throne. He who wishes to rule

14/ THE DESTROYER OF THE STRUCTURE. Jewish writers revel when telling how Jews moved so quickly into the lower Presidential and Executive offices Franklin D. Roosevelt during the A.D.1930's, and either revised existing federal/state laws and initiated i.e., “the New Deal.” See: the *Introduction* of This Book, at JEWS IN THE ROOSEVELT ADMINISTRATION.

15/ EVERY RESOLUTION OF A CROWD. “A crowd” is a “mob.” “Democracy” is “mob rule,” says Aristotle; also, “An aristocracy of blackguards.” Lord Byron, *Diary*, May, 1821; “The last refuge of cheap misgovernment.” Geo. B. Shaw, *Man and Superman*, “The Revolutionist’s Handbook: Democracy.” Dictionary of Quotations, p. __. See also, *Protocol Nos. 1.22*, at n. 4, 17.8, re: CLERKS and sources.

must have recourse both to cunning and to make-believe. Great national qualities, like frankness and honesty, are vices in politics, for they bring down rulers from their thrones more effectively and more certainly than the most powerful enemy. Such qualities must be the attributes of the kingdoms of the *goyim*, but we must in no wise be guided by them.^{16/}

[“RIGHT IS MIGHT”]

1.12. Our right lies in force. The word “right” is an abstract thought and proved by nothing. The word means no more than: — Give me what I want in order that thereby I might have a proof that I am stronger than you.

1.13 Where does right begin? Where does it end?

1.14 In any State in which there is a bad organization of authority, an impersonality of laws and of the rulers who have lost their personality amid the flood of rights ever multiplying out of liberalism, I find a new right — to attack by the right of the strong, and to scatter to the winds all existing forces of order and regulation, to reconstruct all institutions and to become the sovereign lord of those who have left to us the rights of their power by laying them down voluntarily in their liberalism.

1.15 Our power in the present tottering condition of all forms of power will be more invincible than any other, because it still remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it.^{17/}

1.16 Out of the temporary evil we are now compelled to commit will emerge the good of an unshakable rule, which will restore the regular course of the machinery of the national life, brought to naught by liberalism. The result justifies the means. Let us, however, in our plans, direct our attention not so much to what is good and moral as to what is necessary and useful.

1.17 Before us is a plan in which is laid down strategically the line from which we cannot deviate without running the risk of seeing the labour of many centuries brought to naught.

1.18 In order to elaborate satisfactory forms of action it is necessary to have regard to the rascality, the slackness, the instability of the mob, its lack of capacity to understand and respect the conditions of its own life, or its own welfare. It must be understood that the might of a mob is blind, senseless and unreasoning force ever at the mercy of a suggestion from any side. The blind cannot lead the blind without bringing them into the abyss; consequently, members of the mob, upstarts from the people even though they should be as a genius for wisdom, yet having no

16/ THE GREAT QUALITIES. See: “Introduction to the `Jewish Protocols,’” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. X, at p. 111; *The Dearborn Independent*, July 24, 1920.

17/ OUR POWER IN THE PRESENT. See: “‘Jewish Protocols’ Claim Partial Fulfillment,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XII, at p. 129; *Dearborn Independent*, August 7, 1920.

understanding of the political, cannot come forward as leaders of the mob without bringing the whole nation to ruin.

1.19 Only one trained from childhood for independent rule can have understanding of the words that can be made up of the political alphabet.

1.20 A people left to itself, i.e., to upstarts from its midst, brings itself to ruin by party dissensions excited by the pursuit of power and honours and disorders arising therefrom. Is it possible for the masses of the people calmly and without petty jealousies to form judgments, to deal with the affairs of the country, which cannot be mixed up with personal interests? Can they defend themselves from an external foe? It is unthinkable, for a plan broken up into as many parts as there are heads in the mob, loses all homogeneity, and thereby becomes unintelligible and impossible of execution.^{18/}

[“THE JEW AS A DESPOT OVER NON-JEWS”]

1.21 It is only with a despotic ruler that plans can be elaborated extensively and clearly in such a way as to distribute the whole properly among the several parts of the machinery of the State: from this the conclusion is inevitable that a satisfactory form of government for any country is one that concentrates in the hands of one responsible person. Without an absolute despotism there can be no existence for civilisation which is carried on not by the masses but by their guide, whosoever that person may be. The mob is a savage and displays its savagery at every opportunity. The moment the mob seizes freedom in its hands it quickly turns to anarchy, which in itself is the highest degree of savagery.

1.22 Behold the alcoholised animals, bemused with drink, the right to an immoderate use of which comes along with freedom. It is not for us and ours to walk that road. The peoples of the *goyim* are bemused with alcoholic liquors; their youth has grown stupid on ^{19/} and from early immorality, into which it has been inducted by our special agents — by tutors, lackeys, governesses in the houses of the wealthy, by clerks^{20/} and others, by our women in the places of

18/ IT IS UNTHINKABLE. “The hardest thing to get a man to do is to think.” Henry Ford, Sr. Keller, *Mr. Ford, What Have You Done?, Henry Ford’s Views on Economics*, (Self-published, Qubin, Missouri, 1993), Introduction, p. 6.

19/ CLASSICISM. Classic principles in literature or art; conformity to, or practice of, classical style...Classicism is often used of the principles and qualities of other than Greek and Roman works, esp. when similar in spirit and established as a formal standard. *Webst. Int’l. Dict.*, p. 496. (Emphasis added).

This being a Protocolist comment on the future plans of what is now a federal-government education “programming? which is now increasingly attacked as insufficient to maintain any sense of social and/or economic stability? (Ed.).

20/ CLERKS. In America of the 1940’s to the present 1990’s, the great extent of occupation and/or influences by the small numbers of Jewish people upon the many “government” and “corporate” offices of “clerk” provides unfortunate reference to previous, catastrophic symbiotic circumstance:

dissipation frequented by the *goyim*. In the number of these last I count also the so-called “society ladies,”^{21/} voluntary followers of the others in corruption and luxury.

1.23 Our countersign is — Force and Make-believe. Only force conquers in political affairs, especially if it be concealed in the talents essential to statesmen. Violence must be the principle,

“Almost every clerk was a Jew, and every Jew was a clerk. I was amazed at this multitude of [World War I.] combatants who belonged to the chosen people and could not help comparing it with their slender numbers in the fighting lines.”

Adolph Hitler, *Mein Kampf*, (1942, Hurst & Blackett, Ltd., London, James Murphy, Translator); Vol. I, “A Retrospect”, Chp VII., “The Revolution”, p. 114. Murphy’s version is considered more a National Socialist Party’s “officially approved” translation. (Ed.). See also, *Protocol No 2.2* at n. The Administrators, Whom We Shall Chose. Did Hitler understand the “true Israel” message that Caucasians, not Mongoloid Jews, were truly “God’s Chosen People”?

In the American Expeditionary Forces during the First World War — “the war to make the world safe for democracy”* — the most of the Jews in the military were to be found in the Army’s quartermaster corp (i.e., one who finds, issues or supplies the living quarters, storage, food, clothing, equipment, etc.) contemptuously known as “the Jewish infantry.” Ford, *Int’l Jew*, Vol III, *Jewish Influences in American Life*, Chp. LV., “B’nai B’rith Leader Discusses the Jews,” p. 175. See: *Protocol No. 7.2* at n. SOLDIERS.

The Jewish predilection for the quartermaster’s department has been observed anciently and modernly. Smith, *The International Jew*, (Ford, Abridged), Chp. 3, “Victims or Persecutors?”, at p. 39. See also, *Protocol No. 1.24* n. THE RIGHT TO REPLACE HORRORS OF WAR, and, *Protocol 7.1*, n. SOLDIERS.

* “THE WORLD MUST BE MADE SAFE FOR DEMOCRACY.” “The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty.” Woodrow Wilson, as the President of the United States, in an address before the U.S. Congress, April 2, 1917. Carlton J.H. Hayes, *A Brief History of the Great War* (New York, Macmillan Co., 1928), Chp. X., “The United States Intervenes,” p. 217; also, Evans, *Dictionary of Quotations*, id., p. 162, “Democracy,” at n. 13; *World Book Encycl.*, (1973 ed.), Vol 21, W-Z, p. 365.

“Democracy”: “An aristocracy of blackguards.” Lord Byron, *Diary*, May, 1821; “The last refuge of cheap misgovernment.” Geo. B. Shaw, *Man and Superman*, “The Revolutionist’s Handbook”; “People who want to understand democracy should spend less time in the library with Aristotle and more time on the busses and in the subway.” Simeon Strunsky, *No Mean City II*; “[I]t imposes degrading acts and attitudes upon the men responsible for the welfare of the state.” From: Evans, *Dictionary of Quotations*, id., p. 162, “Democracy.” Also, Aristotle: “Democracy is the worst form of political evil”; and etc., etc., etc.

No one speaks favorably of “democracy” except those who use it to later abuse it. (Ed.). See also, *Protocol No. 17.8*, n. CLERKS.

21/ THE SO-CALLED “SOCIETY LADIES.” Who are these “society ladies” to be used by the *Protocolist*? Women of “high society” having a good reputation?, or more likely, those women of the lower propensities of “human nature” as the Jews see it, i.e., harlots, prostitutes, and other weak women easily manipulated by a powerful man? Or, women sent to weak men to be easily manipulated by those powerful women? (Ed.).

and cunning and make-believe the rule for governments which do not want to lay down their crowns at the feet of agents of some new power. This evil is the one and only means to attain the end, the good. Therefore we must not stop at bribery, deceit and treachery when they should serve towards the attainment of our end. In politics one must know how to seize the property^{22/} of others without hesitation if by it we secure submission and sovereignty.

1.24 Our State, marching along the path of peaceful conquest, has the right to replace the horrors of war^{23/} by less noticeable and more satisfactory sentences of death, necessary to maintain the terror which tends to produce blind submission. Just but merciless severity is the greatest factor of strength in the State: not only for the sake of gain but also in the name of duty, for the sake of victory, we must keep to the programme of violence and make-believe. The doctrine of squaring accounts is precisely as strong as the means of which it makes use. Therefore it is not so much by the means themselves as by the doctrine of severity that we shall triumph and bring all governments into subjection to our super-government. It is enough for them to know that we are merciless for all disobedience to cease.

22/ SEIZE THE PROPERTY OF OTHERS. This is “according to precepts of Jewish communality and to the Talmudic recognition that `property is fundamentally a social object subject to social control.” Isaacs, *Jews and American Politics*, Chp. V, “Avoiding bureaucracy: the non-government role,” p. 62.

23/ THE RIGHT TO REPLACE THE HORRORS OF WAR. “We ought not to forget that wars are purely manufactured evil and made according to a definite technique...War is an orgy of money just as it is an orgy of blood.” Edward Keller, *Mr. Ford, What Have You Done?*, *Henry Ford's Views on Economics*, (Self-published, Qubin, Missouri, 1993), quoting Ford, at p. 25.

Regarding exciting people to war, Mr. Ford said: “First, the people are worked upon, by clever tales, the people’s suspicions are aroused toward the nation against whom war is desired. Make the nation suspicious, make the other nation suspicious. All you need for this is a few agents with some cleverness and no conscience and a press whose interest is looked upon with the interests that will be benefitted by war. Then, the overt act will soon appear. It is not a trick at all to get an overt act once you work the hatred of two nations up to the proper pitch [or, level].” id, p. 26.

“Wars are the Jews’ harvests,” is an ancient saying. Smith, *The International Jew*, (Ford, Abridged), Chp. 3, “Victims or Persecutors?”, at p. 39. See also, *Protocol No. 1.22*, at n. CLERKS, and Protocol 7.1, n. SOLDIERS.

[“THE END OF LIBERTY”]

1.25 Far back in ancient times we were the first to cry among the masses of the people the words “Liberty, Equality, Fraternity,”^{24/} words many times repeated since those days by stupid poll-parrots who from all sides round flew down upon these baits and with them carried away the well-being of the world, true freedom of the individual, formerly so well guarded against the pressure of the mob. The would-be wise men of the *goyim*, the intellectuals, could not make anything out of the uttered words in their abstractness; did not note the contradiction of their meaning and inter-relation: did not see that in nature there is no equality, cannot be freedom: that Nature herself has established inequality of minds, of characters, and capacities, just as immutably as she has established subordination to her laws: never stopped to think that the mob is a blind thing, that upstarts elected from among it to bear rule are, in regard to the political, the same blind men as the mob itself, that the adept, though he be a fool, can yet rule, whereas the non-adept, even if he were a genius, understands nothing in the political — to all these things the *goyim* paid no regard; yet all the time it was based upon these things that dynastic rule rested: the father passed on to the son a knowledge of the course of political affairs in such wise that none should know it but members of the dynasty and none could betray it to the governed. As time went on the meaning of the dynastic transference of the true position of affairs in the political was lost, and this aided the success of our cause.

1.26 In all corners of the earth the words “Liberty, Equality, Fraternity” brought to our ranks, thanks to our blind agents, whole legions who bore our banners with enthusiasm. And all the time these words were canker-worms at work boring^{25/} into the well-being of the *goyim*, putting an end everywhere to peace, quiet, solidarity and destroying all the foundations of the *goy* States. As you will see later, this helped us to our triumph; it gave us the possibility, among other things, of getting into our hands the master card — the destruction of the privileges, or in other words of the very existence of the aristocracy of the *goyim*, that class which was the only defence peoples and countries had against us. On the ruins of the natural and genealogical aristocracy of the *goyim* we have set up the aristocracy of our educated class^{26/} headed by the

24/ LIBERTY, EQUALITY, FRATERNITY. Oddly enough, while this is an alleged Jewish propaganda or slogan/ploy, others accept it as a fact: Free Government requires foundations of Liberty, Equality, Fraternity: “Liberty with Obedience to Law, Equality with Subjection to Authority, and Fraternity with Subordination to the Wisest and Best” promoted by the disciplines of War, Monarchy, and Priesthood. Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, Charleston, A.M. 5632 (Charleston, 1871, 1906; reprint, June 1946, L.H. Jenkins, Inc., Richmond, Vir.), Chp. XXXII, Sublime Prince [or, Master] of the Royal Secret, p. 860, Chp. III, The Master, p. 92. See also, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp X, p. 114.

25/ BORING INTO THE WELL BEING. “Boring from within” (which may differ in grammar from “boring into”) is a communist propaganda tactic. It was adopted as a slogan to summarize the leading tactics of the “Left-Wing” Communism. Nolan, *Communism versus the Negro*, Index.

26/ OUR EDUCATED CLASS. “In my judgment, Jewish children should be educated in Jewish schools. Not only is it a positive and direct advantage to educate our children as Jews, but it is

aristocracy of money. The qualifications for this aristocracy we have established in wealth,^{27/} which is dependent upon us, and in knowledge, for which our learned elders^{28/} provide the motive force.

1.27 Our triumph has been rendered easier by the fact that in our relations with the men whom we wanted we have always worked upon the most sensitive chords of the human mind, upon the cash account, upon the cupidity, upon the insatiability for material needs of man; and each one of these human weaknesses, taken alone, is sufficient to paralyse initiative, for it hands over the will of men to the disposition of him who has bought their activities.

1.28 The abstraction of freedom has enabled us to persuade the mob in all countries that their government is nothing but the steward of the people who are the owners of the country, and that the steward may be replaced like a worn-out glove.^{29/}

1.29 It is this possibility of replacing the representatives of the people which has placed them at our disposal, and, as it were, given it the power of appointment.^{30/}

PROTOCOL No. 2^{1/}

2.1 It is indispensable for our purpose that wars, so far as possible, should not result in territorial gains: war will thus be brought on to the economic ground, where the nations will not fail to perceive in the assistance we give the strength of our predominance, and this state of things will put both sides at the mercy of our international *agentur*;^{2/} which possesses millions of

absolutely necessary to our preservation. Experience has been shown that our young people will be weaned from our people if allowed indiscriminately to associate with the Gentiles.” Quoted from a B’nai B’rith memorial for Leo N. Levi (18//–1905), deceased President of the B’nai B’rith, at Memorial p. 255, in Ford, *Int’l Jew*, Vol. III., “Aspects of Jewish Influences in American Life,” Chp. LV., “B’nai B’rith Leader Discusses the Jews,” at p. 173-174; *Dearborn Independent*, May, 14, 1921.

27/ QUALIFICATIONS: WEALTH. “Level wealth with honesty.” See the complete statement at *Protocol No. 20.5*, at note, DIMINISH THE GROWTH OF WEALTH IN PRIVATE HANDS.

28/ OUR LEARNED ELDERS. See *Protocols* Nos. 1.26, , 24.2, 24.6, and 24.11.

29/ LIKE A PAIR OF WORN-OUT GLOVES. See also, “Does This Explain Jewish Political Power?,” *The International Jew*, Vol. I, “The World’s Foremost Problem,” Chp. XVIII., at p. 202; *The Dearborn Independent*, September 18, 1920.

30/ THE POWER OF APPOINTMENT. “A crown from the gutter. A dog-collar fastened around my neck by the [misled] sovereign people.” King Frederick William IV, King of Prussia, refusing the offer of a hereditary office of a united Germany by the Frankfurt assembly. 1848: *The Revolutionary Tide in Europe*, Stearns, at p. 189.

1/ PROTOCOL No. 2. For correlative references to this Protocol, See: *The Int’l Jew*, H. Ford, Vol. I, “The World’s Foremost Problem,” pp. 126, 129, 154, 190, 205.

2/ AGENTUR. This word is not found in Cassell’s French-English, English-French Dictionary (New York, Macmillan Pub Co., 1978). Here it is estimated as a French word for “authority.” - Ed.

eyes ever on the watch and unhampered by any limitations whatsoever. Our international rights will then wipe out national rights, in the proper sense of right, and will rule the nations precisely as the civil law of States rules the relations of their subjects among themselves.^{3/}

2.2 The administrators, whom we shall choose from among the public, with strict regard to their capacities for servile obedience, will not be persons trained in the arts of government, and will therefore easily become pawns in our game in the hands of men of learning and genius who will be their advisers, specialists bred and reared from early childhood to rule the affairs of the whole world. As is well known to you, these specialists of ours have been drawing to fit them for rule the information they need from our political plans, from the lessons of history,^{4/} from observations made of the events of every moment as it passes.^{5/} The goyim are not guided by

3/ WARS, NO GAINS; INT'L RIGHTS OVER NATIONAL RIGHTS. See also, “Jewish Protocols’ Claim Partial Fulfillment,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XII, at p. 129; *The Dearborn Independent*, July 11, 1920; and, Ford, *The Int’l Jew*, Vol. I., Chp. XIV., “Did The Jews Foresee the World War?”, at p. 154; *The Dearborn Independent*, August 21, 1920.

4/ THE LESSONS OF HISTORY. Ford, as a Trial Witness: Written-history is “more or less bunk.” Edward Keller, *Mr. Ford, What Have You Done?, Henry Ford’s Views on Economics*, p. 28.

5/ THE ADMINISTRATORS, WHOM WE SHALL CHOOSE. See: “Does This Explain Jewish Political Power?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVIII., at p. 205; *The Dearborn Independent*, September 18, 1920.

But is this true? It does not seem true these days, when “every clerk was Jew and every Jew a clerk,” according to Adolph Hitler. (See *Protocol No.1.22*, at n. CLERKS). In American administrative government, Jews — being representative of only 2% of the total American population — occupy an overwhelming percentage of “supervisory” or higher offices; yet no Jew, until recently, have been so bold as to show their face as one in power. Usually, they were content to hide behind the Gentile cloak of the “officeholder.” In California, both of the U.S. Senators and most local U.S. Congressmen and San Diego county supervisors and local judges (all elected/appointed pursuant to the “Fourteenth/Seventeenth Amendment” for “U.S. citizens”) are Jewish; the mayor of many large cities are Jewish; most all bureaucratic appointments are Jewish or minority (non-Caucasian/White). Most businesses are Jewish owned; most financial “leaders” are Jewish. And these Jews are more than cooperative in working together. Lately, it is difficult to see a White Anglo-Saxon Protestant face anywhere there. With so much Jewry about town, one would think matters would improve: not so. (Ed.).

Of the 48 leaders of the early Soviet government, only 5 were of pure Russian blood. (*Henry Ford and the Jews*, Albert Lee, New York, Stien & Day, Pub. 1980), Chp. p. 154-155). Jews held many high and influential positions in the Soviet Union. Khrushchev Remembers, Talbott, Transl./Ed., Boston, Little, Brown & Co. 1970, Chp. 8, p. 259. Khrushchev, of course disavows any knowledge of this memoir, after Life Magazine, Nov., 1970, began publishing in a serial manner, his memoirs: “The venal bourgeois press has many times been exposed in such lies.” Khrushchev Remembers; The Last Testament, Talbott, Transl./Ed., Boston, Little, Brown & Co. 1974, Prologue, p. 4, note 2.

In Poland, because “Zambrowski [a Jew] was head of the Personnel Section of the

practical use of unprejudiced historical observation, but by theoretical routine without any critical regard for consequent results. We need not, therefore, take any account of them — let them amuse themselves until the hour strikes, or live on hopes of new forms of enterprising pastime, or on the memories of all they have enjoyed. For them let that play the principal part which we have persuaded them to accept as the dictates of science (theory). It is with this object in view that we are constantly, by means of our press, arousing a blind confidence in these theories. The intellectuals of the goyim will puff themselves up with their knowledge and without any logical verification of it will put into effect all the information available from science, which our *agentur* specialists have cunningly pieced together for the purpose of educating their minds in the direction we want.

2.3 Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism, Marxism, Nietzsche-ism. To us Jews, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the goyim.^{6/}

2.4 It is indispensable for us to take account of the thoughts, characters, tendencies of the nations in order to avoid making slips in the political and in the direction of administrative affairs. The triumph of our system, of which the component parts of the machinery may be variously disposed according to the temperament of the peoples met on our way, will fail of success if the practical application of it be not based upon a summing up of the lessons of the past in the light of the present.

2.5 In the hands of the States of to-day there is a great force that creates the movement of thought in the people, and that is the Press. The part played by the Press is to keep pointing out requirements supposed to be indispensable, to give voice to the complaints of the people, to express and to create discontent. It is in the Press that the triumph of freedom of speech finds its incarnation. But the goyim States have not known how to make use of this force; and it has fallen into our hands. Through the Press we have gained the power To influence while remaining ourselves in the shade; thanks to the Press we have got the goy in our hands, notwithstanding that we have had to gather it out of oceans of blood and tears.^{7/} But it has paid us, though we

Central Committee [of Poland]...more Jews got promoted to key economic and political posts.” Khrushchev Remembers; *The Last Testament*, Talbott, Transl./Ed., Boston, Little, Brown & Co. 1974, Chp. 8, p. 180, 197, at note 3.

The Compiler and Editor of this present edition of *The Protocols* remembers himself reading, in one of these *Memoirs* series, that Khrushchev said Jews held almost 50% of the offices of bureaucracy in the Soviet Union, even during Khrushchev’s U.S.S.R. Premier-years in the 1950’s. One of these days.... (Ed.).

6/ DARWINISM, ETC. See also, “‘Jewish’ Estimate of Gentile Human Nature,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XI., at p. 126; *The Dearborn Independent*, July 31, 1920.

7/ TORRENTS OF BLOOD AND TEARS. See also, “Does the Jewish Power Control The World Press?” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVII., at p. 190-91; *The Dearborn Independent*, September 11, 1920.

have sacrificed many of our people. Each victim on our side is worth in the sight of God^{8/} a thousand goyim.

PROTOCOL No. 3^{1/}

3.1 To-day I may tell you that our goal is now only a few steps off. There remains a small space to cross and the whole long path we have trodden is ready now to close its cycle of the Symbolic Snake,^{2/} by which we symbolise our people. When this ring closes, all the States of Europe will be locked in its coil as in a powerful vice.

3.2 The constitution scales of these days will shortly break down, for we have established them with a certain lack of accurate balance in order that they may oscillate incessantly until they wear through the pivot on which they turn. The goyim are under the impression that they have welded them sufficiently strong and they have all along kept on expecting that the scales would come into equilibrium.^{3/} But the pivots — the kings on their thrones — are hemmed in by their representatives, who play the fool, distraught with their own uncontrolled and irresponsible power. This power they owe to the terror which has been breathed into the palaces. As they have no means of getting at their people, into their very midst, the kings on their thrones are no longer able to come to terms^{4/} with them and so strengthen themselves against seekers after power. We have made a gulf between the far-seeing Sovereign Power and the blind force of the people so that both have lost all meaning, for like the blind man and his stick, both are powerless apart.

3.3 In order to incite seekers after power to a misuse of power we have set all forces in opposition one to another, breaking up their liberal tendencies towards independence. To this end we have stirred up every form of enterprise, we have armed all parties, we have set up

This admission of the reasons for Jewish losses must remind The Reader of the willingness of the Jews to slaughter their own (lower-level) kind to acquire the “gold” and to attain the goals outlined in *The Protocols*. (Ed.).

8/ IN THE SIGHT OF GOD. “In the Name of God” has been a common rallying-excuse in an effort to cover the Iniquity of the many Wrongs committed by The Unrighteous for such unholy ideas, desires and acts, regardless of religious beliefs. Whose “God” is this? The Jew’s god of love and hate, which contrasts the Christian God of Love. (Ed.).

1/ PROTOCOL No. 3. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, “The World’s Foremost Problem,” pp. 148, 149, 191, as noted in the footnotes.

2/ THE SYMBOLIC SNAKE. See, “The Symbolic Snake,” in the Introduction of this Book.

3/ EQUILIBRIUM. A state of balance or even adjustment between opposing forces or actions. *Webst. Int’l. Dict.*, 2nd Ed., p. 864. See also: Protocol No. 20.3, n.

4/ NO LONGER ABLE TO COME TO TERMS. “Agree with thine adversary quickly, whiles thou art in the way with him.” *The Gospel According to Matthew*, quoting Jesus of Nazareth, Chp. 5:25. Compare with: *The Proverbs*, Chp. 25:8: “Go not forth hastily to strive, lest thou know not what to do in the end thereof...,” and *The Gospel According to Luke*, Chp. 12:58-59. Here, “agree with” means “come to terms with.”

authority as a target for every ambition. Of States we have made gladiatorial arenas where a host of confused issues contend^{5/}....A little more, and disorders^{6/} and bankruptcy^{7/} will be universal....

3.4 Babblers inexhaustible have turned into oratorical contests the sittings of Parliament and Administrative Boards. Bold journalists and unscrupulous pamphleteers daily fall upon executive officials. Abuses of power will put the final touch in preparing all institutions for their overthrow and everything will fly skyward under the blows of the maddened mob.^{8/}

[“POVERTY USED AS A WEAPON”]

3.5 All people are chained down to heavy toil by poverty more firmly than ever they were chained by slavery and serfdom; from these, one way and another, they might free themselves, these could be settled with, but from want they will never get away. We have included in the constitution such rights as to the masses appear fictitious and not actual rights. All these so-called “People’s Rights” can exist only in idea, an idea which can never be realised in practical life.^{9/} What is it to the proletariat^{10/} labourer, bowed double over his heavy toil, crushed by his lot in life, if talkers get the right babble, if journalists get the right to scribble any nonsense side by side with good stuff, once the proletariat has no other profit out of the constitution save only those pitiful crumbs which we fling them from our table in return for their toting in favour of what we dictate, in favour of the men we place in power, the servants of our *agentur*.... Republican rights for a poor man are no more than a bitter piece of irony, for the necessity he is under of toiling almost all day gives him no present use of them, but on the other hand robs him

5/ A HOST OF CONFUSED ISSUES CONTEND. “The time cometh, that whosoever killeth you will think that he does God a service.” *The Gospel According to John* Chp. 16:2.

6/ DISORDERS. Turbulent or riotous behavior; immoral or indecent conduct; breach of the public decorum and morality. Black’s Law Dict. 4th Rev., p. 556.

7/ BANKRUPTCY. Synonymous with Insolvency. The state or condition of a Debtor who is liable to be proceeded against [in a court of law] by his Creditors for what is owed them, and the Debtor takes the benefit of briefly suspending such creditors collection efforts, using the bankruptcy laws. Black’s Law Dict., 4th Rev., p., 186.

8/ BOLD JOURNALISTS AND UNSCRUPULOUS PAMPHLETEERS. “No man spake openly...for fear of the Jews.” *The Gospel According to John* 7:13. See also, *John* 9:22, 12:42, and, 19:38. See also, “Does Jewish Power Control The World Press?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVII., at p. 191; *The Dearborn Independent*, September 11, 1920.

9/ FICTITIOUS AND NOT ACTUAL RIGHTS. See also, ‘Jewish’ Plan To Split Society By ‘Ideas’,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XIII., at p. 148; *The Dearborn Independent*, August 14, 1920.

10/ PROLETARIAT, defined: the laboring class; wage earners. Webst. Int’l.Dict., 2nd Ed., p. 1979. “By proletariat, [it is meant] the class of modern wage-labourers who, having no means of production of their own, are reduced to selling their labours-power in order to live. *Manifesto of the Communist Party, [Part] I Bourgeois and Proletarians* (1847), Frederich Engels (1820-1895), English ed. of 1888, quoted in *The Marx-Engels Reader*, Rbt. C. Tucker, ed, N.Y. W.W. Norton, 1972, p. 335, n.5).

of all guarantee of regular and certain earnings by making him dependent on strikes by his comrades or lockouts by his masters.^{11/}

[“JEWISH SUPPORT OF COMMUNISM”]

3.6 The people under our guidance have annihilated the aristocracy, who were their one and only defence and foster-mother for the sake of their own advantage which is inseparably bound up with the well-being of the people. Nowadays, with the destruction of the aristocracy, the people have fallen into the grips of merciless money-grinding scoundrels who have laid a pitiless and cruel yoke upon the necks of the workers.

3.7 We appear on the scene as alleged saviours^{12/} of the worker from this oppression when we propose to him to enter the ranks of our fighting forces — Socialists,^{13/} Anarchists,^{14/} Communists^{15/} — to whom we^{16/} always give support in accordance with an alleged brotherly

11/ ORGANIZED STRIKES AND ORGANIZED LOCKOUTS. See also, “‘Jewish’ Plan To Split Society By ‘Ideas’,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XIII., at p. 148; *The Dearborn Independent*, August 14, 1920.

12/ ON THE SCENE AS ALLEGED SAVIOURS. See also, “‘Jewish’ Plan To Split Society By ‘Ideas’,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XIII., at p. 149; *The Dearborn Independent*, August 14, 1920.

