

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

B O O K O N E  
The Introduction

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,  
Ronald J. Gardner

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commonly labeled as “The Protocols of Zion,” or  
“The Protocols of the Learned Elders of Zion,”  
“The Protocols of the Wise Men of Zion,” etc.

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This Introductory Work of *The Protocols* may be cited as:  
“Gardner, Ronald J., *The Protocols of the Learned Elders of Zion, More Clearly Understood*, Book One, Introduction, Part \_\_, § \_\_, p. \_\_, at n. \_\_”.

The Reader should consult the Introduction of This Book, in The Compiler & Editor’s Preface, at § A Cautionary Note Regarding Emphasis In The Text, regarding the “emphasis” placed upon

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certain words and phrases, and the elyipsis (or, "..."), and Paragraph Numbering, as will be found in this Annotation of the "Original Text."

THE COMPILER & EDITOR'S PREFACE

After observing the title of this book, and its commentary, some ill-informed or prejudiced people will accuse The Compiler & Editor and/or his Work(s) as being "anti-Semitic." If by that term these Accusers mean that The Compiler & Editor is opposed to the Jews as a race or as a people, The Accused denies the allegation. But if the Accuser means that the Accused is opposed to a coterie, or intimate and often exclusive group, of inter-nation-al Jewish revolutionaries, political "activists," financiers, bankers, and other types of subversive operatives and groups which are intent on — if not by that time, already — ruling the world, whether ruling over Gentile or non-Jewish peoples and properties and circumstances, worked by applying the power of subtly, aggressive suggestion, threat, violence, gold and/or by every other means available to that Jew; or if the Accusers mean that The Compiler & Editor is opposed to an inter-nation-al Jewish form of "Commune-ism," then The Compiler & Editor of This Book pleads guilty to the accusation; for to do otherwise would be to deceive the other honest people in the world: Jews, non-Jews, the true Israelites, and the Gentiles, all alike as to the matter of this Truth.

R.J. Gardner, as  
The Compiler and Editor of this Book

[ ===== ]

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## BOOK ONE — INTRODUCTION

### QUALIFYING STATEMENTS REGARDING THIS WORK

#### A WORD ABOUT EDITORIAL COMMENTARY

There has been an attempt, not always successful, by The Compiler and Editor of This Book to say as little as possible where opinion is concerned; what few comments of his there may be are marked thusly: “(Ed.)” When the document speaks well enough for itself, there is little need to add more to it.

However, when needed — and it was needed at all times during the preparation of This Book, it will be upon Jewish sources, Jewish authors, and Jewish details that 90% of the resources listed or found in this book to discuss *The Protocols of the Learned Elders of Zion* will depend.

#### A WORD ABOUT THE “SOURCES” RELIED UPON

The Jewish sources, et al., offered into The Reader’s court of conscience as “evidence, have been used to overcome any taint of so-called “anti-Semitism” thrown at either This Book or its Compiler & Editor. How can The Adversary of all Christianity, Catholicism, Islam, Buddhism, etc., condemn such a document when their own Works have been relied upon for verifying the facts, opinions, and historical details herein.

When citing the several Sources, there has been the unusual inclusion in the citation of that Source’s “chapter,” if any, since oft-times a chapter-title will, in the fewest words, provide The Reader with insight greater than the words quoted from that book’s chapter.

#### EDITIONS OF *THE PROTOCOLS* RELIED UPON

Only two editions of *The Protocols* available to the Editor: *The Protocols of the Learned Elders of Zion*, an undated, probably pre-A.D.1965 *Christian Nationalist Crusade* pamphlet-edition (which does not have Protocol “¶ 7.6”), and, *The Protocols of the Wise Men of Zion*, Milton William Cooper’s paperback book edition in his book *Behold A Pale Horse* (Light Technology Pub. Sedona, Ariz., 1991), Chp. 15, (which does have Protocol ¶ 7.6).

The *Nationalist Christian Crusade* version does not cite an original source, but provides historical background, much of which was adopted into this Introduction. Portions of the text found in The Introduction to This Book are derived from an edition of *The Protocols* as published by the *Christian nationalist Crusade*, one of the few — though now apparently defunct — publishers of *The Protocols*. Cooper’s book at large appears fraught with irrelevant oddities in its other chapters, which reduces the believability of the more truthful matters he presents therein, and it does not cite the source of *The Protocols* relied upon in that book. If there are any errors in the “Introduction,” or in the text of any part of *The Protocols*, The Compiler & Editor will be quick to blame these two now demised Sources — it is easy to kick the dead.

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Henry Ford had publicly asked that his name not be associated with his publications in either news articles in his personally published newspaper, the *Dearborn Independent*, and/or his four-volume compilation of those newspaper articles into *The International Jew*, nonetheless references to Ford's publications — which are now exceeding any “copyright” laws and thus placed in the public access and use — are commonly made to the titled Works of Ford, as “Ford, *The International Jew*, etc., but let it be known that Ford did retract his name from those Works, and in such Works here are cited merely for the convenience of The Reader, to distinguish Ford's Work from that of Gerald L.I. Smith's publications under the same title of *The International Jew*. However, a retraction of ones' name from the title page does not render that Work meaningless nor unusable or untrue.

The Reader is reminded that as of A.D. 1996, and now 2009, a significant majority (perhaps 98% at least) of all public libraries do not have any publication listed in their catalogues titled, by any variation, whether as *the Protocols of Zion*, or *The Protocols of the Learned Elders [or, Wise Men] of Zion*; or *The Great in the Small* — in which a text of *The Protocols* were Appended; and regardless of those which do list it, none of those libraries have that publication on their shelf nor in their library storage possession. On that basis, it is difficult to overcome Jewish authors who can quote so profusely and comment in such historical detail to allege the “forgery” of *The Protocols* when no one else seems to be able to find these Works for their review and confirmation of that “forgery.” (And yet, the claim of forgery implies that it is a deceptively yet perfectly re-presented image of the “original”).

### A CAUTIONARY NOTE REGARDING EMPHASIS IN THE TEXT

The Text of *The Protocols of the Learned Elders of Zion*, presented for The Reader's consideration, was found in two different publications, both of which were in most all details exactly the same, except as noted in the “Annotated Text” of This Book. The Reader will note that in the Text presented in This Book's “Original Text” is the same as the “Annotated Text” — being the same exact Text as the “Original,” but with added Sources, Facts, Details and Timely Commentary.

In the “Annotated Text” of This Book, The Reader shall find some helpful explanatory text, presented in CAPITAL LETTERING, and placed within brackets “[ — ]”, which shall give some prompting as to the general topic discussed by the Author of *The Protocols*. These bracketed words are not part of the “Original Text,” and should not be quoted as part of the “Original Text.”

There are for some reason certain kinds of “emphasis,” placed upon words and/or phrases found in the “Original Text;” emphasis such as: CAPITAL LETTERING, or, *Italicized Words*. This is how these words and phrases appeared in the two Sources upon which The Compiler & Editor of This Book relies, and there is no original nor any other reliable, confirmed *Protocols* document with which to compare for accuracy. It is doubtful that such emphasis was present in the first publication of *The Protocols*, but that is not as yet possible to prove.

However, any kind of word-emphasis may, for better or worse, not be advantageous. Such emphasis may direct The Readers attention to some important point, believed the

predecessor of The Compiler & Editor of This Book; however, such emphasis also can easily draw that same Reader away from a more important point, which would have been more readily discovered, had there been no emphasis at all.

The Paragraph Numbering, such as “Protocol 1.1, Protocol. 1.2,” etc., has been applied in Book Two as a convenient reference point for the Reader in citation; the first Number is the Protocol, and the second number is the paragraph within that Protocol. This numbering system was not found in any source’s “original text” of *The Protocols*.

“...” Concerning any appearance in this version/edition (and in most other editions) of *The Protocols* which are showing the elyipsis, or “...”, this is apparently indicating that some of the original text — from whatever notes were taken, at whatever meeting they were obtained — was deleted prior to the present Compiler & Editor’s coming into possession of this version of *The Protocols* text(s). The present text is from two very similar versions from two distinctly different publisher-sources, and yet the two documents read almost exactly like, except for one paragraph. (Compare: *Protocol No. 3.3* (“issues contend... A little”) and 3.5 (“our agentur... Republican”).

A reasonable explanation of why this apparently deleted material was not reported may be that:

- A) the original secretary, or notetaker did not finish and/or update his (or her?) notes;
- B) the missing text of the speech(es) from which that particular *Protocol* text was derived may have been deemed by that notetaker as not be worthy of notation;
- C) the missing text was of even more importance than what was written, and therefore as secretive, it was not to be put in any writing;
- D) the notetaker, after recording such comments, and being cautioned of the importance of the speech(es), deleted such notes;
- E) the notetaker may have somehow (though unlikely) missed these opportunities of making complete notations, while desiring not to be observed by anyone else present as the notetaker took these now (in)famous notes, or as likely,
- F) the notetaker was not able to keep up with the speaker’s oral delivery, and he was fortunate to record what he was able to write. Only an examination of the “original text” of *The Protocols*, or an in-person interview of the notetaker, secretary, etc. — a near impossibility at this time — would reveal the reason for the missing text.

But also, the unusual availability of that original *Protocol* text to the Jewish author(s), speaker(s), attendees, *et al.*, but not to non-Jews, increasingly prevents that discovery.

Therefore, The Reader must exercise caution in that regard. (Ed.).

#### REFERENCE WORKS FOR SPECIFIC WORD DEFINITIONS

Concerning what a specific word may mean to the average Reader of This Book — who may be a Jew but most likely is a non-Jew, and among those, more than likely a so-called “Christian” — the following resources have been relied upon for those words which the Compiler and Editor believed would need specific definition because of their unique usage in the text, or the



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infrequent use in the daily life of the average reader; or words which, upon textual and thereafter definitional examination, revealed a surprising explanation that enhanced greatly one's understanding. However, if a Reader of This Book passes by even one word he or she does not understand, that one word could be the influence obstructing the way out of a lack of knowledge regarding what is being read. Reference materials include:

### ENGLISH LANGUAGE SOURCES:

*Webster's New International Dictionary*, Second Edition Unabridged, G. & C. Merriam Co., Springfield, Mass., 1960 (This edition was said by the more elderly librarians and lexicons to this Compiler/Editor as the most reliable).

*Black's Law Dictionary*, Revised Fourth Edition, West Pub. Co St. Paul, Minn. 1968.

### “ZION, ZIONISM,” DEFINED.

It helps to also understand what “Zion” and “Zionism” means; here the Reader will find only a few of many definitions and comprehensions.

“‘Zionism’ and ‘anti-Semitism’ are blood brothers. Both terms are reactionary\* and inimical\*\* to the interests of the working class. It sometimes happens that people of non-Jewish nationality trip up on this slippery ground and slide either toward favoring the Zionists, who are reactionaries, or toward becoming anti-Semites, who are equally reactionary.” Nikita Khrushchev, former premier of the Soviet Union, *Khrushchev Remembers; The Last Testament*, Talbott, Transl./Ed., Boston, Little, Brown & Co. 1974, Chp. 8, p. 178-79. (It is a common trick among Jewry to accuse anyone opposed to the methods of modern Jewry to be “anti-Semitic.” Ed.).

\* REACTIONARY: favoring return to the older order; to undo the political progress. *Webst. Int'l. Dict.*, 2nd Ed., p. 2070.

\*\* INIMICAL: unfriendly; unfavorable; *Webst. Int'l. Dict.*, 2nd Ed., p. 1279.

Zion: The original name of the Jebusite stronghold on the southern part of the eastern hill of Jerusalem; after the conquest by the Israelites, it became the royal residence of David and his successors, the place of the temple, and the center of Hebrew government, worship and national life. Hence, the chosen people, the Israelites. (*Webster's Int'l Dict.*, 2nd Ed., p. 2982).

Zionism: Among the modern Jews, [it is] a theory, plan, or movement for colonizing their own race in Palestine, the land of Zion, either for religious or nationalizing purposes. (*id.*).

Zion is “a synonym for Jerusalem, especially after the destruction of the First Temple, in expressing the yearning of the Jewish people for its homeland.” *Encycl. Jud.*, vol 16, p. 1032; Potok, 143-147.

The modern term “Zionism” first appeared at the end of the 19th Century, denoting the movement whose goal was the return of the Jewish people to “Erez Israel” [or, the Hebrew name for ‘Land of Israel’] after the First Zionist Congress. (*Encycl. Jud.*, Vol. 16, p. 1032). After the

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destruction of the Second Temple, “Erez Israel” meant “appellation of Promised Land.” (Encycl. Jud., Vol. 6, p. 837)].

The term “Zionism” was coined by Nathan Birnbaum in his journal *Selbstemanzipation* (April 1, 1890). Birnbaum later expanded the term (in a letter of Nov. 6, 1891, as the “establishment of an organization of the national political Zionist party in juxtaposition\* to the practically oriented party that existed until now [i.e., until 1891].” (Encyc. Jud., Vol. 16, p. 1032). \* Juxtaposition: side-by-side. Webster, Int’l Dict., 2nd Ed., p. 1349.

Nationalism is the very heart of Zionism. *Zionism*, by Richard J.H. Gottheil, (Jewish Publ. Society of America, Phila., 1914), Chp. “Theodor Herzl,” p. 105. Sometimes described as “bourgeois Utopianism.” *The Course of Modern Jewish History*, Howard Sachar, World Pub. Co., N.Y., 1958, p. 293. “A nation within a nation, the czars called it.” *id.*, at 261.

The Zionists are part-authors of the anti-Semitism which they profess to slay. Laurie Magnus, *Aspects of the Jewish Question*, London, 1902, p. 18; cited in *Zionism*, by Richard J.H. Gottheil, Jewish Publ. Society of America, Phila., 1914, p. 101.

Journalist Harold R. Piety observes that “the ugly cry of anti-Semitism is the bludgeon used by the Zionists to bully non-Jews into accepting the Zionist view of world events, or to keep silent.” *Paul Finley, They Dare to Speak Out: People and Institutions confront Israel’s Lobby*, (Chicago, Lawrence Hill Books, 1985, 1989), p. 296. It has been described by Jewish proponents of Zionism as “a usual trick,” which fools the ignorant *goyim* almost every time.

“...remembering that though the Jews may seem to be dead, they never really are.” This was the Italian fascist ruler Mussolini’s Reply in 1939, in response to the Italian Governor of Lybia regarding The Jewish Question and the disasters upon the Jews there, whose subordinate advisory comment to Mussolini was: “...the Jews are already a dead people [in Lybia, i.e., so few of them, thus of no consequence]; there is no need to oppress them cruelly,....” Norman A. Stillman, *The Jews of Arab Lands in Modern Times*, New York (The Jewish Publication Society, 5751-1991), Part Two, Sources, Chp. 6., World War II and Its Impact, § The Governor of Lybia Advises Mussolini to Modify the Application of Italy’s Anti-Jewish Laws in Lybia, p. 420.

### JEWISH RELIGIOUS AND SECULAR SOURCES:

More than a few publications relied upon in the research prior to publishing this version of *The Protocols*. Works cited herein are of Jewish authors and/or Jewish publishers. Mr. Ted Pike — a Christian knowledgeable in Judaism and one devoted to enlightening Sephardic or Sephardim, Ashkanazi or Ashkenazim, and other styled Jews about the ills of Talmudic Judaism — has this to say about Judaism, and his words reflect the beginning of enlightenment of the true meaning and intent of *The Protocols of Zion*” (or whatever other name that document or that document’s intent may have as its label):

Is there something about Judaism itself that acts as an abrasive upon this land [and upon all the people on it]? To answer that question, we don’t need to make [yet] another pilgrimage to Palestine; we don’t need to visit historic sites or

Jewish shrines. Instead, since Judaism is very much a religion of its literature, we need to go where its most sacred teachings are preserved. We need to go to a synagogue, in particular, to the library of the synagogue. In every synagogue library, we find hundreds of books, but there are a few which tower over the rest in authority. These include the *Encyclopedia Judaica*, the *Universal Jewish Encyclopedia*, and the *Jewish Encyclopedia*. In the oldest of these, the *Jewish Encyclopedia*, we encounter fascinating new perspectives on the inner teachings of Judaism. Perspectives which are well known to most religious Jews, but unknown to Christians. Most Christians believe that the Judaism of the Old Testament is very similar to J today. Yet the *Jewish Encyclopedia*, in its article on “Judaism,” says modern Judaism and the Judaism of the Old Testament are very different.” (Ted Pike, *The Other Israel*, 1987 video, Box 203, Oregon City, Oregon 97045).

This quote should inspire The Reader to visit any large city public library, at least, to find the books relied upon by *The Compiler and Editor of This Book*, to prove the truthfulness of the allegations made herein and to further understand “The Jewish Question” and its “Christian Answer” — which should be: Expose Judaism as an “inflicted mental illness,” and bring the deceived Jews out of their own unseen though very much plainly felt bondage, a bondage imposed upon them by their spiritual leaders.

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## Part 1.

### HELPFUL INFORMATION CONCERNING THE READER of This Book

The book which is now held in the hands of The Reader, is One of the many Translations of the famous (or infamous) document, variously titled also, officially or otherwise, as *The Protocols of the Meetings of the Learned Elders of Zion*, or, *The Protocols of the Wise Men of Zion*, or, *The Protocols of Meetings of the Wise Men of Zion*, or simply, *The Protocols of Zion*. Many times in this Book, the Reader will see it referred to simply as *The Protocols*.<sup>1</sup> The Name is less significant than The Message.

The Reader of this Book must be forewarned: the Contents of this Publication address a very sensitive Topic. Many who will now read This Book — and many millions who have not or will not — have been totally unaware of the provable Truths expressed herein. This is so, merely because non-readership of these people either don’t know, or they often chose to continue in ignorance rather than consider the truth. “Ignorance” can be defined many ways, as in: a) lack of knowledge, or not knowing of it — a genuine situation for anyone regarding any particular subject-matter about which they are uninformed, or b) “ignore-ance,” the act of ignoring, — an act which is a deliberate rejection of, or consideration of, any such knowledge,

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<sup>1</sup> SIMPLY AS *THE PROTOCOLS*. The “evidence” is more persuasive and supportive of the accusation that *The Protocols of Zion* are Jewish in origin, when considering the name used to label it, i.e.: “Protokoll,” meaning, “minutes, record.” Klatt & Golze, *Langenscheidt’s German-English Dict.* (New York, Washington Sq. Press, 1929, 1952) p. 175.

based upon some prejudice — and, it presumes a prior knowledge of the topic, limited though that knowledge may be, to “justify” that rejection or inconsideration.

Because of a heavy pre-conditioning of the individual mind and thought process, induced by The Adversary, its Government, and Its well-regulated Public School System — and thereafter reinforced by the constant Influence of the daily “Programmed” News and Entertainment Media, the average individual thinker in this century — and as it now goes, into the next century — has been sensitized to Insensitivity; to reject all but the “Programmed Opinion,” the “politically correct” stand, which would be acceptable thereto — and therefore, such individuals would be, in a wholesale and a very unconscious manner, cooperative in a non-response manner to any other Understanding, even if it would awaken them to The Truth. To those, The Reader must for the moment, turn away quietly. They will see The Light soon enough or never. Leave them.

This means plainly that to understand this Book and its Accompanying Texts and Notes — even to complete the Reading of it, the individual, as The Reader of This Book, must dis-abuse Himself or Herself of any preconceived Notions of “What is Truth.”<sup>2/</sup> To do this, one must simply read and question the words plainly found in *The Protocols of the Learned Elders of Zion*, and then question the intent of the text and question the individual’s thoughts generated by those words. Compare the words and thoughts to the reality one sees in the “news and information media” (i.e., radio, newspapers, television; editorials, articles, “theatrical” productions, advertisements, etc.); and in practical life itself; then, compare these same to the comprehension one has to that media. It will not be too long before The Reader of This Book sees the theories of *The Protocols of the Learned Elders of Zion* played out right there before their own eyes in those news and information medias. Too many times The Compiler & Editor of This Book has seen this borne out as true, and the course of immediate history, as with ancient history, has always followed this *Protocol* Plan to an uncanny obedience; unless non-Jews awaken to this ill-begotten threat, these Plans will continue into the future.

“Whether they [*The Protocols*] were genuine in an historical sense or not was not the issue. Their inner truth was what made them so convincing.”<sup>3/</sup>

The following phrases have been found in *Zionism* (Movements in Judaism), Richard J.H. Gotthiel (Phila., The Jewish Publication Society of America, 1914), at Notes, p. 217, 225-227:

“Protokoll des Ersten Zionisten-Kongresses,”  
Minutes [of the] First Zionist-Congress

“Protokolle und Aktenstück der Zweiten Rabbiner-Versammlung,”  
Minutes and records [of the] Second Rabbi-Assembly

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<sup>2</sup> WHAT IS TRUTH. The classic Question of Pilate put to Jesus Christ, yet written only in *The Gospel According to John*, Chp. 18, verse 38.

<sup>3</sup> THEIR INNER TRUTH WAS WHAT MADE THEM SO CONVINCING.. Levy, *A Lie & A Libel*, p. 30, re: Segel, p. 46, at n. 10, quoting Hermann Rauschning, *Gespräche mit Hitler* (Zurich, 1940, reprint Vienna, 1973), p. 225.

“Protokoll des Dritten Zionisten-Kongresses,”  
Minutes [of the] Third Zionist-Congress

“Protokoll...des Funften Zionisten-Kongresses,”  
Minutes [of the] Fifth Zionist-Congress

“Protokoll...des Sechsten Zionisten-Kongresses,”  
Minutes...[of the] Sixth Zionist-Congress

“Protokoll des Siebenten Zionisten-Kongresses,”  
Minutes [of the] Seventh Zionist-Congress

“Protokoll des Achten Zionisten-Kongresses,”  
Minutes [of the] Eighth Zionist-Congress

“Protokoll des Neunten Zionisten-Kongresses.”  
Minutes [of the] Ninth Zionist-Congress.

Part 2.

CONCERNING VICTOR MARSDEN,<sup>4</sup>  
The Translator of The Present Document,  
*The Protocols of The Learned Elders of Zion*,  
After He Translated Such Document  
From the Russian into the English Language

This Translation has been ably accomplished by the late Victor E. Marsden. Mr. Marsden was himself a victim of the Russian Bolshevik Revolution of 1918, and continued for long afterwards to be a Victim of that Jewish Revolution against the Lawful Government of Russia. Mr. Marsden had lived for many years in Czarist Russia, and was married to a Russian lady. Among his other Activities in Russia, he had been for a number of years Russian Correspondent of the English newspaper, *The Morning Post*, a position which he occupied when the Bolshevik Revolution occurred. His vivid descriptions of the Events in Revolutionary Russia will still be in the recollection of many of the Historical Readers of that Journal and/or History in general, as they search for the chronology of those Truths.

Naturally, because of this close contact with both the Czarist Russia and the Translation of *The Protocols of the Learned Elders of Zion*, Mr. Marsden was singled out to receive the anger of the new Jewish “Soviet<sup>5</sup>.” He was arrested and thrown into a Bolshevik prison, expecting every day to have his name called out for execution. Execution, however, he escaped, and eventually he was allowed to return to England, very much a wreck in bodily health. He

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<sup>4</sup> CONCERNING MARSDEN. Much of the information on Marsden has been gained from an undated book by Gerald L.K. Smith (Nat’l Dir. of The Christian Nationalist Crusade), titled *The Protocols of the Learned Elders of Zion*, pp. 3-4. (Christian Nationalist Crusade, P.O. Box 27895, Los Angeles, Calif. — a closed P.O. box); information has not been confirmed. (Ed.).

<sup>5</sup> The “Soviet” or, Council of representatives, in Bolshevik U.S.S.R. (Webster’s Int’l Dict. 2nd Ed., (1960) p. 2406).

recovered under treatment and the devoted care of his wife and friends. One of the first things he undertook as soon as he was able was this translation of *The Protocols* the Reader now holds.

Mr. Marsden was eminently well qualified for the work. His intimate acquaintance with Russia, the Russian life and the Russian language, and his mastery of a terse literary English style, placed him in a position of advantage and authority which few others could claim. The consequence is that we have in his version of *The Protocols of the Learned Elders of Zion* an eminently readable work; and though the subject-matter is somewhat formless — probably the result of the incomplete material which he translated, Mr. Marsden’s literary touch reveals the thread running through the twenty-four Protocols known extant.

It may be said with truth that this work of translating *The Protocols* was carried out at the cost of Mr. Marsden’s own life. He told the writer of the Preface to *The Protocols* edition presented by the *Christian Nationalist Crusade*<sup>6/</sup> that he could not tolerate more than an hour at a time of his work on it while at the British Museum: “the diabolical spirit of the matter which he was obliged to turn into English made him positively ill,” it is written.

Mr. Marsden’s connection with the *Morning Post* was not severed by his return to England, and he was as well enough to accept the post of special correspondent of that journal in the suite of H.R.H. the Prince of Wales (NAME) while on his Empire tour. From this tour Mr. Marsden returned with the Prince, apparently in much better health, but within a few days of his landing he was taken suddenly ill, and died after a very brief illness.<sup>7/</sup>

“May this work be his crowning monument!” as it has been sought. In that Work, he has performed an immense service to the Christian world in general, and to the English-speaking world in particular. There can be little doubt that this edition of *The Protocols* will take its place in the first rank of the English versions of this same *The Protocols of The Learned Elders of Zion*.

Because Mr. Marsden was a master in both English and Russian, his translation of *The Protocols* is generally regarded as being thoroughly accurate and dependable. It is Mr. Marsden’s translation which The Reader of This Book will have for consideration.

### Part 3.

CONCERNING SERGYEI NILUS<sup>8/</sup>  
The Translator of the original *Protocols*  
From the Russian language into English

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<sup>6</sup> CHRISTIAN NATIONALIST CRUSADE. The address at one time was the “Christian Nationalist Crusade, P.O. Box 27895, Los Angeles 27, California.” It is now expired, with no forwarding address as of March, 1996.

<sup>7</sup> SUDDENLY ILL.... Winrod, *The Truth About the Protocols*, Preface, p. 4. Consider Protocol 15.9, n. ALL DIE WHEN REQUIRED,...

<sup>8</sup> CONCERNING NILUS. Much of the information on Nilus has been gained from an undated booklet by Gerald B. Winrod (Editor of *The Defender*), titled *The Truth About The Protocols*, pp. 17-23 (Liberty Bell Pub., Box 21, Reedy, West Virginia 25270), and that information has not been confirmed. (Ed.).

About *The Protocols of the Meetings of The Learned Elders of Zion* themselves, little need be said to those aware of the matters, in the way of introduction. The book first presenting them, titled *The Great in the Small, or The Advent of the AntiChrist and the Approaching Rule of the Devil on Earth*, 1st Ed., 1901, in which these protocols are embodied as an appendix, was published by Sergyei (or, Sergi) Nilus, accomplished in Russia in dates which are not easily confirmed; anywhere from 1905 to 1907; and, in subsequent editions thereafter.<sup>9</sup> *The Protocols* were themselves merely related to that larger Nilus Work, which described the Jewish — and perhaps limited only to Zionist — plans for world domination.

A copy of Nilus translation of *The Protocols* document itself — whether titled *The Great in The Small* or, *The Protocols of the Wise Men of Zion* — may be found in the British Museum bearing the date of its reception into the Museum's possession as: August 10, 1906. It is alleged, but not confirmed by The Compiler & Editor of This Book, that its library catalogue number or "Call Number" is: "C 37.C31," and that number may be different, today.

Mr. Nilus has also written other books on the topic of "The Jewish Question." On the pages of *The Protocols* The Reader would find twenty-four documents, or chapters, which purport to reveal the inner workings of a plot by certain international Jewish leaders of late 1890's to enslave the non-Jewish world through a dictatorship based upon the power of gold; though not merely by gold alone, but by every means available — including but not limited to the Press, the Political (Government) Institution(s), the religious establishments, etc. (Much of the present day "Christian" church doctrines, Catholic and Protestant, have by ignorant acts — based upon "instruction" from The Seminary"<sup>10</sup> adulterated the "Original Intent" of the Gospel, to the point where only a concerted effort could have gained such a twisted result).

Mr. Nilus first published *The Protocols* is alleged to have occurred in 1905, although the document(s) had come into his hands four years earlier. Nilus regarded his work of translating the document as a patriotic and religious duty to give *The Protocols* the widest possible circulation. From the beginning of Judaism's desire to keep the birthright which was stolen from the True Nation of Israel — being none other then the present day Christian peoples in America, and continuing through the years, and the centuries right down to the present hour, the plot which these documents disclose had been fulfilled, step-by-step. In these acts, we can see the steady advancement and the unfoldment of the economic and political history of the Jewish and Gentile nations of this world.

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<sup>9</sup> PUBLICATION DATE. There are conflicting dates of publication of *The Protocols*; some say it was in 1890's, or in 1902; others, in 1905 or 1907. As is the case with any instrument political of design, it should be the intent, and the historical events derive from the instrument, that affirms the truthfulness of that instrument. (Ed.).

<sup>10</sup> THE SEMINARY. A good friend of The Compiler & Editor of The Book, the late Rev. Capt. Lenny Bell, of San Diego, had used the more descriptive, though probably unintentional erring, word "Cemetery" — i.e., 'after one went to cemetery school.' The interpretation here being in this sense: the true impulse of Christian service has been destroyed by the meaningless rituals of modern Judeo-Christianity, which is an abnormal mixture of Judaism and Christianity — an act which destroys the Christian ethics in favor of neutrality, to the advantage of Judaic desires. See the Part regarding "Paul" as the Deceiver of early Christians. (Ed.).

All copies of *The Protocols* that were known to exist in Russia were alleged to have been destroyed in the Kerensky<sup>11/</sup> regime, and under his successors the possession of a copy of it by anyone in Soviet-land was a crime sufficient to ensure the owner's being executed, apparently literally on-sight. That fact is in itself certainly persuasive proof of the genuineness of *The Protocols* and of its danger to those individuals and groups exposing anyone using it as their template for obtaining world domination.

The Compiler & Editor's search of the many libraries, public, university and other, fails to find any of the Nilus — or of any other — version of *The Protocols* on its shelves, even though most of them have the book listed in its catalogue, by title and by author. The Work is said by library employees to be “missing or stolen,” and unless this edition of *The Protocols* is placed with those libraries, it will never again be seen by its patrons.

Part 4.

EXCERPTS FROM NILUS' *PROTOCOLS*,  
FROM VARIOUS CITED SOURCES  
(Most of them Being Jewish).

The following are some of the few excerpts of text from Introductions, Prefaces, etc., from Nilus' Works. These quotations are from entirely Jewish sources, as cited, and if the Jews say it is so, and if they make no objection to the exactness of the words they complain of as “anti-semitic,” who then are we to complain on that point? AS mentioned many times in This Book Series, the availability of any *Protocols of the Learned Elders of Zion* documents is scarce, so we will accept the Jewish offerings.

Nilus stated in his 2nd edition of 1905:

In the Year 1901 I came into my possession through the agency of a friend a handwritten manuscript. In it is an unusually detailed and truthful<sup>12/</sup> account of the development of a world-spanning Masonic-Jewish conspiracy that shall lead

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<sup>11</sup> KERENSKY. Alexander Foedorovich Kerensky (1881-1970) was an early leader of the Russian Revolution of 1917 in Russia. As a lawyer, he was famous for court-defenses of those accused by the Czar of revolutionary activities. After the Revolution, Kerensky became premier, but failed to keep it — the Communist Bolshevik Revolution overthrew his naïve government within 6 months. He fled Russia, ultimately to the United States, where he eventually was on the staff of The Hoover Institution, for Russian Revolution studies. (World Book Encycl., Vol. 11, J-K, p. 234, Chicago, 1973). Mr Kerensky's optimism may be compared to Theodor Herzl, the alleged founder of the Zionist Congresses and supposed author of *The Protocols*: they both had high ideals which were undermined by strongmen who had other, more selfish, plans. (Ed.).