13/ SOCIALIST, SOCIALISM, defined. One who believes in or participates in a political and economic theory of social organization based on collective or governmental ownership and democratic management of the essential means for the production and distribution of goods. Webst.Int’l. Dict., 2nd Ed., (1960), p. 2387.

Modern socialism is the direct product of class antagonism and of the anarchy existing in production. Engels, *Marx-Engels Reader*, Part V., “Socialism: Utopian and Scientific,” I., p. 605.

14/ ANARCHIST, defined. One who advocates or believes in absence of government, where there is no law or supreme power; hence, lawlessness or political disorder. Webst. Int’l. Dict., 2nd Ed., (1960), p. 96.

Two opposing beliefs in the “grand strategy” of socialist revolution, i.e., Anarchists: ‘state power must be destroyed’; Marxists: ‘state power must be seized and employed.’ Engels, *Letter to Theodor Cuno*, 1872, *Marx-Engels Reader*, p. 660.

“The Jew is not an anarchist. He is not a destructionist...His anarchy is not ingrained, it is a device which he uses for a purpose.” Ford, “The International Jew,” Vol. I., “The World’s Foremost Problem,” Chp. II, “Germany’s Reaction Against the Jew,” p. 28; *The Dearborn Independent*, May 29, 1920.

To the contrary, compare Ford’s statement with: “We Jews, we destroyers, will remain destroyers forever. Nothing that you will do will meet our needs and demands. We will forever destroy because we need a world of our own.” Maurice Samuel, *You Gentiles* (Harcourt, Brace, 1924), p. 155.

15/ COMMUNISTS, defined. Anyone who believes in or participates in “any system of social organization in which goods are held in common...a relentless class war.” Webst. Int’l. Dict., 2nd Ed., (1960) p. 541.

rule (of the solidarity of all humanity) of our *social masonry*. The aristocracy,^{17/} which enjoyed by law the labour of the workers, was interested in seeing that the workers were well fed, healthy and strong. We are interested in just the opposite — in the diminution,^{18/} the *killing out of the GOYIM*.^{19/} Our power is in the chronic shortness of food and physical weakness of the worker^{20/} because by all that this implies he is made the slave of our will, and he will not find in his own authorities either strength or energy to set against our will. Hunger creates the right of capital to rule the worker more surely than it was given to the aristocracy by the legal authority of kings.^{21/}

3.8 By want and the envy and hatred which it engenders we shall move the mobs and with their hands we shall wipe out all those who hinder us on our way.

3.9 *When the hour strikes for our Sovereign Lord of all the World^{22/} to be crowned it is these same hands which will sweep away everything that might be a hinderance thereto.*

3.10 The goyim have lost the habit of thinking unless prompted by the suggestions of our specialists. Therefore they do not see the urgent necessity of what we, when our kingdom

The Communist Party is from the “Communist League,” derived from the 1836 “League of the Just.” (Introduction to *Manifesto of the Communist Party* (1847), Friedrich Engels (1820-1895), English ed. of 1888, quoted in *The Marx-Engels Reader*, Rbt. C. Tucker, ed, N.Y. W.W. Norton, 1972, p. 331).

For early “Christian” recordings of “communist” or commune-izing activity, see *The Acts of The Apostles*, Chp. 4:32 KJV, where the Great Error of Simon Peter resulted in the same: “...neither said any of them that aught of the things which he possessed was his own; but they had *all things common*.” A critical examination of the early Chapters of *The Acts of The Apostles* indicates more than only this example as the beginning of the diversion from the Teachings of Jesus of Nazareth to the present-day Pauline and Simonized Institutions of “Judeo-Christianity. (Emphasis added). (Ed.).

16/ WE. Meaning, by separating themselves grammatically, the “Elders of Zion” are alleging themselves not to be Socialists, Anarchists, nor Communists? (Ed.).

17/ ARISTOCRACY, defined. Government or rule by the best; hence, by a relatively small privileged class or order. Webst. Int’l. Dict., 2nd Ed., (1960), p. 148.

18/ DIMINUTION. Reduction in size, quantity, or degree. Webst. Int’l. Dict., 2nd Ed., (1960), p. 732.

19/ KILLING OUT OF THE GOYIM. “The time cometh, that whosoever killeth you will think that he does God a service.” John 16:2.

20/ FOOD AND PHYSICAL WEAKNESS. Consider the nutritional absence in most all “foods” sold in America today, depleted of all healthy content — and the Jewish-owned food producing companies; and, the birth defects and other illnesses caused by insufficient nutrition. (Ed.).

21/ HUNGER TO RULE THE WORKER. “Inflation, Hitler said, repeating the wisdom of the *Protocols*, was just another word for hunger.” Levy, *A Lie & a Libel*, p. 49, at n. 9, quoting Eberhard Jächel, ed. *Hitler, Samtliche Aufzerchmungen 1905-1925*.

22/ OUR SOVEREIGN LORD OF ALL THE WORLD. Referring to whom as Sovereign? The spiritual Sovereign, Almighty God? or to a man-sovereign, i.e., as the Protocolist speaking in his subordinate role regarding a man-superior? Lord Rothschild? Ed.).

comes,^{23/} shall adopt at once, namely this, that *it is essential to teach in national schools one simple true piece of knowledge, the basis of all knowledge — the knowledge of the structure of human life, of social existence, which requires division of labour,^{24/} and, consequently, the division of men into classes and conditions.^{25/}* It is essential for all to know that *owing to differences in the objects of human activity there cannot be any equality*, that he who by any act of his compromises a whole class cannot be equally responsible before the law with him who affects no one but only his own honour. The true knowledge of the structure of society, into the secrets^{26/} of which we do not admit the goyim, would demonstrate to all men that the positions and work must be kept within a certain circle, that they may not become a source of human suffering, arising from an education which does not correspond with the work which individuals are called upon to do. After a thorough study of this knowledge the peoples will voluntarily submit to authority and accept such position as is appointed them in the State. In the present state of knowledge and the direction we have given to its development the people, blindly believing things in print — cherishes — thanks to promptings intended to mislead and to its own ignorance — a blind hatred towards all conditions which it considers above itself, for it has no understanding of the meaning of class and condition.

[“JEWS WILL BE SAFE”]

3.11 This hatred will be still further magnified by the effects of an economic crisis, which will stop dealings on the exchanges^{27/} and bring industry to a standstill. We shall create by all the

23/ WHEN OUR KINGDOM COMES. Many students of early American Revolutionary (A.D. 1770's) history will remember the famous phrase sent amongst the patriotic, ultimately victorious, *Committee(s) of Correspondence*: “No king but King Jesus.”

24/ DIVISION OF LABOUR. A means by which one worker does only one small part of the production, rather than making/assembling the entire item by himself, and is unaware of the entire project. Marx, *Capital* (1867), Chp. 14 Div. of Labour & Manufacture; *Marx-Engels Reader*, p. 277; One of the chief forces of history up to Marx's day. Id., p. 136. `Division of labor' and `private property' are identical expressions; and implies the contradiction of the separate individual/family and the communal interest of all individuals. Marx, *German Ideology* (1846); i.e., the division of labor, competition exchange-value, etc., and capitalism. Marx, 1844, *Marx-Engels Reader*, p. 56-57. Marx wanted the abolition of “the division of labor.” Marx, *The German Ideology*. (Part-) C. Communism *Marx-Engels Reader*, p. 161.

25/ DIVISION OF MEN INTO CLASSES AND CONDITIONS. This obviously conflicts with the Marxist/Engels theories, but *The Protocols* obtain world domination for a few, not for everyone; therefore harmony with Marx, et al., is unnecessary. (Ed.).

26/ SECRET SOCIETIES. “Secret societies” are prohibited by statute law in many States in America. (Ed.).

27/ STOP DEALINGS ON THE EXCHANGES (i.e., COMMERCE). The German word *Judentum* had, in the language of Marx's time [A.D. 1840's], the secondary meaning of “commerce,” and in the Marxist writings, he exploits the two senses of the word. Tucker, *Marx-Engels Reader*, p. 48, n. 6. Interestingly enough, the word “commerce” does not appear in *The Protocols*; see, i.e., “exchange.” (Ed.).

secret subterranean^{28/} methods open to us and with the aid of gold, which is all in our hands, *a universal economic crises whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe.* These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot.

3.12 “Ours” they will not touch, because the moment of attack will be known to us and we shall take measures to protect our own.

3.13 We have demonstrated that program will bring all the goyim to the sovereignty of reason. Our despotism will be precisely that; for it will know how by wise severities to pacificate all unrest to cauterise^{29/} liberalism out of all institutions.

3.14 When the populace has seen that all sorts of concessions and indulgences are yielded it in the name of freedom it has imagined itself to be sovereign lord and has stormed its way to power, but, naturally, like every other blind man it has come upon a host of stumbling blocks, *it has rushed to find a guide, it has never had the sense to return to the former state* and it has laid down its plenipotentiary^{30/} powers at our feet. Remember the French Revolution,^{31/} to which it was we who gave the name of “Great”: the secrets of its preparations are well known to us for it was wholly the work of our hands.

3.15 Ever since that time we have been leading the peoples from one disenchantment to another, so that in the end they should turn also from us in favour of that *King-Despot of the blood of Zion, whom we are preparing for the world.*

3.16 At the present day we are, as an international force, invincible, because if attacked by some we are supported by other States. It is the bottomless rascality of the goyim peoples, who crawl on their bellies to^{32/} force, but are merciless towards weakness, unsparing to faults and indulgent to crimes, unwilling to bear the contradictions of a free social system but patient unto martyrdom under the violence of a bold despotism — it is those qualities which are aiding us to independence. From the premier-dictators of the present day the goyim peoples suffer patiently and bear such abuses as for the least of them they would have beheaded twenty kings.

28/ SUBTERRANEAN. Beneath the surface; hidden, existing, functioning, or working in secret. Webst. Int’l. Dict., 2nd Ed. 1960) p. 2515.

29/ CAUTARIZE. Burn [as if to seal closed]. Webst. Int’l. Dict. 2nd Ed., (1960), p. 428.

30/ PLENIPOTENTIARY. Usually in a diplomatic sense, containing or conferring full power; unlimited; i.e., as in diplomatic ambassador. Webst. Int’l. Dict. 2nd Ed. (1960), p. 1889.

31/ THE FRENCH REVOLUTION. The Revolution of 1789, alleged to be incited and controlled by Jewish hidden influences. [Far too many cites to place here.].

The French Revolution was called “Revolutionary Babylon” by Marx, and it is considered the hotbed of the communist-oriented revolution. Marx, Address to the Communist League, *Marx-Engels Reader*, p. 365, n 1.

32/ TO. Or, ‘in front of’; ‘in the face of’. (Ed.).

3.17 What is the explanation of this phenomenon, this curious inconsequence of the masses of the peoples in their attitude towards what would appear to be events of the same order?

3.18 It is explained by the fact that these dictators whisper to the peoples through their agents that through these abuses they are inflicting injury on the States with the highest purpose — to secure the welfare of the peoples, the international brotherhood of them all, their solidarity and equality of rights. Naturally they do not tell the peoples that this unification must be accomplished only under our sovereign rule.

3.19 And thus the people condemn the upright and acquit the guilty, persuaded ever more and more that it can do whatsoever it wishes. Thanks to this state of things the people are destroying every kind of stability and creating disorders at every step.

3.20 The word “freedom” brings out the communities^{33/} of men to fight against every kind of force, against every kind of authority, even against God and the laws of nature. For this reason we, when we come into our kingdom, shall have to erase this word from the lexicon^{34/} of life as implying a principle of brute force which turns mobs into bloodthirsty beasts.

3.21 These beasts, it is true, fall asleep again every time when they have drunk their fill of blood, and at such times can easily be riveted into their chains. But if they be not given blood they will not sleep and continue to struggle.

PROTOCOL No. 4^{1/}

4.1 Every republic passes through several stages. The first of these is comprised in the early days of mad raging by the blind mob, tossed hither and thither, right and left: the second is demagogy,^{2/} from which is born anarchy, and that leads inevitably to despotism^{3/} — not any longer legal and overt,^{4/} and therefore responsible despotism, but to unseen and secretly hidden, yet nevertheless sensibly felt despotism in the hands of some secret organization or other, whose acts are the more unscrupulous inasmuch as it works behind a screen, behind the backs of all sorts of agents, the changing of whom not only does not injuriously affect but actually aids the

33/ COMMUNITY, COMMUNITIES. This Compiler/Editor considers the dual meaning of the word “community” as: “common-unity” and “commune-unity,” and encourages the Reader to reassess each appearance of the word. (Ed.).

34/ LEXICON. Words; a vocabulary. Webst. Int’l. Dict. 2nd Ed. (1960) p. 1423.

1/ PROTOCOL No. 4. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, “The World’s Foremost Problem.”

2/ DEMAGOGY. A leader or orator, skilled in arousing the prejudices and passions of the populace. Webst. Int’l. Dict. 2nd Ed. (1960), p. 964.

3/ DESPOTISM. An absolute ruler; tyrant. Archaic: a title signifying Byzantine/Turk “master” or “lord”. Webst. Int’l. Dict. 2nd Ed. p. 709.

4/ OVERT. Open; manifest; public; issuing in action as distinguished [or separated/contrasted from] that which rests merely in intention or design. Black’s Law Dict., 4th Rev., p. 1258.

secret force by saving it, thanks to continual changes, from the necessity of expending its resources on the rewarding of long services.

4.2 Who and what is in a position to overthrow an invisible force? And this is precisely what our force is. *Gentile* masonry blindly serves as a screen for us and our objects, but the plan of action of our force, even its very abiding-place, remains for the whole people an unknown mystery.

[“DESTROYING GOD”]

4.3 But even freedom might be harmless and have its place in the State economy without injury to the well-being of the people if it rested upon the foundation of faith in God, upon the brotherhood of humanity, unconnected with the conception of equality, which is negated by the very laws of creation, for they have established subordination. With such a faith as this a people might be governed by a wardship of parishes, and would walk contentedly and humbly under the guiding hand of its spiritual pastor submitting to the dispositions of God upon earth. This is the reason why *it is indispensable for us to undermine all faith, to tear out of the minds of the GOYIM the very principle of Godhead and the spirit, and to put in its place arithmetical calculations and material needs.*

4.4 In order to give the goyim no time to think and take note, their minds must be diverted towards industry and trade. Thus, all the nations will be swallowed up in the pursuit of gain and in the race for it will not take note of their common foe. But again, in order that freedom may once for all disintegrate and ruin the communities of the goyim, we must put industry on a speculative^{5/} basis: the result of this will be that what is withdrawn from the land by industry will slip through the hands and pass into speculation, that is, to our classes.

4.5 The intensified struggle for superiority and shocks delivered to economic life will create, nay, have already created, disenchanted, cold and heartless communities.^{6/} Such communities will foster a strong aversion towards the higher political and towards religion. Their only guide is gain, that is Gold, which they will erect into a veritable cult, for the sake of those material delights which it can give. Then will the hour strike when, not for the sake of attaining the good, not even to win wealth, but solely out of hatred towards the privileged, the lower classes of the goyim will follow our lead against our rivals for power, the intellectuals of the goyim.

5/ SPECULATIVE. Theoretical; not established by demonstration; accompanied by unusual risk. Webst. Int’l. Dict. 2nd Ed. (1960), p. 2417.

6/ A SOCIETY OF DISILLUSIONED, COLD, HEARTLESS. See: “‘Jewish’ Estimate Of Gentile Human Nature,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XI., at p. 128; *The Dearborn Independent*, July 31, 1920. (Note: *The International Jew* editors have this cited on Vol. I., p. 127 as the “First Protocol;” that is either an error on their part, or the editions of *The Protocols* relied upon by the Compiler/Editor of this Book are inaccurate; but the intent of the Speaker of these *Protocols* is, nonetheless, represented here in his exact words. (Ed.).

PROTOCOL No. 5^{1/}

5.1. What form of administrative rule can be given to communities in which corruption has penetrated everywhere, communities where riches are attained only by the clever surprise tactics of semi-swindling tricks; where looseness reigns: where morality is maintained by penal measure and harsh laws but not by voluntary accepted principles: where the feelings towards faith and country are obliterated by cosmopolitan^{2/} convictions? What form of rule is to be given to these communities if not that despotism which I shall describe to you later? We shall create an intensified centralisation of government^{3/} in order to grip in our hands all the forces of the community. We shall regulate mechanically all the actions of the political life of our subjects by new laws. These laws will withdraw one by one all the indulgences and liberties which have been permitted by the *goyim*, and our kingdom will be distinguished by a despotism of such magnificent proportions as to be at any moment and in every place in a position to wipe out any *goyim* who oppose us by deed or word.^{4/}

5.2. We shall be told that such a despotism as I speak of is not consistent with the progress of these days, but I will prove to you that it is.

5.3. In the times when the peoples looked upon kings on their thrones as on a pure manifestation of the will of God,^{5/} they submitted without a murmur to the despotic power of kings: but from the day when we insinuated into their minds the conception of their own rights they began to regard the occupants of thrones as mere ordinary mortals. The holy unction^{6/} of the Lord's Anointed has fallen from the heads of kings in the eyes of the people, and when we

1/ PROTOCOL No. 5. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I., "The World's Foremost Problem," pp. 119, 123, 127,132, 145, 150, 152, as noted in this Protocol's footnotes.

2/ COSMOPOLITAN. Belonging to all the world; not restricted any locality. Webst. Int'l. Dict. 2nd Ed (1960), p. 601.

3/ INTENSIFIED CENTRALISATION OF GOVERNMENT. "Budenz has revealed that the rank-and-file convention and pre-convention discussions are mere technicalities to be cleared away before the final decision is handed down from above, according to the principle of 'democratic centralism'" Nolan, *Communism versus the Negro*, Chp. 4, "The Slogan of Self-Determination in the Black Belt, 1928-45" p. 46 and n. 34, citing Louis Budenz, *This is My Story* (New York, McGraw-Hill, 1947), p. 209, a Work written by Mr. Budenz after he left the Communist Party in 1945. Nolan, p. 12.

4/ WHO OPPOSE US BY DEED OR WORD. "No man spake openly of him [Jesus] for fear of the Jews." The Gospel According to John, Chp. 7:13. See also, John Chp. 9:22, 12:42, and, 19:38.

5/ KINGS ON THEIR THRONES AS WILL OF GOD, i.e., the "divine right of kings," which relies upon the patriarchal theory of succession to rule directly from God, and misconduct not a cause to forfeit the crown. Webst. Int'l. Dict., 2nd Ed. p. 760; see also, Black's L.Dict. Rev. 4th Ed., p. 565.

6/ UNCTION, defined. That quality of language that which expresses and excites sober and fervent emotion. Webst. Int'l. Dict. 2nd Ed., p. 2764.

also robbed them of their faith in God the might of power was flung upon the streets into the place of public proprietorship and was seized by as.

[“THE MASSES LED BY LIES”]

5.4. Moreover, the art of directing masses and individuals by means of cleverly manipulated theory and verbiage,^{7/} by regulations of life in common and all sorts of other quirks, in all which the *goyim* understand nothing, belongs likewise to the specialists of our administrative brain. Reared on analysis, observation, on delicacies of fine calculation, in this species of skill we have no rivals, any more than we have either in the drawing up of plans of political actions and solidarity. In this respect the Jesuits^{8/} alone might have compared with us, but we have contrived to discredit them in the eyes of the unthinking mob as an overt organization, while we ourselves all the while have kept our secret organization in the shade. However, it is probably all the same to the world who is its sovereign lord, whether the head of Catholicism^{9/} or our despot of the blood of Zion! But to us, the Chosen People, it is very far from being a matter of indifference.

5.5. *For a time perhaps we might be successfully dealt with by a coalition of the GOYIM of all the world:* but from this danger we are secured by the discord existing among them whose roots are so deeply seated that they can never now be plucked up. We have set one against another the personal and national reckonings of the *goyim*, religious and race hatreds, which we have fostered into a huge growth in the course of the past twenty centuries.^{10/} This is the reason why there is not one State which would anywhere receive support if it were to raise its arm, for every one of them must bear in mind that any agreement against us would be unprofitable to itself. We are too strong — there is no evading our power. *The nations cannot come to even an inconsiderable private agreement without our secretly having a hand in it.*

5.6. *Per Me reges regnant.* “It is through Me that Kings reign.” And it was said by the prophets that we were chosen by God Himself to rule over the whole earth. God has endowed us with genius^{11/} that we may be equal to our task. Were genius in the opposite camp it would still

7/ VERBIAGE. The use of many words without necessity, or with little sense; `indicating observation but not thinking.’ Webst. Int’l. Dict. 2nd Ed., p. 2831.

8/ JESUITS. Members of the clerks regular of the *Company (Society) of Jesus*, a religious order. Also, a casuist (specious reasoning or false reasoning), a crafty person; an intriguer. Webst. Int’l. Dict., 2nd. ed., pp. 1334, 420. The Jesuits have been reported by many too reliable and widely accepted sources as being inclined toward political activism at the expense of the host nation or peoples. (Ed.)

9/ CATHOLICISM, presumed to refer to the pope, or those who control that Office.

10/ RELIGIOUS AND RACE HATREDS. See also, “‘Jewish’ Estimate of Gentile Human Nature,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XI., at p. 127; *The Dearborn Independent*, July 31, 1920.

11/ ENDOWED WITH GENIUS. The genius for innovation which drove (merely) “hundreds of Jews in all fields” could not be explained on a racial or religions basis, as had been attempted by them. A Darwinian interpretation for Jewish intellectual leadership has been decidedly disproved by the frequent degeneration of productive Jewish intellectualism under adverse

struggle against us, but even so a newcomer is no match for the old-established settler: the struggle would be merciless between us, such a fight as the world has never yet seen. Aye, and the genius on their side would have arrived too late. All the wheels of the machinery of all States go by the force of the engine, which is in our hands, and that engine of the machinery of States is — Gold. The science of political economy invented by our learned elders^{12/} has for long past been giving royal prestige to capital.^{13/}

[“THE MONOPOLY OF CAPITAL,”
[OF INDUSTRY, AND OF TRADE”]

5.7. Capital, if it is to co-operate untrammelled, must be free to establish a monopoly of industry and trade: this is already being put in execution by an unseen hand in all quarters of the world. This freedom will give political force to those engaged in industry, and that will help to oppress the people. Nowadays it is more important to disarm the peoples than to lead them into war: more important to use for our advantage the passions which have burst into flames than to quench their fire: more important to catch up and interpret the ideas of others to suit ourselves than to eradicate them. *The principal object of our directorate^{14/} consists in this: to debilitate the public mind by criticism; to lead it away from serious reflections calculated to arouse resistance; to distract the forces of the mind to towards a sham fight of empty eloquence.*^{15/}

[THEY WILL ACCEPT “WORDS” FOR “DEEDS.”]

5.8. In all ages the peoples of the world, equally with individuals, have accepted words for deeds, for they are content with a show and rarely pause to note, in the public arena, whether promises are followed by performance. Therefore we shall establish show institutions which will give eloquent proof of their benefit to progress.^{16/}

circumstances — i.e., the ghetto. Sigmund Freud (1856-1939), in a 1926 letter of thanks to the B’nai B’rith Lodge in Vienna, explained his own “genius” as his “being a Jew free from prejudices which limit others in the use of their intellect, and, being a Jew, I was prepared to enter opposition and renounce agreement with the compact majority.” *Course of Modern Jewish History*, p. 398. See also Protocol No. 17.6, at n. Genuis.

A “Genius-of-our-race-as-superior” claim holds true only when considering the “genius” among its own kind or race, with no other comparison. Notice also, Freud’s decision to reject, and thereby oppose, the compact (agreement) with (Christian) majority. (Ed.).

12/ OUR LEARNED ELDERS. See also *Protocols* Nos. 1.26, , 24.2, 24.6, and 24.11.

13/ CAPITAL. In Economics: the amount of property owned. That part of a man’s stock which he expects to afford him revenue [i.e., profit]: Adam Smith. *Webst. Int’l. Dict.* 2nd Ed., pp. 397-98, 2132. Private property is capital. Marx, “Econ.-Philo. Manuscripts,” 1844; *Marx-Engels Reader*, p. 73.

14/ DIRECTORATE. A board of directors; management. *Webst. Int’l. Dict.* 2nd Ed., p. 739.

15/ ELOQUENCE. Force and persuasiveness suggesting strong feelings or deep sincerity. *Webst. Int’l. Dict.*, 2nd Ed., p. 833. (Emphasis added).

16/ ACCEPTED WORDS FOR DEEDS. See also, “‘Jewish’ Estimate of Gentile Human Nature,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XI., at pp.

5.9. We shall assume to ourselves the liberal physiognomy of all parties, of all directions, and we shall give that physiognomy a voice *in orators who will speak so much that they will exhaust the patience of their hearers and produce an abhorrence of oratory.*

5.10*^{17/} *In order to put public opinion into our hands we must bring it into a state of bewilderment by giving expression from all sides to so many contradictory opinions and for such length of time as will suffice to make the goyim lose their heads in the labyrinth and come to see that the thing is to have no opinion of any kind in matters political, which it is not given to the public to understand, because they are understood only by him who guides the public. This is the first secret.*

5.11.* The second secret requisite for the success of our government is comprised in the following: To multiply to such an extent national failings, habits, passions, conditions of civil life that it will be impossible for anyone to know where he is in the resulting chaos, to that the people in consequence will fail to understand one another. This measure will also serve us in another way, namely, to sow discord in all parties, to dislocate all collective forces which are still unwilling to submit to us, and to discourage any kind of personal initiative which might in any degree hinder our affair. *There is nothing more dangerous than personal initiative*; if it has genius behind it, such initiative can do more than can be done by millions of people among whom we have sown discord. We must so direct the education of the *goyim* communities that whenever they come upon a matter requiring initiative they may drop their hands in despairing impotence.^{18/} The strain which results from freedom of action saps the forces when it meets with the freedom of another. From this collision arise grave moral shocks, disenchantments, failures. *By all these means we shall so wear down the goyim that they will be compelled to offer us international power of a nature that by its position will enable us without any violence gradually to absorb all the State forces of the world and to form a Super-Government.*^{19/} In place of the rulers of to-day we shall set up a bogey^{20/} which will be called the Super-Government Administration. Its hands will reach out in all directions like nippers and its organisation will be of such colossal dimensions that it cannot fail to subdue all the nations of the world.

119, 145; *The Dearborn Independent*, July 31, 1920.

17/ “*”, at PROTOCOL 5.10 & 5.11 — THE 1ST & 2ND SECRETS. See also, “‘Jewish’ Estimate of Gentile Human Nature,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XI., at p. 123; *The Dearborn Independent*, July 31, 1920.

18/ EDUCATION OF THE GOYIM COMMUNITIES. See also, “‘Jewish’ Plan To Split Society By ‘Ideas,’” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XIII., at p. 151-52; *The Dearborn Independent*, August 14, 1920.

19/ TO FORM A SUPER-GOVERNMENT. See also, “‘Jewish’ Plan To Split Society By ‘Ideas,’” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XIII., at p. 151; *The Dearborn Independent*, August 14, 1920.

20/ BOGEY. A goblin; a bugbear; the Devil. *Webst. Int’l. Dict.*, 2nd Ed., p. 301; grotesque, evil, malicious); *Webst. Int’l. Dict.*, 2nd Ed., p. 1072.

PROTOCOL No. 6^{1/}

[THE LAND PROGRAM.]^{2/}

6.1. We shall soon begin to establish huge monopolies, reservoirs of colossal riches, upon which even large fortunes of the *goyim* will depend to such an extent that they will go to the bottom together with the credit of the State on the day after the political smash...

6.2. You gentlemen^{3/} here present who are economists, just strike an estimate of the significance of this combination!

6.3. In every possible way we must develop the significance of our Super-Government by representing it as the Protector and Benefactor of all those who voluntarily submit to us.

6.4. The aristocracy^{4/} of the *goyim* as a political force, is dead — we need not take it into account; but as landed proprietors they can still be harmful to us from the fact that they are self-sufficing in the resources upon which they live. It is essential therefore for us at whatever cost to deprive them of their land. This object will be best attained by increasing the burdens upon landed property — in loading lands with debt. These measures will check land-holding and keep it in a state of humble and unconditional submission.

6.5. The aristocrats of the *goyim*, being hereditarily incapable of contenting themselves with little,^{5/} will rapidly burn up and fizzle out.

1/ PROTOCOL No. 6. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I., “The World’s Foremost Problem,” pp. 180, 183, as noted in this Protocol’s footnotes.

2/ THE LAND PROGRAM. This topic is presented in *Protocols ¶¶* 6.1 through 6.8 in this book; the several paragraphs quoted in the Ford version are arranged in different wordings and paragraphs. See also, “How The `Jewish Question’ Touches The Farm,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVI., at p. 180-84; also, *Dearborn Independent*, September 4, 1920.

3/ YOU GENTLEMEN. “You economists...,” as quoted from “How The `Jewish Question’ Touches The Farm,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVI., at p. 181; also, *The Dearborn Independent*, September 4, 1920.

4/ ARISTOCRACY, defined. See definition, at Protocol 3.7, n. ARISTOCRACY, defined.

5/ INCAPABLE OF CONTENTING THEMSELVES WITH LITTLE. This is a common theme in all Marx/Engels/Lenin ideas, yet past and present “capitalists” provide their Adversaries with exactly what is needed for weapons. Consider the increase today in corporate/trust “monopolies” in America, etc., to where 1% of the people hold 99% of the value (i.e., money, land, etc.), and 99% of the people scramble for the remaining 1%. With any victory thru *The Protocols*, however, the “New Boss” will be the “Old Boss.” (Ed.).

[“ENSLAVEMENT OF NON-JEWS (GENTILES)”]

6.6. At the same time we must intensively patronize trade and industry, but, first and foremost, speculation, the part played by which is to provide a counterpoise to industry: the absence of speculative industry will multiply capital in private hands and will serve to restore agriculture^{6/} by freeing the land from indebtedness to the land banks.^{7/} What we want is that industry should drain off from the land both labour and capital and by means of speculation transfer into our hands all the money of the world, and thereby throw all the *goyim* into the ranks of the proletariat. Then the *goyim* will bow down before us, if for no other reason but to get the right to exist.

[RAISE THE MINIMUM WAGE THEN PRICES.]