<sup>12</sup> UNUSUALLY DETAILED AND TRUTHFUL. How would Nilus know the extend of any “details” more or less than exist in the original document, or know of the “truthfulness” of that document which had not been verified or proven by the original or other reliable source? The Compiler & Editor asks The Reader to consider that very few people have ever seen an original edition of *The Protocols*, so not even the text can be verified by us as “truthful.” We must, then, consider the message, unverified. (Ed.).



our ruined world to its inevitable destruction. This manuscript, entitled the *Protocols of the Elders of Zion*, I transmit to all those who will to hear, to see, and comprehend.”<sup>13/</sup>

Also in his 1905 edition of *The Great in the Small*, Nilus writes:

In 1901, when I came into possession of the manuscript, it was like the miracle of a blind man seeing again. The manuscript was titled *The Protocols of the Elders of Zion*, and I received it from the late leader of the Tchernigov nobility, Alexander Nikolaievich Sukhotin. He related to me that he had obtained it from a lady, an expatriate. He told me her name, but I have forgotten it<sup>14/</sup>...He said that this lady had received the manuscript in a somewhat mysterious way, by theft, I believe...When I became acquainted with the contents of the manuscript, I was convinced that its horrible cruelty, its implacable truthfulness, bore witness to its true origins — the Elders of Zion.<sup>15/</sup>

From Nilus’ 1911 edition, two quotes:

In 1901 a now deceased acquaintance....

The educated non-Jewish reader will see in his daily life and in the lightning-like events that have struck Russia and all of Europe a fullness of evidence for the authenticity of the *Protocols*. Whoever can think logically will soon be convinced of its genuineness.<sup>16/</sup>

In the 1917 edition of his *The Protocols*, Nilus says:

My book with all the Protocols is now appearing in its fourth edition, but now for the first time I have learned from authoritative Jewish sources that the *Protocols* is nothing but the strategic plan of world conquest whereby the world will be brought under Israel’s yoke, the enemy of God. The plan, worked out by leaders of the Jewish people during the many centuries of the Diaspora, was finally disclosed to the Elders of the Prince of the Exile, Theodor Herzl, at the time of the first Zionist Congress in Basel [held in August, 1897].<sup>17/</sup>

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<sup>13</sup> NILUS’ 2ND EDITION PARAGRAPH. Levy, *A Lie and A Libel*, re: Segel, “History,” at p. 111.

<sup>14</sup> A CONTACT-SOURCE’S NAME FORGOTTEN. For a matter this important — or unimportant, the name of a contact person would be best forgotten, to protect them. That is an age-old strategic ploy, more effective than any “federal witness protection program.” (Ed.).

<sup>15</sup> NILUS’ QUOTATION ON SOURCES. See: Levy, *A Lie & A Libel*, in Segel’s “History,” at p. 72. Which edition of Nilus’ Works is not known mentioned by Segel.

<sup>16</sup> THE EDUCATED NON-JEWISH READER. Levy, *A Lie & A Libel*, re: Segel, “History,” p. 72.

<sup>17</sup> NILUS’ ON HIS 1917 EDITION. See: Levy, *A Lie & A Libel*, id., p. 72.

At this, Benjamin Segel, the Jewish “historian” of *The Protocols* suggests Nilus had no idea of any connection between *The Protocols* and the “Herzl Zionists of Basel”,<sup>18/</sup> even though world events were quickly confirming their predictions, as Henry Ford had stated — one reason why Mr. Ford published articles regarding *The Protocols* in his newspapers. Segel suggests that Nilus’ (1917) edition also stated the theft of *The Protocols* was perpetrated in 1901 against the author of them — Herzl himself, and at his home. Herzl is said to consider it apparently as an “indiscretion.” Nilus, writing apparently about Herzl, said:

It has not been established in what ways this document, containing the holiest of Israel’s ambitions and the centuries-old mystery of its leaders, mad its way into the world of the uninitiated. As already mentioned, it was handed over to me in 1901. In that year, Theodor Herzl confirmed in circular no 18 that certain confidential information, despite stern warning to the contrary, had not remained secret but rather had been given undesirable publicity.<sup>19/</sup>

According to the “conclusion” of a Nilus associate, *The Protocols* are alleged to have been “signed by the representatives of Zion, not to be confused with the representatives of the Zionist movement,”<sup>20/</sup> but no one has mentioned that nor provided any names.

It is most interesting that the Jewish “historian” Benjamin Segel, and later perhaps his “editor and translator,” Richard Levy, can find all these books on or about *The Protocols*, while so many others — i.e., non-Jews — cannot find them, because of the scarcity of those books, or for their strangely short library shelf-life, if any existed there at all. It is difficult for either side to portray the truth of the matter when the Jewish Adversaries do not use more than occasional quotations of *The Protocols* in their defense, and probably steal all the Works their Adversaries would use to confirm those quotations. We as non-Jews, however, have as full a text as is known, derived from as reliable a source as is available — and again, It is their Inner Truth that makes them so convincing; the Message matters most.

#### Part 5.

#### CONCERNING *THE PROTOCOLS* DOCUMENT, WHICH “FIT THE SITUATION”

Second to The Holy Bible, this *Protocols* volume having been translated into many different languages of the world, has also been said to be ont of the most widely read documents in existence.<sup>21/</sup> The Superintendent of the British Museum has previously stated that he constantly receives inquiries about *The Protocols*, from all parts of the world.

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<sup>18</sup> NILUS’ QUOTATION ON SOURCES. See: Levy, *A Lie & A Libel*, in., at p. 72

<sup>19</sup> NILUS’ (1917) RE: “CIRCULAR NO. 18.” No “circular no. 18” has been found to support that Nilus-claim — but how would it be, if it was circulated only among the “Herzl Zionists.” See: Levy, *A Lie & A Libel*, in., at p. 73.

<sup>20</sup> PROTOCOLS, SIGNED. Levy, id., citing Buhmi, at p. 74

<sup>21</sup> THE MOST WIDELY READ DOCUMENT. Despite its absurdities, it has been distributed in millions of copies, and must rank very near to the Bible in the number of languages into which it has been translated. Lewis, *Semites & Anti-Semites*, Chp. 8, “War Against the Jews,” at p. 108, n. 37, citing Cohn, *Warrant for Genocide*.

The book was received by the British Museum — England’s greatest library, on August 10, 1906. It was purchased through regular trade channels, and there was nothing extraordinary about the manner in which it reached the Museum.

The Protocols are alleged to have originated from the secret operations of the ancient Jewish *Kahal*, and the rebirth of Jewish nationalism, involving the building of Zionism and Communism, and also

This is not the first of any such *Protocols*, or instructions, for the Jews. In 1492, Chemor, the Chief Rabbi of Spain wrote to the Grand Sanhedrin, then located in Constantinople (today that city is called Istanbul) for advice on how to handle certain problems he had. The response received indicates The Sanhedrin was even then holding sway over the Jewish people. Napoleon called the Jews to assemble The Sanhedrin to solidify his power.<sup>22/</sup> However, some Jews insist that The Sanhedrin does not exist.<sup>23/</sup>

The Protocols addressed in this book had apparently originated at a “world-wide” (actually, European-wide) meeting of a small number of influential Jews at the first Zionist Congress, held at Basil, Switzerland, in 1897. This event, followed annually by other Zionist Congresses, is generally considered as the pivot point on which the rebirth of Jewish nationalism turned.<sup>24/</sup>

The first translation from the Russian language into the English language was published in 1920, by Eyre & Spottiswood, the official printers of the British government. Victor E. Marsden made another translation at about the same time, who had previously.

Mr. Henry Ford. Sr., the founder of the automobile production line and thereafter The Ford Motor Company, discussed *The Protocols* in an interview published in *The New York World*,<sup>25/</sup> February 17th, 1921, wherein he put the case for the Nilus publication of *The Protocols* tersely and convincingly, saying:

The only statement I care to make about *The Protocols* is that they tie in with what is going on. They are sixteen years old, and they have fitted the world situation up to this time. They fit now.<sup>26/</sup>

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<sup>22</sup> NAPOLEON AND THE SANHEDRIN. See, *Encyclopedia Judaica*, Vol. 6, p. 581-83 (1971 ed.); *The New Jewish Encyclopedia*, p. 127-28 (1962 ed); Sachar, *Course of Modern Jewish History*, chp. V., “Rise of Zionism,” p. 271-272.

<sup>23</sup> THE SANHEDRIN, “ABOLISHED.” “Around 425 C.E....[t]he Sanhedrin came to an end.” Chaim Potok, *Wanderings: History of the Jews*, Book Two, “Through Classical Paganism,” “Palestine: Rabbis from Yavneh,” p. 232.

<sup>24</sup> THE PIVOT POINT OF ZIONISM. [cites needed].

<sup>25</sup> *THE NEW YORK WORLD*. See, *The New York World* (Owner: J. Pulitzer), February 17th, 1921, p. .

<sup>26</sup> . THEY FIT NOW. For what “fits,” see *The International Jew: The world’s Foremost Problem*, and the in the 4 volume set, published by The Dearborn Publishing Co., Dearborn, Michigan, 1920-1922; reprinted by Liberty Bell Publ., P.O. Box 21, Reedy, West Virginia 25270.

Part 6.

THE WORD “PROTOCOL,” DEFINED.

The word “protocol”<sup>27/</sup> signifies a “precis”<sup>28/</sup> gummed on to the front of a document; or, a draft of a document, or, minutes of a proceeding. In this instance, “protocol” means the minutes of the proceedings of “The Meetings of the Learned Elders of Zion,” also known as “The Meetings of the Wise Men of Zion.” These protocols, or minutes, give the substance of addresses delivered to the innermost circle of the Rulers of Zion.<sup>29/</sup> Often, this Zion-entity may be titled “The World Jewish Congress,” or “The International,” or other Jewish labels for groups bent on, or appearing to be bent on, ultimately obtaining a world domination by the Jews.

The Protocols, when read objectively, reveal the concerted plan of action of the Jewish Nation, developed through the ages and edited by The Elders themselves to this date. Parts and summaries of the plan have been published from time to time during the centuries, as the secrets of The Elders have leaked out — for whatever reason.

Part 7.

*THE PROTOCOLS IN HISTORY,  
AS WRITTEN BY THE JEWS*<sup>30/</sup>

Nilus’ book has been described by recent Jewish historians as being:

“an addendum to a hopelessly confused religious tract written by Serge Nilus, a czarist civil servant.<sup>31/</sup> According to Nilus, the wise men of Zion<sup>32/</sup> had entered

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<sup>27</sup> PROTOCOL, defined. A “protocol” is the first leaf glued to the rolls of papyrus and the notarial documents, on which an account of the manuscript was written. (Webster’s Int’l Dict. 2nd Ed., p. 1991); a record or register; a writing at the head of the first page of a paper used by the notaries or tabelliones. (Black’s Law Dict., 4th Ed. Rev., (1968, St. Paul, Minn.), p. 1388).

<sup>28</sup> PRECIS, defined. A concise epitome or abstract, as a book or case; a brief summary of essential points, statements, or facts. Webster’s Int’l Dict., 2nd Ed., (1960, Springfield, Mass.), p. 1944.

<sup>29</sup> ZION, defined. See above in this Book One, at § Zion, Zionism, Defined.

<sup>30</sup> HISTORY WRITTEN BY THE JEWS. See also, the Levy, *A Lie and a Libel*, above.

<sup>31</sup> NILUS, THE CZARIST CIVIL SERVANT. Mr. Nilus was never a civil servant of the Russian Czar, and none of the reference material the Compiler & Editor of this Book has suggested he was; it is, however, a convenient statement of justification made in a history book written for Jewish students. The Introduction, Concerning Mr. Nilus, found at the fore of this Book, will describe and confirm his employ as a only reporter for English newspaper, *The Morning Post*. “Mis-information” is part of a ploy, and has been used in many other ways of deception.

<sup>32</sup> THE WISE MEN OF ZION. The Reader will note that the author of this Jewish historical source does not deny the existence of any such religious-styled deliberative or legislative body known as “the wise men of Zion.”

into a `secret' plot to enslave the Christian<sup>33/</sup> world. The leaders of the Jewish world government, who were variously identified as the chiefs of the twelve tribes of Israel<sup>34/</sup> and the leaders of world Zionism, planned to employ the institutions of liberalism and socialism to ensnare and befuddle the simple-minded “goyim.” In the event of the Gentile’s discovery of the plans of international, revolutionary Jewry, the Jewish Elders apparently had plans for blowing up all the capitals of Europe.<sup>35/</sup> The implication was plain: that resistance to liberalism and socialism was vital if the world was to be rescued from a malevolent Jewish conspiracy.

In 1921 the London *Times* exposed the *Protocols* as a crude forgery of a lampoon on Napoleon III, written as far back as 1864. Notwithstanding the exposure, it was the interest of reactionaries<sup>36/</sup> everywhere to promote the circulation of the Nilus pamphlet. In the United States, Boris Brasol, a czarist *émigré*, persuaded a group of American business leaders, among them the motor magnate Henry Ford, to publicize the *Protocols*. Ford was a capable enough automobile manufacturer; but his understanding of world affairs was astonishingly limited, and even more profoundly illiberal and bigoted. For several years his private newspaper, *The Dearborn Independent*, quoted liberally from the *Protocols* and issued repeated warnings against the Jewish menace. Not until 1927, when a Jewish attorney, Aaron Sapiro, brought a libel suit against *The Dearborn Independent*, did Ford repudiate his anti-Semitism and issue a public apology.”<sup>37/</sup>

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<sup>33</sup> ENSLAVE THE CHRISTIAN WORLD. Here, the Jewish historians will push the religious “hot-button,” by referring only to the “Christian” enslavement, not to the enslavement of any other religion; perhaps Jewish historians in this manner desire to obtain the (un)Christian reaction they need to provoke more of their own “anti-semitism.” (See above, at § Zion, Zionism, Defined, and elsewhere, regarding the Jewish view that adherents and promoters of “Zionism” willingly create many of the Jewish troubles).

Further, It is apparent from reading Mr. Nilus’ translation of *The Protocols* that it is not merely the “Christian world” that was intended to be “enslaved,” but all non-Jews — the *goyim* — as well; no prejudice can be seen, regarding who will be and who will not be enslaved, on the part of these “Wise or Learned Men.”

<sup>34</sup> THE CHIEFS OF THE TWELVE TRIBES OF ISRAEL. This usual reference by Jewish writers — that “Israel” is Jewish — is a bold-faced lie, designed “to ensnare and befuddle the simple-minded “goyim.” They have been successful, and can be easily proven a lie, unless the Reader has not critically read the Old and New Testaments, having been brought up in the modern-day “Judeo-Christian” church and its “lower than the Jew” ethics. (Ed.).

<sup>35</sup> BLOWING UP ALL THE CAPITALS OF EUROPE. Lenin: `Accuse your enemies of what you are guilty of.’ [Cites needed].

<sup>36</sup> REACTIONARIES. All Jewish liberals and activists are considering themselves to be “reactionaries,” probably in the idea of returning world power back to their control. [cites needed]

<sup>37</sup> RECENT JEWISH HISTORIANS AS A SOURCE. *The Course of Modern Jewish History*, Howard M. Sachar (World Pub. Co., N.Y., 1958) p. 340-341.

Regardless of the above Jewish historian's rhetoric, there are no direct references of violent destruction of buildings, etc., found in *The Protocols of the Learned (or, Wise) Men of Zion*, even though the Jews have on many occasions resorted almost at first the violent means of destruction of non-Jewish peoples and possessions to make their often Zionist arguments. Even so, this idea of Jewish terrorist activities against non-Jewish governments is also set forth in more recent books by Jewish authors:

“Among the strange `secrets' revealed in the book [*The Protocols*] is that...the Jews ordered the building of underground railways in the major cities of Europe so that when the time comes they can blow up any capital which resists their [Jewish] rule.”<sup>38/</sup>

That statement is enough to make most any non-Jew laugh — yet few non-Jews would have believed the Jews capable of callously blowing up the *King David Hotel* in Palestine in A.D. July, 1946, with over 100 dead, merely to emphasize a Jewish determination to establish a Jewish “State of Israel” — a conduct which that Jewish “State” now attempts, by its historical hypocrisy, to prohibit when such terrorism and senseless violence is applied by the Palestinian peoples to obtain their own “State of Palestine.” Nor do those who believe in the *Protocols* find it odd that the Jews, in their own secret writings, should cast themselves in the role of agents of evil, and should moreover do so in the specific terminology of Christian anti-Semitism.”<sup>39/</sup>

Despite these and “many other similar absurdities,” *The Protocols* have been distributed in millions of copies, and according to the Jewish source relied upon for this Edition, *The Protocols* must rank very near to the Bible in the number of languages into which it has been translated.<sup>40/</sup> “It was incomparably done,” Hitler was to write in *Mein Kampf*.”<sup>41/</sup>

Even so, *The Protocols* plainly are description, in part, of a Jewish “terrorist” attack plan — something which the modern-day pre- and present-Jewish “State of Israel” has been, and continues to be, preeminently qualified to plan and execute. History shows that fact to be true, and any who imitate that plan, such as today's “Palestinian Liberation Organization” (P.L.O.), are hypocritically condemned by Jews — a.k.a. “Israelis” — as “terrorists.”

The above quoted Jewish historian continues:

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<sup>38</sup> BLOW UP ANY CAPITAL WHICH RESISTS. This idea is repeated in 1986 by Bernard Lewis, *Semites & Anti-Semites*, id., Chp. 4, Anti-Semites, at p. 108; Levy, *A Lie and a Libel*, id., re: Segel's “History” comments at p. 93 and at n. 30, Levy's editorial comments.

<sup>39</sup> JEWS IN THE ROLE OF AGENTS OF EVIL. Lewis, *Semites & Anti-Semites*, Chp. Four, “Anti-Semites,” at p. 108.

<sup>40</sup> NUMBER OF LANGUAGES TRANSLATED. Lewis, *Semites & Anti-Semites*, at p. 108, n. 37, citing Cohn, id., *Warrant for Genocide*.

<sup>41</sup> IT WAS INCOMPARABLY DONE. Lucy S. Davidowicz, *The War Against the Jews: 1933-1945* (New York, Bantam, 1975), p. 20. See also, Adolph Hitler, *Mein Kampf*, (London, Hurst & Blackett, Ltd., 1942, James Murphy, Translator), Book I., Chp.XI., pp 423-424.

However, the confluence<sup>42/</sup> of all these factors — American provincialism<sup>43/</sup>, rural suspicion of the cities, the eugenics theory<sup>44/</sup> the fear of alien radicalism, even,

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<sup>42</sup> CONFLUENCE. The act of flowing, running, or coming together; combined. Webst. Int'l. Dict., 2nd Ed., p. 561.

<sup>43</sup> PROVINCIALISM. “Provincialism” is the exclusive interest in, or the overwhelming to one’s own province; in defence to that which is alien, unfamiliar, or diverse. (Webster’s Int’l Dict., 2nd Ed., p. 1994). There is nothing wrong with provincialism, since it allows the local people to control their own life — something which is totally adverse to the “world/global power” desired by the international Jews. It is only consistent that Jewish historians criticize the long-standing American desire for “provincialism,” or, ‘local-control through local attitudes.’

<sup>44</sup> EUGENICS THEORY. The theory of “eugenics” is the science which deals with influences, primarily those admitting of social control, that improve inborn or hereditary qualities in a series of generations of a race or breed, *esp.* in the human race. (Webst. 2nd Int’l. Dict. (1060) p. 880.

By 1914, Americans were becoming aware that Jews, as a race, were a race apart from the traditional “White, Anglo-Saxon, Protestant” (WASP) race that made America great; that Jews were “Semitic” as distinguished (i.e., considered separately) from “Aryan” race. WASP intellectuals John R. Commons, Edward A. Ross, Henry Pratt Fairchild, etc., encouraged “eugenics” so that “Anglo-Saxons would avoid admixture with ‘inferior’ breeds.” (Sachar, *Course of Modern Jewish History*, Chp. XVI, “Russian Jewry’s ‘Liberal’ Tradition in America,” p. 340; also, Ford, *The International Jew*, Vol. III, “Jewish Influences in American Life, Chp. LV., “B’nai B’rith Leader Discusses the Jews,” p. 167; Dearborn Independent, May 14, 1921. See also, Intro. of This Book, at note, THEY WERE NOT WELCOME ANYWHERE ELSE).

“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.

The “eugenics” theory is not appreciated by pure-raced peoples, until the moment dreaded in the heart of every father and mother when their daughter or son marries — or propagates children by — a member of another race, i.e., white, black, yellow, brown, red mixed together. When the children of that “union” are seen and show features offset from their parental model, the society of each race rejects that child, and rightly so. Thereby, the prophecy of Exodus, Chp. 20:5 is then realized: “visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me”. (In Accord: Exodus Chp 34:7; Lev. 20:5; 26:39-40; Num. 14:18, 33; 1st Kings 21.29; Job 5:4, 21:19; Ps. 109:14; Is. 14:21; 65:7. But there is hope. Ps. 79:8). It is not as though we have not been told, from “time out of mind,” of this necessary act of racial purity of the Israelite blood; and the Jews — imposer-Israelites — know this. However, there are enough books written on the subject of racial purity and its benefits; read them. (Ed.).

The Jews strictly limit their own marriages to “Semites” — upon expulsion from the Jewish “family” at-large of any Jew violating that unwritten “rule,” and Jews demand the entire world respect their marriage-laws; at the same time, these same Jews complain bitterly when other races of people, i.e., the non-Jews, attempt to accomplish the same “pure blood” of their children. There is nothing wrong with parents of any race desiring their children to appear just like they do — and all their ancestors have. (Ed.).

See also, *The Protocols* regarding Jewish claim of “genius,” at Nos. 1.18, 1.26, 2.2, 5.6, 5.11, 10.2, 10.6. Eugenics, is in this instance, purely an improvement of Jewish qualities which, for “time out of mind,” humanity had rejected. (Ed.).

perhaps, *The Protocols of the Elders of Zion*<sup>45/</sup> — had its cumulative impact. It was felt not simply in the steady growth of the Ku Klux Klan, nor even in the anti-immigration legislation of 1921 and 1924 which closed America's doors to the fugitives of southeastern Europe; it was felt, too, in the adoption of nation-wide Jewish "quotas" by colleges and professional societies... Eventually employment agencies and large corporations adopted the same practice. Soon the exclusionist policy was extended to the field of housing. Though voluntary covenants of real-estate owners, large areas of many cities were abruptly closed to persons of "Hebrew descent."<sup>46/</sup>

Part 8.

*THE PROTOCOLS IN PRE-SOVIET RUSSIA*

It is alleged that for some time, *The Protocols* were used only in Russia. It had little influence even there and none at all outside Russia. Its world wide fame began with the Jewish Bolshevik ("Russian") Revolution of 1917. During those tremendous "civil wars" between 1918 and 1921 involving the rebellious "Red Russians"<sup>47/</sup> versus the incumbent "White Russians,"<sup>48/</sup>

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<sup>45</sup> *THE PROTOCOLS*, as a title. Here, we see a name which differs from that of other titles, such as "the Wise Men of Zion." Even the Jewish historians and chroniclers have not been able to decide which title should be used for this *Protocols* Document. However, the phrase "learned elders" appears in *The Protocols* at ¶¶ 1.26, 5.6, 15.4, 15.8, 24.2, 24.6, 24.11, and therefore is persuasive evidence of the more accurate title. (Ed.).

<sup>46</sup> PERSONS OF HEBREW DESCENT. Here again, is the subtle Jewish mis-information and dis-information program enforced in books designed for Jewish student consumption, designed to lead the student to a conclusion — without mentioning that wrongful conclusion: that the Jews, not the true Israelites, really should be considered as the only "Hebrew" people. The opposite is true: the White, Caucasian peoples of today are those Chosen People, and by their overall conduct, this fact is made evident and true. That, however, is another 'long story' to be happily told at another time.

Further, here is a Jewish complaint that the non-Jews — recognizing the risks in a "tolerance" of Jewish presence — are acting in their own non-Jewish self-defense to protect their property and lives, using the very same "legal" means that the Jews now use to bind non-Jews to the "tolerance" of all that destroys the non-Jewish life. (Ed.).

<sup>47</sup> THE "RED RUSSIANS." The Communists were known as "Reds," probably because of their "flag" color, with the hammer-&-sickle. They were at first the "Russian Social Democratic Labor party," then the "Communist Party." The peasants believed they would lose their lands to their old landlords if the "Whites" won, so they supported the "Reds." Compared to the "White" Russians, the Reds "were successful because of their effective organization, their appeal to the people, their willingness to act, and the clever leadership of Lenin." *World Book Encycl.*, (1973) Vol 16-Q-R (1973), p. 522; *id.*, Vol 4. Ci-Cz, p. 725. See n. WHITE RUSSIANS.

<sup>48</sup> THE "WHITE RUSSIANS." The poorly organized anti-Communists were called the "Whites." They were very sparsely helped by military assistance from France, Great Britain, the United State, and Japan — an old Russian enemy; the First World War was just ending, and none but the Reds desired another war. "The aid probably did the Communists more good than harm." *World Book Encycl.* (1973), Vol 16 Q-R, p. 522-23, because of intense Jewish presence in those governments. See: n. RED RUSSIANS.



the leaders of the White Russians used *The Protocols* extensively to persuade the Russian people that the so-called “revolution” was no more than the execution of a minority Jewish plot to impose a Jewish government upon the majority Russian people, the rebellion being only another step toward the ultimate aim of a Jewish dominion of the world.<sup>49/</sup>

The Protocols and the doctrines, which were used to expose or explain current events, had their effect in the brutal massacres of Jews during these Russian civil wars;<sup>50/</sup> however, whenever anyone as a combatant is killed in a war they ultimately lose, these are often alleged by their survivors as being innocent bystanders.

During this same time, the White Russian agents carried *The Protocols* into all the countries of Europe and North and South America, as evidence of the significance of the Bolshevik revolution in Russia, and the nature of the new government which forced its way into power in Moscow. In this effort, it is said the White Russians achieved “quite extraordinary success.”<sup>51/</sup> In England, the *London Times* and the *Morning Post* (to which Mr. Nilus reported) gave *The Protocols* extensive reports, and *The Spectator* (until recently a long-published newspaper/magazine) even demanded a royal commission to decide whether the British Jews were in fact “subjects of a secret government.”<sup>52/</sup>

However, if the Jews had such control over British finance and etc., as economic history shows they did, then surely the Jews had sufficient editorial control over some of these newspapers that by this time such a demand for a British royal inquiry could be a smokescreen to demand what the demandants already know — and have carefully covered up: the Jews were in fact ultimately subject to some other government — a Jewish world government and that *The Protocols* were an (un)official guideline for that Jewish government’s agenda — leaked out by whomever for whatever reason.

The antagonists working against *The Protocols* suggest that from this time onward only in the English-speaking world were *The Protocols* confined to “the lunatic fringe,” but in Germany under the National Socialists, this document became allegedly a major theme in Nazi anti-Semitic propaganda, and in imitation of the White Russians, described above, “the Nazi peddlers of anti-Semitism were instrumental in distributing *The Protocols* all over the world.”<sup>53/</sup>

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<sup>49</sup> ULTIMATE AIM OF A JEWISH DOMINION. See: Lewis, *Semites & Anti-Semites*, p. 108.

<sup>50</sup> MASSACRES OF JEWS. Lewis, *Semites & Anti-Semites*, at 109. Also called “pogroms.”

<sup>51</sup> EXTRAORDINARY SUCCESS. Lewis, *Semites & Anti-Semites*, Chp. 4, “Anti-Semites,” p. 109.

<sup>52</sup> JEWS AS SUBJECTS OF A SECRET GOVERNMENT. Lewis, *Semites & Anti-Semites*, p. 109.

<sup>53</sup> THE NAZI PEDDLERS OF ANTI-SEMITISM. Lewis, *Semites & Anti-Semites*, p. 109.

It seems that if the Jews have nothing else to say — or they are caught in a truth, one sarcastic “Semitic” reference to a “Nazi (something)” will turn the attention of the listener/reader away from Jewish-vacancy, towards remembrances of Nazi Germany, cruel people, and war movies, violent as is possible, with scripts written by Jews, produced by Jews, directed by Jews, and often acted by Jews — who, to their everlasting Jewish delight, get to ‘kill goy Germans’ and ‘play dead goy Germans.’ Surely, if there is such a thing as “anti-Semitism” — which there is — the Jews practice, on a “global” basis and with impunity to this date though not much further, a societally acceptable form of prejudice and race-hatred greater than any put against the Jews, which we label: “anti-Teuton,” “anti-Anglo,” “anti-Saxon,” anti-Germanic,’ etc. By doing

## Part 9.

## CLAIMS OF “FORGERY” DISPROVED — AND, DISMISSED

The claim of the Jews that *The Protocols* are forgeries is in itself an admission of their genuineness,<sup>54/</sup> for they never attempt to answer the facts corresponding to the threats, the intent, and/or the plans which *The Protocols* contain, reveal, or discuss; nor do the Jews deny the correspondence between its prophesy and its (to this date, partial) fulfillment, which are too glaring and too obvious to be set aside or obscured by obfuscation of The Adversary.

The Jewish people, their leaders and writers and journals, of course, say that the uncontrolled editions of *The Protocols* circulating about are a “forgery,”<sup>55/</sup> leaving the unsaid to be understood, by people who are easily directed, that Mr. Nilus had concocted them for his own — and unexplained — purposes.<sup>56/</sup> If it is true that “uncontrolled editions” are forgeries, then logic will determine that there are “originals” which are not forgeries.

Even the Jewish encyclopedias themselves describe *The Protocols* in their semi-official publications as an “anti-Semitic forgery aimed at showing the existence of international Jewish aspirations bent on world power.”<sup>57/</sup>

The uniqueness of the claim of “forgery” is that such an accusation is almost a uniform response by the opponents (or by the true author(s)) of *The Protocols*. Almost without fail, any Jewish-oriented publication that references *The Protocols* will also include the comment that the document is a “forgery,” although a few will say it is “spurious,” or the like. Let it be understood that a “forgery” is not a falsehood.

For a painting or photograph, being one of great value, to be declared a forgery, it must at first be so convincingly thought to me made by that famous painter it purported to be by, that the exactness of its detail, and the setting, the back- and fore-ground, the shading and brushstrokes, etc., must be so convincing to the viewer that it could in fact be an accurate representation of the “picture” of the objects, scenes, or individuals painted; so that, even if a fake, that painting or photograph was an accurate representation or the original, nonetheless — no additions, no deletions, no misrepresentations of the image of painting or photograph itself; only the painter, or the author, not being the original one, would be in question.

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so, the Germanic peoples would never know of that Jewish prejudice, and therefore would never be free of whatever was the past; nor can the Jew, at that rate. (Ed.).

<sup>54</sup> AN ADMISSION OF THEIR GENUINNESS. Adolph Hitler, *Mein Kampf*, (London, Hurst & Blackett, Ltd., 1942, James Murphy, Translator), Book I, In Retrospect, Chp. XI, “Race & People,” p. 174.

<sup>55</sup> UNCONTROLLED EDITIONS OF *THE PROTOCOLS* ARE A “FORGERY.” “With groans and moans, [the Jewish press] repeats again and again that these are forgeries.” Adolph Hitler, *Mein Kampf*, (London, Hurst & Blackett, Ltd., 1942, James Murphy, Translator), Book I, In Retrospect, Chp. XI, “Race & People,” p. 174.

<sup>56</sup> MR. NILUS HAD CONCOCTED THEM FOR HIS OWN. [Source, cite, needed].

<sup>57</sup> FORGERY CLAIMS IN JEWISH ENCYCL. See, i.e., *Encyclopedia Judaica*, Vol. 6, p. 581-83 (1971 ed.); *The New Jewish Encyclopedia*, p. 127-28 (1962).