6.7. To complete the ruin of the industry of the *goyim* we shall bring to the assistance of speculation the luxury which we have developed among the *goyim*, that greedy demand for luxury which is swallowing up everything.^{8/} *We shall raise the rate of wages which, however shall not bring any advantage to the workers, for, at the same time, we shall produce a rise in prices of the first necessities of life, alleging that it arises from the decline of agriculture and cattle-breeding: we shall further undermine artfully and deeply sources of production, by accustoming the workers to anarchy^{9/} and to drunkenness and side by side therewith taking all measure to extirpate from the face of the earth all the educated forces of the GOYIM.*

6/ RESTORE AGRICULTURE. As far back as the earliest 1900’s, “[i]n America alone most of the big businesses and the chief agricultural products, especially tobacco, cotton, and sugar, are in the control of the Jewish financiers or their agents.” Ford, *Int’l Jew*, Vol. I, “The World’s Foremost Problem,” Chp. 1, “The Jew in Character and Business,” pp. 1`0-11; *Dearborn Independent*, May 20, 1920. Therefore, this “restoration” will be not from the banks to the farmers, but from the banks to the Jewish rulers. See also, the comment on farmers, federal agents, & bank loans, at n. 7, next. (Ed.).

7/ FREEING THE LAND FROM INDEBTEDNESS TO THE LAND BANKS. During the 1970-1990’s, the U.S. federal government “land agents” et al., went to the farmers all across America, touting the probability of loans gained by farmers from Bankers, reasoning that the farmland values went up, which increased the collateral-power of that farmer for borrowing purposes. When the land-values went down — as unspokenly planned, the Bankers then demanded a lump-sum payment of a portion of the loan because the land-value was no longer enough to be sufficient collateral for the bank-loan — the “usury-interest” of which did not lower — causing many farmlands to be taken away from the farmers, by this stealth, into the possession of the bankers or to those whom they control. (Ed.).

8/ GREEDY DEMAND FOR LUXURY. See also, “Jewish Protocols’ Claim Partial Fulfillment,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XII., p. 139; see also, *The Dearborn Independent*, August 7, 1920.

9/ RAISE RATE OF WAGES, NO ADVANTAGE TO WORKERS. See also, “Jewish’ Plan To Split Society By `Ideas’,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XIII., at p. 148-49; *The Dearborn Independent*, August 14, 1920.

6.8 *In order that the true meaning of things may not strike the GOYIM before the proper time we shall mask it under an alleged ardent desire to serve the working classes and the great principles of political economy about which our economic theories are carrying on an energetic propaganda.*^{10/}

PROTOCOL No. 7^{1/}

7.1. The intensification of armaments,^{2/} the increase of police forces^{3/} — are all essential for the completion of the aforementioned plans. What we have to get at is that there should be in all the States of the world, besides ourselves, only the masses of the proletariat, a few millionaires devoted to our interests, police and soldiers.^{4/}

7.2. Throughout all Europe,^{5/} and by means of relations with Europe, in other continents also, we must create ferments, discords and hostility. Therein we gain a double advantage. In the first place we keep in check all countries, for they well know that we have the power whenever we like to create disorders or to restore order. All these countries are accustomed to see in us an

10/ PROPAGANDA. Dissemination of ideas, information, or rumor, for the purposes of helping or injuring an institution, a cause, or a person. Webst. Int'l. Dict., 3rd. Ed., p. 1817.

1/ PROTOCOL No. 7. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, "The World's Foremost Problem," pp. 133, 161, 162, 191, as noted in this Protocol's footnotes.

2/ INTEISIFICATION OF ARMAMENTS. "We have been compelled to create a permanent armaments industry of vast proportions...This conjunction of an immense military establishment and a large arms industry is new in the American experience...the total influence, economic, political, even spiritual, is felt in every city, every statehouse, every office of the federal government...In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military industrial complex, the potential for the disastrous rise of misplaced power exists and will persist to endanger our liberties or democratic processes." Eisenhower, Farewell Address, January 17, 1961. See, *Mr. Ford, What Have You Done?*, *Henry Ford's Views on Economics*, by Edward Keller, (Self-published, Qubin, Missouri, 1993) p. 26-27.

3/ INCREASE OF THE POLICE FORCE. Also, consider the "nationalization" of the local police forces, as it occurred in America in the 1980-90's, through the means of federal money-grants having certain requirements imposed upon the recipient city/county/state police departments. (Ed.).

4/ SOLDIERS. Considering the Quartermaster "Jewish Infantry" mentioned in *Protocol No. 1.22*, n. CLERK, there was still "official anti-Semitism, such as the 1932 *Army and Navy Register* article examining why there were not more Jews in the armed forces: "The pay is poor, there is not profit in it [not at the "grunt," laboring level, anyway-Ed.], and more, they might be called upon to die for the country of adoption." Volkman, *Legacy of Hate*, Chp. One, "History of an American Prejudice," p. 35.

5/ THROUGHOUT ALL EUROPE. This apparently "limited theater of operations" may be because *The Protocols*, alleged written in 1897, had not yet reached over to America. (Ed.). Compare, *The Truth About the Protocols*, Winrod.

indispensable force of coercion. In the second place, by our intrigues we shall tangle up all the threads which we have stretched into the cabinets of all States by means of politics, by economic treaties, or loan obligations. In order to succeed in this we must use great claiming and penetration during negotiations and agreements, but, as regards what is called the “official language,” we shall keep to the opposite tactics and assume the mask of honesty and compliancy. In this way the peoples and governments of the *goyim*, whom we have taught to look only at the outside of whatever we present to their notice, will still continue to accept us as the benefactors and saviours of the human race.

[“MAINTAINING A PROTRACTED WAR”]

7.3. We must be in a position to respond to every act of opposition by war with the neighbours of that country which dares to oppose us:^{6/} but if these neighbours should also venture to stand collectively together against us, then we must offer resistance by a universal war.^{7/}

7.4. The principal factor of success in the political is the secrecy of its undertakings: the word should not agree with the deeds of the diplomat.

7.5. We must compel the governments of the *goyim* to take action in the direction favoured by our widely conceived plan, already approaching the desired consummation, by what we shall represent as public opinion, secretly prompted by us through the means of that so-called “Great Power” — *the Press, which with a few exceptions that may be disregarded, is already entirely in our hands.*^{8/}

6/ RESPOND TO EVERY ACT OF OPPOSITION BY WAR. This is a more frequent technique of what today is the so-called “United Nations,” whereby Members of the “U.N.” — usually America — are drawn into bearing the financial and manpower burdens to insure success of the supposed U.N. “resolutions,” occasionally called a “police actions,” which require other “U.N.” Member obedience to the “democratic” decisions of the “Security Council.” (Ed.).

Mr. Segel, a Jew, cannot conceal his prejudice for non-Jews, who compare the “League of Nations” (the “U.N.” of Segel’s 1920’s days) to a Jewish plot. See: Levy, *A Lie & a Libel*, re: Segel, “History,” pp. 90, 92.

7/ RESISTANCE BY A UNIVERSAL WAR. See also, “Did the Jews Foresee the World War?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XIV., at p. 161-62; also, *The Dearborn Independent*, August 21, 1920. Compare, *Protocol No. 7.3*, at n. RESPOND TO EVERY ACT OF OPPOSITION BY WAR.

8/ COMPEL THE GOVERNMENTS, SECRETLY PROMPTED BY US. See also, “Jewish Protocols’ Claim Partial Fulfillment,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XII., at p. 133; *The Dearborn Independent*, August 7, 1920; and, Ford, *Int’l Jew*, Vol. I., Chp. XVII., “Does Jewish Power Control The World Press?”, at p. 191; *Dearborn Independence*, September 11, 1920.

7.6.^{9/} In a word, to sum up our system of keeping the governments of the *goyim* in Europe in check, we shall show our strength to one of them by terrorist attempts and to all, if we allow the possibility of a general rising against us, we shall respond with the guns of America or China or Japan.^{10/}

PROTOCOL No. 8^{1/}

8.1. We must arm ourselves with all the weapons which our opponents might employ against us.^{2/} We must search out in the very finest shades of expression and the knotty points of the lexicon of law justification for those cases where we shall have to pronounce judgments that might appear abnormally audacious and unjust, for it is important that these resolutions should be set forth in expressions that shall seem to be the most exalted moral principles cast into legal form. Our directorate must surround itself with all these forces of civilisation among which it will have to work. It will surround itself with publicists, practical jurists, administrators, diplomats and, finally, with persons prepared by a special super-educational training in our special schools. These persons will have cognisance of all the secrets of the social structure, they will know all the languages that can be made up by political alphabets and words; they will be made acquainted with the whole underside of human nature^{3/} with all its sensitive chords on which they will have to play. These chords are the cast of mind of the *goyim*, their tendencies, shortcomings, vices and qualities, the particularities of classes and conditions. Needless to say that the talented assistants of authority, of whom I speak, will be taken not from among the

9/ PROTOCOL No. 7, “PARAGRAPH” 6. (¶ 7.6). Not all editions of *The Protocols* have this paragraph. See the *Introduction*, at “Editions Relied Upon,” in this Book. (Ed.).

10/ KEEPING THE GOVERNMENTS IN CHECK. See also, “Did the Jews Foresee the World War?” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XIV., p. 153; *The Dearborn Independent*, August 21, 1920; and, “Is The Jewish `Kahal’ The Modern Soviet?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XV; *Dearborn Independent*, August 20, 1920.

1/ PROTOCOL No. 8. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, “The World’s Foremost Problem,” pp. 112, 130, 204, as noted in this Protocol’s footnotes.

2/ ALL THE WEAPONS. Consider the immense sales and giftings of the most modern technological weaponry and other armaments available, by the United States Defense Department to the Jewish Zionist “State of Israel,” from 1948 to the present day, accounting for 25% of the “Defense” budget, which is in turn 50% of the “federal” budget. (Ed.)

3/ ACQUAINTED WITH THE WHOLE UNDERSIDE OF HUMAN NATURE. It is obvious what the Jewish estimate of human nature is, and it tallies in all respects with what is disclosed in the Protocols. But it has always been out of the fallacies of Gentile thought that human nature is now, full of dignity and nobility. There is little question when the subject is considered in all its lights, that the Jewish conception is right. Ford, *The Int’l Jew*, Vol. I, Chp. XI., “Jewish Estimate of Gentile Nature,” at p. 118; *The Dearborn Independent*, July 31, 1920.

Ford’s view, of course, is placed upon the planned result of a non-Jew looking at a Jewish mirror of Jewish conduct — for the Jews only suggests, even if aggressively so, while the non-Jew, ignorant *goyim* accepts that suggestion with no resistance. (Ed.).

goyim, who are accustomed to perform their administrative work without giving themselves the trouble to think what its aim is, and never consider what it is needed for. The administrators of the *goyim* sign papers without reading them, and they serve either for mercenary reasons or from ambition.

8.2. We shall surround our government with a whole world of economists. That is the reason why economic sciences form the principal subject of the teaching given to the Jews.^{4/} Around us again will be a whole constellation of bankers,^{5/} industrialists,^{6/} capitalists^{7/} and — *the main thing* — *millionaires, because in substance everything will be settled by the questions of figures.*^{8/}

8.3. For a time, until there will no longer be any risk in entrusting responsible posts in our States^{9/} to our brother-Jews, we shall put them in the hands of persons whose past and reputation are such that between them and the people lies an abyss,^{10/} persons who, in case of disobedience to our instructions, must face criminal charges or disappear — this in order to make them defend our interest to their last gasp.^{11/}

4/ THE TEACHING GIVEN TO THE JEWS. This may be part of the “Traditions of the Elders,” condemned by Jesus Christ. See BOOK ONE, *INTRODUCTION* of This Book Series, at Part: COMMENTARY ON “THE TRADITIONS OF THE ELDERS,” MORE CLEARLY UNDERSTOOD.” Or, the above reference is made to the Talmudic teachings which are equally reprehensible to Christian understanding. Otherwise, who taught them, and what did the Jews receive, and why did only the Jews get it, above all other peoples on the earth? (Ed.).

5/ BANKERS. A private person engaged in banking (i.e., receiving money on deposit, discounting notes, issuing notes for circulation, collecting money on notes deposited, etc.).

Compare: “individual banker” and “private banker.” Black’s Law Dict., 4th Rev. pp. 185-86.

6/ INDUSTRIALISTS. A (dominate) manufacturer or operative. *Webst. Int’l. Dict.*, 2nd Ed., p. 1271.

7/ CAPITALISTS. A person [in possession] of large [amounts of] property which is or may be employed in business. *Webst. Int’l. Dict.*, 2nd Ed., p. 398.

8/ GOVERNMENT WITH A WHOLE WORLD OF ECONOMISTS. See also, “Jewish Protocols’ Claim Partial Fulfillment,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XII., at p. 130; *The Dearborn Independent*, August 7, 1920.

9/ IN OUR STATES. Referring to those European “States” (or, Nations) infiltrated by those who were attending this 1897 Basal, Switzerland meeting?

10/ ENTRUSTING RESPONSIBLE POSTS...TO OUR BROTHER-JEWS. See also, “Introduction to the `Jewish Protocols,’” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. X., at p. 112; also, *The Dearborn Independent*, July 24, 1920.

11/ DEFEND OUR INTEREST TO THEIR LAST GASP. See also, “Does This Explain Jewish Political Power?”, Ford, *The International Jew*, Vol. I., Chp. XVIII., at p. 204; also, *The Dearborn Independent*, September 18, 1920.

PROTOCOL No. 9^{1/}

9.1. In applying our principles let attention be paid to the character of the people in whose country you live and act; a general, identical application of them, until such time as the people shall have been re-educated to our pattern, cannot have success. But by approaching their application cautiously you will see that not a decade will pass before the most stubborn character will change and we shall add a new people to the ranks of those already subdued by us.

9.2. The words of the liberal, which are in effect the words of our masonic watchword, namely, “Liberty, Equality, Fraternity,”^{2/} will, when we come into our kingdom, be changed by us into words no longer of a watchword, but only an expression of idealism,^{3/} namely, into: “The right of liberty, the duty of equality, the ideal of brotherhood.” That is how we shall put it, and so we shall catch the bull by the horns.... *De facto*^{4/} we have already wiped out every kind of rule except our own, although *de jure*^{5/} there still remain a good many of them. Nowadays, if any States raise a protest against us it is only *pro forma*^{6/} at our discretion and by our direction, for *their anti-Semitism is indispensable to us for the management of our lesser brethren*. I will not enter into further explanations, for this matter has formed the subject of repeated discussions amongst us.^{7/}

1/ PROTOCOL No. 9. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, “The World’s Foremost Problem,” pp. 125-26, 130, 134, 147, 204, as noted in this Protocol’s footnotes.

2/ LIBERTY, EQUALITY, FRATERNITY. The famous slogan of the French Revolution of 1789, used most visibly by one revolutionary group among the many: the “Jacobins” — so-called because its meetings at Paris, France, took place in the old convent of the Dominican friars or Jacobins, in the Rue St. Honorè, and a name which became a proverb for holders of extreme views on the liberal side in matters of politics and religion See, *The World’s History and Its Makers*, Sanderson, et al., ed., Vol. II, “Modern Europe,” Chp. “The French Revolution,” p. 238 (Chicago, E.R. DuMont, 1899, 1902). The French Revolution and its famous phrase are also alleged to have been instigated by the Jews of the Sanhedrin and possibly by the concurrent yet perhaps uncoordinated acts of the Jesuits. [Cites needed] See also Protocol 15.4, at n. The Most Secret Political Plots.

3/ ONLY AN EXPRESSION OF IDEALISM. “Zionism is an ideal, and as such is undefinable.” *Judaism*, p. 174, n. 46, citing Solomon Schechter, *Seminary Address and Other Papers*, (New York, Ark Pub.Co., 1915, pp. 91). See also Book One, Introduction, at § Zion, Zionism, Defined.

4/ DE FACTO. Actually; in fact; in reality; existing under a claim and color of right. Distinguished from *de jure*. *Webst. Int’l. Dict.*, 2nd Ed., p. 686.

5/ DE JURE. By right; of right; by a lawful title. Distinguished from *de gratia* and *de facto*. *Webst. Int’l. Dict.*, 2nd Ed., p. 691.

6/ PRO FORMA. (Merely) for the sake of form. In Commercial Law: to show what the goods may sell for in the market. *Webst. Int’l. Dict.*, 2nd Ed., p. 1977.

7/ THEIR ANTI-SEMITISM IS INDISPENSABLE TO US. See: “Does This Explain Jewish Political Power?”, Ford, *The International Jew*, Vol. I., Chp. XVIII., at p. 203; *The Dearborn Independent*, September 18, 1920. Also, Nikita Kruschchev, *Khrushchev Remembers; The Last Testament*, pp. 178-179: “Zionism and anti-Semitism are blood brothers.”

[“SUBMIT TO THE JEWISH SUPER-STATE”]

9.3. For us there are no checks to limit the range of our activity. Our Super-Government subsists in extra-legal conditions which are described in the accepted terminology by the energetic and forcible word — Dictatorship. I am in a position to tell you with a clear conscience that at the proper time we, the law-givers,^{8/} shall execute judgment and sentence, we shall slay and we shall spare, we, as head of all our troops, are mounted on the steed of the leader. We rule by force of will, because in our hands are the fragments of a once powerful party, now vanquished by us. *And the weapons in our hands are limitless ambitions, burning greediness, merciless vengeance, hatreds and malice.*

9.4. *It is from us that the all-engulfing terror proceeds. We have in our service persons of all opinions, of all doctrines, restoring monarchists,^{9/} demagogues,^{10/} socialists,^{11/} communists, and utopian^{12/} dreamers of every kind.* We have harnessed them all to the task: *each one of them on his own account is boring away at the last remnants of authority, is striving to overthrow all established form of order.* By these acts all States are in torture; they exhort to tranquillity, are ready to sacrifice everything for peace: *but we will not give them peace until they openly acknowledge our international Super-Government, and with submissiveness.*^{13/}

9.5. The people have raised a howl about the necessity of settling the question of Socialism by way of an international agreement. *Division into fractional^{14/} parties has given them into our*

8/ WE, THE LAW-GIVERS. See also, “Jewish Protocols’ Claim Partial Fulfillment,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XII., at p. 130; *The Dearborn Independent*, August 7, 1920, where it uses the words: “We create the courts and jurisprudence....” Many of the *Int’l Jew* quotes of the *Protocols* are worded differently, a result of another translator’s opinion of what a particular Russian word means; but the general language and intent are in tact. (Ed.).

9/ MONARCHISTS. The advocate(s) of sole supreme or sovereign ruler, bearing a specific title. *Webst. Int’l. Dict.*, 2nd Ed., p. 1582. Usually, an inherited Office, often occupied by an ill-prepared king, prince, etc.

10/ DEMAGOGUES. Leaders skilled in arousing the prejudices and passions of the populace by rhetoric (the art of expressive, persuasive speech or discourse), sensational charges, specious (pleasing in appearance; apparently right) arguments, etc. *Webst. Int’l. Dict.*, 2nd Ed., pp. 694; 2138; 2415.

11/ SOCIALISTS, COMMUNISTS, defined. See Protocol No. 3.7, n. SOCIALISTS, COMMUNISTS, defined.

12/ UTOPIAN. Founded upon or involving imaginary perfection; ideal; visionary, impractical schemes. *Webst. Int’l. Dict.*, 2nd Ed., p. 2809. See also Protocol Nos. 13.4, 22.3.

13/ FROM US THAT THE ALL-ENGULFING TERROR PROCEEDS. See also, “Jewish’ Estimate of Gentile Human Nature,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XI., at p. 125; also, *The Dearborn Independent*, July 31, 1920.

14/ FRACTIONAL. A part, or piece, broken off; hence, a fragment or scrap. *Webst. Int’l. Dict.*, 2nd Ed., p. 1000. A more correct usage of the word in this context today may be: factional.

Factional: A party, combination, or clique within a state, government, party or other

hands, for, in order to carry on a contested struggle one must have money, and the money is all in our hands.^{15/}

9.6. We might have reason to apprehend a union between the “clearsighted” force of the goy kings on their thrones and the “blind” force of the goy mobs, but we have taken all the needful measure against any such possibility: between the one and the other force we have erected a bulwark in the shape of a mutual terror between them. In this way the blind force of the people remains our support and we, and we only, shall provide them with a leader and, of course, direct them along the road that leads to our goal.^{16/}

9.7. In order that the hand of the blind mob may not free itself from our guiding hand, we must every now and then enter into close communion with it, if not actually in person, at any rate through some of the most trusty of our brethren. When we are acknowledged as the only authority we shall discuss with the people personally on the market places, and we shall instruct them on questions of the political in such wise as may turn them in the direction that suits us.

9.8. Who is going to verify what is taught in the village schools? But what an envoy of the government or a king on his throne himself may say cannot it become immediately known to the whole State, for it will be spread abroad by the voice of the people.

9.9. In order not to annihilate the institutions of the *goyim* before it is time we have touched them with craft and delicacy and have taken hold of the ends of the springs which move their mechanism. These springs lay in a strict but just sense of order; we have replaced them by the chaotic license^{17/} of liberalism. We have got our hands into the administration of the law, into the conduct of elections, into the press, into liberty of the person, *but principally into education and training as being the corner-stones of a free existence.*^{18/}

association, with the suggestion of contentiousness, self-seeking, or recklessness of the common good. *Webst. Int’l. Dict.*, 2nd Ed., p. 908.

15/ DIVISION INTO FRACTIONAL PARTIES. See also, “Does This Explain Jewish Political Power?”, Ford, *The International Jew*, Vol. I., Chp. XVIII., at p. 204; also, *The Dearborn Independent*, September 18, 1920.

16/ WE MIGHT HAVE REASON TO APPREHEND. See also, “‘Jewish’ Plan To Split Society By ‘Ideas’,” Ford, *The International Jew*, Vol. I., The World’s Foremost Problem,” Chp. XIII., at p. 147; also, *The Dearborn Independent*, August 14, 1920.

17/ LICENSE. Authority or liberty given to do or to forbear (or, endure; or avoid) any act; excess of liberty; freedom abused; deviation. *Webst. Int’l. Dict.*, 2nd Ed., p. 1425. See also Protocol No.s 12.6, 22.3.

Compare, “Liberty,” and “Freedom” at Protocol No.#, ¶#, notes ## & ##.

18/ NOT TO ANNIHILATE THE INSTITUTIONS. See also, “‘Jewish Protocols’ Claim Partial Fulfillment,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XII., at p. 131; also, *The Dearborn Independent*, August 7, 1920.

[“THE YOUNG PEOPLE DESTROYED”]

9.10. *We have fooled, bemused and corrupted the youth^{19/} of the GOYIM by rearing them in principles and theories which are known to us to be false altogether it is by us that they have been inculcated.^{20/}*

9.11. Above the existing laws without substantially altering them, and by merely twisting them into contradictions of interpretations, we have erected something grandiose in the way of results. These results found expression first in the fact that the *interpretations masked the laws*: afterwards they entirely hid them from the eyes of the governments owing to the impossibility of making anything out of the tangled web of legislation.

9.12. This is the origin of the theory of course of arbitration.

9.13. You may say the *goyim* will rise upon us, arms in hand, if they guess what is going on before the time comes; but in the West we have against this a maneuver of such appalling terror that the very stoutest hearts quail — the undergrounds, metropolitans,^{21/} those subterranean^{22/} corridors which, before the time comes, will be driven under all the capitals and from whence those capitals will be blown into the air with all their organisations and archives.^{23/}

19/ FOOLED, BEMUSED AND CORRUPTED. See also, “‘Jewish’ Estimate of Gentile Human Nature,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem, Chp. XI., at p. 126, which uses the words: “mised, stupefied and demoralized...”; see also, *The Dearborn Independent*, July 31, 1920; and, Ford, *Int’l Jew*, Vol. I., Chp. XII., “‘Jewish Protocols’ Claim Part Fulfillment,” at p. 134; *Dearborn Independent*, August 7, 1920.

20/ INCULCATE. To teach impress by frequent repetitions or admonitions; to urge on the mind; to tread or trample upon. *Webst. Int’l. Dict.*, 2nd Ed., p. 1261.

21/ METROPOLITAINS. The mother or parent city of a colony. *Webst. Int’l. Dict.*, 2nd Ed., p. 1550. The word “metro,” as well as “regional,” is having increased use in A.D.1980-90’s America, used by “the hidden hand” to create an extra-constitutional government, a “government by bureaucracy through voluntary compliance,” established by the people themselves, through the “initiative” process, whereby the voters approve a “proposition,” while ignorant of its true origins and effects, and not knowing nor told such a “government” had no lawful basis for prior existence. Compare: “metro police,” “metro transit districts,” “regional justice centers/districts,” “regional jails,” etc. (Ed.).

22/ SUBTERRANEAN, defined. See Protocol No. 3.11, n. SUBTERRANEAN.

23/ ARCHIVES. To destroy the history of a nation or its people, merely destroy its past recollections; i.e., destroy or misplace items found in its archives, and rewrite historical memories. (Ed.).

PROTOCOL No. 10^{1/}

[THE WORLD PROGRAM.]^{2/}

10.1. To-day^{3/} I begin with a repetition of what I said before, and *I beg you to bear in mind that governments and peoples are content in the political with outside appearances.* And how, indeed, are the *goyim* to perceive the underlying meaning of things when their representatives give the best of their energies to enjoying themselves? For our policy it is of the greatest importance to take cognisance^{4/} of this detail; it will be of assistance to us when we come to consider the division of authority, freedom of speech, of the press, of religion (faith), of the law of association, of equality before the law, of the inviolability of property, of the dwelling, of taxation (the idea of concealed taxes), of the reflect force of the laws. All these questions are such as ought not to be touched upon directly and openly before the people. In cases where it is indispensable to touch upon them they must not be categorically named, it must merely be declared without detailed disposition that the principles of contemporary law are acknowledged by us. The reason of keeping silence in this respect is that by not naming a principle we leave ourselves freedom of action, to drop this or that out of it without attracting notice; if they were all categorically named they would all appear to have been already given.

10.2.* The mob cherishes a special affection and respect for the geniuses of political power and accepts all their deeds of violence with the admiring response: “rascally, well, yes, it is rascally, but it’s clever! . . . a trick, if you like, but how craftily played, how magnificently done, what impudent audacity!” . . .^{5/}

[“THE JEWISH GOAL: WORLD POWER”]

10.3.* We count upon attracting all nations to the task of erecting the new fundamental structure, the project for which has been drawn up by us. This is why, before everything, it is

1/ PROTOCOL No. 10. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, “The World’s Foremost Problem,” pp. 125-26, 151, 173, 206, 207, as noted in this Protocol’s footnotes.

2/ THE WORLD PROGRAM. See also, “Does Jewish Power Control The World Press?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVII., at p. 205; also, *The Dearborn Independent*, September 11, 1920.

3/ TODAY. This implies more than one day was expended on this topic, or at least at this Zionist Congress, for this Protocols-oriented “meeting.” See also Protocol No. at n.##. (Ed.).

4/ COGNISANCE. Knowledge; heed; notice. Power to hear and decide. *Webst. Int’l.Dict.*, 2nd Ed., p. 520.

5/ RASCALLY. In the early 1990’s, the *San Diego Union*, printing a “global” news agency report, said a Jewish member of the Jewish State of Israel’s Knesset was accused of marital infidelity and other personal transgressions; both the newspaper headline and article described how the people of the Jewish State of Israel found all that amusing, because of the methods he used, and that they were willing tolerate a politician who is somewhat a “rascal” in that regard. *San Diego Union/Tribune* MONTH/DATE, 199_. p. A-#.

indispensable for us to arm ourselves and to store up in ourselves that absolutely reckless audacity and irresistible might of the spirit which in the person of our active workers will break down all hindrances on our way.

10.4.* *When we have accomplished our coup d'etat^{6/} we shall say then to the various peoples: "Everything has gone terribly badly, all have been worn out with sufferings. We are destroying the causes of your torment — nationalities, frontiers,^{7/} differences of coinage. You are at liberty, of course, to pronounce sentence upon us, but can it be possibly be a just one if it is confirmed by you before you make any trial of what we are offering you."^{8/}... Then will the mob exalt us and bear us up in their hands in a unanimous triumph of hopes and expectations. Voting, which we will have made the instrument which will set us on the throne of the world by teaching even the smallest units of members of the human race to vote by means of meetings and agreements by groups, will then have served its purposes and will play its part then for the last time by a unanimity of desire to make close acquaintance with us before condemning us.*

10.5. *To secure this we must have everybody vote without distinction of classes and qualifications, in order to establish an absolute majority, which cannot be got from the educated propertied classes. In this way, by inculcating^{9/} in all a sense of self-importance, we shall destroy among the *goyim* the importance of the family and its educational value^{10/} and remove the possibility of individual minds splitting off, for the mob, handled by us, will not let them come to the front nor even give them a hearing; it is accustomed to listen to us only who pay it for obedience and attention. In this way we shall create a blind, mighty force which will never be in a position to move in any direction without the guidance of our agents set at its head by us as leaders of the mob. The people will submit to this regime because it will know that upon these leaders will depend its earnings, gratifications and the receipt of all kinds of benefits.*

10.6. A scheme of government should come ready made from one brain, because it will never be clinched firmly if it is allowed to be split into fractional parts in the minds of many. It is allowable, therefore, for us to have cognisance of the scheme of action it not to discuss it lest we disturb its artfulness, the interdependence of its component parts, the practical force of the secret meaning of each clause. To discuss and make alterations in a labour of this kind by means of

6/ COUP D'ETAT. A sudden decisive exercise of [military or violent] force, whereby an existing government is subverted; a stroke of policy. *Webst. Int'l. Dict.*, 2nd Ed., p. 609.

7/ FRONTIERS, ETC., AS TORMENT. See Protocol No. 10.18, at n. FRONTIERS, ETC., AS TORMENT.

8/ * MOB CHERISHES; * UPON ATTRACTING ALL; * ACCOMPLISHED. See also, "Is The Jewish `Kahal' The Modern Soviet?", Ford, *The International Jew*, Vol. I., "The World's Foremost Problem," Chp. XV., at p. 173; also, *Dearborn Independent*, August 20, 1920.

9/ INCULCATE, defined. See, Protocol No. 9, ¶9.10, at n.##.

10/ THE FAMILY AND ITS EDUCATIONAL VALUE. See also, "Jewish' Estimate of Gentile Human Nature," Ford, *The International Jew*, Vol. I., "The World's Foremost Problem," Chp. XI., at p. 126; also, *The Dearborn Independent*, July 31, 1920.

numerous votings is to impress upon it the stamp of all ratiocinations^{11/} and misunderstandings which have failed to penetrate the depth and nexus of its plottings. We want our schemes to be forcible and suitably concocted. Therefore WE OUGHT NOT TO FLING THE WORK OF GENIUS OF OUR GUIDE to the fangs of the mob or even of a select company.

10.7. These schemes will not turn existing institutions upside down just yet. They will only affect changes in their economy and consequently in the whole combined movement of their progress, which will thus be directed along the paths laid down in our schemes.

10.8. Under various names there exists in all countries approximately one and the same thing. Representation, Ministry, Senate, State Council, Legislative and Executive Corps.^{12/} I need not explain to you the mechanism of the relation of these institutions to one another, because you are aware of all that; only take note of the fact that each of the above-named institutions corresponds to some important function of the State, and I would beg you to remark that the word “important” I apply not to the institution but to the function, consequently it is not the institutions which are important but their functions. These institutions have divided up among themselves all the functions of government — administrative, legislative, executive, wherefore they have come to operate as do the organs in the human body. If we injure one part in the machinery of State, the State fall sick, like a human body, and will die.

[“THE POISON OF LIBERALISM”]

10.9. When we introduced into the State organism the poison of Liberalism its whole political complexion underwent a change.^{13/} States have been seized with a mortal illness blood-poisoning. All that remains it to await the end of their death agony.

10.10. Liberalism produced Constitutional States,^{14/} which took the place of what was the only safeguard of the *goyim*, namely, Despotism; and *a constitution, as you well know, is nothing else but a school of discords*, misunderstandings, quarrels, disagreements, fruitless party agitations, party whims — in a word, a school of everything that serves to destroy the personality of State

11/ RATIOCINATIONS. Reasoning or the mental process of exact thinking; train of thought. *Webst. Int’l. Dict.*, 2nd Ed., p. 2066.

12/ EXECUTIVE CORPS. See also, related: *Protocol* Nos. 10.13, 10.16, 11.2, at n. PRESIDENT MAKING LAWS (or, regulations).

13/ THE POISON OF LIBERALISM. See also, “‘Jewish’ Estimate of Gentile Human Nature,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XI., at p. 125; also, *The Dearborn Independent*, July 31, 1920.

14/ CONSTITUTIONAL STATES. “In France [of the 1840’s], which is a *constitutional* state, the Jewish question is a question of constitutionalism, of the incompleteness of *political emancipation* [i.e., for the Jews]...It is only in the states of North America that the Jewish question loses its *theological* significance, and becomes a truly *secular* question.” Marx, “On the Jewish Question,” (1843), *Marx-Engels Reader*, Part I, The Early Marx, at p. 28. Emphasis in original.

activity. *The tribune of the “talkeries”^{15/} has, no less effectively than the Press, condemned the rulers to inactivity and impotence, and thereby rendered them useless and superfluous, for which reason indeed they have been in many countries deposed. Then it was that the era of republics^{16/} became possible of realization; and then it was that we replaced the ruler by a caricature of a government — by a president, taken from the mob, from the midst of our puppet creatures, our slaves. This was the foundation of the mine which we have laid under the goy people, I should rather say, under the goy peoples.^{17/}*

[“THE JEWS DECIDE ON THE PRESIDENTS”]

10.11. In the near future we shall establish the responsibility of presidents.

10.12. By that time we shall be in a position to disregard forms in carrying through matters for which our personal puppet will be responsible. What do we care if the ranks of those striving for power should be thinned, if there should arise a deadlock from the impossibility of finding presidents, a deadlock which will finally disorganize the country?

10.13. In order that our scheme may produce this result we shall arrange elections in favour of such presidents as have in their past some dark, undiscovered stain, some “Panama”^{18/} or other

15/ TRIBUNE OF THE TALKERIES. Referring most likely to the “talkies,” i.e., at the time, the newly invented motion-pictures, with their aggressive suggestions of violence, personal, unbecoming conduct, etc. This would show the “genius” of Jewry for making greater — and willfully selfish — use of a thing than what others who invented it had done. It also indirectly suggests that a Russian Okhrana secret policeman would not necessarily see the Jewish designs for that “talkie,” when “forging” *The Protocols*.... (Ed.).

16/ ERA OF REPUBLICS. See also, “Does Jewish Power Control The World Press?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVII., at p. 206; also, *The Dearborn Independent*, September 11, 1920.

17/ GOY PEOPLES. Note the shift from singular, “people,” to plural, “peoples.” The Speaker here may be suggesting that this body of A.D.1897 schemers is not prejudiced against any one race or “people,” but against all races or “peoples” who are not Jewish — which is in keeping with the general *Protocols* theme presented herein. (Ed.).

18/ PANAMA. “The use of the word ‘Panama’ here refers to the various scandals which arose in French political circles over the original efforts to construct the ‘Panama Canal.’ If the present form of the *Protocols* had been written at a later date [than A.D. 1897], they might have referred to the ‘Marconi wireless’ scandals in England — though on second thought, they would not have done so because certain men were involved [in the Marconi scandal;] who were *not* Gentiles.” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVIII., “Does This Explain Jewish Political Power?,” at p. 207; *The Dearborn Independent*, September 18, 1920.

Plans for the Panama Canal were those of Ferdinand de Lesseps, the builder of the Suez Canal in Egypt, and the intrusions of “a Jewish fundraiser” resulting in severe political corruption in the national lottery fundraiser of money for Panama in 1878. Levy, *A Lie & Libel*, re: Segel, “History, pp. 90-91, and p. 127, n. 27.

— then they will be trust-worthy agents for the accomplishment of our plans out of fear of revelation and from the natural desire of everyone who has attained power, namely, the retention of privileges, advantages and honour connected with the office of president.^{19/} The chamber of deputies^{20/} will provide cover for, will protect, will elect the president, but we shall take from it the right to propose new, or make changes in existing laws, for this right will be given by us to the responsible president,^{21/} a puppet in our hands. Naturally, the authority of the president will then become a target for every possible form of attack, but we shall provide him with a means of self-defence in the right of an appeal to the people, for the decision of the people over the heads of their representatives,^{22/} that is to say, an appeal to that same blind slave of our the majority of the mob. Independently of this we shall invest the president with the right of declaring a state of war. We shall justify this last right on the ground that the president as chief of the whole army

According to one Jewish “historian” on the Panama incident of 1878, “the events of those distant days had become confused in the forgers’ minds.” (Levy, *A Lie & Libel*, re: Segel, “History,” pp. 90-91). This “historian” suggests the general memory of non-Jews would forget something occurring that long ago, but how many Americans remember — with bitterness and contempt remaining decades later, to this very day — the sale (sellout) by the U.S. Congress in 1976 of all U.S. control over the Panama Canal? Jews may suggest forgetfulness of non-Jews, but why do Jews have such long memories? Why do many Christians of today still remember “the events of those distant days” when the Pharisaical Jews indirectly crucified Jesus Christ, two thousand years ago? We have no memory problem here. But not all “Jews” of today descend from those “Jews” of The Gospel times; we must ‘learn to discern’ “Who’s Who, Who’s Whose, and Who’s Jew,” or we will never know Who did What to Whom.

While Jewish intrigue has been uncovered and severely rebuked in all aspects of human history and in all geographic hemispheres, it is unlikely that such reference is to the “Panama Congress of 1826,” assembling to form a conference of Spanish American states; later the United States invited to form an American policy; and its failure. *Webst. Int’l. Dict.*, 2nd Ed., p. 563; nor to the “Pan-American Congress,” held in Washington, D.C., 1889-90, with many South and Central American nations attending; its attempt to substitute arbitration for war among those nations was not a complete success. *World History and It Makers*, Vol. III, “American History,” Chp. “Chile,” at p. 415. (Ed.).

19/ WE SHALL ARRANGE ELECTIONS. See also, “Does Jewish Power Control The World Press?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVII., at p. 207; also, *The Dearborn Independent*, September 11, 1920.

20/ CHAMBER OF DEPUTIES. A governing body in a representative form of government. Perhaps now meaning, the U.S. Congress, i.e., the Senate and the House of Representatives.

21/ PRESIDENT MAKING LAWS (or, regulations). Consider the present “rule-making” authority of the U.S. president, today, and how he can regulate, through “Executive Orders” and “Code(s) of Regulations,” etc. (Ed.). See also, Protocol Nos. 10.8, 10.16, 11.2, at n.

PRESIDENT MAKING LAWS (or, regulations).

22/ APPEAL TO THE PEOPLE. Notice how the modern U.S. presidents have adjusted, by the strong recommendation of their (often Jewish) advisors, to use “mass media” to avoid discussions with Congress on any issue, by speaking directly to the people at large in radio or television speeches, addresses, chats, “sound bites,” etc., for the sole purpose of gaining support for that president’s “programs” or opposition to Congress’ programs. (Ed.).

of the country must have it at his disposal, in case of need for the defence of the new republican constitution, the right to defend which will belong to him as the responsible representative of this constitution.

10.14. It is easy to understand that in these conditions the key of the shrine will lie in our hands, and no one outside of ourselves will any longer direct the force of legislation.

10.15. Besides this we shall, with the introduction of the new republican constitution, take from the Chamber the right of interpellation^{23/} on government measures, on the pretext of preserving political secrecy, and, further, we shall by the new constitution reduce the number of representatives to a minimum,^{24/} thereby proportionately reducing political passions and the passion for politics. If, however, they should, which is hardly to be expected, burst into flame, even in this minimum, we shall nullify them by a stirring appeal and a reference to the majority of the whole people.... Upon the president will depend the appointment of presidents and vice-presidents of the Chamber and the Senate. Instead of constant sessions of Parliaments we shall reduce their sittings to a few months. Moreover, the president, as chief of the executive power, will have the right to summon and dissolve Parliament,^{25/} and, in the latter case, to prolong the time for the appointment of a new parliamentary assembly.^{26/} But in order that the consequences of all these acts which in substance are illegal, should not, prematurely for our plans, fall upon the responsibility established by us of the president, *we shall instigate ministers and other officials of the higher administration about the president to evade his dispositions by taking measures of their own....* This part we especially recommend to be given to be played by the Senate, the Council of State, or the Council of Ministers, but not to an individual official.

10.16. The president will, at our discretion, interpret the sense of such of the existing laws as admit of various interpretation; he will further annul them when we indicate to him the necessity to do so, besides this, he will have the right to propose temporary laws, and even new departures

23/ INTERPELLATION. Act of formally bringing into question a ministerial policy or action. *Webst. Int'l. Dict.*, 2nd Ed., p. 1298.

“Ministerial”: acts or duties belonging to the administration of the executive branch of government, performed within a given state of facts and in a specific manner in obedience to the mandate of the legal authority without regard to the (bureaucrat’s) personal judgement of it. *Webst. Int'l. Dict.*, 2nd Ed., p. 1565.

24/ REDUCE THE NUMBER OF REPRESENTATIVES. The number of seats in the U.S. House of Representatives has its own House vote been limited to 425, by Act of Congress, June 18, 1929 (46 Stat. 26, §22, as amended by 55 Stat. 761 (1941), 2 U.S.C. §2a; see also, *Const., Analysis & Interpret.* (Washington, D.C., USGPO, 1982), p. 112. Compare, *Const. for the U.S.A.*, Art. I, Section 2, Clause 3, where no limit mentioned or authorized. (Ed.).

25/ DISSOLVE PARLIAMENT. “He [the U.S. president] may adjourn them [the Congress of the U.S. Representatives and Senators] to such Time as he shall think proper;...” *Const. for the U.S.A.*, Art. II, Section 3.

26/ PROLONG APPOINTMENT OF A NEW ASSEMBLY. [Quotes, cites, needed].

in the government constitutional working,^{27/} the pretext both for the one and other being the requirements for the supreme welfare of the State.

[“THE POWER TO DESTROY WHAT EXISTS”]

10.17. By such measures we shall obtain the power of destroying little by little, step by step, all that at the outset when we enter on our rights, we are compelled to introduce into the constitutions of States to prepare for the transition to an imperceptible abolition of every kind of constitution, and then the time is come to turn every form of government into *our despotism*.

10.18. The recognition of our despot may also come before the destruction of the constitution; the moment for this recognition will come when the peoples, utterly wearied by the irregularities and incompetence — a matter which we shall arrange for — of their rulers, will clamor: “Away with them and give us one king over all the earth who will unite us and annihilate the causes of discords frontiers,^{28/} nationalities, religions, State debts — who will give us peace and quiet, which we cannot find under our rulers and representatives.”

10.19. But you yourselves perfectly well know that *to produce the possibility of the expression of such wished by all the nations it is indispensable to trouble in all countries the people’s relations with their governments so as to utterly exhaust humanity with dissension, hatred, struggle, envy and even by the use of torture, by starvation, BY THE INOCULATION OF DISEASES, by want, so that the GOYIM see no other issue than to take refuge in our complete sovereignty in money and in all else.*^{29/}

10.20. But if we give the nations of the world a breathing space the moment we long for it hardly likely ever to arrive.

PROTOCOL No. 11^{1/}

11.1. The State Council has been, as it were, the emphatic expression of the authority of the ruler: it will be, as the “show” part of the Legislative Corps, what may be called the editorial committee of the laws and decrees of the ruler.

27/ PROPOSE TEMPORARY LAWS (or, regulations), i.e., the Executive Orders and Code(s) of Regulations (CFR’s). See Protocol No. 10.8, 10.13, 11.3, at n. PRESIDENT MAKING LAWS (or, regulations).

28/ FRONTIERS, ETC., AS TORMENT. See Protocol No. 10.4, at n. FRONTIERS, ETC., AS TORMENT.

29/ EXHAUST HUMANITY WITH DISSENSION, HATRED, STRUGGLE. See also, “‘Jewish’ Plan To Split Society By ‘Ideas’,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XIII., at p. 151; *The Dearborn Independent*, August 14, 1920.

1/ PROTOCOL No. 11. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I., “The World’s Foremost Problem,” pp. 119, 124, as noted in this Protocol’s footnotes.

11.2. This, then, is the programme of the new constitution. We shall make Law, Right and Justice (1) in the guise of proposals to the Legislative Corps, (2) by decrees of the president under the guise of general regulations,^{2/} of orders of the Senate and of resolutions of the State Council in the guise of ministerial orders, (3) and in case a suitable occasion should arise — in the form of a revolution in the State.

11.3. Having established approximately the *modus agendi*^{3/} we will occupy ourselves with details of those combinations by which we have still to complete the revolution in the course of the machinery of State in the direction already indicated. By these combinations I mean the freedom of the Press, the right of association, freedom of conscience,^{4/} the voting principle, and many another that must disappear for ever from the memory of man, or undergo a radical alteration the day after the promulgation of the new constitution. It is only at that moment that we shall be able at once to announce all our orders, for, afterwards, every noticeable alteration will be dangerous, for the following reasons: if this alteration be brought in with harsh severity and in a sense of severity and limitations, it may lead to a feeling of despair caused by fear of new alterations in the same direction; if, on the other hand, it be brought in a sense of further indulgences it will be said that we have recognized our own wrongdoing and this will destroy the prestige of the infallibility of our authority, or else it will be said that we have become alarmed and are compelled to show a yielding disposition, for which we shall get no thanks because it will be supposed to be compulsory.... Both the one and the other are injurious to the prestige of the new constitution. What we want is that from the first moment of its promulgation, while the

2/ REGULATIONS. See also, Protocol Nos. 10.8, 10.13, 10.16, at n. PRESIDENT MAKING LAWS (or, regulations).

3/ MODUS AGENDI. The precise phrase is not found in *Webst. Int'l. Dict.*, [1st Ed.], p. 1390 (1927), 2nd Ed., p. 1578 (1960), 3rd Ed., p. 1453 (1961); nor in *Black's Law Dict.*, 4th Rev., p. 1155. Probably, "method of agenda." (Ed.).

4/ FREEDOM OF CONSCIENCE. Segel contends that "freedom of conscience" was not "universally recognized" in Russia. Levy, *A lie & Libel*, re: Segel, "History," at p. 104. Russia conveniently seems to be Segel's only focal point in his entire *Protocols*—"History," even though he contends *The Protocols* were written outside Russia, and most all of the attendees at this First Zionist Congress were not Russians, but from all over Europe. Yet this same induced disaster, called "freedom of conscience" — where individual conduct could be practiced without personal responsibility or liability, was in fact in common practice in the spiritually less strict nations of Europe where Zionist-attendees were from: i.e., Germany, France, England, and in America (although only a handful of American Jews are reported as attending: there were "mutterings about an `American Judaism.'" Gottheil, *Zionism*, Chp. V., "The Jewish Congress," p. 205), and Segel should have known that — and probably did. (Ed.).

Many States in the United States of America have a "Freedom/Liberty of Conscience" clause in their State Constitutions. See Calif. Const., 1849, Art. I, 4; Calif Const. 1879, Art.I, §4. However, Article I of the "Bill of Rights" (the erroneously-called "Freedom of Religion" Amendment) appended "in addition to" the Const. for the U.S. does not "grant" such any "freedom/liberty of conscience" to anyone, since the "First Amendment" is only a limitation on federal (U.S.) Gov't actions, not a grant to a citizen in any Union (U.S.A.) State or federal (District) state. (Ed.). See also Protocol Nos. 17.2, 22.3.

peoples of the world are still stunned by the accomplished fact of the revolution, still in a condition of terror and uncertainty, they should recognise once for all that we are so strong, so inexpugnable,^{5/} so superabundantly filled with power, that in no case shall we are any account of them, and so far from paying any attention to their opinions or wishes, we are ready and able to crush with irresistible power all expression or manifestation thereof at every moment and in every place, that we have seized at once everything we wanted and shall in no case divide our power with them.... Then in fear and trembling^{6/} they will close their eyes to everything, and be content to await what will be the end of it all.

["THE JEWS AS WOLVES AMONG THE SHEEP"]

11.4.* The *goyim* are a flock of sheep,^{7/} and we are their wolves. And you know what happens when the wolves get hold of the flock?^{8/} . . .

11.5.* There is another reason also why they will close their eyes:^{9/} for we shall keep promising them to give back all the liberties we have taken away as soon as we have quelled the enemies of peace and tamed all parties....

11.6.* It is not worth while to say anything about how long a time they will be kept waiting for this return of their liberties....

11.7.* For what purpose then have we invented this whole policy and insinuated it into the minds of the *goys* without giving them any chance to examine its underlying meaning? For what, indeed, if not in order to obtain in a roundabout way what is for our scattered tribe unattainable by the direct road? It is this which has sensed as the basis for our organization of SECRET MASONRY^{10/} WHICH IS NOT KNOWN TO, AND AIMS WHICH ARE NOT EVEN SO MUCH AS SUSPECTED BY, THESE *GOY* CATTLE, ATTRACTED BY US INTO THE

5/ INEXPUGNABLE. Incapable of being taken by assault or subdued by force or overthrown. *Webst. Int'l. Dict.*, 2nd Ed., p. 1272.

6/ FEAR AND TREMBLING. A phrase useful even in the hands of The Adversary. (Ed.). Compare with: Psalms 55:5, *The Gospel According to Mark* Chp. 5:33; and, *The Epistles of Paul*, 1st Corinthians Chp. 2:3; 2nd Corinthians Chp. 7:15; Ephesians, Chp. 6:5; and Philipians, Chp. 2:12, etc.

7/ THE *GOYIM* ARE A FLOCK OF SHEEP. See also, "'Jewish' Estimate of Gentile Human Nature," Ford, *The International Jew*, Vol. I., "The World's Foremost Problem," Chp. XI., at p. 119; also, *The Dearborn Independent*, July 31, 1920. Compare Bible Concordance references to words: "Sheep," "Wolf," "Wolves." (Ed.).

8/ SHEEP AND WOLVES. Compare Bible Concordance references to words: "Sheep," "Wolf," "Wolves." (Ed.).

9/ CLOSE THEIR EYES. See also, "'Jewish' Estimate of Gentile Human Nature," Ford, *The International Jew*, Vol. I., "The World's Foremost Problem," Chp. XI., at pp. 119-120; and, *Dearborn Independent*, July 31, 1920.

10/ OUR SECRET MASONRY. A reference to "Freemasonry", et al.? See Protocol No. __, at n.__.

“SHOW” ARMY OF MASONIC LODGES IN ORDER TO THROW DUST IN THE EYES OF THEIR FELLOWS.

11.8. God has granted to us, His Chosen People, the gift of the dispersion^{11/}, and in this which appears in all eyes to be our weakness, has come forth all our strength, which has now brought us to the threshold of sovereignty over all the world.

11.9. There now remains not much more for us to build up upon the foundation we have laid.

PROTOCOL No. 12^{1/}

[PLAN OF PRESS CONTROL]^{2/}

12.1. The word “freedom,”^{3/} which can be interpreted in various ways, is defined by as follows:

12.2. Freedom is the right to do that which the law allows. This interpretation of the word will at the proper time be of service to us, because all freedom will thus be in our hands, since the laws will abolish or create only that which is desirable for us according to the aforesaid programme.

12.3. We shall deal with the press^{4/} in the following way: What is the part played by the press to-day? It serves to excite and inflame those passions which are needed for our purpose or else it

11/ DISPERSION. Cites needed from Encyc. Jud., etc. Compare with, “diaspora.”

1/ PROTOCOL No. 12. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, “The World’s Foremost Problem,” pp. 133, 185, 186, 193, and 194, as noted in this Protocol’s footnotes.

2/ PLAN OF PRESS CONTROL. “Newspaper control of the Press by the Jews is not a matter of money. It is a matter of keeping certain things out of the public mind and putting certain things into it.” See, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVIII., “Does Jewish Power Control the World Press?”, at p. 198; see also, *The Dearborn Independent*, September 18, 1920.

3/ FREEDOM. Quality or state of being free; liberty; independence; an exemption; a privilege; franchise; immunity. *Webst. Int’l. Dict.*, 2nd Ed., p. 1004

Also: liberty: state or fact of being a free person; exemption from subjection to the will of another claiming ownership of the person or services; freedom. *id.*, p. 1424.

“Liberty” is permission granted to a dependent from a superior (as in a military liberty) to act; often limited or variable compared to another’s liberty, i.e., liberty granted to us by God;

“Freedom” is not requiring permission from any other, therefore exercised without supervision; it is unlimited, and equal to others freedom, i.e., freedom among men as equals. (Ed.).

4/ WE SHALL DEAL WITH THE PRESS. See also, “Does Jewish Power Control the World Press?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVIII., at p. 193-94; see also, *The Dearborn Independent*, September 18, 1920.

serves selfish ends of parties. It is often vapid,^{5/} unjust, mendacious,^{6/} and the majority of the public have not the slightest idea what ends the press really serves. We shall saddle and bridle it with a tight curb: we shall do the same also with all productions of the printing press, for where would be the sense of getting rid of the attacks of the press if we remain targets for pamphlets and books? The produce of publicity, which nowadays is a source of heavy expense owing to the necessity of censoring it, will be turned by us into a very lucrative source of income to our State: we shall lay on it a special stamp tax and require deposits of caution-money before permitting the establishment of any organ of the press or of printing offices; these will then have to guarantee our government against any kind of attack on the part of the press. For any attempt to attack us, if such still be possible, we shall inflict fines without mercy. Such measures as stamp tax,^{7/} deposit of caution-money^{8/} and fines secured by these deposits, will bring in a huge income to the government. It is true that party organs might not spare money for the sake of publicity, but these we shall shut up at the second attack upon us. No one shall with impunity lay a finger on the aureole^{9/} of our government infallibility. The pretext for stopping any publication^{10/} will be the alleged plea that it is agitating the public mind without occasion or justification. I beg you to note that among those making attacks upon us will also be organs established by us, but they will attack exclusively points that we have pre-determined to alter.^{11/}

5/ VAPID. Having lost its life, spirit, or zest; dead; spiritless; inane. *Webst. Int'l. Dict.*, 2nd Ed., p. 2817. This word is used in Protocol 12.7.

6/ MENDACIOUS. Given to deception or falsehood; lying; false. *Webst. Int'l. Dict.*, 2nd Ed., p. 1535.

7/ STAMP TAX. Compare the "Stamp Tax Act" of March 11, 1765, imposed upon the early American Colonies by the English Parliament. Perry, *Sources of Our Liberties*, Perry, id., Chp. XVIII, "Resolutions of the Stamp Act Congress, 1765", at 261-269.

8/ CAUTION-MONEY. i.e., bonds or other assurances of cooperation.

9/ AUREOLE. Celestial crown or accidental reward added to the bliss of heaven, for those who have especially triumphed in their conflict with the world; a halo. *Webst. Int'l. Dict.*, 2nd Ed., p. 182. See also Protocol No. 15.3, n. AUREOLE; and Prot. No. 18.7, n. AUREOLE.

10/ THE PRETEXT FOR STOPPING ANY PUBLICATION. See also, "Does Jewish Power Control the World Press?", Ford, *The International Jew*, Vol. I., "The World's Foremost Problem," Chp. XVIII., at p. 196; see also, *The Dearborn Independent*, September 18, 1920.

11/ I BEG YOU TO NOTICE. See also, "Does Jewish Power Control the World Press?", Ford, *The International Jew*, Vol. I., "The World's Foremost Problem," Chp. XVIII., at p. 195-96; see also, *The Dearborn Independent*, September 18, 1920.

[“CONTROL OF THE PRESS”]

12.4. *Not a single announcement^{12/} will reach the public without our control.* Even now this is already being attained by us inasmuch as all news items are received by a few agencies, in whose offices they are focused from all parts of the world. These agencies will then be already entirely ours and will give publicity only to what we dictate to them.^{13/}

12.5. If already now we have contrived to possess ourselves of the minds of the *goy* communities to such an extent that they all come near looking upon the events of the world through the coloured glasses of those spectacles we are setting astride their noses: if already now there is not a single State where there exist for us any barriers to admittance into what *goy* stupidity calls State secrets: what will our position be then, when we shall be acknowledged supreme lords of the world in the person of our king of all the world....

12.6. Let us turn again to the *future of the printing press*. Every one desirous of being a publisher, librarian, or printer, will be obliged to provide himself with the diploma instituted therefor, which, in case of any fault, will be immediately impounded. With such measures *the instrument of thought will become an educative means in the hands of our government, which will no longer allow the mass of the nation to be led astray in by-ways and fantasies about the blessings of progress.* Is there any one of us who does not know that these phantom blessings are the direct roads to foolish imaginings which give birth to anarchical relations of men among themselves and towards authority, because progress, or rather the idea of progress, has introduced the conception of every kind of emancipation,^{14/} but has failed to establish its limits.... All the so-called liberals are anarchists,^{15/} if not in fact, at any rate in thought. Every one of them is hunting after phantoms of freedom, and falling exclusively into license,^{16/} that is, into the anarchy of protest for the sake of protest....

12/ NOT A SINGLE ANNOUNCEMENT. See also, “Does Jewish Power Control the World Press?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVIII., at p. 193-94; see also, *The Dearborn Independent*, September 18, 1920.

13/ NOT A SINGLE ANNOUNCEMENT. See also, Ford, *Int’l Jew*, Vol. I., Chp. XII., “Jewish Protocols’ Claim Part Fulfillment,” at p. 133; *The Dearborn Independent*, August 7, 1920.

14/ EMANCIPATION. The act or process of setting or making free; liberation; deliverance from any onerous power or controlling influence. *Webst. Int’l. Dict.*, 2nd Ed., p. 834. “The *Christian* state recognizes nothing but privileges. The Jew himself, in this state, has the privilege of being a Jew. As a Jew he possesses rights which the Christians do not have. Why does he want rights which he does not have but which Christians enjoy?...The *Christian* state, by its very nature is incapable of emancipating the Jew. As long as the state remains *Christian*, and as long as a Jew remains a Jew, they are equally incapable, the one of conferring emancipation, the other of receiving it.” Marx, “On the Jewish Question,” (1843), Marx-Engels Reader, p. 25. “In the final analysis, the *emancipation* of the Jews is the emancipation of mankind from *Judaism*.” Marx, *id.*, p. 47. See also, INTRODUCTION, re: Napoleon’s emancipation of Jews.

15/ ANARCHISTS. See definition, at previous Protocols.

16/ LICENSE, defined. See: Protocol Nos. 9.9, 22.3.

[“THE FREE PRESS, DESTROYED”]

12.7. We turn to the periodical press. We shall impose on it, as on all printed matter, stamp taxes per sheet and deposits of caution-money, and books of less than 30 sheets will pay double. We shall reckon them as pamphlets in order, on the one hand, to reduce the number of magazines, which are the worst form of printed poison, and, on the other, in order that this measure may force writers into such lengthy productions that they will be little read, especially as they will be costly. At the same time what we shall publish ourselves to influence^{17/} mental development in the direction laid down for our profit will be cheap and will be read voraciously. The tax will bring vapid^{18/} literary ambitions within bounds and the liability to penalties will make literary men dependent upon us. And if there should be any found who are desirous of writing against us, they will not and any person eager to print their productions. Before accepting any production for publication in print the publisher or printer will have to apply to the authorities for permission to do so. Thus we shall know beforehand of all tricks preparing against us and shall nullify them by getting ahead with explanations on the subject treated of.

12.8. Literature and journalism^{19/} are two of the most important educative forces, and therefore our government will become proprietor^{20/} of the majority of the journals. This will neutralise the injurious influence of the privately owned press and will put us in possession of a tremendous influence upon the public mind.... If we give permits for ten journals, we shall ourselves found thirty, and so on in the same proportion. This, however, must in no wise be suspected by the public. For which reason all journals published by us will be of the most Opposite, in appearance, tendencies and opinions, thereby creating confidence in us and bringing over to us our quite unsuspecting opponents, who will thus fall into our trap and be rendered harmless.

12.9.* In the front rank^{21/} will stand organs of an official character. They will always stand guard over our interests, and therefore their influence will be comparatively insignificant.

12.10.* In the second rank will be the semi-official organs, whose part it will be to attract the tepid and indifferent.

17/ WE SHALL PUBLISH OURSELVES TO INFLUENCE. See also, “Does Jewish Power Control the World Press?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVIII., at p. 195; see also, *The Dearborn Independent*, September 18, 1920.

18/ “VAPID.” See, Protocol No. 12.3, at note Vapid.

19/ LITERATURE AND JOURNALISM. See also, “Does Jewish Power Control the World Press?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVIII., at p. 194; see also, *The Dearborn Independent*, September 18, 1920.

20/ PROPRIETOR. One who has the legal right or exclusive title to anything, whether in possession or not.

21/ * RANKS OF ORGANS OF AN (UN)OFFICIAL, APPARENT CHARACTER. See also, “Does Jewish Power Control the World Press?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVIII., at p. 195; see also, *The Dearborn Independent*, September 18, 1920.