## Part 10.

## ALLEGED “PROOF” OF FORGERY

In 1921, the London *Times* published some articles received from its Istanbul [formerly, Constantinople, Turkey] correspondent, who had discovered a copy of the original French *Protocols* pamphlet, and in this manner it is suggested by Jewish writers that *The Protocols* were exposed as a forgery. According to one Jewish writer,

“Anis Mansur, an Egyptian journalist specializing in reporting on anti-Jewish polemics, has his own way of explaining the discoveries of the *Times* correspondent”: “Anti Semitism reached its peak with the publication of the secret plan to rule the world. The *Times* correspondent in Istanbul revealed in 1929 that the Jews had composed a book called the *Protocols of the Elders of Zion*, when their first Zionist Congress met in Bâle [Basel] in Switzerland, and that at this Congress they had agreed on their devilish plan to rule the whole world. This book was translated in all the countries of the world. It was translated four times in Egypt, and I myself was the first to draw attention to it and translate parts of it 25 years ago [i.e., in the early 1950’s].”<sup>58/</sup>

Mr. Lewis, author of *Semites & Anti-Semites*, id., states that Mr. Mansur is “wrong in every particular. The achievement of Philip Graves, the *Times* correspondent in Istanbul, was not to ‘reveal’ the Protocols, which were already widely circulated at the time, but to expose them as a forgery. The year was not 1929 but 1921.” Mr. Mansur’s claim to be the first to draw attention to them in the Arab lands is unfounded, according to Mr. Lewis; Arabic translations appeared in Palestine in 1926 and in Egypt in about 1927.<sup>59/</sup> Philip Grave’s *Times* articles have been reprinted in his book titled *The Truth about The Protocols*, London, 1921. This Compiler & Editor has not seen Mr. Grave’s book, for confirmation of any facts alleged therein.

Mr. Lewis further informs The Reader, by journalistic complaint, that Mr. Mansur is also the author of *The Wailing Wall and the Tears*, “which has run through many editions, repeating all the standard accusations of Nazi anti-Semitism, and adding a few words of his own,” i.e., “that Jews are instructed by the Talmud to have all other religions and are told they are free to commit any crime or offense against the followers of other religions.”<sup>60/</sup>

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<sup>58</sup> ANIS MANSUR, EGYPTIAN CORRESPONDENT’S DISCOVERY. Lewis, *Semites & Anti-Semites*, p. 109, n. 38 ¶1, quoting Mansur, *Waj‘ fi qalb Isra il*, Cairo, 1977, at p. 140.

<sup>59</sup> ARABIC TRANSLATIONS APPEARED IN PALESTINE. Lewis, *Semites & Anti-Semites*, at Notes. p. 265, n. 38, ¶2.

<sup>60</sup> JEWS ARE INSTRUCTED BY THE TALMUD. Lewis, id., at p. 216. Consider also, *Talmud*,....

Mr. Mansur writes in his book, citing occasionally from Canon Rohling's *Talmud Jew*<sup>61/</sup> as well as *The Protocols*,<sup>62/</sup> commenting upon that very unusual though perceptive, ethereal presence non-Jews get when in the personal or business proximity of practicing Jews:

“[S]windling a non-Jew is not a swindle but is an obligation since the Jew regards all money in the pocket of any other person as being his [the Jew’s] of right, and taking possession of this money amounts to recovering it, and such recovery by any means is a lawful act [according to Jewish/talmudic law]. Therefore stealing from a Muslim [or, in the case of The Reader, from a Christian or other non-Jew] is not stealing and the only theft is theft from another Jew....The immorality which the Jews direct in Europe and America and which they were the first to introduced in an organized form when they entered the Land of Canaan coming from Iraq is not considered a moral or social crime, because it is the duty of the Jew to rape women of other religions. Similarly when a Jewish girl gives herself to a Muslim or a Christian, this is not considered a kind of fornication, since fornication can only take place between human and human, and the Jews regard anyone other than themselves as animals. Therefore there is no moral crime [if a Jew commits an act] between an “animal” and a “human.”<sup>63/</sup>

**[THE WORLD HATES THE JEW BECAUSE THE JEW HATES THE WORLD.]**

Martin Luther, the Reformer, plainly makes his comments on the Jews taking advantage of “basic honesty of Anglo Saxon ways.”<sup>64/</sup>

Part 11.

SOME OTHERS INVOLVED WHO ARE  
SUGGESTED AS PROMOTING “ANTI-SEMITISM”

It seems not even the Jewish historians can get it right, but it all depends on perspective and intent. To make it appear so unlikely that it would be ignored by “broad-minded” people<sup>65/</sup>

<sup>61</sup> ROHLING’s *Talmud Jew* (*Der Talmudjude*). Canon August Rohling, nineteenth century professor at the Imperial University of Prague. “The numerous misrepresentations and falsifications in his book were at once challenged and disproved, not only by Jewish but also by Christian scholars...His forced resignation encouraged the book’s enormous success.” See: Lewis, *Semites & Anti-Semites*, Chp. 4, “Anti-Semites,” p. 106.

<sup>62</sup> MR. MANSUR, CITING OCCASIONALLY FROM. Mr. Mansur refers to he Protocols as “the secret constitution of the Jews.”, and it “advises Jews to become obstetricians and to specialize in abortion, which in fact they do in all the world and which they used to do in Egypt...the reason for this is that abortion is a means to reduce the number of non-Jews — one thousand, and a hundred thousand.” Lewis, id., p. 217, at n. 23, quoting Mansur, *Al-Ha it wa `l-dumu`* (Cairo, 1972), pp. 15 ff.

<sup>63</sup> QUOTES FROM *THE WAILING WALL AND THE TEARS*, MR. MANSUR. Lewis, *Semites & Anti-Semites*, Chp. 8, “The War Against the Jews,” p. 216. With a Jewish attitude like that, why should the world not war against such a twisted idea? **THE WORLD HATES THE JEW BECAUSE THE JEW HATES THE WORLD.** Therefore, it does war against them. (Ed.).

<sup>64</sup> HONEST ANGLO SAXON WAYS. Luther’s Works, Vol 47, “The Christian in Society,” (Part 4) “On the Jews and Their Lies.”

<sup>65</sup> BROADMINDED PEOPLE. See, for example: Ford, *Int’l Jew.*, Vol. I, “The World’s Foremost Problem,” Chp. XIII, “Jewish’ Plan to Split Society by Ideas,” p. 150; Dearborn

of supposed “common sense” — until it is too late — is the best way; but if that wasn’t work, the more confusing for The Adversary, the better: “the Jews have always counted confidently on the fact that if the whole truth were told in one comprehensive utterance, no one would believe it.”<sup>66/</sup>

Jewish writers have said: “*The Protocols* [are] actually a compilation of various anti-Semitic writings from the late nineteenth century, claiming to be a record of a conclave of Jewish leaders from throughout the world who met in Switzerland sometime around the *seventeenth* century. During this meeting their leaders plotted to take over the world and destroy all other religions. The “Protocols” were collected and published in one volume by the Czar’s secret police and used to justify pogroms against Jews.”<sup>67/</sup> Another Jewish Historian says “Czar Nicholas II commissioned Nilus, a monk, to come up with something damning to the Jews.”<sup>68/</sup>

“Henry Ford began publishing the *Dearborn Independent*, a newspaper that printed every conceivable staple of contemporary anti-Semitism, including the Protocols of the learned Elders of Zion. The hate that filled the columns of the *Independent* was some of the most vile anti-Semitism ever to be published in this country [America]. Ford himself was forthright about the purpose of his little newspaper, claiming that Bolsheviks and Jews were the two main threats to the United States, and he was embarked upon a crusade to rid the country of them both. In his view, “Jewish power” attacked the American economy from above through the Rothschilds, while Marx and Trotsky subverted it from below, all at the behest of the ‘international Jew.’ Henry Ford and his anti-Semitic hate-sheet illustrated that point perfectly: one of his friends was Rabbi Leo Franklin, who puzzled Ford by refusing to join in his ‘crusade against the international Jew.’”<sup>69/</sup>

During the 1930’s, “the infamous Coughlin [New York City’s Father Charles Coughlin] called for a ‘Christian front’ that would not fear being called anti-Semitic “because...the term anti-Semitic is only a pat phrase in Communism’s glossary of attacks.” He went on to say that the authenticity of *The Protocols of the Learned Elders of Zion* was irrelevant, since ‘We cannot ignore the news value of their strongly prophetic nature.’” at p. 37. And, in the 1940’s, Congressman Hamilton Fish of New York allowed the “Silver Shirts” (a neo-fascist American anti-Semitic organization), to distribute copies of *The Protocols of the Learned Elders of Zion* under his congressional frank (or, postage-free mailings to constituents), plus pamphlets about “Fight For Freedom” (which was a prominent pre-World War II interventionist group), calling it

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*Independent*, August 14, 1920. Mr. Ford encourages us many times in his Works to have that “straight and narrow” mind, to keep within the limits of good moral behavior. Ford, *Int’l Jew*.

<sup>66</sup> NO ONE WOULD BELIEVE IT. See: Ford, *The Int’l Jew*, Vol. III, “Jewish Influences in American Life,” Chp. LX, “B’nai B’rith Leader Discusses the Jews,” p. 167; *Dearborn Independent*, May 14, 1921.

<sup>67</sup> POGROMS AGAINST THE JEWS. Ernest Wolkman, *A Legacy of Hate: Anti-Semitism in America* (New York, Franklin Watts, Pub., 1982), p. 10, at footnote.

<sup>68</sup> CZAR NICHOLAS II COMMISSIONED NILUS, A MONK. Max I. Dimont, *Jews, God, and History* (New York, Signet/Times Mirror, 1962), p. 321. No sources are given, but Mr. Dimont says it “is so fantastic that the truth itself is hardly believable.” id., at 321. Does this mean to say: ‘It is true, but...’. (Ed.).

<sup>69</sup> CRUSADE AGAINST THE INTERNATIONAL JEW. Wolkman, *A Legacy of Hate* at p. 32-33.

“The Fight for Jewdom.” When questioned about it, Fish is reported to have replied, “It doesn’t bother me any...There’s been too much Jewism going around anyway.”<sup>70/</sup>

Adolph Hitler is frequently quoted as saying: “If the Jew did not exist, we would have to invent him,” as part of the German idea of *Schlagwort*, which in English would be “slogan,” except the nearest it can be literally translated into English is: “hitting words.”<sup>71/</sup>

It is also believed by some people that it was the Eastern Christians who had introduced anti-Semitism (and presumably later, *The Protocols*) to the Middle East, because “they [Arabs] had an easier access to Western literature but not enough judgment to exercise critical and discriminating choice.”<sup>72/</sup> And yet, Mr. Lewis fails to produce any evidence to counter his — or anyone else’s — claim of *The Protocols* being a “forgery,” other than to refer to someone else’s “evidence.”

*The Protocols*, however successful they are believed to be, were not known in the early days of the American Republic, when in a speech at the Constitutional Convention of 1787, Benjamin Franklin is alleged to have urged the Founding Fathers not to admit Jews into the new republic, and warned them of the dire consequences if they disregarded his words.<sup>73/</sup> Of course, this speech is said to be a “total fabrication, but was not without its effect.”<sup>74/</sup>

*The Protocols* have been “repeatedly condemned in the Christian world...as a fake,” [Lewis, 199] but by whom it is not mentioned. A “fake,” of course, is “a counterfeit or imitation,”<sup>75/</sup> implying the image presented is otherwise true except for its not being authorized by the writer(s) thereof, like a “forgery” would be.

## Part 12.

### FORGERY, DEFINED BY “LAW.”

In Law, a forgery is “the false making or material altering, with intent to defraud, of any writing [for example] which, of genuine, might apparently be of legal efficacy [or, legal effect] or the foundation of a legal liability.”<sup>76/</sup> Without that premise or motive, there is no forgery. A

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<sup>70</sup> THERE’S BEEN TOO MUCH JEWISM GOING AROUND ANYWAY. Wolkman, *A Legacy of Hate* at p. 42, 132.

<sup>71</sup> SCHLAGWORT, AS “HITTING WORD.” See, Leonard Baker, *Days of Sorrow and Pain: Leo Baeck and The Berlin Jews*, Chp. 7, “The Enemy,” p. 136.

<sup>72</sup> ARAB ACCESS — BUT NOT JUDGMENT. Lewis, *Semites & Anti-Semites*, at Notes. p. 265, n. 38, ¶3. That should be considered an “anti-Arabic” prejudice; there is no evidence that a peoples who survived as long as the Arabs have, are lacking “judgment.” Only a “superior race” thinks that. (Ed.).

<sup>73</sup> BENJAMIN FRANKLIN. Said to be in the notes of the Convention by delegate Charles Pickney of South Carolina.

<sup>74</sup> TOTAL FABRICATION, NOT WITHOUT ITS EFFECT.” Lewis, *Semites & Anti-Semites*, p. 109.

<sup>75</sup> FAKE: A COUNTERFEIT OR IMITATION. *Webst.Int’l.Dict.*, 2nd Ed., p. 912.

<sup>76</sup> FORGERY, DEFINED. *Black’s Law Dict.*, 4th ed. Rev., (1968) p. 779.

copy of the original, which is ascribed to its author is not a “forgery;” it could be considered an “unauthorized” reproduction of it, but not an offense. The words are true, the author is correctly named, but simply not permitted to be published by whomever printed and/or circulated the document.

In Jewish religious law, it is said that: “Since the essential characteristic of a forgery is its intent to deceive,... forgery of documents is not, either in biblical or in talmudic law, a criminal offense...None the less, it is a recognized evil which the law is called upon to prevent.”<sup>77/</sup> Therefore, if there is no intent to deceive when publishing what is known as the most accurate and truthful representation of a document — i.e., if that document is complained of not as being inaccurate or deceptive but merely an unauthorized reproduction of the undisclosed original, there is no cause for Jews or non-Jews to take offense at this non-offense; and, there is no cause for the laws of Jews or non-Jews to litigate nor to protect.

It should be noted that apparently in all forms of “law,” a “forgery” is not a “fake” nor “false.” A forgery, in this sense, is an accurate though unauthorized or unapproved reproduction or facsimile of the original — a false making; and unless objected to, could be assumed to be a correct representation of the original which it seeks to display. “Forgery” does not necessarily mean a fabrication of evidence or a deceitful arrangement of the facts designed to create an erroneous impression of a false inference in the minds of those who may observe them. A forgery could also be considered a “counterfeit,” and would of necessity be such that it had in its content every detail necessary to convince those familiar with it that the “forgery” was similar and convincing enough as to be offered as an accurate copy or imitation without authority or right, by passing the copy or thing forged on to others, who would believe it to be an original, or genuine, or at least a copy based upon the details of the original. It has never been seen by this present editor that *The Protocols* were ever decried as anything else but a “forgery” or some other evasive phraseology tending to avoid answering The Question: Are *The Protocols* true? This lends to the understanding that *The Protocols* herein presented are nothing more than an unauthorized though accurate rendering of a true document, which truly describes historical plans of someone, and which plans we see unfolding before our very eyes.

### Part 13.

#### WILLFUL MISLEADING OF THE UNKNOWING “GENTILES”

To throw fuel on the flames, ignorance and emotional zeal with unsupported assertions, which would not withstand a moment in a court-of-law, are thrown on to the matter with no regard for factual evidence in support. At the San Bernardino (California) Public Library,<sup>78/</sup> a

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<sup>77</sup> JEWISH LAW REGARDING FORGERY. *The Jewish Encycl.*, Vol 6 (Di-Do), p. 1431-32.

<sup>78</sup> SAN BERNARDINO PUBLIC LIBRARY. Coincidentally, that library is named as a memorial to Norman F. Feldheim (1906-1985), a local commune-unity leader. (Ed.). In the county of San Diego, where The Compiler & Editor of This Book lives, many if not most public judicial “government” buildings are named after Jews. This ordinarily would not be objectionable, until one observes that San Diego, in the 1990’s, had become a very Jewish-oriented city. Few other races or ethnic origins are as “represented” in the places and names of power & control. This bodes poorly for the Jew. (Ed.).

book-search, using the name *The Protocols of the Learned Elders (or, Wise Men) of Zion* in the library's computerized card catalogue, showed nothing there relating to that title. Finally, as a result of a search under the "Protocols of Zion," only one entry for a popular magazine was found. True to form, that entry states, in an unofficial summary, that *The Protocols of Zion* was to "detail a supposed conspiracy among Jews to conquer the world. Its publication had incited a wave of anti-Semitism...and caused the death of millions before it was uncovered to be a fraud."<sup>79/</sup> Nothing further in that summary is offered as evidence to establish the truth of that suggestion, and the summary disregards the fact that *The Protocols*, under whatever title, have been denied by Jews, and alleged to have been uncovered as a fraud by Jews, long before any 'death of millions' or the so-called "holocaust" in the Europe of the 1940's.