12.11.* In the third rank we shall set up our own, to all appearance, opposition, which, in at least one of its organs, will present what looks like the very antipodes^{22/} to us. Our real opponents at heart will accept this simulated opposition as their own and will show us their cards.

12.12. All our newspapers will be of all possible complexions^{23/}-aristocratic, republican, revolutionary, even anarchial — for so long, of course, as the constitution exists....Like the Indian idol Vishnu^{24/} they will have a hundred hands, and every one of them will have a finger on any one of the public opinions as required. When a pulse quickens these hands will lead opinion in the direction of our aims, for an excited patient loses all power of judgment and easily yields to suggestion. Those fools who will think they are repeating the opinion of a newspaper of their own camp will be repeating our opinion or any opinion that seems desirable for us. In the vain belief that they are following the organ of their party they will in fact follow the flag which we hang out for them.

12.13. In order to direct our newspaper militia in this sense we must take especial and minute care in organising this matter. Under the title of central department of the press we shall institute literary gatherings at which our agents will without attracting attention issue the order and watchwords of the day. By discussing and controverting,^{25/} but always superficially, without touching the essence of the matter, our organs will carry on a sham fight fusillade^{26/} with the official newspapers solely for the purpose of giving occasion for us to express ourselves more fully than could well be done from the outset in official announcements, whenever, of course, that is to our advantage.

22/ ANTIPODES. Directly opposite or contrary. *Webst. Int'l. Dict.*, 2nd Ed., p. 119.

23/ NEWSPAPERS WILL BE OF ALL POSSIBLE COMPLEXIONS. See also, "Does Jewish Power Control the World Press?", Ford, *The International Jew*, Vol. I., "The World's Foremost Problem," Chp. XVIII., at p. 196; see also, *The Dearborn Independent*, September 18, 1920.

24/ VISHNU. The supreme Hindu religious deity; i.e., as having many arms/hands. *Webst. Int'l. Dict.*, 2nd Ed., p. 2850. Could this be a translation or phonetic error? It could be a reference, rather, to the Jewish publication, *Mishnayoth*, or, *Mishna*, a Jewish Work that the Jews allege preceded the Talmud? See: *Mishnayoth: Pointed Hebrew Translation*, Talmud Grammar, Maps, Ruminat Stomach, Taryag Mitzvoth, Hadran, Foreign Words, Fauna, Flora, Indexes, 2nd Ed., Corrigenda, Addenda, Notes (Philip Blackman, F.C.S., (New York, The Judaica Press, 1964) in 7 Vols. Many Jews are adherents of Hindu, Buddhist, or other "oriental" religions, not Judaism.

25/ BY DISCUSSING AND CONTROVERTING. See also, "Does Jewish Power Control the World Press?", Ford, *The International Jew*, Vol. I., "The World's Foremost Problem," Chp. XVIII., at p. 196; see also, *The Dearborn Independent*, September 18, 1920.

26/ FUSILLADE. A simultaneous outpouring or discharge. *Webst. Int'l. Dict.*, 2nd Ed., p. 1023.

12.14. These attacks upon us will also serve another purpose,^{27/} *namely, that our subjects will be convinced of the existence of full freedom of speech and so give our agents an occasion to affirm that all which oppose us are empty bladders*, since they are incapable of finding any substantial objections to our orders.

[“ONLY LIES PRINTED”]

12.15. Methods of organization like these, imperceptible to the public eye but absolutely sure, are the best calculated to succeed in bringing the attention and the confidence of the public to the side of our government. Thanks to such methods we shall be in a position as from time to time may be required, to excite or to tranquillise the public mind on political questions, to persuade or to confuse, printing now truth, now lies, facts or their contradictions, according as they may be well or ill received, always very cautiously feeling our ground before stepping upon it.... We shall have a sure triumph over our opponents^{28/} *since they will not have at their disposition organs of the press in which they can give full and final expression to their views* owing to the aforesaid methods of dealing with the press. We shall not even need to refute them except very superficially.

12.16. Trial shots like these,^{29/} fired by us in the third rank of our press, in case of need, will be energetically refuted by us in our semi-Official organs.

12.17. Even nowadays, already, to take only the French press, there are forms which reveal masonic solidarity in acting on the watchword: all organs of the press are bound together by professional secrecy; like the augurs^{30/*} of old, not one of their numbers will give away the secret of his sources of information unless it be resolved to make announcement to them. Not one journalist will venture to betray this secret, for not one of them is ever admitted to practice literature unless his whole past has some disgraceful sore or other.... These sores would be immediately revealed. So long as they remain the secret of a few the prestige of the journalist attracts the majority of the country — the mob follows after him with enthusiasm.

27/ THESE ATTACKS UPON US WILL ALSO SERVE ANOTHER PURPOSE. See also, “Does Jewish Power Control the World Press?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVIII., at p. 196; see also, *The Dearborn Independent*, September 18, 1920.

28/ A SURE TRIUMPH OVER OUR OPPONENTS. See also, “Does Jewish Power Control the World Press?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVIII., at p. 196; see also, *The Dearborn Independent*, September 18, 1920.

29/ TRIAL SHOTS LIKE THESE. See also, “Does Jewish Power Control the World Press?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVIII., at p. 196; see also, *The Dearborn Independent*, September 18, 1920.

30/ AUGURS. A carpenter’s tool for drilling holes. *Webst. Int’l. Dict.*, 2nd Ed., p. 181. Compare: Nolan, *Communism v. the Negro*, Index, “Boring from within.”

12.18. Our calculations^{31/}are especially extended to the provinces. It is indispensable for us to inflame there those hopes and impulses with which we could at any moment fall upon the capital, and we shall represent to the capitals^{32/}that these expressions are the independent hopes and impulses of the provinces.^{33/} Naturally, the source of them will be always one and the same — ours. *What we need is that, until such time as we are in the plentitude of power, the capitals should find themselves stifled by the provincial opinion of the nation, i.e., of a majority arranged by our agentur.* What we need is that at the psychological moment the capitals should not be in a position to discuss an accomplished fact for the simple reason, if for no other, that it has been accepted by the public opinion of a majority in the provinces.

12.19. *When we are in the period of the new regime transitional to that of our assumption of full sovereignty we must not admit any revelations by the press of any form of public dishonesty; it is necessary that the new regime should be thought to have so perfectly contended everybody that even criminality has disappeared....* Cases of the manifestation of criminality should remain known only to their victims and to chance witnesses — no more.

PROTOCOL No. 13^{1/}

13.1. The need for daily bread^{2/} forces the *goyim* to keep silence and be our humble servants. Agents taken on to our press from among the *goyim* will at our order discuss anything which it is inconvenient for us to issue directly in official documents, and we meanwhile, quietly amid the din of the discussion so raised, shall simply take and carry through such measures as we wish and then offer them to the public as an accomplished fact. No one will dare to demand the abrogation^{3/} of a matter once settled, all the more so as it will be represented as an improvement.... And immediately the press will distract the current of thought towards new questions (have we not trained people always to be seeking something new?). Into the discussions of these new questions will throw themselves those of the brainless dispensers of fortunes who are not able even now to understand that they have not the remotest conception about the matters which they undertake to discuss. Questions of the political are unattainable for any save those who have guided it already for many ages, the creators.

31/ OUR CALCULATIONS. See also, Ford, *Int'l Jew*, Vol. I., "The World's Foremost Problem," Chp. XVI., "How The `Jewish Question' Touches The Farm," at p. 185; see also, *The Dearborn Independent*, September 4, 1920.

32/ CAPITALS. In this usage, probably meaning, the government capital-city, and the government elected/appointed officials. (Ed.).

33/ PROVINCES. In this usage, probably meaning, the rural areas, or cities far from the government capital-city and officials. (Ed.).

1/ PROTOCOL No. 13. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I., "The World's Foremost Problem," pp. 114, 124, and 148, as noted in this Protocol's footnotes.

2/ DAILY BREAD. It seems anybody can use that phrase. Matthew Chp. 6:11.

3/ ABROGATION. Annul, abolish, repeal, by authoritative act. *Webst. Int'l. Dict.*, 2nd Ed., p. 8.

13.2. From all this you will see that in securing the opinion of the mob we are only facilitating the working of our machinery, and you may remark that it is not for actions but for words aimed by us on this or that question that we seem to seek approval. We are constantly making public declaration that we are guided in all our undertakings the hope, joined to the conviction, that we are serving the commonweal.*^{4/}

["DECEIVING THE WORKERS WITH `SPORTS'"]

13.3. In order to distract people who may be too troublesome^{5/6} from discussions of questions of the political we are now putting forward what we allege to be new questions of the political, namely, questions of industry. In this sphere let them discuss themselves silly! The masses are agreed to remain inactive, to take a rest from what they suppose to be political activity (which we trained them to in order to use them as a means of combating the *goy* governments) only on condition of being found new employments, in which we are prescribing them something that looks like the same political object. In order that the masses themselves may not guess what they are about we further distract them with amusements, games, pastimes,^{6/} *passions, people's palaces. . . Soon we shall begin through the press to propose competitions in art, in sport of all kinds:* these interests will finally distract their minds from questions in which we should find ourselves compelled to oppose them. Growing more and more disaccustomed to reflect and form any opinions of their own, people will begin to talk in the same tone as we, because we alone shall be offering them of course through such persons as new directions for thought . . . of course through such persons as will not be suspected of solidarity^{7/} with us.

13.4. The part played by the liberals, utopian dreamers,^{8/} will be finally played out when our government is acknowledged. Till such time they will continue to do us good service. Therefore we shall continue to direct their minds to all sorts of vain conceptions of fantastic theories, new and apparently progressive: for have we not with complete success turned the brainless heads of the *goyim* with progress, till there is not among the *goyim* one mind able to perceive that under this word lies a departure from truth in all cases where it is not a question of material inventions,

4/ WE ARE SERVING THE COMMONWEAL. See also, "'Jewish' Estimate of Gentile Human Nature," Ford, *The Int'l Jew*, Vol. I., "The World's Foremost Problem," Chp. XI., at p. 124; see also, *The Dearborn Independent*, July 31, 1920.

5/ TO DISTRACT PEOPLE WHO MAY BE TOO TROUBLESOME. See also, "'Jewish' Estimate of Gentile Human Nature," Ford, *The Int'l Jew*, Vol. I., "The World's Foremost Problem," Chp. XI., at pp. 124, 148; see also, *The Dearborn Independent*, July 31, 1920.

6/ DISTRACT THEM WITH AMUSEMENTS, GAMES, PASTIMES. See also, "'Jewish' Estimate of Gentile Human Nature," Ford, *The Int'l Jew*, Vol. I., "The World's Foremost Problem," Chp. XI., at p. 124; see also, *The Dearborn Independent*, July 31, 1920.

7/ SOLIDARITY. An entire union of interests and responsibilities in a group; community of interests. etc. *Webst. Int'l. Dict.*, 2nd Ed., p. 2394.

8/ THE LIBERALS, UTOPIAN DREAMERS. See also, "'Jewish' Estimate of Gentile Human Nature," Ford, *The Int'l Jew*, Vol. I., "The World's Foremost Problem," Chp. XI., at p. 124; see also, *The Dearborn Independent*, July 31, 1920. See also Protocol Nos. 9.4, 22.3.

for truth is one, and in it there is no place for progress. Progress, like a fallacious idea, serves to obscure truth so that none may know it except us, the Chosen of God, its guardians.

13.5. When we come into our kingdom our orators will expound great problems which have turned humanity upside down in order to bring it at the end under our beneficent rule.

13.6. Who will ever suspect then that ALL THESE PEOPLES WERE STAGE-MANAGED BY US^{9/} ACCORDING TO A POLITICAL PLAN WHICH NO ONE HAS SO MUCH AS GUESSED AT IN THE COURSE OF MANY CENTURIES? ^{10/}

PROTOCOL No. 14^{1/}

[THE PLAN FOR ONE RELIGION.]

14.1. When we come into our kingdom^{2/} it will be undesirable for us that there should exist any other religion than ours of the One God with whom our destiny is bound up by our position as the Chosen People^{3/} and through whom our same destiny is united with the destinies of the world. We must therefore sweep away all other forms of belief. If this gives birth to the atheists^{4/} whom we see to-day, it will not, being only a transitional stage, interfere with our views, but will serve as a warning for those generations which will hearken to our preaching of the religion of Moses, that, by its stable and thoroughly elaborated system, has brought all the peoples of the world into subjection to us. Therein we shall emphasise its mystical^{5/} right, on which, as we shall say, all its educative power is based.... Then at every possible opportunity we shall punish articles in which

9/ ALL THESE PEOPLES WERE STAGE-MANAGED BY US. See also, "Introduction to the `Jewish Protocols,'" Ford, *The Int'l Jew*, Vol. I., "The World's Foremost Problem," Chp. X., at p. 114; see also, *The Dearborn Independent*, July 24, 1920.

10 CAPITALIZED WORDS OF TEXT. Capitalization here is found in both texts of *The Protocols* relied upon for accuracy. (Ed.).

1/ PROTOCOL No. 14. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I., "The World's Foremost Problem," pp. 112, 132, and 203, as noted in this Protocol's footnotes.

2/ WHEN WE COME INTO OUR KINGDOM. See also, "'Jewish' Plan To Split Society By `Ideas'," Ford, *The International Jew*, Vol. I., "The World's Foremost Problem," Chp. XIII., at p. 150; see also, *The Dearborn Independent*, August 14, 1920.

3/ RELIGION. Implying the individual who is speaking to the Elders is Jewish and referring to the Jews, and that his (or her) listeners also are the same. (Ed.).

4/ ATHEISTS. One who disbelieves or denies the existence of a God, or supreme intelligent Being; a godless person; one who behaves immorally as if disbelieving in God. *Webst. Int'l. Dict.*, 2nd Ed., p. 173.

5/ MYSTICAL, i.e., the ancient mysteries as the Eleusinian [or, most famous of the religious mysteries of ancient Greek world]; occult or esoteric rite; inducing a feeling of awe, wonder. *Webst. Int'l. Dict.*, 2nd Ed., p. 1621. See also, Protocol No. 18.8, n. MYSTICAL.

we shall make comparisons between our beneficent^{6/}rule and those of past ages. The blessings of tranquillity, though it be a tranquillity forcibly brought about by centuries of agitation, will throw into higher relief the benefits to which we shall point. The errors of the *goyim* governments will be depicted by us in the most vivid hues. We shall implant such an abhorrence of them that the peoples will prefer tranquillity in a state of serfdom to those rights of vaunted freedom which have tortured humanity and exhausted the very sources of human existence, sources which have been exploited by a mob of rascally adventurers who know not what they do.... Useless changes of forms of government^{7/}to which we instigated the GOYIM when we were undermining their state structures,^{8/} *will have so wearied the peoples by that time that they will prefer to suffer anything under us rather than run the risk of enduring again all the agitations and miseries they have gone through.*

[“ALWAYS EMPHASIZING FAULTS OF NON-JEWS,”]
[“FORBID NON-JEWISH (GOY) RELIGIONS.”]

14.2. At the same time we shall not omit to emphasise the historical mistakes of the *goy* governments which have tormented humanity for so many centuries by their lack of understanding of everything that constitutes the true good of humanity in their chase after fantastic schemes of social blessings, and have never noticed that these schemes kept on producing a worse and never a better state of the universal relations which are the basis of human life. . . .

14.3. The whole force of our principles and methods will lie in the fact that we shall present them and expound them as a splendid contrast to the dead and decomposed old order of things in social life.

14.4. Our philosophers will discuss all the shortcomings of the various beliefs of the *goyim*, BUT NO ONE WILL EVER BRING UNDER DISCUSSION OUR FAITH FROM ITS TRUE POINT OF VIEW SINCE THIS WILL BE FULLY LEARNED BY NONE SAVE OURS, WHO WILL NEVER DARE TO BETRAY ITS SECRETS.

6/ BENEFICENT. Performing acts of kindness or charity; productive of benefit. *Webst. Int’l. Dict.*, 2nd Ed., p. 252.

7/ USELESS CHANGES OF FORMS OF GOVERNMENT. See: “Does This Explain Jewish Political Power?”, Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XVIII., at p. 203; see also, *The Dearborn Independent*, September 18, 1920. Italy first, then France, Japan, and Great Britain, are the “Civilized” World’s leaders in changing governments for little cause more than some one “slept” with another in one way or another. (Ed.).

8/ UNDERMINING THEIR STATE STRUCTURES. “Jews like to challenge the power structure.” James Yaffe, *The American Jew: Portrait of a Split Personality* (New York, Random House, 1968), Part 4, “Living,” Chp. XVI., “Lay Religion,” p. 255.

[PORNOGRAPHY]

14.5. In countries known as progressive^{9/}and enlightened we have created a senseless, filthy, abominable literature^{10/*} For some time after our entrance to power we shall continue to encourage its existence in order to provide a telling relief by contrast to the speeches, party programme, which will be distributed from exalted quarters of ours.... Our wise men, trained to become leaders of the *goyim*, will compose speeches, projects, memoirs, articles, which will be used by us to influence the minds of the *goyim*, directing them towards such understanding and forms of knowledge as have been determined by us.

PROTOCOL No. 15^{1/}

15.1. When we at last definitely come into our kingdom by the aid of *coups d'etat*^{2/} prepared everywhere for one and the same day, after the worthlessness of all existing forms of government has been definitely acknowledged (and not a little time will pass before that comes about, perhaps even a whole century) we shall make it our task to see that against us such things as plots shall no longer exist. With this purpose we shall slay without mercy all who take arms (in hand) to oppose our coming into our kingdom. Every kind of new institution of anything like a secret society will also be punished with death; those of them which are now in existence, are known to us, serve us and have served us, we shall disband and send into exile to continents far removed from Europe. *In this way we shall proceed with those GOY masons who know too much*; such of these as we may for some reason spare will be kept in constant fear of exile. We shall promulgate a law making all former members of secret societies liable to exile from Europe as the centre of our rule.

15.2. Resolutions of our government will be final, without appeal.

15.3. In the *goy* societies, in which we have planted and deeply rooted discord and protestantism,^{3/}the only possible way of restoring order is to employ merciless measures that prove the direct force of authority: no regard must be paid to the victims who fall, they suffer for the well-being of the future. The attainment of that well-being, even at the expense of sacrifices, is the duty of any kind of government that acknowledges as justification for its existence not

9/ PROGRESSIVE. Advancing by successive stages; liberal. *Webst. Int'l. Dict.*, 2nd Ed., p. 1978, definitions No. 2, & 4.

10/ SENSELESS, FILTHY, ABOMINABLE LITERATURE. See also, “Jewish Protocols’ Claim Partial Fulfillment,” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XII., at p. 132; see also, *The Dearborn Independent*, August 7, 1920.

1/ PROTOCOL No. 15. For correlative references to this Protocol, See: *The Int'l Jew*, H. Ford, Vol. I, “The World’s Foremost Problem,” pp. ###, as noted in this Protocol’s footnotes.

2/ COUPS D’ETAT. A removal of a government, by force or demand.

3/ PROTESTANTISM. Referring to either a) the religion, “Protestantism,” the (Martin Luther-initiated) religious movement, or b) a protestor for or against some idea or thing. See, *Webst. Int'l. Dict.*, 2nd Ed., p. 1990. The lower case “p” as used in this text suggests the mere arrangement and use of argumentative protestors. (Ed.).

only its privileges but its obligations. The principal guarantee of stability of rule is to confirm the aureole^{4/} of power, and this aureole is attained only by such a majestic inflexibility of might as shall carry on its face the emblems of inviolability^{5/} from mystical^{6/} causes — from the choice of God. Such was, until recent times, the Russian autocracy,^{7/} *the one and only serious foe we had in the world, without counting the Papacy.*^{8/} Bear in mind the example when Italy, drenched with blood, never touched a hair of the head of Sulla^{9/}, who had poured forth that blood: Sulla enjoyed an apotheosis^{10/} for his might in the eye of the people, though they had been torn in pieces by him, but his intrepid return to Italy ringed him round with inviolability. The people do not lay a finger on him who hypnotises^{11/} them by his daring and strength of mind.

4/ AUREOLE. See: Protocol No. 12.3, 18.7 at n. AUREOLE.

5/ INVIOABILITY. To sacred to suffer or to be allowed to suffer violation. *Webst. Int'l. Dict.*, 2nd Ed., p. 1306.

6/ MYSTICAL. Having a spiritual, meaning, reality or the like; neither apparent to the senses nor obvious to the intelligence of the unspiritual, unbelieving, or uninitiated. *Webst. Int'l. Dict.*, 2nd Ed., p. 1621. See also, Protocol No. 14.1 a n. MYSTICAL.

7/ UNTIL RECENT TIMES THE RUSSIAN ARISTOCRACY..."

This statement assists the reader to narrow the time-frame of presentation of this speech/document to shortly after the so-called "Bolshevik Revolution of 1918" in Russia, when Czar Nicholas II was deposed, essentially by only Jewish revolutionaries using ignorant lower-class peoples like puppets. See INTRODUCTION, at n. RED/WHITE RUSSIANS. (Ed.).

8/ PAPACY. The office and dignity of the pope; papal jurisdiction; the system of government, reign, succession of popes [i.e., of the Vatican or Catholic church]. *Webst. Int'l. Dict.*, 2nd Ed., p. 1767.

Papacy, with its claimed despotism over the soul; absolutions for past and future sins; infallibility; giving and taking away thrones by excommunication and interdict; closing the Gates of Paradise against Nations; endeavoring to crush out Protestantism. Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, Charleston, A.M. 5632 (1871, 1906; reprint, L.H. Jenkins, Inc., Richmond, Vir., June, 1946), Chp. III, The Master, p. 74.

9/ SULLA. Lucius Cornelius Sulla (138-78 B.C.), a Roman aristocrat, counsel of gov't, and commander of a Roman army, who was the first Roman general to use his military troops against his political opponents in a civil war, reorganized the state, destroyed the Tribunes (representatives of the people) and gave the Senate control of Rome. *World Book Encycl.* Vol 18, p. 775. See also, *Seven Roman Statesmen of the Later Republic*, Charles Oman, 1902, reprint New York, Books for Libraries Press, 1971, Chp. V, pp. 116-161.

Some versions of *The Protocols* followed Joly's "Dialogues" so closely that Joly's mistaken spelling of Sulla's name as "Sylla" was also copied. In the translation of the "Protocols" here used, however, the mistake was rectified. (See also note ## of this Work, regarding Joly's writings).

In some versions of *The Protocols of the Learned Elders of Zion*, the initials "-H. B." appear as the explainer of this "Sulla" misspelling, with no explanation, i.e. Cooper's. (Ed.).

10/ APOTHEOSIS. The elevation of a mortal to the rank of a god, and the placing of him among gods; deification; glorification. *Webst. Int'l. Dict.*, 2nd Ed., p. 128.

11/ HYPNOTIZE. Entrance, dazzle, or overcome by suggestion. *Webst. Int'l. Dict.*, 2nd Ed., p. 1227.

[“SECRET SOCIETIES”]

15.4. Meantime, however, until we come into our kingdom, we shall act in the contrary way: we shall create and multiply free masonic lodges^{12/} in all the countries of the world, absorb into them all who may become or who are prominent in public activity, for in these lodges we shall find our principal intelligence office and means of influence. All these lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders.^{13/} The lodges will have their representatives who will serve to screen the above-mentioned administration of masonry and from whom will issue the watchword and programme. In these lodges we shall tie together the knot which binds together all revolutionary and liberal elements.^{14/} Their composition will be made up of all strata of society.^{15/} The most secret political plots^{16/} will be known to us and will fall under our guiding hands on the very day of their conception. *Among the members of these lodges will be almost all of the agents of international and national police* since their service is for us irreplaceable in the

12/ FREE MASONIC LODGES. “Ancient Free and Accepted Masons of the Scottish Rite”; those of the “Ancient Craft.” World Book Encycl., (1973) Vol 13, p. 208. Defined generally as: “or, “the subjugation of the Human that is in man by the Divine; the Conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle, and warfare of the Spiritual against the Material and Sensual.” *Morals & Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, (Albert Pike as Grand Commander for the Southern Jurisdiction of the United States, Author and Compiler (Charleston, A.M. 5632 ()), June 1961 reprint by L.H. Jenkins, Inc., Richmond, Vir.), at p. 854; or, “a peculiar [or, system] morality veiled in allegory and illustrated by symbols.” *Introduction to Freemasonry*, by Carl H. Claudy, (Washington, D.C., The Templeton Pub.1931), “Entered Apprentice, p. 8; see also, the *Catholic Encycl.*, Herbermann, et al., eds., (N.Y. Rbt. Appelton Co., 1910), Vol. IX, p. 771; “a science which is engaged in the search for divine truth. Machkey, *Symbolism of Freemasons*, 1869, p. 303, cited in *Cath. Encycl.*, at p. 771.

13/ OUR LEARNED ELDERS. For other references to “the (learned) elders”, see *Protocols* Nos. 1.26, 5,6, 24.2, 24.6, and 24.11 at n. LEARNED ELDERS.

14/ THE KNOT WHICH BINDS...REVOLUTIONARY AND LIBERAL ELEMENTS. “The Masons now emphasize the fact that they do not foster any specific religious, political, or economic creeds. As a result, the organization has constantly attracted more and more members” [as of 1974]. World Book Encycl. id., p. 210.

It has been this Compiler/Editor’s personal experience and direct observation that the Freemasons had long ago lost touch with the young adults of America; Masonry is now reduced to a mere shadow of its former self, replete with geriatric representation, yet presenting no successors. (Ed.).

15/ ALL STRATA OF SOCIETY. “The number of Masons in the United States is twice that of the rest of the world. About 1 of every 12 adult American males is a Mason.” World Book Encycl., id., p. 210.

16/ THE MOST SECRET POLITICAL PLOTS. Alluding to Masons acting in political activities similar to the French Revolutionary “Jacobins”? See Protocol 9.2, n. LIBERTY, EQUALITY, FRATERNITY JACOBINS; and n. FREEMASONS/MASONRY.

respect that the police is in a position not only to use its own particular measures with the insubordinate, but also to screen our activities and provide pretexts for discontents, *et cetera*.

15.5. The class of people who most willingly enter into secret societies are those who live by their wits, careerists, and in general people, mostly light-minded,^{17/} with whom we shall have no difficulty in dealing and in using to wind up the mechanism of the machine devised by us. If this world grows agitated the meaning of that will be that we have had to stir it up in order to break up its too great solidarity. *But if there should arise in its midst a plot, then at the head of that plot will be no other than one of our most trusted servants.* It is natural that we and no other should lead *masonic* activities, for we know whither we are leading, we know the final goal of every form of activity whereas the *goyim* have knowledge of nothing, not even of the immediate effect of action; they put before themselves, usually, the momentary reckoning of the satisfaction of their self-opinion in the accomplishment of their thought without even remarking that the very conception never belonged to their initiative but to our instigation of their thought...

["GENTILES AS STUPID PEOPLE"]

15.6. The *goyim* enter the lodges out of curiosity or in the hope by their means to get a nibble at the public pie, and some of them in order to obtain a hearing before the public for their impracticable and groundless fantasies: they thirst for the emotion of success and applause, of which we are remarkably generous. And the reason why we give them this success is to make use of the high conceit of themselves to which it gives birth, for that insensibly disposes them to assimilate our suggestions without being on their guard against them in the fullness of their confidence that it is their own infallibility which is giving utterance to their own thoughts and that it is impossible for them to borrow those of others.... You cannot imagine to what extent the wisest of the *goyim* can be brought to a state of unconscious naivete in the presence of this condition of high conceit of themselves, and at the same time how easy it is to take the heart out of them by the slightest ill-success, though it be nothing more than the stoppage of the applause they had, and to reduce them to a slavish submission for the sake of winning a renewal of success. By so much as ours disregard success if only they can carry through their plans, by so much the GOYIM are willing to sacrifice^{18/} *any plans only to have success.* This psychology of theirs materially facilitates for us the task of setting them in the required direction. These tigers in appearance have the souls of sheep and the wind blows freely through their heads. We have set them on the hobby-horse of an absorption of individuality by the symbolic unit of collectivism.^{19/} They have never yet and they never will have the sense to reflect that this

17/ MOSTLY LIGHT MINDED. George Washington completed only the Third Degree and quit; he had no high opinion of Freemasonry, believing it dangerous. Masonic texts are usually claiming anyone as a Mason if they merely attended some meeting or celebration because other Masons were also present. See: Townsend, *National Educator*.

18/ SACRIFICE. An act or process of making an offering, to deity or spiritual being, the holocaust, or whole-burnt offering, being the ordinary form. *Webst. Int'l. Dict.*, 2nd Ed., p. 2194.

19/ COLLECTIVISM. Any politico-economic system of organization characterized by collective [or, supposedly group] control over production and distribution of goods and services counter to free enterprise; a state system of regimentation. *Webst. Int'l. Dict.*, 2nd Ed., p. 525.

hobby-horse is a manifest violation of the idea about the most important law of nature, which has established from the very creation of the world one unit unlike another and precisely for the purpose of instituting individuality....

15.7 If we have been able to bring them to such a pitch of stupid blindness is it not a proof, and an amazingly clear proof, of the degree to which the mind of the *goyim* is undeveloped in comparison with our mind? This it is, mainly, which guarantees our success.

[“GENTILES AS CATTLE,”]
[ASSASSINATION OF SUSPICIOUS MASONS.]

15.8. And how far-seeing were our learned elders^{20/} in ancient times when they said that to attain a serious end it behooves not to stop at any means or to count the victims sacrificed for the sake of that end.... We have not counted the victims of the seed of the *goy* cattle, though we have sacrificed many of our own, but for that we have now already given them such a position on the earth as they could not even have dreamed of. The comparatively small numbers of the victims from the number of ours have preserved our nationality^{21/} from destruction.

15.9. Death is the inevitable end for all. It is better to bring that end nearer to those who hinder our affairs than to ourselves, to the founders of this affair. *We execute masons in such wise that none save the brotherhood can ever have a suspicion of it, not even the victims themselves of our death sentence, they all die when required as if from a normal kind of illness....* Knowing this, even the brotherhood in its turn dare not protest. By such methods we have plucked out of the midst of *masonry* the very root of protest against our disposition. While preaching liberalism to the *goyim* we at the same time keep our own people and our agents in a state of unquestioning submission.