The Jews remain steadfast at denying *The Protocols of the Learned Elders of Zion* as a "forgery," etc., saying "Careful and documented exposures of its fraudulent origin behave relegated it, in the free world, to the lunatic fringes, but have done little to diminish its effectiveness elsewhere. Because of its enormous impact, and the actions taken by those who believe in it, it has been accurately described as 'a warrant for genocide.'"<sup>80/</sup> If unenlightened Readers would believe anything in print at the truth, The Adversary will have its way.

All this the Jews well know and therefore evade in their peculiar and characteristic manner — by putting up a strong offense against their supposed attackers (more rightly, revelators) to protect their own un-defendable position, rather than to debate the truth of the matter.

If *The Protocols* are "forgeries," as most Jews assert, then it surely is a paradox that everything which those documents outline should be now coming to pass as existent, right before our very eyes. Henry Ford, quoted above, was right: "[*The Protocols*] have fitted the world situation up to this time. They fit now."

#### Part 14.

#### THE "PRESUMPTION OF CORRECTNESS."

The presumption is strong that *The Protocols* were issued, or reissued, at the First Zionist Congress held at Basel, Switzerland,<sup>81/</sup> on August 27, 1897, for three days,<sup>82/</sup> with 204 "delegates" from "all corners of the world," including 80 from Russia — over one-third of them

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<sup>79</sup> LIBRARY CATALOGUE CITE. From an Abstract, Summary of an article, "This Lie will not Die," by Lawrence Elliot, Reader's Digest (Canada), Vol. 146, June, 1995, p. 57.

<sup>80</sup> "A WARRANT FOR GENOCIDE." Bernard Lewis, *Semites and Anti-Semites*, (1986 W.W. Norton & Co., New York) p. 23 at n. 8, quoting Norman Cohn, *Warrant for Genocide: The Myth of the Jewish World-Conspiracy and the Protocols of the Elders of Zion*, (London, 1967).

<sup>81</sup> FIRST ZIONIST CONGRESS HELD AT BASEL, SWITZERLAND. "It had been intended to hold the First Congress in Munich [Germany]. That it met in Basel was due to the opposition of the official Jewish community in the first-named city [Munich]." Gottheil, *Zionism*, Chp. V., "The Jewish Congress," p. 113.

<sup>82</sup> FIRST ZIONIST CONGRESS HELD IN AUGUST, 1897. Gottheil, *id*, Chp. V., "The Jewish Congress," p. 114; Sachar, p. 272.



all,<sup>83/</sup> assembling under the presidency of the Father of Modern Zionism, the late Theodore Herzl.

There has been published a volume of Herzl's *Diaries*, a translation of some passages which appeared in *The Jewish Chronicle* of July 14, 1922,<sup>84/</sup> though unseen by the Compiler and Editor of This Book. In that diary, Herzl gives an account of his first visit to England in 1895, and his conversation with Colonel Goldsmid, a Jew brought up as a Christian, and an officer in the English Army, and at hear a Jew Nationalist throughout all that time. Goldsmid suggested to Herzl that the best way of expropriating the English aristocracy and so destroying their power to protect the people of England against Jewish infiltration and eventual domination, was to put an excessive tax upon the land. Herzl thought this to be an excellent idea, and it is now found definitely embodied in "Protocol No. 4."

The above extract from Herzl's *Diary*, if the Reader could ever find a copy of it — which is doubtful anymore, is an extremely significant piece of evidence hearing on the existence of the Jewish World Plot and on the authenticity of *The Protocols* prior to the Nilus translation and its subsequent proliferation. But any reader of intelligence will be able, from his own knowledge of the history of this century and from his own experience, to confirm the genuineness of every line of Herzl's statements, and of those protocols; and, it is in the light of this *living* comment that all readers are invited to study Mr. Nilus' or Mr. Marsden's translation of that document.

And here is another very significant circumstance. One of the successors of Theodore Herzl as leader of the Zionist Movement, a Dr. Weizmann, quoted out of these sayings at the send-off banquet given to Chief Rabbi Hertz on October 6, 1920. The Chief Rabbi was on the point of leaving for his "Empire tour" of Jewish places — a Jewish answer to the British Commonwealth "Empire Tour" of the English royalty. And this is the "saying" of *The Sages* which Dr. Weizmann quoted:

"A beneficent protection which God has instituted in the life of the Jew is that He [God] has dispersed him [the Jew] all over the world."<sup>85/</sup>

Now compare Dr. Weizmann's quotation with the last sentence of Protocol No. 11, paragraph 8:

God has granted to us, His Chosen People, the gift of dispersion, and from this, which appears to all eyes to be our weakness, has cone forth all our strength, which has now brought us to the threshold of sovereignty over all the world.

The remarkable correspondence between these passages proves several things. It proves that some kind of assembly, calling themselves — or referred to by others — as "The elders," or "the Learned Elders," or, "The Wise Men," do in fact exist. It indicates that Dr. Weizmann, and all to whom he spoke at that meeting, knew or should have known all about them. It proves that the desire for a "National Home" in Palestine (now called the Jewish State of Israel) is only camouflage and an infinitesimal part of the Jew's real, ultimate object. It proves that the

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<sup>83</sup> "ALL CORNERS OF THE WORLD." Sachar, id. p. 272.

<sup>84</sup> JEWISH CHRONICLE. *The Jewish Chronicle*, DATES....

<sup>85</sup> "A BENEFICENT PROTECTION." See, *The Jewish Guardian*, October 8, 1920.

international Jews of the world have no intention of settling quietly and peacefully in Palestine, Israel, or any separate country; and that, their annual prayer — that they may all meet “Next Year in Jerusalem” — is merely a small piece of their larger characteristic make-believe put forth for gentile (*goyim*) consumption. It demonstrates that the Jews who follow these *Protocols* are now a world menace, and that the non-Jewish races and nations will have to domicile these Jews permanently out of their lands and into the modern-day — and falsely and Jewishly labeled nation of “Israel.” Let that nation be renamed “Zion,” as it should be. Let the Jew suffer there in the presence, and at the hand, of his own kind, and in close quarters. Let them remain there, with no traveling abroad to other lands. Make “Zion” their prison, and let no other peoples interfere with the result of the Jews’ own blood.

Part 15.

THE TERM “THE (LEARNED) ELDERS” DEFINED

During what is commonly referred to as the “biblical” times, an “elder” was a member of the authoritative group of the nation.<sup>86/</sup>

The elders were influential in the shaping the form of government and served as judges and chief representatives of the people, up to the period of the rabbinical “Second Temple.”<sup>87/</sup>

In Israel, as it was among many other ancient nations and peoples, an elder was usually a person of advanced age, but it also would be a title of someone of distinct social status or grade. The elders were the consulting body for the village or town or city, or nation; and as such these elders were considered — by themselves or by others — as “the wise.” There were the elders of the people; elders of an area; or, of a tribe, of the Diaspora, of the priests, of the city, of the house (whether home or palace), etc. The most common use of the term “the elders” applies to the elders of the people of the “government”: nation, or village/ town/city.<sup>88/</sup>

If the text of this *Protocols of the Learned Elders of Zion* document is accurately and truthfully represented — even if it is a “forgery,” as alleged, this phrase, “our learned elders,” supports the contention of its Translators and publishers that some upper or higher deliberative body or group exists which exceeds the existence and authority or power of the alleged, unknown speaker, and/or exceeds that of the lesser deliberative body to whom the speaker is apparently addressing his *Protocols* speech. (Ed.).

Referring indirectly to the rabbinical “Tradition of the Elders,” which often conflicts with the “laws” of the Old and New Testaments and which most definitely conflicts fatally with Christianity as it should be — and must be — practiced, as seen in the following “Commentary” by *The Compiler and Editor of This Book*.

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<sup>86</sup> NATION. For its definition of “elders.” the *Standard Jewish Encycl.*, at p. 611, does not designate the “nation” to which it refers — whether the nation of Jewry or of the nation (House) of true Israel. (Ed.).

<sup>87</sup> JUDGES AND CHIEF REPRESENTATIVES: VARIATIONS OF ELDERS. *Encyc. Jud.*, 6, at p. 578

<sup>88</sup> THE WISE. See *Encyc. Jud.*, Vol. 6, p. 578.

Part 16.

WHO ARE “THE ELDERS”?

(Derived From mostly Jewish Sources)

Concerning exactly who are “the learned elders” of today or yesterday, that is a secret which has not been revealed by those of the Zionist movement.<sup>89/</sup> “The Elders” are popularly known as “The Hidden Hand.” They are not the “Board of Deputies” of the Jewish Parliament in England; nor are they the “Universal Israelite Alliance” which sits in Paris, France. But the late Walter Rathenau of the Allgemeiner Electricaets Gesellschaft (an electric-generating/manufacturing company) has thrown a little light on the subject and doubtless he was in possession of their names, being, in all likelihood, one of the chief leaders himself. Writing in the *Wiener Freie Presse* (Viennese Free Press), December 24, 1912, he said: —

Three thousand men, each of whom knows all the others, govern the fate of the European continent, and they elect their own successors from their entourage.<sup>90/</sup>

Historians tell that the year of 1848 was a year of violent revolution in Europe; many books have been written that this was the well-planned result of Marxist/Engels inspired Jewish revolutionaries and their infiltration and agitation against the many monarchies of Europe. In fact, more than one king had complained that it was the work of foreigners that resulted in such turmoil.<sup>91/</sup> In the year 1844, near the start of the Jewish Revolution of 1848, a very important and decisive year for European nations and their national relatives, Benjamin Disraeli, whose real name was Israel, and who was a “damped,” or baptized Jew, published his novel, *Coningsby*.<sup>92/</sup> In his book, there occurs this ominous passage: —

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<sup>89</sup> EXACTLY WHO ARE “THE LEARNED ELDERS.” “A [Nilus] group of conspiratorial Jews known as the Elders of Zion.” Max Dimont, *Jews, God, & History*, id., at 322. “That the Jews were the revolutionaries *par excellence*, the masterminds of the Bolshevik Revolution — that was nothing new.” Davidowicz, *The War Against the Jews*, p. 26.

<sup>90</sup> VIENNESE FREE PRESS. [text and cite needed].

<sup>91</sup> REVOLUTION THE WORK OF FOREIGNERS. The opinion of King Frederick William IV, King of Prussia. *1848: The Revolutionary Tide in Europe*, Stearns, at p. 147.

<sup>92</sup> CONINGSBY, THE BOOK. *Coningsby, or The New Generation, The English Comedie Humaine*, by Benjamin Disraeli, Earl of Beaconsfield (1804-1881). British prime minister and author of several books. *Coningsby* was first published in 1844. Cited edition, published New York, The Century Co., 1902 ed. See also, S.D.Pub.Lib. ed.

The world is governed by very different personages from what is imagined by those who are not behind the scenes.<sup>93/</sup>

And he (Disraeli) went on to show that these personage were all Jews. But *Coningsby* is only a “novel,” a fictional work, and — in no jest meant at all, who would believe a fictional work as reflecting the truth? Often, that is the only way to get past the “censors.”

Now that Divine Providence, Almighty God — The Searcher of Hearts, has brought to the light of day these secret *Protocols*, all men and women may clearly see the hidden personages specified by Disraeli at work “behind the scenes” of all the Governments supposed to be in the non-Jewish lands. This revelation imposes upon all Christian peoples the grave responsibilities of examining and revising entirely their attitude towards The Race of the Jews and The Nation of the Jews and The Religion of the Jews which boasts of its survival and domination over all Empires, Nations, Religions, and Peoples, regardless of, and to the destruction of, any Race, Nation or Religion.

In The Holy Bible, King James Version, generally, an “Elder” (sometimes: *zaken*) in the Jewish understanding, is “one who has acquired wisdom”; one of several “elders of the people” (compare: Num. 22:4, :7); or, of a particular area (Judges 11:5-11); of a tribe (Duet. 31:28); of the Diaspora<sup>94/</sup> (Jer. 29:1); of the priests (II Kings 19:2, Jer. 19:1); of the city, called a “passim,” a *??*; and/or of the “house;” An Elder is a person not always one of advanced age, but is usually at a particularly high social class or level, probably holding an upper-level religious, financial, or political place.

“The Elders” are the consulting body of the group being represented by them, and as such they are considered “the wise.” The title is reserved for the sages and scholars, and are often members of the Sanhedrin, or *bet din* (“*???*”); occasionally, the unpaid members of the communal leadership on the “Council of the Lands.” It is suggested that it was not accidental that the term `elder` was used by anti-Semites as a horror image of scheming old men...in the shape of the `Elders (or Sages) of Zion.’ The Nazis of Germany described them as *Judenaelteste*, or “elders of the Jews.”<sup>95/</sup>

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<sup>93</sup> CONINGSBY QUOTE. A statement by the fictional character “Sidonia,” *The Jew*. Disraeli, *Id.*, at p. 250-51. Also, by reference: Ford, *Int’l Jew*, Vol. I, “Jewish Activities in the U.S.,” Chp. XXXVII., “Disraeli — British Premier Portrays Jews,” at p. 195. It is somewhat interesting to note that when The Compiler and Editor of this *Protocols* book attempted a second review of this copy of *Coningsby*, to re-search it to find that quote — after he first found it three weeks earlier at the local Public Library in May, 1996, the book was for no known reason suddenly “withdrawn – permanently removed, from the storage area — and from public access; and, it has not been seen there since. It is alleged to still be a “book in print.” (Ed.).

<sup>94</sup>. ELDERS OF THE DIASPORA. The “diaspora” defined.....

<sup>95</sup> *JUDENAELTESTE*, or “elders of the Jews.” See, *Encyc. Jud.*, (1971 ed.) “Elder,” p. 578-81.

## Part 17.

WHO WROTE *THE PROTOCOLS*?<sup>96/</sup>

The Jews blame Pytor Ivanovich Rachkovsky, the chief of the Czar's Okhrana, a secret police for the existence of *The Protocols*. They suggest Rachkovsky, acting in the name of the Czar, had an anti-semitic motive in doing it, because of the Russian Jewry's revolution against the Czar.<sup>97/</sup> But the most likely author of *The Protocols* — or perhaps more correctly: the speaker of them, regardless of its title, would be Theodor Herzl (1860-1904), considered “the father of political Zionism and founder of World Zionist Organization.”<sup>98/</sup> If not Herzl, then a deep study of the men involved in early Zionism would discover that person, for Herzl was surrounded by men of ambition; but all evidence as yet indicated it was Herzl himself who either wrote, or at least spoke, those words written in *The Protocols* — *The Minutes of the Zionist meeting*.

The Speaker must have used some form of notes, to “stay on point;” and, such a length of speech could not reasonably occur in one half-day or one whole day. In fact, a study of the Text indicates that the Speaker mentions at least two or more occasions where he begins the session on a different day and/or session, which was thereafter occupied with this matter. The complexity, the detail, and the organized manner of presentation, all alludes to some written text, which, as is seen, could have been obtained by whatever means, and revealed to the world by one recognizing the dangers of what was spoken.

Herzl was the holder of a doctorate in law and was a writer of plays and fiction, and a newspaper reporter, the Paris, France correspondent for the *Neus Freie Presse* of Vienna, from October, 1891 to July, 1895. He wrote his Work based upon a first draft of speeches and accumulated notes for *Der Judenstaat* (The Jewish State) — the establishment of a Jewish homeland, compiled in 1895; the speech was also known as an “Address to the Rothschilds,” and/or “To the Family Council.”<sup>99/</sup>

In his diary, Herzl described his Jewish State idea as “a work of infinite grandeur...a mighty dream....It is still too early to surmise what will come of it...If my conception is not translated into reality, at least my activity can become a novel. Title: The Promised Land! To tell the truth, I am no longer sure that it was not actually the novel I first had in mind...Perhaps

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<sup>96</sup> WHO WROTE IT? A complete history of Theodor Herzl and his relationship to “Zionism” (and possibly as the one who spoke as written in *The Protocols of Zion*) can be found in the respected *Encyclopedia Judaica*, Vol. 8, “Herzl, Theodor,” from pp. 407-422. See also, Sources noted below. However, this Part could be better drawn, to focus more clearly and accurately upon Theodor Herzl as the most likely author of *The Protocols of...Zion*. (Ed.).