15.10. Under our influence the execution of the laws of the *goyim* has been reduced to a minimum.^{22/} The prestige of the law has been exploded by the liberal interpretations introduced into this sphere. In the most important and fundamental affairs and questions judges decide as we dictate to them, see matters in the light wherewith we enfold them for the administration of the *goyim*, of course, through persons who are also tools though we do not appear to have anything in common with them — by newspaper opinion or by other means.... Even senators and the

20/ OUR LEARNED ELDERS. For other references to “the (learned) elders”, see *Protocols* Nos. 1.26, 5,6, 15.4, 24.2, 24.6, and 24.11, n. LEARNED ELDERS.

21/ NATIONALITY. “In the Soviet Union, Jews are officially considered to comprise a ‘nationality,’ just like the Russians, Latvians, or Georgians.” *Khrushchev Remembers: The Last Testament*, Talbott, Transl./Ed., Boston, Little, Brown & Co. 1974, Chp. 9, p.187, n. 9.

22/ MINIMUM EXECUTION OF GOYIM LAWS. This statement apparently distinguishes, or indicates the difference between, the execution — or enforcement — of laws designed by or beneficial to the Jews or such other Zionist or Sanhedrin Elders-styled body as will reflect the intentions of the *Protocols* speaker, when compared to their frustration of the enforcement of the laws of the *goyim* (Christian or other non-Jews) which were otherwise most wholesome and good and originally intended for the preservation of the nation. (Ed.).

higher administration accept our counsels. The purely brute^{23/} mind of the *goyim* is incapable of use for analysis and observation, and still more for the foreseeing whither a certain manner of seeing a question may tend.

15.11. In this difference^{24/} in capacity for thought between the *goyim* and ourselves may be clearly discerned the seal of our position on the Chosen People^{25/} and of our higher quality of humanness, in contra-distinction to the brute mind of the *goyim*. Their eyes are open, but see nothing before them and do not invent (unless, perhaps, material things). From this it is plain that nature herself has destined us to guide and rule the world.

[“JEWS DEMANDING SUBMISSION”]

15.12. When comes the time of our overt rule, the time to manifest its blessings, we shall remake all legislatures, all our laws will be brief, plain, stable, without any kind of interpretations, so that anyone will be in a position to know them perfectly. The main feature which will run right through them is submission to orders, and this principle will be carried to a grandiose height. Every abuse will then disappear in consequence of the responsibility of all down to the lowest unit before the higher authority of the representative of power. Abuses of power subordinate to this last instance will be so mercilessly punished that none will be found anxious to try experiments with their own powers. We shall follow up jealously every action of the administration on which depends the smooth running of the machinery of the State, for slackness in this produces slackness everywhere; not a single case of illegality or abuse of power will be left without exemplary^{26/} punishment.

15.15. Concealment of guilt, connivance between those in the service of the administration — all this kind of evil will disappear after the very first examples of severe punishment. The aureole of our power demands suitable, that is, cruel, punishments for the slightest infringement, for the sake of gain, of its supreme prestige. The sufferer, though his punishment may exceed his fault, will count as a soldier falling on the administrative field of battle in the interest of authority, principle and law, which do not permit that any of those who hold the reins of the public coach should turn aside from the public highway to their own private paths. For example: our judges will know that whenever they feel disposed to plume^{27/} *themselves on foolish*

23/ BRUTE. Not possessing reason; irrational; unthinking. *Webst. Int'l. Dict.*, 2nd Ed., p. 346.

24/ THIS DIFFERENCE BETWEEN THE *GOYIM* AND OURSELVES. See also, “Introduction to the `Jewish Protocols,’” Ford, *The International Jew*, Vol. I., “The World’s Foremost Problem,” Chp. X., at p. 112; however, Ford’s *The Int’l Jew* miscites this as the “Fourteenth” Protocol. See also, *The Dearborn Independent*, July 24, 1920.

25/ THE CHOSEN PEOPLE. Here is another hint by the speaker that he and his listeners are Jews, who always (and erroneously) believe themselves to be the Old Testament, Biblically “Chosen People.” While higher level rabbis know better, the average Jew does not. (Ed.). See also, Protocol No. 5.4, 11.8, etc, in the Text or at n. Chosen People.

26/ EXEMPLARY. Serving as a pattern; deserving imitation; commendable. *Webst. Int’l. Dict.*, 2nd Ed., p. 892.

27/ PLUME, i.e., to take pride in, or congratulate. *Webst. Int’l. Dict.*, 2nd Ed., p. 1894.

clemency^{28/} they are violating the law of justice which is instituted for the exemplary edification^{29/} of men by penalties for lapses and not for display of the spiritual qualities of the judge. . . Such qualities it is proper to show in private life, but not in a public square which is the educationary basis of human life.

15.14. Our legal staff will serve not beyond the age of 55,^{30/} firstly because old men more obstinately hold to prejudiced opinions and are less capable of submitting to new directions, and second because this will give us the possibility by this measure of securing elasticity in the changing of staff, which will thus the more easily bend under our pressure: he who wishes to keep his place will have to give blind obedience to deserve it.^{31/} In general, our judges will be elected by us only from among those who thoroughly understand that the part they have to play is to punish and apply laws and not to dream about the manifestations of liberalism at the expense of the educationary scheme of the State, as the *goyim* in these days imagine it to be.... This method of shuffling the staff will serve also to explode any collective solidarity of those in the same service and will bind all to the interests of the government upon which their fate will depend. The young generation of judges will be trained in certain views regarding the inadmissibility of any abuses^{32/} that might disturb the established order of our subjects among themselves.

15.15. In these days the judges of the *goyim* create indulgences^{33/} to every kind of crime, not having a just understanding of their office, because the rulers of the present age in appointing judges to office take no care to inculcate^{34/} in them a sense of duty and conscious of the matter which is demanded of them. As a brute beast lets out its young in search of prey, so do the *goyim*

28/ CLEMENCY. Disposition (or desire) to treat with less rigor (or rigidly) than one's authority or power permits; mercy. *Webst. Int'l. Dict.*, 2nd Ed., p. 501.

29/ EDIFICATION. To build, organize, establish; instruction. *Webst. Int'l. Dict.*, 2nd Ed., p. 817.

30/ NOT BEYOND THE AGE OF 55. *The Protocols* were to have been written on or about 1898; therefore knowledge of the laws of the United States regarding "age discrimination" were unknown; these laws would have to be craftily repealed by the *Protocol* proponents, perhaps by using the excuse that such laws "unjustly" favor one generation of citizens over another, i.e., what will today/tomorrow be the aged, retired "baby boomer" generation — one of the largest generations of Americans in all history, and by far to become one of the most burdensome ones upon the entire economic, medical, and housing, other systems. (Ed.).

31/ BLIND OBEDIENCE. This means of manipulating individuals or a people for the sole benefit of another is nothing new: corporate America — Jewish or otherwise — uses this same abrasive, heavy-handed principle, especially during financial "depression days," to obtain obedience from its employees and others within its control. (Ed.).

32/ INADMISSIBILITY OF ANY ABUSES. Perhaps referring to intentional though subtle judicial interference with proper use of "procedure" or introduction of "evidence" which would conflict with or frustrate the *Protocol* plans. This Editor and compiler has seen this accomplished in state and federal courts many times. (Ed.).

33/ INDULGENCE. To give way to; not oppose or restrain. *Webst. Int'l. Dict.*, 2nd Ed., p. 1270.

34/ INCULCATE, defined. See Protocol No. ___ at n. INCULCATE.

give their subjects places of profit without thinking to make clear to them for what purpose such place was created. This is the reason why their governments are being ruined by their own forces through the acts of their own administration.

15.16. Let us borrow from the example of the results of these actions yet another lesson for our government.

15.17. We shall root out liberalism from all the important strategic posts of our government on which depends the training of subordinates for our State structure. Such posts will fall exclusively to those who have been trained by us for administrative rule. To the possible objection that the retirement of old servants will cost the Treasury heavily, I reply, firstly, they will be provided with some private service in place of what they lose, and, secondly, I have to remark: that all the money in the world will be concentrated in our hands, consequently it is not our government that has to fear expense.

[“THE JEWS SHALL BE CRUEL”]

15.18. Our absolutism^{35/} will in all things be logically consecutive and therefore in each one of its decrees our supreme will be respected and unquestionably fulfilled: it will ignore all murmurs, all discontents of every kind and will destroy to the root every kind of manifestation of them in act by punishment of an exemplary character.

15.19. We shall abolish the right of cassation,^{36/} which will be transferred exclusively to our disposal — to the cognisance of him who rules, for we must not allow the conception among the people of a thought that there could be such a thing as a decision that is not right of judges set up by us. If, however, anything like this should occur, we shall ourselves cassate the decision, but inflict therewith such exemplary punishment on the judge for lack of understanding of his duty and the purpose of his appointment as will prevent a repetition of such act.... I repeat that it must be borne in mind that we shall know every step of our administration which only needs to be closely watched for the people to be content with us, for it has the right to demand from a good government a good official.

35/ ABSOLUTISM. Unconditional power and political sovereignty, vested especially in a monarch, autocrat, or oligarchy; despotism. *Webst. Int'l. Dict.*, 2nd Ed., p. 9.

36/ CASSATION. See Protocol No. — . — , n. CASSATION.

15.20. Our government will have the appearance of a patriarchal^{37/} *paternal*^{38/} *guardianship*^{39/} *on the part of our ruler*. Our own nation and our subjects will discern in his person a father caring for their every need, their every act, their every inter-relation as subjects one with another, a well as their relations to the ruler.^{40/} They will then be so thoroughly imbued with the thought that it is impossible for them to dispense with this wardship^{41/} and guidance, if they wish to live in peace and quiet, that they will acknowledge the autocracy^{42/} *of our ruler with a devotion bordering on APOTHEOSIS*,^{43/} especially when they are convinced that those whom we set up do not put their own in place of his authority, but only blindly execute his dictates. They will be rejoiced that we have regulated everything in their lives as is done by wise parents who desire to train their children in the cause of duty and submission. For the peoples of the world in regard to the secrets of our polity are ever through the ages only children under age, precisely as are also their governments.

15.21. As you see, I found our despotism on right and duty: the right to compel the execution of duty is the direct obligation of a government which is a father for its subjects. It has the right of the strong that it may use it for the benefit of directing humanity towards that order which is defined by nature, namely, submission. Everything in the world is in a state of submission, if not to man, then to circumstances or its own inner character, in all cases, to what is stronger. And to shall we be this something stronger for the sake of good.

15.22. We are obliged without hesitation to sacrifice individuals, who commit a breach of established order, for in the exemplary punishment of evil lies a great educational problem.

37/ PATRIARCHAL. In later Jewish history, the patriarch is the head or president of the Sanhedrin in Palestine; a venerable old man; an elder. *Webst. Int'l. Dict.*, 2nd Ed., p. 1792.

38/ PATERNAL. Received, derived, or inherited from one's ancestors, from the father or the male family line. *Webst. Int'l. Dict.*, 2nd Ed., p. 1791.

39/ GUARDIANSHIP. The office, duty or authority of one lawfully invested with the power, and charged with the duty, of taking care of the person and managing the property rights of another person who is considered incapable of administering his own affairs. *Black's Law Dict.*, 4th Rev., p. 834-35.

40/ CARING FOR THEIR EVERY NEED, ETC., i.e., as in some utopian "social security" state or government. (Ed.).

41/ WARDSHIP. Guarding, caring; in military tenures (or, holding lands in subordination to [or by permission of] a superior), the right of the lord to have custody as a guardian of the body and lands of the infant [or, incompetent person] without any account of profits. *Black's Law Dict.* 4th Rev., pp. 1639, 1754-55.

42/ AUTOCRACY. See Protocol No. — . — , n. AUTOCRACY.

43/ APOTHEOSIS. Elevated to divine status; the perfect example. *Webst. Int'l Dict.* See also, Protocol No. __. __, n. AUTOCRACY.

15.23. When the King of Israel^{44/} sets upon his sacred head the crown offered him by Europe^{45/} he will become patriarch of the world.^{46/} The indispensable victims offered by him in consequence of their suitability will never reach the number of victims offered in the course of centuries by the mania of magnificence, the emulation between the *goy* governments.

15.24. Our King will be in constant communion with the peoples, making to them from the tribune speeches which he will in that same hour distribute over all the world.^{47/}

PROTOCOL No. 16^{1/}

16.1. In order to effect the destruction of all collective forces except ours we shall emasculate^{2/} the first stage of collectivism — the *universities*, by re-educating them in a new direction. Their officials and professors will be prepared for their business by detailed secret programmes of action from which they will not with immunity diverge, not by one iota.^{3/} *They*

44/ ISRAEL, *i.e.*, Jewish, so-called “Israel.” “A crown from the gutter. A dog-collar fastened around my neck by the sovereign people.” King Frederick William IV, King of Prussia, refusing the offer of a hereditary office of a united Germany by the Frankfurt assembly manipulated by revolutionary Russian Jews who crossed the borders to foment revolution against the established governments of Europe. Stearns, *1848: The Revolutionary Tide in Europe*, p. 189. And history proves these interlopers accomplished their goals; now, all Europe obeys. Look closely.

The above reference to “the sovereign people,” used perhaps satirically by King Frederick, should be considered in light of the then-ongoing, violent Jewish turmoil which caused lower-class peoples — who had, then and now, — no preparation at all for political self-government, and his unspoken reference to the Jewish revolutionaries’ attempt to remove the most qualified, *i.e.*, King Frederick from high office of responsibility or burden them unjustly for not leaving. (Ed.).

See also, Alfred M. Lilienthal, *Israel’s flag is not mine*, Readers Digest, 1949, and, *The Zionist Connection*, *id.*, 1953.; cited in Paul Finley, *They Dare to Speak Out: People and Institutions confront Israel’s Lobby*, (Chicago, Lawrence Hill Books, 1985, 1989). p. 285.

45/ OFFERED HIM BY EUROPE. The Reader remembering *The Protocols* were written in c.1898, before any effective results in America were probably known. (Ed.).

46/ THE KING OF ISRAEL. This reference most likely does not mean the return of Jesus Christ as “king,” as believed by many Christian faiths, but rather to the appearance or ascension into power of a “King of the Jews” — or perhaps a “Prince” of the Jews. See also, INTRODUCTION, at Part __, n. PRINCE.

47/ IN THAT SAME HOUR DISTRIBUTE OVER ALL THE WORLD. Here we see a futuristic reference to a “global” communications system, perhaps thought of by the Speaker/Author of *The Protocols*, but not as we know it being today. (Ed.).

1/ PROTOCOL No. 16. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, “The World’s Foremost Problem,” pp. 117, 132.

2/ EMASCULATE. Deprive of virility or vigor. *Webst. Int’l. Dict.*, 2nd Ed., p. 834.

3/ IOTA. In this usage: a very small quantity or degree; jot; particle. *Webst. Int’l. Dict.*, 2nd Ed., p. 1309. Compare with *The Gospel According to Matthew*, Chp. 5:18 KJV.

will be appointed with especial precaution, and will be so placed as to be wholly dependent upon the Government.

16.2. We shall exclude from the course of instruction State Law as also all that concerns the political question.^{4/} These subjects will be taught to a few dozens of persons chosen for their pre-eminent capacities from among the number of the initiated.^{5/} *The universities must no longer send out from their halls milksops concocting plans for a constitution, like a comedy or a tragedy, busying themselves with questions of policy in which even their own fathers never had any power of thought.*

16.3. The ill-guided acquaintance of a large number of persons with questions of polity creates utopian dreamers^{6/} and bad subjects, as you can see for yourselves from the example of the universal education in this direction of the *goyim*. We must introduce into their education all those principles which have so brilliantly broken up their order. But when we are in power we shall remove every kind of disturbing subject from the course of education and shall make out of the youth obedient children of authority, loving him who rules as the support and hope of peace and quiet.

[“CHANGING HISTORICAL TRUTH”]

16.4. Classicism,^{7/} as also any form of study of ancient history, in which there are more bad than good examples, we shall replace with the study of the programme of the future. We shall erase from the memory of men^{8/} all fact of previous centuries which are undesirable to us, and leave only those which depict all the errors of the government of the *goyim*. The study of practical life, of the obligations of order, of the relations of people one to another, of avoiding

4/ EXCLUDE STATE LAW, POLITICS. The Reader shall readily note and admit how the successfully modern “government school systems” have excluded from the classrooms and textbooks any exacting instruction on what is “the law,” whether enacted by God or by Government; and how said schools do not prepare the student for understanding the same, nor coping, prosecuting nor defending those laws; nor how to properly observe or operate the government functions; and further, and how the children of the two preceding — and possibly all future — Christian generations have accepted and acted upon the subtle inference that: such “laws” and politics are to be disregarded, favor being placed upon the pleasures of [nothingness]. (Ed.).

5/ THE INITIATED. Those acquainted with the beginning; instructed in the rudiments or principles. *Webst. Int’l. Dict.*, 2nd Ed., p. 1280. See also, *Encycl. Jud.*, Vol. #, p. ##.

6/ UTOPIAN DREAMERS. See Protocol Nos. 9.4. 13.4, 22.3, in Text or at n. UTOPIAN.

7/ CLASSICISM, defined. See Protocol No. 1.22, n. CLASSICISM.

8/ ERASE FROM THE MEMORY OF MEN. Accomplished by re-writing “history” and its instructions. This was done by ancient Chinese emperors, and in ancient Alexandria, Egypt, and in others, whether intentional or accidental losses of their large “libraries of knowledge,” and little good it did; but today we have no knowledge of Those People. the public school system in America is the same, only they hide the truth by not telling it, not burning it — drawing unwanted attention. (Ed.).

bad and selfish examples, which spread the infection of evil, and similar questions of an educative nature, will stand in the forefront of the teaching programme, which will be drawn up on a separate plan for each calling or state of life, in no wise generalising the teaching. This treatment of the question has special importance.

16.5. Each state of life must be trained within strict limits corresponding to its destination and work in life. *The occasional genius has always managed and always will manage to slip through into other states of life, but it is the most perfect folly for the sake of this rare occasional genius to let through into the ranks foreign to them the untalented who thus rob of their places who belong to those ranks by birth or employment. You know yourselves in what all this has ended for the GOYIM who allowed this absurdity.*

16.6. In order that he who rules may be seated firmly in the hearts and minds of his subjects it is necessary for the time of his activity to instruct the whole nation in the schools and on the market places about his meaning and his acts and all his beneficent initiatives.

16.7. We shall abolish every kind of freedom of instruction. Learners of all ages will have the right to assemble together with their parents in the educational establishments as it was in a club: during these assemblies, on holidays, teachers will read what will pass as free lectures on questions of human relations, of the laws of examples, of the limitations which are born of unconscious relations, and, finally, of the philosophy of new theories not yet declared to the world. These theories will be raised by us to the stage of a dogma^{9/} of faith as a transitional stage towards our faith. On the completion of this exposition of our programme of action^{10/} in the present and the future I will read you the principles of these theories.

16.8. In a word, knowing by the experience of many centuries that people live and are guided by ideas, that these ideas are imbibed by people only by the aid of education provided with equal success for all ages of growth, but of course by varying methods, we shall swallow up and

9/ DOGMA, defined. See Protocol 16.7, n. DOGMA.

10/ OUR PROGRAMME OF ACTION. See also, “‘Jewish’ Estimate of Gentile Human Nature,” Ford, *The Int’l Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XI., at p. 117; see also, *Dearborn Independent*, July 31, 1920.

confiscate^{11/} to our own use the last scintilla^{12/} of independence of thought, which we have for long past been directing towards subjects and ideas useful for us. The system of bridling thought is already at work in the so-called system of teaching by object lessons, the purpose of which is to turn the *goyim* into unthinking submissive brutes waiting for things to be presented before their eyes in order to form an idea of them.... In France, one of our best agents, Bourgeois,^{13/} has already made public a new programme of teaching by object lessons.

PROTOCOL No. 171^{1/}

[LEGAL ADVOCACY AS DESTRUCTIVE.]

17.1. The practice of advocacy^{2/} produces men cold, cruel, persistent, unprincipled, who in all cases take up an impersonal, purely legal standpoint. They have the inveterate^{3/} habit to refer everything to its value for the defence and not to the public welfare of its results. They do not usually decline to undertake any defence whatever,^{4/} they strive for an acquittal at all costs,

11/ CONFISCATE. To appropriate [i.e., take] property to the use of the state; to seize and sell under a confiscation act. Black's Law Dict., 4th Rev., p. 371. Practical application is that the property was owned by the government and merely taken back by it. (Ed., based upon considerable word-study review).

Compare with "fisc," i.e., the [private] purse of the emperor; an (unofficial) budget of the government, whereby one makes offerings to a sovereign power in exchange for supposedly unpromised privileges. *Oxford Dictionary of the English Language*, (Oxford Univ. Press, London 1971) Vol A-O, p. 253. (Compact Ed. p. 1008). *Oxford Universal Dictionary*, Oxford University Press, London 1933, 1955), Vol. F., p. 704.

Compare also, "seizure; seisi, seisin;" i.e., the "lord of the land" by a feudal investiture admits the tenant into the feud and takes it back upon land-lord's decision. Black's L.D., p. 1524.

12/ SCINTILLA. A barely perceptible manifestation; the slightest particle or trace. *Webst. Int'l. Dict.*, 2nd Ed., p. 2238.

13/ BOURGEOIS. "By Bourgeoisie is meant the class of modern Capitalists, owners of the means of social production and employers of wage-labour." Marx & Engels, "The Communist manifesto," *The Marx-Engels Reader*, p. 335, n. 5. See also, Protocol No. ___ at n.

BOURGEOIS.

1/ PROTOCOL No. 17. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, "The World's Foremost Problem," pp. 131-32, 150, 166.

2/ ADVOCACY. The act of pleading for, supporting, or recommending active espousal [i.e., to make one's own]. Black's Law Dict., 4th Rev., p. 75; dissemination of propaganda, id., p. 75; *Webst. Int'l. Dict.*, 2nd Ed., p. 873.

3/ INVETERATE. Old, long- or firmly-established; ancient; deep rooted; obstinately prejudiced. *Webst. Int'l. Dict.*, 2nd Ed., p. 1306.

4/ UNDERTAKE NO DEFENSE WHATEVER. Complaints against "lawyers" have been around for centuries. Consider the rapier-humor of Honorè Daumier (1808-1879), a French political satirist and newspaper caricaturist/editorial cartoonist in his famous yet rare prints critical of judges and their officers (attorneys), in the 1830-50's. See: *Lawyers and Justice (Les Gens de Justice)*, Julien Cain, Ed., (N.Y., Vilo Inc., Pub, 1981); *Webst. Int'l. Dict.*, 2nd Ed., Bio,

cavilling^{5/} over every petty crux of jurisprudence and thereby they demoralise justice. For this reason we shall set this profession into narrow frames which will keep it inside this sphere of executive public service. Advocates, equally with judges, will be deprived of the right of communication with litigants; they will receive business only from the court and will study it by notes of report and documents, defending their clients after they have been interrogated in court on facts that have appeared.^{6/} They will receive an honorarium^{7/} without regard to the quality of the defence. This will render them mere reporters on law-business in the interests of justice and as counterpoise^{8/} to the proctor^{9/} who will be the reporter in the interests of prosecution; this will shorten business before the courts. In this way will be established a practice of honest unprejudiced defence conducted not from personal interest but by conviction. This will also, by the way, remove the present practice of corrupt bargain between advocates to agree only to let that side win which pays most.^{10/}

[“DESTROY THE `CLERGY’ OF ALL RELIGIONS”]^{11/}

17.2. *We have long past taken care to discredit the priesthood of the GOYIM,^{12/} and thereby to ruin their mission on earth which in these days might still be a great hindrance to us. Day by day its influence on the peoples of the world is falling lower. Freedom of conscience^{13/} has been*

p. 3147.

5/ CAVILLING. To raise captious [entrap or entangle subtly] and frivolous objections; to find fault without good reason; to carp. *Webst. Int’l. Dict.*, 2nd Ed., pp. 429, 400.

6/ LIMITED DEFENSE OF CLIENTS. The Reader, if experienced with the representation by an attorney, should consider the frequency with which the attorney personally acquainted himself with the client and issues. (Ed.).

7/ HONORARIUM. A payment or reward, usually in recognition of gratuitous (without fees / charge) or professional services on which custom or propriety [private ownership; rule, code; suitable] forbids any fixed business price to be set. *Webst. Int’l. Dict.*, 2nd Ed., pp. 1196, 1986.

8/ COUNTERPOISE. A counterweight or opposing position, acting against another, in opposition. *Webst. Int’l. Dict.*, 2nd Ed., p. 608.

9/ PROCTOR. One employed to manage the affairs of another. proxy; exclusive privilege of appearing in admiralty and ecclesiastical courts. *Webst. Int’l. Dict.*, 2nd Ed., p. 1973.

10/ REMOVE THE PRACTICE OF CORRUPT BARGAIN BETWEEN ADVOCATES. One of the few good points found in *The Protocols*, which could and should be adopted by society or gatherings of people. (Ed.). See also, Protocol No. 17.7, n UNFOUNDED DENOUCIATIONS PUNISHED.

11/ DESTROY THE CLERGY. See also, Protocol Nos. ____ & ____, at n. _____.

12/ DISCREDIT THE PRIESTHOOD of the goyim. See also, “Jewish’ Plan To Split Society By `Ideas’,” Ford, *The Int’l Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XIII., at p. 150; see also, *Dearborn Independent*, August 14, 1920. Consider lately how many “clergymen” have been accused—most of whom unfortunately often are `guilty as charged’ — by church members and news media alike, of committing various wrongs, (un)fortunately for the Greater Cause of Christ, and then subtly capitalized upon by “the Press.” (Ed.).

13/ FREEDOM OF CONSCIENCE, defined. See: Protocol Nos. 11.3, 22.3 in Text or at n. FREEDOM OF CONSCIENCE.

declared everywhere, *so that now only years divide us from the moment of the complete wrecking of that Christian religion*: as to other religions we shall have still less difficulty in dealing with them, but it would be premature to speak of this now. We shall set clericalism and clericals into such narrow frames as to make their influence move in retrogressive^{14/} proportion to its former progress.

17.3. When the time comes finally to destroy the papal court the finger of an invisible hand^{15/} will point the nations towards this court. When, however, the nations fling themselves upon it, we shall come forward in the guise of its defenders as if to save excessive bloodshed. By this diversion we shall penetrate to its very bowels and be sure we shall never come out again until we have gnawed through the entire strength of this place.

17.4. The King of the Jews^{16/} *will be the real Pope of the Universe, the patriarch of an international Church.*

17.5. But, in the meantime, while we are re-educating youth in new traditional religions and afterwards in ours, we shall not overtly^{17/} lay a finger on existing churches, but we shall fight against them by criticism calculated to produce schism^{18/}....

17.6. In general, then, our contemporary press will continue *to convict*^{19/} State affairs, religions, incapacities of the *goyim*,^{20/} always using the most unprincipled expressions in order by every means to lower their prestige in the manner which can only be practised by the genius^{21/} of our gifted tribe....

17.7. Our kingdom will be an apologia^{22/} of the divinity Vishnu,^{23/} in whom is found its personification^{24/} –in our hundred hands will be, one in each, the springs of the machinery of

14/ RETROGRESSIVE. Going, moving, or directed backward; from a better to a worse state. *Webst. Int'l. Dict.*, 2nd Ed., p. 2130.

15/ AN INVISIBLE HAND. Or, the “hidden hand” as other more revealing publications would describe it? (Ed.).

16/ KING OF THE JEWS. See also, note Protocol 23.4 and 24.14, at n. KING OF THE JEWS.

17/ OVERTLY, defined. See: Protocol No. 4.1, n. OVERTLY.

18/ SCHISM. Division or separation; division in the church (regarding theology, etc) into discordant groups. *Webst. Int'l. Dict.*, 2nd Ed., p. 2234.

19/ CONVICT. To prove, find, pronounce guilty or false; in this sense, the opposite of “convicted by their own conscience.” *Webst. Int'l. Dict.*, 2nd Ed., p. 584.

20/ STATE AFFAIRS, RELIGIONS, INCAPACITIES OF THE GOYIM. See also, “Jewish Protocols’ Claim Part Fulfillment,” Ford, *The Int'l Jew*, Vol. I., “The World’s Foremost Problem,” Chp. XII., at p. 132; see also, *Dearborn Independent*, August 7, 1920.

21/ GENIUS. See also, Protocol No. 5.5, n. GENIUS.

22/ APOLOGIA. A defense or justification of the acts of an existence; an excuse for the absence of something; a poor specimen or substitute. *Webst. Int'l. Dict.*, 2nd Ed., p. 126.

23/ VISHNU. See also, Protocol 12.12, at n VISHNU.

24/ ITS PERSONIFICATION, i.e., the personification of “Our kingdom” meaning: the kingdom of the speaker of these *Protocols* is a Hindu? And therefore possibly not one for “the Kingdom

social life. We shall see everything without the aid of official police which, in that scope of its rights which we elaborated for the are of the *goyim*, hinders governments from seeing. In our programme *one-third of our subjects will keep the rest under observation* from a sense of duty, on the principle of volunteer service to the State. It will then be no disgrace to be a spy and informer, but a merit: unfounded denunciations,^{25/} however, will be cruelly punished that there may be no development of abuse of this right.^{26/}

17.8. Our agents will be taken from the higher as well as the lower ranks of society, from among the administrative class who spend their time in amusements, editors, printers and publishers, booksellers, clerks,^{27/} and salesmen, workmen, coachmen, lackeys, etcetera. This body, having no rights and not being empowered to take any action on their own account, and consequently a police without any power,^{28/} will only witness and report: verification of their reports and arrests will depend upon a responsible group of controllers of police affairs, while the actual act of arrest will be performed by the gendarmerie^{29/} and the municipal police. Any person not denouncing anything seen or heard concerning questions of polity^{30/} will also be charged with and made responsible for concealment, if it be proved that he is guilty of this crime.^{31/}

of the Jews”)? (Ed.).

25/ DENUNCIATIONS. To make known in a solemn or official manner; to proclaim (esp. of evil) of things; to portend; menace, threaten, accuse; inform against. *Webst. Int’l. Dict.*, 2nd Ed., p. 699.

26/ UNFOUNDED DENUNCIATIONS PUNISHED. See also, Protocol No. 17.2, at n.REMOVE THE PRACTICE OF CORRUPT BARGAIN BETWEEN ADVOCATES. Another good Protocol-idea, but wrong people. (Ed.).

27/ CLERKS, comment. See: Protocol No. 1.22, n. CLERKS.

28/ A POLICE WITHOUT ANY POWER. Many city police departments and federal executive agencies are now relying heavily upon “informants” in the promotion of “law enforcement” activities. See, _____

29/ GENDARMERIE. Police officers trained, armed and uniformed in military array. *Webst. Int’l. Dict.*, 2nd Ed., p. 1034. A similar situation is presently existing in the U.S.A., in the expanding federal executive “law enforcement” agencies. (Ed.).