<sup>97</sup> THE JEWS BLAME THE RUSSIAN SECRET POLICE. Levy, *A Lie & a Libel*, p. xi.

<sup>98</sup> THEODOR HERZL, FATHER OF ZIONISM. *Encyclopedia Judaica*, Vol. 8, pp 407. “I have said that the summoning of the Congress was the first constructive work (or, policy) attempted by Herzl, in 1897, says Richard J.H. Gottheil, *Zionism*, Chp. IV, “Theodor Herzl, p. 93; and, id., Chp. V, “The Jewish Congress,” at p. 108.

<sup>99</sup> FAMILY COUNCIL. The Reader should remember that the word “council” in English translates into “soviet” in Russian. See: Nolan, *Communism versus the Negro*, Chp. “Notes,” p. 230 at n. 9).

these ideas are not practical ones at all and I am only making myself the laughingstock of the people to whom I talk about it seriously. Could I be only a figure in my novel?"<sup>100/</sup>

Herzl wrote of his ideas a letter to Baron Maurice de Hirsch, a French Jew who made a fortune in banking and was the greatest Jewish philanthropist of the time.<sup>101/</sup> Hirsch met with Herzl in the billiards room at Hirsch's mansion on the rue de l'Elysée, in May of 1895.<sup>102/</sup> Herzl admitted his "credentials" were poor: he had not done much in the pro-Jewry field; then, he is reported as speaking from his prepared notes on his theory of what we know now as Zionism (and eventually, the text for *The Protocols*) saying:

For two thousand years of the dispersion the Jews have been without unified political leadership. I regard this as our worst misfortune. It has harmed us more than all the persecutions. This is why we have inwardly been ruined. There has been no one to train us to become real men...We were pushed into all the inferior occupations, we were locked up in ghettos where we caused one another's degeneration. And when they let us out, they suddenly expected us to have all the characteristics of a people accustomed to freedom.<sup>103/</sup>

Herzl then spoke of the need to unify the Jewish people. this would be done politically; and by offering "huge prizes' for striking deeds, for courage, self-sacrifice, ethical conduct, achievements in art and science — for anything great. The moral level of the people would be raised."<sup>104/</sup>

Hirsch said Jews had too many intellectuals, Jews wanted to climb too high in (an unnamed) society, and all that brought the misfortune upon themselves. Hirsch was financing a new Jewish colony in Argentina, and so doubted the ideas of a Jewish homeland.<sup>105/</sup> Herzl is said to have told Hirsch: "You breed beggars. This philanthropy debases the character of our people."<sup>106/</sup> Herzl threatened to go to the German Kaiser:

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<sup>100</sup> "A WORK OF INFINITE GRANDEUR." Chaim Potok, *Wanderings: History of the Jews* (New York, Alfred A. Knopf, Pub. 1987), Book Four, "Inside Modern Paganism," Chp. "Secularism: Messiahs for a Broken World," p. 379.

<sup>101</sup> BARON MAURICE DE HIRSCH. *Encycl. Jud.* id., p. 408; Potok, id., p. 382.

<sup>102</sup> HIRSCH MET WITH HERZL IN MAY OF 1895. Sachar, *Course of Jewish History*, Chp. XIII., "The Rise of Zionism," "Theodore Herzl," at p. 269; Potok, id., p. 382

<sup>103</sup> THE NEED TO UNIFY THE JEWISH PEOPLE. Potok, id., p. 382.

<sup>104</sup> MORAL LEVEL RAISED. Potok, id., p. 382.

<sup>105</sup> HIRSCH FINANCES A NEW JEWISH COLONY IN ARGENTINA. Sachar, id., p. 269; Potok, 382.

<sup>106</sup> PHILANTHROPY DEBASES THE CHARACTER. Sachar, id., p. 269. At this point in the Herzl-Hirsch conversation, Hirsch asked what Herzl planned to do about it. Herzl said he would "call a congress of Jewish notables to discuss migration to a sovereign Jewish state. Hirsch stated at his guest incredulously for a moment, and then quickly ushered him to the door" — apparently because Herzl dared to challenge the Sanhedrin, and "thoughts so shockingly at variance with the National Affiliation, the Sanhedrin's dominating tradition in Western Jewish life." Sachar, id., p. 269. This account differs with Potok, p. 382-83. It seems the Jewish "historians" are no more harmonically accurate than any other. See the errors mentioned of Benjamin Segel, in this INTRODUCTION. (Ed.).

“He will understand me, for he has been brought up to be the judge of great things...To the Kaiser I will say: Let my people go! We are strangers here; we are not permitted to assimilate with the people, nor are we able to do so. Let us go! I will tell you the ways and the means which I want to use for our exodus, so that no economic crisis or vacuum may follow our departure.”<sup>107/</sup>

Hirsch asked where the money to pay for all this would come from; Herzl replied he would set up a “Jewish National Loan Fund of ten million marks.” After hearing Herzl’s plans, Hirsch called it a fantasy, saying, “The rich Jews will give nothing. Wealthy people are mean and care nothing about the sufferings of the poor.”<sup>108/</sup> While Hirsch suggested he would sacrifice everything, he expected all other Jews to do the same. He promised to meet Herzl again. Herzl wrote in his diary, “It is working itself out through me.”<sup>109/</sup> It would be an obsession, if it were not so rational from beginning to end.”<sup>110/</sup>

Parts of the address Herzl planned to give were not intended for the general public, only for the Rothschilds, playing off his fortunes ill-thought of by the gentile world: it should be made to serve a sacred purpose; “to sanctify the Rothschild money by the good it served,”<sup>111/</sup> becoming the financial means of an immense migration of Jews to a land of a Jewish State. “We are talking about a simple old matter — the exodus from Egypt,” Herzl said to Hirsch.<sup>112/</sup>

Herzl read his address to a friend, Friedreich Schiff, “an educated Jew, doctor, and journalist.” Schiff’s “opinion was that Herzl’s ideas were the result of a nervous breakdown,” and declared unhesitatingly that the author was making straight for the madhouse.”<sup>113/</sup> It was an opinion which had a profound, depressing effect on Herzl, who complained of the “smallmindedness of the Jews,” and writing to Hirsch: “For the present there is no helping the Jews. If someone showed them the promised land, they would scoff at him. For they are demoralized...We shall have to sink still lower; we shall have to be more widely insulted, spat upon, mocked, beaten, robbed and slain before we are ripe for the idea....”<sup>114/</sup>

During the summer of 1895, Herzl actually met with the Rothschilds in Berlin and Munich, and other prominent Jews in Vienna, London, and Paris. (There is no mention of how

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<sup>107</sup> TO THE KAISER I WILL SAY. Potok, id., p. 382.

<sup>108</sup> THE RICH JEWS WILL GIVE NOTHING.. Potok, id., p. 382; Sachar, p. 270. See also, n. JEWISH BANKERS REFUSED THEIR SUPPORT, in this Part.

<sup>109</sup> “IT IS WORKING ITSELF OUT THROUGH ME.” Potok, p. 382.

<sup>110</sup> “RATIONAL FROM THE BEGINNING TO THE END.” *Encycl. Jud.*, p. 408; Potok, p. 384.

<sup>111</sup> TO SANCTIFY THE ROTHSCHILD MONEY. *Encycl. Jud.* p. 409; Potok, p. 384.

<sup>112</sup> A SIMPLE OLD MATTER — THE EXODUS FROM EGYPT. Potok, p. 382. Here we see the delusion that the Jews are the only people to accomplish the now famous, historically proven exit from ancient Egypt, where the Jews believe themselves — erroneously, through rabbinical instruction — to be the “Israelites” mentioned in the Old Testament migration. (Ed.).

<sup>113</sup> STRAIGHT FOR THE MADHOUSE. Richard J.H. Gotthiel, *Zionism* (Movements in Judaism), (Phila., The Jewish Publication Society of America, 1914), Chp. IV., “Theodor Herzl,” p. 86; *Encycl. Jud.*, id., p. 409-410; Potok, id., p. 384.

<sup>114</sup> THERE IS NO HELPING THE JEWS. *Encycl. Jud.*, p. 409-410; Potok, p. 384.

Herzl could afford all this travelling lifestyle — which probably was proportionately more expensive than today). Those Jews listened to Herzl’s two hour speech — they respected him because of his reputation as an author and correspondent, but they did not take his plans seriously. Hirsch was right: the Jewish bankers refused to support Herzl’s ideas.<sup>115/</sup>

The Jews of Western Europe mocked him; some of them were horrified by the announced project. German and German-Jewish newspapers called him the “Jewish Jules Verne” (the writer of fantastic adventure-novels), and accused him of betraying the National Affirmation.<sup>116/</sup> Herzl’s Diary reads: “Today, I am an isolated and lonely man, tomorrow perhaps the intellectual leader of hundreds of thousands.”<sup>117/</sup> But the Jews of Eastern Europe — distinctly different, believed.<sup>118/</sup>

Arriving at more complex ideas for his plans, these ideas he put into book form while in Paris in 1895, published under the name *Judenstaat — Jewish State*, in Vienna in February, 1896, into eventually 18 languages and eighty separate editions.<sup>119/</sup> The Work was described as “the cool reasoning of the philosopher...cool pronouncements that captured the mind rather than transported the imagination; *Autoemancipation*, the cry of the hunted stag that pants after some haven of refuge.”<sup>120/</sup> Pinsker’s pre-Herzl writings, which provided a basis for The Jewish State idea, said, in Gottheil’s words:

The root of the evil from which the Jews are suffering he finds to be the fact that, since the destruction of Jerusalem, the various peoples and rulers have ever had to deal with the Jews as a nation, but only with individual settlements of Jews. The blame for this lies primarily at the door of the Jews themselves. They have not only never felt the necessity for national concentration, but, on the contrary, have actively denied that necessity. The consequence has been that, having attempted to commit national suicide, they have been taken at their word, have been regarded as a dead nation — and treated as such. They have walked the earth as a ghost, and as all ghosts do, have inspired fear and dislike. In addition, Jews have suffered from being strangers in a double sense: strangers in the lands to which

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<sup>115</sup> TOUR OF EUROPE, REFUSED BY JEWISH BANKERS. Potok, id., p. 384, 386. See also, n. THE RICH JEWS WILL GIVE NOTHING, in this Part.

<sup>116</sup> “JEWISH JULES VERNE”; BETRAYER. Sachar, id., p. 271-272.

<sup>117</sup> AN ISOLATED AND LONELY MAN. Potok, p. 384.

<sup>118</sup> THE JEWS OF EASTERN EUROPE BELIEVED HERZL. Sachar, p. 271, Potok, 382.

<sup>119</sup> UNDER THE NAME *JUDENSTAAT*. Potok, at p. 385. Gottheil, id., at pp. 85, 233, n.1 & 4.

<sup>120</sup> THE COOL REASONING OF THE PHILOSOPHER. Gottheil, p. 83, 91. *Autoemancipation* was an early “Jewish State” Work written by a Jewish physician Leo Pinsker in 1882. See also, other references to Pinsker in This Introduction.



they have been driven, and more than strangers because they had no land of their own in which they and others could feel that they were completely at home.<sup>121/</sup>

(This has all the tone, color and shape of Expulsion in Genesis).

Pinsker's plan would make use of "alliances": the Alliance Israélite Universelle, the Vienna Allianz, and the Anglo-Jewish Association of London.<sup>122/</sup> Another Jew, Israel Zangwill, writing in synonymous terms and citing from the Talmud<sup>123/</sup>, said what recent American White, Anglo-Saxon Protestant protestors have been saying for a long time:

"He that owns no land is no man."

The "Hibbat Zion" movement,<sup>124/</sup> already in existence, held a very generalized version of a "Jewish State" idea which had been loosely forming until Herzl appeared. Young Jews wanted a homeland, not in Europe where they believed they could not remain, but in Palestine, which was held at the time by the Ottoman Empire.

<sup>121</sup> THE ROOT OF THE EVIL . Gottheil, at pp. 63-64. If the Jew has no homeland, and if he has no sense of "property" as such, it is little to be doubted that the Jew would have little regard for the "property" held by others, and at the same time look upon it in a schizophrenic personality that wants what it had from the beginning but has not now. While the Jewish State of "Israel" exists today, most all Jews are not part of it: this lies primarily at the door of the Jews themselves. See also, Note regarding The Landless Man, and, INTRODUCTION, Part 14, JUDAISM AS AN INFLICTED MENTAL ILLNESS, in This Book. (Ed.).

<sup>122</sup> ALLIANCES. Gottheil, p. 65.

<sup>123</sup> HE THAT OWNS NO LAND IS NO MAN. Gottheil, id., Chp. V., "The Jewish Congress," p. 138.

<sup>124</sup> THE "HIBBAT ZION" MOVEMENT. Or, Hibbat Ziyyon, "Love of Zion." A movement organized by Russian Jews as intellectuals and university students, shortly after the 1880's pogroms (anti-Jewish rioting) to purchase Palestine from the Sultan. Gottheil, *Zionism*, Chp. III., "Leo Pinsker and Autoemancipation," p. 67.

The "Zionist" movement, a different group, started in the 1850's, and joined the younger "Hibbat Zion." (Potok, id.). Another Jewish "homeland" group, Chovevi Zion (or, Hobebe Ziyyon) was "a movement which sought to give tangible expression to the newly awakened interest in Palestine...regarded as spadeworkers in a cause greater than they themselves imagined." (Gottheil, id., pp. 72-73). Zionism started to occupy the position Chovevi Zion societies should have taken, there was a noticeable discord between the two parties. Gottheil, p. 73.

"The Mizarchi Fraction...were known to be in a large majority [and to] have run a strong religious thread through the fabric of Zionism, and it is not at all times been easy to meet their exigencies in the solution of other than purely religious questions...Again, there were also extreme Palestinians [i.e., Jews favoring a Jewish State of "Palestine"], the so-called Ziyyon Zionists. These were impatient of delay in furthering what was called 'practical work' in Palestine, and some went even so far as to demand the transference of the whole movement, bag and baggage, to the Promised Land." Gottheil, pp. 135, 152 and 226 n. 4, citing "Protokoll des Neunten Zionist-Kongresses," at p. 239.

The Jews are not "as one," nor as perfectly organized and entirely co-operative with each other, as non-Jews think the Jews are. A hidden tool, which we fail to use. (Ed.).

Hibbat Zion made the most use of Herzl's work, and sought his appointment as their leader; Herzl accepted. Herzl's diary: "Our entire youth, all those who are now between twenty and thirty years of age, will abandon their vague socialistic leanings and turn to me. They will go forth as itinerant preachers to their own families and into the world..."<sup>125/</sup> Thus, Herzl became the leader of the Zionist movement; he had now a following and a means to begin. "Herzl possessed in a larger measure than most men intellectual grace and persuasive enthusiasm. In a short time, he was surrounded by a band of determined men, to whom his word was almost law, his wish a command. They put themselves willingly under his somewhat autocratic rule...."<sup>126/</sup> This may explain the superior-to-the-subordinate tone perceived when reading *The Protocols of the Learned Elders of Zion*, for there is no requests, only information and strategy, to be found there.

Herzl then wrote a book, *Altneuland — Old New Land*, a novel of Palestine in his visions.<sup>127/</sup> "If you will, it is not a dream," was the motto of his book,<sup>128/</sup> and it is said that "[t]he creation of the Jewish state has eliminated anti-Semitism throughout the world."<sup>129/</sup>

As a leader of a small yet well-known movement, Herzl travelled throughout European Jewry, and also met with and gained support from the grand duke of Baden, Germany — the uncle of Germany's Kaiser William II.<sup>130/</sup> The Islamic grand visir in then-Constantinople, rejected the idea of a Jewish nation-state and also Herzl's offer to find money to relieve the Ottoman financial problems as inducement to approve. His ideas were rejected, on the basis that no one can organize all the Jewish peoples.<sup>131/</sup>

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<sup>125</sup> OUR ENTIRE YOUTH. Potok, p. 385.