30/ POLITY, defined. See Protocol No. 15.20. 16.3.

31/ ANY PERSON NOT DENOUNCING (HIMSELF). The accused is accused again, upon conviction, for failing to inform on himself as an accusable person before his own arrest and conviction was made? Almost ribald. (Ed.).

17.9. Just as nowadays our brethren are obliged at their own risk to denounce to the kabal^{32/} *apostates of their own family* or members who have been noticed doing anything in opposition to the kabal, so in our kingdom over all the world it will be obligatory for all our subjects to observe the duty of service to the State in this direction.

17.10. Such an organisation will extirpate^{33/} abuses of authority, of force, of bribery, everything in fact which we by our counsels, by our theories of the superhuman right of man, have introduced into the customs of the *goyim*. . . But how else were we to procure that increase of causes predisposing to disorders in the midst of their administration? . . . Among the number of those methods one of the most important is — agents for the restoration of order, so placed as to have the opportunity in their disintegrating activity of developing and displaying their evil inclinations — obstinate self-conceit, irresponsible exercise of authority, and, first and foremost, venality.^{34/}

PROTOCOL No. 18^{1/}

18.1. When it becomes necessary for us to strengthen the strict measures of secret defence (the most fatal poison for the prestige of authority) we shall arrange a simulation of disorder or some manifestation of discontents finding expression through the cooperation of good speakers. Round these speakers will assemble all who are sympathetic to his utterances. This will give us the

32/ KABAL."Kabal": Not found in *Webst. Int'l. Dict.*, 2nd Ed., p. 1350. "Kahal": Not found in *Webst. Int'l. Dict.*, 2nd Ed., p. 1350. "Kahal": "Polish name for self-government, embracing nearly every phase of Jewish public life. Sachar, *Course of Modern Jewish History*, Chp. 1., "The Jew as Non-European," p. 32; the Kahal was not always welcome. See Sachar, *id.*, p. 32, 87.

"Kehillah": In modern times, the Jewish community in a city, organized for the administration of charities and communal work. *Webst. Int'l. Dict.*, 2nd Ed., p. 1356.

The "kabal" is also known as the "kahal." *Enc. Jud.* It is a complex study all its own.

"The word `Kehillah' has the same meaning as `Kahal,' which signifies `community,' `assembly' or government. It represents the Jewish form of government in the dispersion....They have organized their own government so that [Jewry] might function regardless of the governments which the so-called `Gentiles' have set up...the Jews who appeal [litigation cases] thereto preferring Jewish justice to the justice of the courts of the land." See, "Rule of Jewish Kehillah Grips New York," Ford, *The International Jew*, Vol. I., "The World's Foremost Problem," Chp. XXXIII., at p. 138-39.

See also, "Is The Jewish `Kahal' The Modern Soviet?", Ford, *Int'l Jew*, *id.*, Vol. I., "The World's Foremost Problem," Chp. XV., at p. 166; see also, *Dearborn Independent*, August 20, 1920.

33/ EXTIRPATE. Uproot; eradicate; destroy wholly; . *Webst. Int'l. Dict.*, 2nd Ed., p. 901.

34/ VENALITY. Capable of being bought or obtained for money or other valuable consideration; mercenary; open to corruption. *Webst. Int'l. Dict.*, 2nd Ed., p. 2826.

1/ PROTOCOL No. 18. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, "The World's Foremost Problem."

pretext for domiciliary^{2/} perquisitions^{3/} and surveillance^{4/} on the part of our servants from among the number of the *goyim* police....

18.2. As the majority of conspirators act out of love for the game, for the sake of talking, so, until they commit some overt^{5/}act we shall not lay a finger on them but only introduce into their midst observation elements.... It must be remembered that the prestige of authority is lessened if it frequently discovers conspiracies against itself: this implies a presumption of consciousness of weakness, or, what is still worse, of injustice. You are aware that we have broken the prestige of the *goy* kings by frequent attempts upon their lives through our agents, blind sheep of our flock, who are easily moved by a few liberal phrases to crimes provided only they be painted in political colours.^{6/} *We have compelled the rulers to acknowledge their weakness in advertising overt measurers of secret defence and thereby we shall bring the promise of authority to destruction.*

18.3. Our ruler will be secretly protected only by the most insignificant guard, because we shall not admit so much as a thought that there could exist against him any sedition with which he is not strong enough to contend and is compelled to hide from it.

18.4. If we should admit this thought, as the *goyim* have done and are doing, we should ipso facto^{7/} be signing a death sentence, if not for our ruler, at any rate for his dynasty,^{8/} at no distant date.

[“GOVERNMENT BY FEAR”]

18.5. According to strictly enforced outward appearances our ruler will employ his power only for the advantage of the nation and in no wise for his own or dynastic profits. Therefore, with the observance of this decorum,^{9/} his authority will be respected and guarded by the subjects

2/ DOMICILIARY. Pertaining to domicile, or residence; permanent home, principal establishment; existing, created, or connected with the domicile of a suitor. *Black’s Law Dict.*, 4th Rev., p. 572-73./

3/ PERQUISITIONS. A thing or property acquired otherwise than by inheritance; additional gain or profit made from employment; expected or promised; gratuity, tip. *Webst. Int’l. Dict.*, 2nd Ed., p. 1826.

4/ SURVEILLANCE. Oversight; close supervision; constant guard. *Webst. Int’l. Dict.*, 2nd Ed., p. 2540.

5/ OVERT, defined. See: Protocol No. 1.4, n.OVERT.

6/ ATTEMPTS UPON THEIR LIVES THROUGH OUR AGENTS. Assassinations, as of U.S. President John F. Kennedy in 1963, whose murder the present “seniors” generation has decided then and now to let lie and let “justice” also become just that. (Ed.).

7/ IPSO FACTO. By the mere fact itself. *Black’s L.Dict.* 4thRev., p. 962.

8/ DYNASTY. Sovereignty; lordship; dominion; race or succession of kings of the same line or family. *Webst. Int’l. Dict.*, 2nd Ed., p. 806.

9/ DECORUM. A standard code of what is fitting, proper or established; in accordance with the same. *Webst. Int’l. Dict.*, 2nd Ed., p. 683.

themselves, it will receive an apotheosis in the admission that with it is bound up the well-being of every citizen of the State, for upon it will depend all order in the common life of the pack...

18.6. *Overt defence of the king argues weakness in the organisation of his strength.*

18.7. Our ruler will always among the people be surrounded by a mob of apparently curious men and women, who will occupy the front ranks about him, to all appearance by chance, and will restrain the ranks of the rest out of respect as it will appear for good order. This will sow an example of restraint also in others. If a petitioner appears among the people trying to hand a petition and forcing his way through the ranks, the first ranks must receive the petition and before the eyes of the petitioner pass it to the ruler, so that all may know that what is handed in reaches its destination, that, consequently, there exists a control of the ruler himself. The aureole^{10/} of power requires for its existence that the people may be able to say: "If the king knew of this," or: "the king will hear of it."

18.8. With the establishment of official secret defence the mystical^{11/} *prestige of authority disappears*: given a certain audacity, and everyone counts himself master of it, the sedition-monger^{12/} is conscious of his strength, and when occasion serves watches for the moment to make an attempt upon authority.... For the *goyim* we have been preaching something else, but by that very act we are enabled to see what measures of overt defence have brought them to....

18.9. *Criminals with us will be arrested at the first* more or less well-grounded suspicion; it cannot be allowed that out of fear of a possible mistake an opportunity should be given of escape to persons suspected of a political lapse or crime, for in these matters we shall be literally merciless. If it is still possible, by stretching a point, to admit a reconsideration of the motive causes in simple crimes, there is no possibility of excuse for persons occupying themselves with questions in which nobody except the government can understand anything.... And it is not all governments that understand true policy.

PROTOCOL No. 19^{1/}

19.1. If we do not permit any independent dabbling in the political we shall on the other hand encourage every kind of report or petition with proposals for the government to examine into all

10/ AUREOLE. See: Prot 10.4; 12.3, 15.3, n. AUREOLE.

11/ MYSTICAL. Awe inspiring. Compare with Protocol 14.1, n. MYSTICAL.

12/ SEDITION-MONGER. Sedition: An insurrection against constituted authority, caused by dissension, partisan [blind or unreasonable adherence to a party; i.e., zeal] hate or discontent; conduct tending to treason but without the overt act, i.e., in meetings, speeches. *Webst. Int'l. Dict.*, 2nd Ed., pp. 2264, 1783; Black's L.Dict. 4thRev. p. 1523.

Monger: Trader or dealer, usually petty or discreditable. *Webst. Int'l. Dict.*, 2nd Ed., p. 1583.

1/ PROTOCOL No. 19. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, "The World's Foremost Problem."

kinds of projects for the amelioration^{2/} of the condition of the people; this will reveal to us the defects or else the fantasies of our subjects, to which we shall respond either by accomplishing them or by a wise rebutment to prove the short-sightedness of one who judges wrongly.

19.2. Seditio-mongering^{3/} is nothing more than the yapping of a lap-dog at an elephant. For a government well organised, not from the police but from the public point of view, the lap-dog yaps at the elephant in entire unconsciousness of its strength and importance. It needs no more than to take a good example to show the relative importance of both and the lap-dogs will cease to yap and will wag their tails the moment they set eyes on an elephant.

19.3. In order to destroy the prestige of heroism for political crime^{4/} we shall send it for trial in the category of thieving, murder, and every kind of abominable and filthy crime. Public opinion will then confuse in its conception this category of crime with the disgrace attaching to every other and will brand it with the same contempt.

19.4. We have done our best, and I hope we have succeeded, to obtain that the *goyim* should not arrive at this means of contending with sedition. It was for this reason that through the press and in speeches, indirectly in cleverly compiled schoolbooks on history, we have advertised the martyrdom alleged to have been accepted by sedition-mongers for the idea of the commonweal.^{5/} This advertisement has increased the contingent^{6/} of liberals and has brought thousands of *goyim* into the ranks of our livestock cattle.

PROTOCOL No. 20^{1/}

20.1. To-day we shall touch upon the financial programme, which I put of to the end of my report as being the most difficult, the crowning and the decisive point of our plant. Before

2/ AMELIORATION. Make or grow better; improve. *Webst. Int'l. Dict.*, 2nd Ed., p. 82.

3/ SEDITION. Insurrection tending towards treason without any act to accomplish it; meetings, speeches, etc. *Black's Law Dict.* 4th Ed. 1523.

4/ HEROISM FOR POLITICAL CRIMES. Compare with the Nov. 4, 1995 assassination of Itzak Rabin Sephardic Jew and prime minister of the Jewish State of Israel, by Yigal Amir, a young political (KIND OF?) Jew claiming his religion as justification for killing his victim. (Ed.).

An Jewish "right-wing" Internet comment described Rabin's murderer as "accepting his racial duty [by accomplishing] a great act of courage, blew away a traitor; if treason prospers, the State of Israel dies." *Scriptures for America*, Newsletter (Pastor Pete J. Peters, P.O. Box 766, LaPorte, Colorado, 80535) Vol V., 1995, p. 1. Define "treason" in the "international Jewish" terms. (Ed.).

5/ COMMONWEAL. Commonwealth; public welfare; persons united by compact or tacit agreement. *Webst. Int'l. Dict.*, 2nd Ed., p. 541.

6/ CONTINGENT. Liable though not certain to occur; possible; a chance occurrence; an accident. *Webst. Int'l. Dict.*, 2nd Ed., p. 576; i.e., the 'plan' appearing as though un-planned. (Ed.).

1/ PROTOCOL No. 20. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, "The World's Foremost Problem."

entering upon it I will remind you that I have already spoken before by way of a hint when I said that the sum total of our actions is settled by the question of figures.

20.2. When we come into our kingdom our autocratic^{2/} government will avoid, from a principle of self-preservation, sensibly burdening the masses of the people with taxes, remembering that it plays the part of father and protector. But as State organisation costs dear^{3/} it is necessary nevertheless to obtain the funds required for it. It will, therefore, elaborate with particular precaution the question of equilibrium^{4/} in this matter.

20.3. Our rule, in which the king will enjoy the legal fiction^{5/} that everything in his State belongs to him (which may easily be translated into fact), will be enabled to resort to the lawful confiscation^{6/} of all sums of every kind for the regulation of their circulation in the State. From this follows that taxation will best be covered by a progressive tax on property.^{7/} In this manner the dues will be paid without straitening^{8/} or ruining anybody in the form of a percentage of the amount of property. The rich must be aware that it is their duty to place a part of their superfluities^{9/} at the disposal of the State since the State guarantees them security of possession of the rest of their property and the right of honest gains, I say honest,^{10/} for the control over property will do away with robbery on a legal basis.

20.4. This social reform must come from above, for the time is ripe for it — it is indispensable as a pledge of peace.^{11/}

2/ AUTOCRATIC, defined. See Protocol No. __.__, n. AUTOCRATIC.

3/ DEAR. Bearing a high price; costly; expensive; *Webst. Int'l. Dict.*, 2nd Ed., p. 676.

4/ EQUILIBRIUM, defined. See: Protocol No. __.2, n. EQUILIBRIUM.

5/ THE LEGAL FICTION. Or, 'Fiction of Law.' When something known to be false is assumed to be true; that a state of facts exists which has never really taken place. *Black's Law Dict.*, 4th Rev., p. 751.

6/ CONFISCATION. See Protocol Nos __.__, __.__, n. CONFISCATION.

7/ A PROGRESSIVE TAX ON PROPERTY. Compare with *The Communist Manifesto*, "Measure" No. 1, "Abolition of property in land" and No. 2, "A heavy progressive and graduated income tax." *Marx & Engels Reader*, Id., (Part) II, Proletarians and Communists, p. 352.

8 STRAITENING. Make narrow, contract, confine; distressing narrowness or restriction. *Webst. Int'l. Dict.*, 2nd Ed., p. 2489.

9/ SUPERFLUITIES. Super abundance of money, possessions, wealth; luxurious; excess. *Webst. Int'l. Dict.*, 2nd Ed., p. 2531. Notice that the Speaker here does not abolish "the rich," nor abuses them. Who would be those "rich" people? (Ed.).

10/ HONEST, I SAY HONEST. An unusual repetition, of the *Protocols'* Speaker, stressing "honesty." (Ed.). See also, *Protocol No. 1.26*, n. QUALIFICATIONS: WEALTH. and *Protocol No. 20.5*, n. DIMINISH THE GROWTH OF WEALTH IN PRIVATE HANDS.

11/ A PLEDGE OF PEACE. Consider the previous Protocols, telling of false promises to their adversaries, i.e., the *goyim*. See Protocols No. __.__ n.____, and PROMISES.

[“DESTROYING NON-JEWISH CAPITAL”]

20.5. The tax upon the poor man is a seed of revolution and works to the detriment of the State which in hunting after the trifling is missing the big. Quite apart from this, a tax on capitalists^{12/} diminishes the growth of wealth in private hands^{13/} in which we have in these days concentrated it as a counterpoise to the government strength of the *goyim* — their State finances.

20.6. A tax increasing in a percentage ratio to capital will give a much larger revenue than the present individual or property tax, which is useful to us now for the sole reason that it excites trouble and dis-content among the *goyim*.

20.7. The force upon which our king will rest consists in the equilibrium and the guarantee of peace, for the sake of which things it is indispensable that the capitalists should yield up a portion of their incomes for the sake of the secure working of the machinery of the State. State needs must be paid by those who will not feel the burden and have enough to take from.

20.8. Such a measure will destroy the hatred of the poor man for the rich, in whom he will see a necessary financial support for the State, will see in him the organiser of peace and well-being since he will see that it is the rich man who is paying the necessary means to attain these things.

20.9. In order that payers of the educated classes should not too much distress themselves over the new payments they will have full accounts given them of the destination of those payments, with the exception of such sums as will be appropriated for the needs of the throne and the administrative institutions.

20.10. He who reigns will not have any properties of his own once all in the State represents his patrimony,^{14/} or else the one would be in contradiction to the other; the fact of holding private means would destroy the right of property in the common possessions of all.

20.11. Relatives of him who reigns, his heirs excepted, who will be maintained by the resources of the State, must enter the ranks of servants of the State or must work to obtain the right of property; the privilege of royal blood must not serve for the spoiling of the treasury.

12/ CAPITALISTS, defined. See Protocol No. 8.2, n. CAPITALIST.

13/ DIMINISH THE GROWTH OF WEALTH IN PRIVATE HANDS. “Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity.” Mary Baker Eddy, *Science and Health, With Key to the Scriptures*, (Boston, Allison V. Stewart, 1910), Chap. VIII., “Footsteps of Truth,” at p. 239:8-10. It is the 1910 Edition of *Science and Health* that is the final edition and intentionally devoid of any copyright protections — at the insistence of The Author, Mrs. Eddy — for the public’s benefit. It was and is her Everlasting Final Testament to those of us who remain. (Ed.). See also, *Protocol No. 1.26*, n. QUALIFICATIONS: WEALTH.

14/ PATRIMONY. A kind of property. An estate that has descended in the same family or been devised in a direct line from ancestor to posterity. Black’s Law Dict., 4th Rev., p. 1283.

20.12. Purchase, receipt of money or inheritance will be subject to the payment of a stamp progressive tax.^{15/} Any transfer of property, whether money or other, without evidence of payment of this tax which will be strictly registered by names, will render the former holder liable to pay interest on the tax from the moment of transfer of these sums up to the discovery of his evasion of declaration of the transfer.^{16/} Transfer documents must be presented weekly at the local treasury office with notifications of the name, surname and permanent place of residence of the former and the new holder of the property. This transfer with register of names must begin from a definite sum which exceeds the ordinary expenses of buying and selling of necessities, and these will be subject to payment only by a stamp impost of a definite percentage of the unit.

20.13. Just strike an estimate of how many times such taxes as these will cover [deplete] the revenue of the *goyim* States.^{17/}

["FINANCIAL DEPRESSIONS CREATED"]

20.14. The State exchequer^{18/} will have to maintain a definite complement^{19/} of reserve sums, and all that is collected above that complement must be returned into circulation. On these sums will be organised public works. The initiative in works of this kind, proceeding from State sources, will bind the working class firmly to the interests of the State and to those who reign. From these same sums also a part will be set aside as rewards of inventiveness and productiveness.

15/ A STAMP PROGRESSIVE TAX. Or, a "Stamp Tax," similar legislation finds its place in history, enacted by the British Parliament in 1765, imposing a tax on land deeds and legal papers, newspapers, pamphlets, college degrees, almanacs, etc.; and strongly objected to by the American colonies. *Sources of our Liberties*, Richard L. Perry, Ed. (Amer. Bar Foundation, Chicago, Rev.Ed. 1978) Chp.XVIII, "Resolutions of the Stamp Act Congress, 1765," p. 261-71. See Protocol No. __. __, n. STAMP TAX.

16/ TRANSFER OF PROPERTY, WITHOUT EVIDENCE OF PAYMENT, LIABILITY. A tax-conditioning already existing in American tax laws. See: 26 U.S.C. (Internal Revenue Code). (Ed.).

17/ TAXES WILL COVER THE REVENUE. Here we find an error in the Speaker's use of terms.

"Taxes": a pecuniary burden or contribution [i.e., tribute] laid upon individuals or property to support the government;

"Revenue": a return, yield, profit. Black's Law Dict., 4th Rev. pp. 1482, 1628. Profit to commerce is revenue to government.

Therefore, all "revenue" is only a 'profit,' i.e., that which is either accumulated through a minimal or no effort, or above the costs, if any, of operating said government. (Ed.).

18/ EXCHEQUER. The department in charge of collection of revenue; the treasury department; and the judicial determination of all revenue causes; the national banking account or purse. Black's Law Dict. 4th Rev., p. 672; *Webst. Int'l. Dict.*, 2nd Ed., p. 889.

19/ COMPLEMENT. That which is required to supply a deficiency; complete. *Webst. Int'l. Dict.*, 2nd Ed., p. 546.

20.15. On no account should so much as a single unit above the definite and freely estimated sums be retained in the State treasuries, for money exists to be circulated and any kind of stagnation of money acts ruinously on the running of the State machinery, for which it is the lubricant; a stagnation of the lubricant may stop the regular working of the mechanism.^{20/}

20.16. The substitution of interest-bearing paper^{21/} for a part of the token of exchange has produced exactly this stagnation. The consequences of this circumstance are already sufficiently noticeable.

20.17. A court of account will also be instituted by us and in it the ruler will find at any moment a full accounting for State income and expenditure, with the exception of the current monthly account, not yet made up, and that of the preceding month, which will not yet have been delivered.

20.18. The one and only person who will have no interest in robbing the State is its owner, the ruler. This is why his personal control will remove the possibility of leakages of extravagances.

20.19. The representative function of the ruler at receptions for the sake of etiquette, which absorbs so much invaluable time, will be abolished in order that the ruler may have time for control and consideration. His power will not then be split up into fractional parts among time-serving favourites who surround the throne for its pomp and splendour, and are interested only in their own and not in the common interests of the State.

[CONTROL OF THEIR PRIVATELY ISSUED “MONEY.”]

20.20. Economic crises have been produced by us for the *goyim* by no other means than the withdrawal of money from circulation. Huge capitals have stagnated, withdrawing money from States, which were constantly obliged to apply to those same stagnant capitals for loans. These loans burdened the finances of the State with the payment of interest and made them the bond slaves of these capitals.... The concentration of industry in the hands of capitalists out of the hands of small masters has drained away all the juices of the peoples and with them also of the States....^{22/}

20/ MONEY, CIRCULATION, AND STAGNATION. Plainly the money-changers commanding America’s economic, banking, and financial fortunes are not at this point — or they are far past it, when one considers the problems of today. (Ed.).

21/ INTEREST BEARING PAPER. Most likely referring to the present “credit” system of finance in America and other nations, with i.e., “federal reserve notes” and other instruments of “credit” and its indebtedness for, i.e., the U.S. Government and its supposed “national debt.” See: Title 12 U.S.C. (Banks & Banking) § 411, re: federal reserve notes are obligations of the United States...they shall be redeemable in lawful money upon demand. (Ed.).

22/ CAPITALISTS, SMALL MASTERS. This last sentence seems out of place to financial matters, unless the original Note-taker at the Zionist (or Other-Styled) Congress failed to indicate any connection between the two. (Ed.).

20.21. The present issue of money in general does not correspond with the requirements per head, and cannot therefore satisfy all the needs of the workers. The issue of money ought to correspond with the growth of population and thereby children also must absolutely be reckoned as consumers of currency from the day of their birth. The revision of issue^{23/} is a material question for the whole world.

[“BANKRUPTING THE NON-JEWISH NATIONS”]

20.22. You are aware that the gold standard has been the ruin of the States which adopted it,^{24/} for it has not been able to satisfy the demands for money, the more so that we have removed gold from circulation^{25/} *as far as possible*.

20.23. With us the standard that must be introduced is the cost of working man power, whether it be reckoned in paper or in wood. We shall make the issue of money in accordance with the normal requirements of each subject, adding to the quantity with every birth and subtracting with every death.

20.24. The accounts will be managed by each department (the French administrative division),^{26/} each circle.

20.25. In order that there may be no delays in the paying out of money for State needs the sums and terms of such payments will be fixed by decree of the ruler; this will do away with the protection by a ministry of one institution to the detriment of others.

[MAKING AND USING THE “BUDGET CRISES”]

20.26. The budgets of income and expenditure will be carried out side by side that they may not be obscured by distance one to another.

23/ REVISION OF ISSUE. Reference the strategically planned expansion-and-contraction of the privately controlled Paper-money and Credit supply? (Ed.).

24/ GOLD STANDARD. Referring to the time in America when only gold coin was commonly in use at the time of this document’s occurrence (c.1898); and indirectly referring to the “bi-metallism” system, circulating gold coin and silver coin among the people, and indirectly to the demonetization — and later disappearance — of silver coinage. (Ed.).

25/ REMOVED GOLD FROM CIRCULATION. Gold coin was later removed from circulation. Act of U.S. Congress in The Gold Reserve Act of 1935, § 5; also, title 31 U.S.C. (Money & Finance) § 5118, re: coinage of gold discontinued); and thereafter, silver coin withdrawn. Acts of Cong., Coinage Act of 1965, Public Law 89-81 7/23/1965; Bank holding Co. Act Amendments of 1970, P.L. 91-607, 12/31/1970, etc.

26/ THE FRENCH ADMIN. DIV. This reference is not discernable at this time, but France was the fourth step in the effort to establish this *Protocol*-oriented domination, i 1792; the Speaker suggests the “Bank of France” was not yet under their control. See also, “The Symbolic Snake of Judaism,” in the Introduction, Part 17 of BOOK ONE — INTRO. (Ed.).

[THE “BUDGET-PROCESS” FOR *GOYIM* GOVERNMENT.]

20.27. The reforms projected by us in the financial institutions and principles of the *goyim* will be closed by us in such forms as will alarm nobody. We shall point out the necessity of reforms in consequence of the disorderly darkness into which the *goyim* by their irregularities have plunged the finances. The first irregularity, as we shall point out, consists in their beginning with drawing up a single budget which year after year grows owing to the following cause: this budget is dragged out to half the year, then they demand a budget to put things right, and then they expend in three months, after which they ask for a supplementary budget, and all this ends with a liquidation budget. But, as the budget of the following year is drawn up in accordance with the sum of the total addition, the annual departure from the normal reaches as much at 50 per cent. in a year, and so the annual budget is trebled in ten years. Thanks to such methods, allowed by the carelessness of the *goy* State, their treasuries are empty. The period of loans supervenes, and that has swallowed up remainders and brought all the *goy* States to bankruptcy.^{27/}

20.28. You understand perfectly that economic arrangements of this kind, which have been suggested to the *goyim* by us, cannot be carried on by us.^{28/}

20.29. Every kind of loan proves infirmity in the State and a want of understanding of the rights of the State. Loans hang like a sword of Damocles^{29/} over the heads of rulers, who, instead of taking from their subjects by a temporary tax, come begging with outstretched palm of our bankers. Foreign loans are leeches which there is no possibility of removing from the body of the State until they fall off of themselves or the State flings them off. But the *goy* States do not tear them off; they go on in persisting in putting more on to themselves so that they must inevitably perish, drained by voluntary blood-letting.

[“TYRANNY OF USURY (MONEY-INTEREST)”]

20.30. What also indeed is, in substance, a loan, especially a foreign loan? A loan is — an issue of government bills of exchange containing a percentage obligation commensurate^{30/} to the sum of the loan capital. If the loan bears a charge of 5 per cent., then in twenty years the State vainly

27/ BANKRUPTCY & THE BUDGET PROCESS OF THE *GOYIM*. See Protocol No. 3, ¶3, at n.##, bankruptcy defined; also Protocol No. 20, ¶40, at n.##, for similar “planned confusion.”

28/ CANNOT BE CARRIED ON BY US. This can be interpreted two ways: first, such a budget-making process would be incompatible with Jewish/Zionist financial requirements; or, Second, no Jew/Zionist would be seen “in office,” but rather, they would be controlling that office, unseen. (Ed.).

29/ SWORD OF DAMOCLES. Reference to a flatterer in the ancient Greek court of Dionysus I of Syracuse. To rebuke the flatterer’s constant praises of the happiness of kings, Dionysus seated him at a royal banquet with a sword hung over his head by a single hair. *Webst. Int’l. Dict.*, 2nd Ed., p. 665.

30/ COMMENSURATE. Equal or common in measure or extent. *Webst. Int’l. Dict.*, 2nd Ed., p. 537.

pays away in interest a sum equal to the loan borrowed, in forty years it is paying a double sum, in sixty — treble, and all the while the debt remains an unpaid debt.

20.31. From this calculation it is obvious that with any form of taxation per head the State is baling out the last coppers of the poor taxpayers in order to settle accounts with wealthy foreigners, from whom it has borrowed money instead of collecting these coppers for its own needs without the additional interest.

20.32. So long as loans were internal the *goyim* only shuffled their money from the pockets of the poor to those of the rich, but when we bought up the necessary person in order to transfer loans into the external sphere all the wealth of States flowed into our cash-bows and all the *goyim* began to pay us the tribute of subjects.

20.33. If the superficiality of *goy* kings on their thrones in regard to State affairs and the venality^{31/} of ministers or the want^{32/} of understanding of financial matters on the part of other ruling persons have made their countries debtors to our treasuries to amounts quite impossible to pay it has not been accomplished without on our part heavy expenditure of trouble and money.

20.34. Stagnation of money will not be allowed by us and therefore there will be no State interest-bearing paper, except a one per cent. series, so that there will be no payment of interest to leeches that suck all the strength out of the State. The right to issue interest-bearing paper will be given exclusively to industrial companies who will find no difficulty in paying interest out of profits, whereas the State does not make interest on borrowed money like these companies, for the State borrows to spend and not to use in operations.

20.35. Industrial papers will be bought also by the government which from being as now a payer of tribute by loan operations will be transformed into a lender of money at a profit. This measure will stop the stagnation of money, parasitic profits and idleness, all of which were useful for us among the *goyim* so long as they were independent but are not desirable under our rule.

20.36. How clear is the undeveloped power of thought of the purely brute brains of the *goyim*, as expressed in the fact that they have been borrowing from us with payment of interest without ever thinking that all the same these very moneys plus an addition for payment of interest must be got by them from their own State pockets in order to settle up with us. What could have been simpler than to take the money they wanted from their own people?

20.37. But it is a proof of the genius^{33/} of our chosen mind that we have contrived to present the matter of loans to them in such a light that they have even seen in them an advantage for themselves.

20.38. Our accounts, which we shall present when the time comes, in the light of centuries of experience gained by experiments made by us on the *goy* States, will be distinguished by clearness and definiteness and will show at a glance to all men the advantage of our innovations.

31/ VENALITY, defined. See: Protocol No. 17.10, at n. VENALITY.

32/ WANT. Lack; deficiency; to fall short. *Webst. Int'l. Dict.*, 2nd Ed., p. 2871.

33/ GENIUS. See also, Protocol __. __, at n. GENIUS.

They will put an end to those abuses to which we owe our mastery over the *goyim*, but which cannot be allowed in our kingdom.^{34/}

20.39. We shall so hedge about our system of accounting that neither the ruler nor the most insignificant public servant will be in a position to divert even the smallest sum from its destination without detection or to direct it in another direction except that which will be once fixed in a definite plan of action.

20.40. And without a definite plan it is impossible to rule.^{35/} Marching along an undetermined road and with undetermined resources brings to ruin by the way heroes and demi-gods.

20.41. The *goy* rulers, whom we once upon a time advised should be distracted from State occupations by representative receptions, observances of etiquette, entertainments, were only screens for our rule. The accounts of favourite courtiers^{36/} who replaced them in the sphere of affairs were drawn up for them by our agents, and every time gave satisfaction to short-sighted minds by promises that in the future economies and improvements were foreseen.... Economies from what? From new taxes? — were questions that might have been but were not asked by those who read our accounts and projects.

20.42.

You know to what they have been brought by this carelessness, to what a pitch of financial disorder they have arrived, notwithstanding the astonishing industry of their peoples....

PROTOCOL No. 21^{1/}

“Banks & Banking; Loans and Credit”

[DESTRUCTIVE USES OF “NATIONAL DEBTS”]

21.1. To what I reported to you at the last meeting^{2/} I shall now add a detailed explanation of internal loans. Of foreign loans I shall say nothing more, because they have fed us with the national moneys of the *goyim*, but for our State there will be no foreigners, that is, nothing external.

34/ CANNOT BE ALLOWED IN OUR KINGDOM. For similar ideas, see Protocol No. 20.28, n.____.

35/ IT IS IMPOSSIBLE TO RULE. Compare this Protocol with Protocol No. 20.27, n.##, where ‘no budget’ is the same as ‘no plan,’ in “planned confusion.”

36/ COURTIERS. A person in attendance at a court of a prince; knowledgeable in state affairs. Webst. Int’l. Dict., p. 611; i.e., an advisor to high officials, or possibly a lobbyist. (ed.). Compare: *The Book of the Courtier*, Baldesar Castiglione (1516; translated Chs. S. Singleton, Anchor Press, N.Y. 1959).

1/ PROTOCOL No. 21. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, “The World’s Foremost Problem.”

2/ AT THE LAST MEETING. This suggests there was more than one meeting at which these *Protocol*-notations/records were made. (Ed.). See also, Protocol No.____, n._____.

21.2. We have taken advantage of the venality^{3/} of administrators and the slackness of rulers to get our moneys twice, thrice and more times over, by lending to the *goy* governments moneys which were not at all needed by the States. Could anyone do the like in regard to us? . . . Therefore, I shall only deal with the details of internal loans.

21.3. States announce that such a loan is to be concluded and open subscriptions^{4/} for their own bills of exchange^{5/}, that is, for their interest-bearing paper. That they may be within the reach of all the price is determined at from a hundred to a thousand;^{6/} and a discount^{7/} is made for the earliest subscribers. Next day by artificial means the price of them goes up, the alleged reason being that everyone is rushing to buy them. In a few days the treasury safes are as they say overflowing and there's^{8/} more money than they can do with (why then take it?). The subscription, it is alleged, covers many times over the issue total of the loan; in this lies the whole stage effect — look you, they say, what confidence is shown in the government's bills of exchange.

21.4. But when the comedy is played out^{9/} there emerges the fact that a debit^{10/} and an exceedingly burdensome debit has been created. For the payment of interest it becomes necessary to have recourse to new loans, which do not swallow up but only add to the capital debt. And when this credit^{11/} is exhausted it becomes necessary by new taxes to cover, not the loan, but only the interest on it. These taxes are a debit employed to cover a debit.^{12/}

3/ VENALITY, defined. See Protocol No. 17.10, n. VENALITY.

4/ SUBSCRIPTIONS. Consent, approval, agreement; submission; obedience. Webst. Int'l Dict., p. 2513. A written contract by which one engages to take and pay for capital stock of a corporation or contribute a sum of money for a designated purpose, either gratuitously or in the consideration of an equivalent. Black's Law Dict., 4th Rev., p. 1596.

5/ BILLS OF EXCHANGE. An unconditional order in writing addressed by one person to another, signed by the person giving it, requiring the person to whom it is addressed to pay on demand a sum certain in money, "to order" or "to the bearer." A check differs from a bill of exchange. Black's Law Dict., 4th Rev., p. 211.

6/ FROM A HUNDRED TO A THOUSAND. See also A similar money-reference, Protocol No. 21.11, FIVE HUNDRED MILLIONS. No monetary denominations are mentioned here, such as British Pound Sterling (£), Swiss Francs (f), U.S. Dollars (\$), or other currency symbols (¤), etc., to measure the value of these amounts. (Ed.).

7/ DISCOUNT. Advancing a consideration for a bill or note or loans of money, etc., taking the interest money in advance. Black's Law Dict., 4th Rev., pp. 552-3. Taking their share before others. (Ed.).

8/ THERE'S. Appearing as it is in the original text. No other grammatical contractions like this appear elsewhere in *The Protocols*. (Ed.).

9/ PLAYED OUT. To perform to the end; to bring to an end; to finish. Webst. Int'l Dict., p. 1887. See also, Protocol No. 23.4, n. PLAYED OUT.

10/ DEBIT. A debt. Webst. Int'l Dict., p. 677.

11/ CREDIT. The reduction of a debt by a debtor, or of an obligation to a creditor. Webst. Int'l Dict., p. 621.

12/ A DEBIT EMPLOYED TO COVER A DEBIT. This is what the U.S. Congress and most all State governments have been doing for decades: borrowing "money" to make installment

21.5. Later comes the time for conversions,^{13/} but they diminish the payment of interest without covering the debt,^{14/} and besides they cannot be made without the consent of the lenders; on announcing a conversion a proposal is made to return the money to those who are not willing to convert their paper. If everybody expressed his unwillingness and demanded his money back, the government would be hooked on their own flies^{15/} and would be found insolvent and unable to pay the proposed sums. By good luck^{16/} the subjects^{17/} of the *goy* governments, knowing nothing about financial affairs, have always preferred losses on exchange and diminution of interest to the risk of new investments of their moneys, and have thereby many a time enabled these governments to throw off their shoulders a debit of several millions.

21.6. Nowadays, with external loans, these tricks cannot be played by the *goyim* for they know that we shall demand all our moneys back.^{18/}

21.7. In this way an acknowledged bankruptcy^{19/} will best prove to the various countries the absence of any means between the interests of the people and of those who rule them.

payments on previously borrowed “money.” A Ponzi scheme. (Ed.).

13/ CONVERSIONS. In equity law, the exchange of property from real property to personal property or from personal to real, although no such change has taken place. Black’s Law Dict., 4th Rev., p. 402. At common law, conversion is the taking of property for the use of another, and is recovered handled in an Action of Trover. See *Handbook of Common Law Pleading*, Koffler & Reppy (1969, West Pub.Co., St.Paul, Minn.), Chp. 9., “The Action of Trover,” p. 206.

14/ WITHOUT COVERING THE DEBT. In this situation, the “debt” is the “principal” owed; therefore, no matter how much is paid, it goes to “interest,” not to “principal,” resulting in a forever increasing “debt” — and ultimately resulting in a violent revolt of the people against their oppressors — The Government and their Co-Operatives, the Jew Bankers, who put them there — and resulting further in the now justifiable persecution unto Death of The Jews for the sins of their own people who care not for their own kind. (Ed.).

15/ HOOKED ON THEIR OWN FLIES. Or, “fly for it.” Anciently, after the verdict, even if not guilty, forfeiture [or, loss of the right, lose by penalty] of goods followed conviction of such inquiry. Black’s Law dict., 4th Rev., pp. 770, 778. Otherwise, the Speaker of *The Protocols* refers to mere fishing skills. (Ed.).

16/ BY GOOD LUCK. This is not so; these *goyim* whom the Speaker of *The Protocols* speaks of in such contempt will have been, by this time in the effects of *The Protocol* designs, completely un-trained and un-informed as to “banks & banking,” “money & finance.” Today, that is essentially the situation: the average citizen, adult or student, knows nothing of the realities of those topics. (Ed.).

17/ SUBJECTS. One that owes allegiance to a sovereign and is governed by that sovereign’s laws. Black’s Law Dict., 4th Rev., p. 1594.

18/ WE SHALL DEMAND ALL OUR MONEYS BACK. Today, this is not possible, since “money” is defined as “gold and silver, coined at the mint,” as all good dictionaries reveal. The Federal Reserve System bankers have taken all of our lawful “money” in “payment” for the past decades’ supposed “[credit-] debts,” and have loaned us only “credit,” created by the bankers out of nothing, and therefore we have “nothing” but “credit” to give back to them. See *The Federal Reserve Act* of Dec. 23 1913, chp 6; 38. U.S. Stat. 251 as amended, and “Banking Acts.” (Ed.).

19/ BANKRUPTCY, defined. See: Protocol No. 3.3, n. BANKRUPTCY.

21.8. I beg you to concentrate your particular attention upon this point and upon the following: nowadays all internal loans are consolidated by so-called flying loans,^{20/} that is, such as have terms of payment more or less near. These debts consist of moneys paid into the savings banks and reserve funds. If left for long at the disposition of a government these funds evaporate in the payment of interest on foreign loans, and are replaced by the deposit of equivalent amount of *rentes*.^{21/}

21.9. And these last it is which patch up all the leaks in the State treasuries of the *goyim*.

21.10. When we ascend the throne of the world all these financial and similar shifts, as being not in accord with our interests, will be swept away so as not to leave a trace, as also will be destroyed all money markets,^{22/} since we shall not allow the prestige of our power to be shaken by fluctuations^{23/} of prices set upon our values, which we shall announce by law at the price which represents their full worth without any possibility of lowering or raising. (Raising gives the pretext for lowering, which indeed was where we made a beginning in relation to the values of the *goyim*.)

21.11. We shall replace the money markets by grandiose government credit institutions,^{24/} the object of which will be to fix the price of industrial values in accordance with government views. These institutions will be in a position to fling upon the market five hundred millions^{25/} of industrial paper in one day, or to buy up for the same amount. In this way all industrial undertakings will come into dependence upon us. You my imagine for yourselves what immense power we shall thereby secure for ourselves....

20/ SO-CALLED FLYING LOANS. Definition not found. (Ed.).

21/ *RENTES*. In French law, meaning: government funds. Black's Law dict., 4th Rev., p. 1462; Interests payable by the government on consolidated debt. Webst. Int'l Dict., p. 2110. Compare Protocol 22.3.

22/ MONEY MARKETS. The market (or, persons assembling to meet) for loanable capital, especially for short-term loans. Webst. Int'l Dict., p. 1583, 1504.

23/ FLUCTUATIONS. Wavering, unsteady; irresolute; undetermined; move as a wave, hither and thither. Webst. Int'l Dict., p. 974.

24/ GRANDIOSE GOVERNMENT CREDIT INSTITUTIONS. Referring to the Federal Reserve System of banking and its "credit creation," without knowing of its future existence? (Ed.).

25/ FIVE HUNDRED MILLIONS. No reference to the monetary denominations (i.e., \$, £, f), to value the amount mentioned. See Protocol No. 21.3, n. FROM A HUNDRED TO A THOUSAND.

PROTOCOL No. 22^{1/}
“Power of Gold”

22.1. In all that has so far been reported^{2/} by me to you, I have endeavoured to depict with care the secret of what is coming,^{3/} of what is past, and of what is going on now, rushing into the flood of the great events coming already in the near future, the secret of our relations to the *goyim* and of financial operations. On this subject there remain still a little for me to add.

22.2. *In our hands is the greatest power of our day — gold: in two days we can procure from our storehouses any quantity we may please.*^{4/}

22.3. Surely there is no need to seek further proof that our rule is predestined by God? Surely we shall not fail with such wealth to prove that all that evil which for so many centuries we have had to commit has served at the end of ends the cause of true well-being — the bringing of everything into order? Though it be even by the exercise of some violence, yet all the same it will be established. We shall contrive to prove that we are benefactors who have restored to the rent^{5/} and mangled earth^{6/} the true good and also freedom of the person,^{7/} and therewith we shall enable it to be enjoyed in peace and quiet, with proper dignity of relations, on the condition, of course, of strict observance of the laws established by us. We shall make plain therewith that freedom^{8/} does not consist in dissipation and in the right of unbridled license^{9/} any more than the dignity and force of a man do not consist in the right for everyone to promulgate^{10/} destructive

1/ PROTOCOL No. 22. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, “The World’s Foremost Problem,” pp. 117, 153.

2/ IN ALL THAT HAS SO FAR BEEN REPORTED. See also, “‘Jewish’ Estimate of Gentile Human Nature,” Ford, *The International Jew*, Vol. I, “The World’s Foremost Problem,” Chp. XI., at p. 117; see also, *The Dearborn Independent*, July 31, 1920.

3/ THE SECRET OF WHAT IS COMING.. See also, “Did the Jews Foresee the World War?,” Ford, *The Int’l Jew*, Vol. I, “The World’s Foremost Problem,” Chp. XIV., at p. 153; see also, *The Dearborn Independent*, August 21, 1920.

4/ GOLD FROM OUR STOREHOUSES. Storehouses like the *Federal Reserve Bank of New York*, etc., and in immense and well-defended “caverns” in Switzerland. (Ed.).

5/ RENT. In this usage: torn, ruptured, split. Webst. Int’l Dict., p. 2110. Compare Rentes, at Protocol No. 21.8.

6/ RENT AND MANGLED EARTH. An unwitting and unforeseen — or perhaps forewarning(?) — reference to the so-called “environmental” movement of the 1980-90’s, its “social” message, and its related regulatory “laws,” which are nothing but a communism of private property in disguise, by claiming all rescoues and lands as belonging under the control of Government executive agencies. (Ed.). Compare Protocol No. 21.8.

7/ FREEDOM OF THE PERSON. See Protocol No. 1.6, Text & n. FREEDOM, defined in “their” sense of it; and Protocol No. 12.2, and at its footnote. How can there be “freedom” under the conditions plainly set forth in *The Protocols of the Learned Elders of Zion?* (Ed.).

8/ FREEDOM, defined. Protocol No. 1.6, at Text & n. FREEDOM.

9/ LICENSE, defined. See Protocols Nos. 9.9, 12.6.

10/ PROMULGATE. Make known by open declaration, as in a proposed law or dogma; to proclaim. Promulgation of a law is the executive act by which a valid law is put into force after

principles in the nature of freedom of conscience,^{11/} equality and the like, that freedom of the person in no wise consists in the right to agitate oneself and others by abominable speeches before disorderly mobs,^{12/} and that true freedom consist in the inviolability of the person who honourably and strictly observes all the laws of life in common,^{13/} that human dignity is wrapped up in consciousness of the rights and also of the absence of rights of each, and not wholly and solely in fantastic imaginings about the subject of one's *ego*.^{14/}

22.4. Our authority will be glorious because it will be all-powerful, will rule and guide, and not muddle along after leaders and orators shrieking themselves hoarse with senseless words which they call great principles and which are nothing else, to speak honestly, but utopia^{15/}.... Our authority will be the crown of order, and in that is included the whole happiness of man. The aureole of this authority will inspire a mystical bowing of the knee^{16/} before it and a reverent fear^{17/} before it of all the peoples. True force makes no terms with any right, not even with that of God:^{18/} none dare come near to it so as to take so much as a span^{19/} from it away.

being passed; it may or may not involve publication. *Webst. Int'l. Dict.*, p. 1981., 2nd Ed., p. 1981.

11/ FREEDOM OF CONSCIENCE, defined. See Protocol Nos. 11.3, 17.2 in Text or at n. FREEDOM OF CONSCIENCE.

12/ IN NO WISE CONSISTS IN THE RIGHT. Certainly not, if the acts of the *Protocol's* proponent(s) are thought useful by them while they attempt revolt (‘the End justifying the Means’) yet prohibited after they are successfully in power. (Ed.).

13/ IN COMMON. This is a reference to the communal (communist) life and obedience by all to its laws. This is an important point: for a Biblical similarity, see: *The Acts of the Apostles* Chp. 2:44: “And all that believed were together, and had all things common”; Chp. 4:32 (KJV): “but they had all things in common” — whereby Simon Peter in error followed blindly after the old Jewish custom of communal organization — much to the increase of his personal and financial power, later known as the Universal Community. (Ed.).

14/ THE SUBJECT OF ONE'S EGO. In doing so, it would reduce the individual to the communal mentality. EGO, defined: the entire man considered as union of soul and body. *Webst. Int'l Dict.*, p. 821. Sigmund Freud's theories were almost entirely based upon inquiring of the “ego.”

15/ UTOPIA, defined. See Protocol Nos. 9.4 13.4, and 16.3, in Text or at n.Utopia.

16/ BOWING OF THE KNEE BEFORE.... This is a common expectation and practice amongst the clergy leaders and mindless followers of the “Judeo-Christian” faiths (i.e., the impossible and conflicting combination of Judaism and Christianity), regarding the prayers or return to Jesus Christ when considered as “God” and “King,” “Lord” of this World, etc. (Ed.). Compare “every knee shall bow,” Isa., 45:22, Rom. 14:11, Phil. 2:10.

17/ FEAR. Awe or apprehension arising from apprehension of a superior or uncontrollable power or force; to have a reverential awe of; i.e., to give power to. *Webst. Int'l Dict.*, p. 925.

18/ MAKES NO TERMS...NOT EVEN WITH THAT OF GOD. Might makes Right, in the manner of the *Protocols*-proponents. These Proponents are claiming their power is greater than God's power? — and thereby resulting in a truly blasphemous? Would a religious Jew admit that Protocol-idea is true? (Ed.).

19/ SPAN. The extent of reach in general; the space from the end of the thumb to the end of the little finger when extended; in English measurements, 9 inches. *Webst. Int'l Dict.*, p. 2408.

PROTOCOL No. 23^{1/}
“Instilling Obedience”

23.1. That the peoples may become accustomed to obedience it is necessary to inculcate^{2/} lessons of humility and therefore to reduce the production of articles of luxury. By this we shall improve morals which have been debased^{3/} by emulation^{4/} in the sphere of luxury. We shall re-establish small master production which will mean laying a mine^{5/} under the private capital of manufacturers. This is indispensable also for the reason that manufacturers on the grand scale often move, though not always consciously, the thoughts of the masses in directions against the government. A people of small masters^{6/} knows nothing of unemployment and this binds him closely with existing order, and consequently with the firmness of authority. Unemployment is a most perilous thing for a government. For us its part will have been played out^{7/} the moment authority is transferred into our hands. Drunkenness also will be prohibited by law and punishable as a crime against the humanness of man who is turned into a brute under the influence of alcohol.^{8/}

23.2. Subjects,^{9/} I repeat once more, give blind obedience only to the strong hand which is absolutely independent of them, for in it they feel the sword of defence and support against social scourges.... What do they want with an angelic spirit in a king? What they have to see in him is the personification of force and power.

1/ PROTOCOL No. 23. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, “The World’s Foremost Problem.”

2/ INCULCATE, defined. See Prot 9, 10.

3/ DEBASED. To reduce from a higher to a lower state, grade or value (as in coinage). Webst. Int’l Dict., p. 677.

4/ EMULATION. Ambition or endeavor to equal or excel; jealousy; envy. Webst. Int’l Dict., p. 840.

5/ MINE. What kind of “mine”? A proverbial explosive-kind? Or as in “under-mining”? Here, an accurate translation of the Russian (or Hebrew/Yiddish?) word used will answer the question best. (Ed.).

6 SMALL MASTERS, i.e., small business owners? Or, Apprentice, Journeyman, Master — and therefore “self-employed”? Or, the Protocolist’s lowest level followers/participants. (Ed.).

7/ PLAYED OUT, defined. See: Prot. 21.4, n. _____.

8/ ALCOHOL AND DRUNKENNESS. It has been conclusively proven as early as the 1920’s that the Jews control the liquor industry, and foment these same ills of drunkenness and related adverse behavior, using their control of the mass-media propaganda methods to accomplish that end even to this day. See: *The International Jew*, Henry Ford, Vol.IV, “Aspects of Jewish Power in the United States,” Chp. LXII: “How Jews Gained American Liquor Control,” Chp. LXIII, “Gigantic Jewish Liquor Trust And Its Career,” and LXIV, “The Jewish Element in Bootlegging Evil,” p. 7-40. See also, *The International Jew*, Gerald L.K. Smith, id., Chp. 12, “Liquor, Gambling, Vice and Corruption,” p. 175.

9/ SUBJECTS. Meaning, those individuals who are under the control of another. (Ed.).

23.3. The supreme lord^{10/} who will replace all now existing rulers, dragging on their existence among societies demoralized by us, societies that have denied even the authority of God, from whose midst breaks out on all sides the fire of anarchy,^{11/} must first of all proceed to quench this all-devouring flame. Therefore he will be obliged to kill off those existing societies, though he should drench them with his own blood, that he may resurrect them again in the form of regularly organised troops fighting consciously with every kind of infection that may cover the body of the State with sores.^{12/}

23.4. This Chosen One of God^{13/} is chosen from above to demolish the senseless forces moved by instinct^{14/} and not reason,^{15/} by brutishness^{16/} and not humanness.^{17/} These forces now triumph in manifestations of robbery and every kind of violence under the mask of principles of freedom and rights. They have overthrown all forms of social order to erect on the ruins the throne of the King of the Jews;^{18/} but their part will be played out^{19/} the moment he enters into his kingdom. Then it will be necessary to sweep them away from his path, on which must be left no knot, no splinter.

23.5. Then will it be possible for us to say to the people of the world: Give thanks to God and bow the knee before him who bears on his front the seal of the predestination of man,^{20/} to which

10/ THE SUPREME LORD. “Prince of the world”? In comparison, see Protocols Nos. 24.15. SUPREME LORD OF ALL THE WORLD; __. __, n. _____; __. __, n. _____.

If this is a truly “Jewish,” or “international Jewish” Work, then this is no reference to the Christian understanding of “God” nor of Jesus of Nazareth, (Jesus Christ). (Ed.).

11/ ANARCHY, defined. See Protocol No __. __, n. ANARCHY.

12/ REGULARLY ORGANISED TROOPS. The Reader is well aware of the proliferation of the famous phrase about having ‘sent swarms of officers sent hither to harass us and est out our substance,’ in reference to the multiplicity of federal and state executive agencies and their hired-hands to enforce the “rules and regulations” of some supposed law. (Ed.).

13/ THIS CHOSEN ONE OF GOD. Yet another reference to the assumption of the Jewish People to their status — and thereby offering convincing proof of the origin of *The Protocols* to them. (Ed.). Name that “god.”

14/ INSTINCT A tendency to actions which lead to the attainment of some goal natural to the species; natural and unreasoning prompting to action; the native or hereditary factor in behavior. Webst. Int’l Dict., p. 1287.

15/ REASON. The power of comprehending and inferring a combination of facts and suppositions; sane, sound, right-thinking mind. Webst. Int’l Dict., p. 2074.

¹⁶ BRUTISHNESS. Not possessing reason; irrational; unthinking; without sensibility. Webst. Int’l Dict., p. 346.

17/ HUMANNESS. (A word not found. Ed.). Possibly: Humane; having feelings and inclinations creditable to mankind; to treat other human beings or animals with kindness or compassion; kind, benevolent. Webst. Int’l Dict., p. 1212.

18/ KING OF THE JEWS. See also Protocol No. 17.4, n. KING OF THE JEWS;, etc.

19/ PLAYED OUT. See Prot. 21.4, n. PLAYED OUT.

20/ THE SEAL OF THE PREDESTINATION OF MAN. Referring to what “seal”? And, to what “predestination,” if not the Jewish?

God Himself has led his star that none other but He might free us from all the before-mentioned forces and evils.^{21/}

PROTOCOL No. 24^{1/}
“Qualities of the Ruler”

24.1.* I pass now to the method^{2/} of confirming the dynastic^{3/} roots of King David^{4/} to the last strata^{5/} of the earth.^{6/}

24.2.* This confirmation will first and foremost be included in that in which to this day has rested the force of conservatism by our learned elders^{7/} of the conduct of all the affairs of the world, in the directing of the education of thought of all Humanity.

21/ GIVE THANKS TO GOD. Some versions of *The Protocols* have this “prayer” in quotes. See Cooper’s *Behold a Pale Horse*, p. 330. Again, name that “god.”

1/ PROTOCOL No. 24. For correlative references to this Protocol, See: *The International Jew*, H. Ford, Vol. I, “The World’s Foremost Problem.

2/ I PASS NOW TO THE METHOD. See also, “The Historic Basis of Jewish Imperialism,” Ford, *The Int’l Jew*, Vol. I., “The World’s Foremost Problem,” Chp. IX., at p. 108; see also, *The Dearborn Independent*, July 17, 1920.

3/ DYNASTIC. See Protocol No. ____, n. DYNASTY.

4/ KING DAVID. Another connection to the Jews — although the Jews are not of “the House of [Biblical] David”; their “David” could be any “David.” They merely believe themselves to be so, after centuries of rabbinical instruction. See, “Who are the Jews?”, Chp. 110, p. 334, *Your Heritage*, by Bertrand Comparet, 19__, Your Heritage Pub., San Diego, Calif., c.1966).

5/ STRATA. Plural for `stratum.’ A bed or layer artificially made; a coat of some material uniformly spread over a surface. Webst. Int’l Dict., p. 2491.

6/ THE DYNASTIC ROOTS OF KING DAVID. The Jews suggest here and everywhere that they only are the original “House (or Tribe/Family) of Israel.” This is not true; they Jews are not Israelites nor are they of the “Davidic” lineage. Careful examination of Scripture (O.T.) shows plainly the Jews are descended from a non-Israelite tribe, and so cannot claim true Davidic origins, except by the infusion of misinterpretation and misrepresentation. See: Bertrand Comparet, *Your Heritage*. (Ed.).

7/ OUR LEARNED ELDERS. For other references to “the (learned) elders”, see *Protocols* Nos. 1.26, 5.6, 15.4, 15.8, 24.2, 24.6, and 24.11, n. LEARNED ELDERS.

24.3. Certain members of the seed of David^{8/} will prepare the kings and their heirs,^{9/} selecting not by right of heritage but by eminent capacities, inducting them into the most secret mysteries of the political, into schemes of government, but providing always that none may come to knowledge of the secrets. The object of this mode of action is that all may know that government cannot be entrusted to those who have not been inducted into the secret place of its art. . .

24.4. To these persons only will be taught the practical application of the forenamed plans by comparison of the experiences of many centuries, all the observations on the politico-economic moves and social sciences — in a word, all the spirit of laws which have been unshakably established by nature herself for the regulation of the relations of humanity.

24.5. Direct heirs will often be set aside from ascending the throne if in their time of training they exhibit frivolity, softness and other qualities that are the ruin of authority, which render them incapable of governing and in themselves dangerous for kingly office.

24.6. Only those who are unconditionally capable for firm, even if it be to cruelty, direct rule will receive the reins of rule from our learned elders.^{10/}

24.7. In case of falling sick with weakness of will or other form of incapacity kings must by law hand over the reins of rule to new and capable hands....

24.8. The king's plans of action for the current moment, and all the more so for the future, will be unknown, even to those who are called his closest counsellors.

24.9. Only the king and the three who stood sponsor for him will know what is coming.

24.10. In the person of the king who with unbending will is master of himself and of humanity all will discern as it were fate with its mysterious ways. None will know what the king wishes to attain by his dispositions, and therefore none will dare to stand across an unknown path.

8/ THE SEED OF DAVID. Here again is the persistent thought-error of the Jews: that they believe themselves the rightful descendants and inheritors of David (of the Old Testament representation), and that Jews are the true "Israelites" — literally in spite all of the Biblical genealogy and history, and archeological and anthropological discoveries, which plainly reveal the reality of the Sephardic of Palestine and their Canaanite ancestry or an assumed Jewry-status of the racial Mongoloid, Ashkanazi of Eastern Europe as not being that ancestry nor heritage or inheritance. None of those describing themselves as "Jews" were or are of the Davidic heritage or genetic bloodline; that status is, and has been proven to be, reserved exclusively for people of the true "House of Israel." See: Bertrand Comparet, *Your Heritage*. (Ed.).

9/ PREPARE THE KINGS AND THEIR HEIRS. The Reader will observe how frequently the so-called kings and leaders, etc., of the world are today surrounded in their "offices" by Jewish "advisors," "assistants," "deputies," and "secretaries," et al. — a fulfillment of this particular *Protocol* strategy. (Ed.).

10/ OUR LEARNED ELDERS. See also, *Protocols* Nos. 1.26, 5.6, 15.4, 15.8, 24.2, 24.6, 24.11, n. LEARNED ELDERS.

24.11. It is understood that the brain reservoir of the king^{11/} must correspond in capacity to the plan of government it has to contain. It is for this reason that he will ascend the throne not otherwise than after examination of his mind by the aforesaid learned elders.^{12/}

24.12. That the people may know and love their king it is indispensable for him to converse in the market-place with his people. This ensures the necessary clinching of the two forces which are now divided one from another by us by the terror.

24.13. This terror was indispensable for us till the time comes for both these forces separately to fall under our influence.

24.14. The King of the Jews^{13/} must not be at the mercy of his passions, and especially of sensuality: on no side of his character must he give brute instincts power over his mind. Sensuality worse than all else disorganises the capacities of the mind and clearness of views, distracting the thoughts to the worst and most brutal side of human activity.

24.15. The prop of humanity in the person of the supreme lord of all the world^{14/} of the holy seed of David must sacrifice to his people all personal inclinations.

24.16. Our supreme lord must be of an exemplary irreproachability.

THE END OF THE “ANNOTATED TEXT”
THIS ALSO CONCLUDES, AT PRESENT TIME, ALL KNOWN
RECORDED NOTES OR “MINUTES” OF THE MEETING,
SCRIBED BY AN UNKNOWN PERSON
WHILE IN ATTENDANCE AT THE
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A Text Also Known As:
“*THE PROTOCOLS OF ZION,*”
“*THE PROTOCOLS OF THE LEARNED ELDERS OF ZION,*”
“*THE PROTOCOLS OF THE WISE MEN OF ZION,*” etc.

The Reader may be interested in completing this study
by consulting Book One, The Introduction,
for further details and information.

11/ THE BRAIN RESERVOIR OF THE KING.. See reference to FDR-Roosevelt’s so-called “Brain Trust” of Russian Jews, in INTRODUCTION, Section Two, Parts 1 & 2; i.e., referring to subordinate officers or advisors? (Ed).

12/ LEARNED ELDERS. See also, this Work’s Introduction to *The Protocols*.

13/ KING OF THE JEWS. See also Protocol 17.4 and 23.4, at n. KING OF THE JEWS.

14/ SUPREME LORD OF ALL THE WORLD. See also: Protocol No. 23.4, n. THE SUPREME LORD.