<sup>126</sup> A BAND OF DETERMINED MEN. Gottheil, id., Chp. VI, "Theodor Herzl," pp. 83-84. True to Jewish form, Gottheil suggests of Herzl: "No leader of men has ever been placed in exactly the same position" — which makes sense, since every man's "position" is going to be different than the same one the day, or even moment, before. But all leaders fail without a similar "band of determined men." (Ed.).

<sup>127</sup> *ALTNEULAND — OLD NEW LAND, A NOVEL OF PALESTINE*. Potok, p. 382, Sachar, p. 275.

<sup>128</sup> IF YOU WILL, IT IS NOT A DREAM. Potok, p. 386. This inspiring idea conflicts with the actual practice of Jewish/Zionist rhetoric of today, when the Palestinian people have a similar "dream" of a homeland called "Palestine," deriving its presence in a land-mass allegedly under the control of Jewish Israel military occupation forces. And the Israeli government says the Palestinian's idea will remain "a dream," as of Spring, 1996.

<sup>129</sup> THE JEWISH STATE HAS ELIMINATED ANTI-SEMITISM. Potok, at p. 386. This is hardly true. The Reader can perceive that falseness in that Jewish statement by merely looking, listening, and reading. The Jews, as long as they remain Talmudic in their ways, will always suffer the condemnation of the world for only that reason; and if none other, this: "LONG-STANDING HABITS CANNOT BE UNDONE WITH A SOFT-SPOKEN WORD." Nolan, *Communism v. the Negro*, p. 178.

***THE WORLD HATES THE JEW BECAUSE THE JEW HATES THE WORLD*** (Ed.).

<sup>130</sup> THE KAISER'S SUPPORT. *Encycl. Jud.*, p. 412; Potok, p. 385.

<sup>131</sup> CANNOT ORGANIZE THE JEWS. *Encycl. Jud.*, p. 412. This may conflict with the fact that by A.D.1895, as individual Jews, with help from other Jews, gained control over so much of European monies, which Herzl had just attempted to acquire. (Ed.).

At a Hibbat Zionist meeting on March 6, 1897, Herzl called for the First Zionist Congress, to be held from August 29-31, 1897, in Basel, Switzerland. Formal attire was to be worn by all members, to emphasize the importance of the meetings and promote a sober and contemplative environment. Some Zionists laughed, disapproved; others many accepted. With Herzl as elected chairman, the Congress adopted Herzl's programs — predicting a Jewish State within 50 years. They elected him president of their newly established “World Zionist Organization.”<sup>132/</sup> Now the Jewish people at large could be the Herzl constituency; but if wealthy Jewish bankers refused to help him, the common Jewry received him in great mass meetings.<sup>133/</sup> After the First Congress, Herzl started *Die Welt*, a newsletter designed to promote the Zionist Congress' ideas. From there, the Zionist movement officially began as it is known today. Herzl wrote in his diary: “In Basel, I created the Jewish State.”<sup>134/</sup>

Traveling about to gain approval of his Jewish State, in perhaps Uganda, Africa, or Mesopotamia, Turkey, Egypt,<sup>135/</sup> or elsewhere.<sup>136/</sup> Herzl met with many leading world figures, including the Catholic Pope of that day, who said:

“There are two possibilities. Either the Jews will cling to their faith and continue to await the Messiah who, for us, has already appeared. In that case they will be denying the divinity of Jesus and we cannot help them. Or else they will go there without any religion, and then we can be even less favorable to them,”<sup>137/</sup>

and the Sultan of Turkey — soon to be the victim of the “Young Turk” revolution alleged to be comprised mainly Jewish revolutionaries. The Sultan “plied Herzl with cigarettes, the grand Cordon of the Order of the Medjidje, and the vague promise of a charter; but he also wanted to see the color of Herzl's money.”<sup>138/</sup>

But all did not go well for Herzl. Zionist activities far outreached Herzl's. Zionist societies increased from 117 to 913 in one year.<sup>139/</sup> In fact, it was the infusion of Russian Jewry which insured the strength and permanency of the Zionist movement.<sup>140/</sup>

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<sup>132</sup> ELECTIONS TO ZIONIST LEADERSHIP OFFICE(S). Sachar, id., p. 272, Potok, p. 382.

<sup>133</sup> HERZL'S SUCCESSES. Potok, p. 386-387.

<sup>134</sup> IN BASEL, I CREATED THE JEWISH STATE. Sachar, id., p. 272.

<sup>135</sup> EGYPT. At the suggestion from Joseph Chamberlain, then-Britain's Secretary of State for Colonial Affairs, of Egypt for the Jews, Herzl replied, “No, Mr. Secretary, we will not go there. We have already been there.” Sachar, id., p. 274.

<sup>136</sup> UGANDA, AFRICA, OR MESOPOTAMIA, TURKEY, ETC. Sachar, p. 277; Potok, id., p. 382; Gottheil, id., whether in Palestine, p. 93; East Africa, p. 131, 135-137; Cyrenaica (an ancient country in Africa\*), Canada, Australia, Mesopotamia, or Angola, p. 141; \**Webst. Int'l. Dict.*, 2nd Ed., p. 658.

<sup>137</sup> THE CATHOLIC POPE'S COMMENTS ON THE JEWISH STATE. Potok, id., p. 387.

<sup>138</sup> THE SULTAN: THE COLOR OF HERZL'S MONEY.” Sachar, id., p. 273.

<sup>139</sup> ZIONIST SOCIETIES INCREASED. Sachar, id., p. 273.

<sup>140</sup> THE STRENGTH AND PERMANENCY OF THE ZIONIST MOVEMENT. Sachar, p. 273. It was the same kind of infusion later to afflict America during the Roosevelt Administration and never un-afflict it to this day. (Ed.).

Within a year of the Zionist Congress, Herzl was under attack from those below him in Zionism who challenged him for his aloofness, his lack of enthusiasm to the Jewish traditions and Hebrew language rather than The German, as Herzl desired it. He was a man of the western, secular ways, not the eastern Jewish ways. “He was a journalist; he understood the insidious nature of diplomacy and the cruelty of power. He knew the language and protocol of kings and diplomats.”<sup>141/</sup> He had no hope for a Jewish press, Jewish assemblies, Jewish schools, nor a life thoroughly rooted in the “Hebraic idiom. Herzl’s view of Palestine for the Jews was simply a political and technical answer to the problems of the Jew.<sup>142/</sup> “Zionism was the Sabbath of my life,” said Herzl’s diary.<sup>143/</sup>

But he was not a “Russian Jew’s Jew.” “He was full of Western dignity. which did not set well with our Russian-Jewish realism,” as he objected to Herzl and his colleague’s aristocratic “pretensions” and flaunting of their “contacts” with influential statesmen,<sup>144/</sup> as the coarse Russians seized more and more control over Zionism. “Nor was one less prepared for the work he was to be called upon to do than was Herzl...He had taken no part in the Jewish revival,...He was practically a stranger to his people, and they to him...Palestine exercises no fascination upon him. He shows no trace of a knowledge of the Chovevi Zion movements<sup>145/</sup>...but the moment Herzl came into real contact with the Jewish people, he issued the parole: `Zionism means a return to Judaism prior to a return to a Jewish land.’”<sup>146/</sup>

His adversaries were unconvinced. For his diary in 1898, Herzl wrote: “Rivalries are beginning. They already want to depose me.”<sup>147/</sup> Herzl’s heart complications were worsened by the strife of who and what the new Jewish State would be. In 1904, he died, at age 44. Many followers were “shocked” to hear of it.<sup>148/</sup>

Herzl was plainly the leading organizer of only those Jews who desired to play an important, active role in the establishment of “Zion” as the Jewish State, he was the chairman of the First Zionist Congress, and the president of the World Zionist Organization established by that Congress. It would be Herzl who would also be the one who would be the keynote speaker, if not the most important and frequent speaker, of the purposes and plans of Zionism. If anyone were to know of, conduct, or preside over any “secret” meetings, it would be Herzl. It is most likely that Herzl, therefore, would be the one to whom most logical thought would turn, for

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<sup>141</sup> HE WAS A JOURNALIST; HE KNEW THE LANGUAGE. Potok, *Wanderings: History of the Jews*, Book Four, “Secularism: Messiahs for a Broken World,” p. 386.

<sup>142</sup> A POLITICAL AND TECHNICAL ANSWER. Sachar, p. 275.

<sup>143</sup> ZIONISM WAS THE SABBATH. Sachar, id., p. 278

<sup>144</sup> WESTERN DIGNITY, NOT RUSSIAN-JEWISH REALISM. Sachar, id., p. 277, quoting Chaim Weizmann, later the creator of The Jewish Agency.

<sup>145</sup> LESS PREPARED FOR THE WORK. Gottheil, id., pp. 84-85, 90-91.

<sup>146</sup> A RETURN TO JUDAISM, FIRST. Gottheil, id., p. 193.

<sup>147</sup> RIVALRIES ARE BEGINNING. Potok, p. 387.

<sup>148</sup> “SHOCKED” TO HEAR OF HERZL’S DEATH. Gottheil, p. 82; July 3, 1904. Potok, p. 387. The Reader, whether Christian, Muslim, or Jew, must at this time remember that Herzl, a man of his times — as we all are of our own, accomplished what few-of-the-few think about or think possible. It confirms the UnKnown-Source: `Genius requires its necessary measure of madness to make it work — but such madness must not unwatched go.’ A careful review of the “Smith Biography” in the Introduction of This Book, at Smith, note 1, is helpful. (Ed.).

finding the nearest person available to be named and credited as The Author of *The Protocols of the Learned Elders of Zion*.

The other accounts of events presented in This Book, and in the sources The Compiler and Editor of This Book has relied upon — books, pamphlets, papers, etc., of mostly Jewish origins — of Herzl and of the acquisition of the documents known from the beginning as *The Protocols Zion*, *The Protocols of The Learned Elders of Zion*, or *the Wise Men of Zion*, will provide sources and facts which, by the coincidence of those details, will direct The Reader to determine if *The Protocols* are true, and who authored them. This is The reader’s right; and anyone who would speak out against that right, or obstruct that right, is not a friend of “freedom” as they might purport to be.

Part 18.

*ENCYCLOPEDIA JUDAICA*’s  
HISTORY OF THE PROTOCOLS

The first edition of *The Protocols* available to the Russian public appeared in about 1905. It is suggested by the opponents of it that the ideas therein were not taken seriously by anyone, except those of the “few mystic and sectarian circles only.” (Encycl. Jud.). The worldwide success of *The Protocols* began in 1919. It grew in acceptance especially after the Russian Bolshevik Revolution and the uprisings in Germany in the early 1920’s. Many people in those countries arrived at the conclusion that there was a “hidden hand” or unseen cause for those tragic and violent events. The publication of The Protocols was widely circulated to expose the “Jewish Revolution” inciting the Russian civil war. There was said to be a great coincidence between the theories disclosed in The Protocols and the realities of the violence and excessive killings perpetrated in southern Russia between 1918 and 1920. (Encycl. Jud.). After the Red (Bolshevik/Jewish) armies defeated the White (Christian) armies, Russian emigres escaping to The West began publishing The Protocols, and many translations of it followed. The most reputable newspapers in Europe, already under the Jewish control described in Protocol No. ??, merely questioned the “authority” of the document, yet apparently did not say anything more than that.

In 1921, it is alleged that an English Journalist, Philip Graves, “pointed out the close similarity between the text of The Protocols and Joly’s pamphlet.<sup>149/</sup> This it is alleged, caused “balanced and responsible circles” to refuse to accept The Protocols as a serious document. (Encycl. Jud.). However, a “balanced” and responsible” could easily be defined to mean: under the influence of the aggressive suggestions of Jewish thought placed in their midst; and, responding favorably to the abilities of the Jews to bring such thought to bear upon them).

There was an enormous circulation of the Protocols text, which was translated in to all of the main languages of the world. In the United States, The Protocols received its greatest support from Henry Ford, Sr., the famous and very wealthy automobile manufacturer.

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<sup>149</sup> JOLY. This editor has reviewed over a dozen books on the French national history, and none of those works mention a “Maurice Joly,” nor any reasonable spelling of that name; nor is there reference to any such pamphlet against Napoleon III. It may be a pseudonym. See also, n.M. MAURICE JOLY, below.

Well before the rise of National Socialism (Nazi) power, the greatest adherents to The Protocols were found in Germany, where it was accepted as fact — a knowledge that was such as to be generally accepted, based upon historical fact and personal experience. The Bolshevik/Communists were continually attempting to overthrow the existing German Wiemar government, and causing foment in the finances of government and private life alike, to great disaster to the people.

The Encyclopedia Judaica admits that “[t]he theories of an occult power of the Jews, sworn enemies of the German-Christian culture, perfectly suited those reactionary propagandists who attributed Germany’s defeat [in W.W.I.] to `a stab in the back,’” referring to the subtle, concerted — and thoroughly effective — Jewish influence in the details of the Articles of the Treaty of Versailles of 1918, which placed a defeated Germany at such a great economic and military disadvantage on the European continent. It is interesting to note that the Jews admit to being sworn as anti-Christian.

To combat the Protocols acceptance there was established in Eurfut, Germany, the “Weltdienst” organization (perhaps Weltdienstf-Konzept), which was specially formed to diffuse the effects of The Protocols, and to strengthen ties with anti-semites in other countries.<sup>150/</sup>

In Berne, Switzerland, during 1934, the Jewish community sued the distributors of The Protocols; at the trial, they tried to establish that the document was a “forgery” (again, they did not say it was untrue or false — but merely by omission of the words that it was only an “unauthorized” reproduction). However, this trial did nothing to diminish the zeal of those enlightening other Christians of the evils described in The Protocols and exemplified in historical and then-current events.

Before and during the Second World War (W.W.II.), the understanding of The Protocols became even more widespread, and incited an implied justification for the persecution of the Jews who were referred to, directly and indirectly, in that document. The Protocols have been reissued in numerous Arab countries, and Egyptian president Nassar publicly guaranteed their authenticity.

A Spanish edition of *The Protocols* was published in 1963, because of that, there was said to have been an attempt to prevent the revision of the traditional anti-Jewish attitude of Roman Catholic Church, during the Ecumenical Council Vatican II.

The *Encyclopedia Judaica* suggests that “[s]ince 1945 no more than bibliographic curiosity in the majority of civilized countries...” This may settle the disturbed minds of its Jewish readership, but it does not settle “the Jewish Question” regarding The Protocols and its continued readership and prevailing acceptance.

The nationalistic feelings, that are always aroused in times of War or Economic distress (which almost always results in War), resulted in every country in a certain and very measurable degree of “anti-semitism” agitation (actually anti-Jewishness agitation — especially when One considers exactly Who Are The Semites), which left dangerous and probably very justifiable

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<sup>150</sup> THE “WELTDIENST” ORGANIZATION. See: *Encycl. Jud.*, id., p. 582.

seeds behind it. The popular equation of “Jews & Bolshevik are the Same,” alleged to be unjustified by The Jews themselves, made the situation more delicate for The Jew — who looked upon Christians and other non-Jews as mere *goyim*, or unclean cattle, mere talking animals, in need of care and herding; and that same situation was even more trying for The Christian — in whose mind there was the conflict between the popular beliefs of the Good Jew as the Origins of Christianity versus the Bad Jew who was responsible for not any mere “sentiment” but actual anti-Christian acts accomplished in secret by those same Jews, brought to the Light through the diligence attention and investigation of those Christians (and non-Jews) aware of the Jewish threat to a stable Christian life. In every country in Old Europe, the *Protocols of the Elders of Zion*, purporting as the Jews repeatedly say to reveal in a series of fantastic documents mysteriously discovering a “Jewish plot” to secure the domination of the entire world, had considerable circulation and secured credence in social and political circles which were not usually so gullible as to accept anything that was to be looked upon as far-fetched.<sup>151/</sup>

“It took lies and forgeries,” says this Jewish document, “which had been proved fake in Europe, like the *Protocols of the Elders of Zion*, but a short time to germinate and spread to America.” [See n. \_\_\_?] Yet, unexplained by anyone is this: If such utterances and publications were in fact “lies and fakes,” why should they endure the years as “truth and fact” for so many peoples in so many lands — most of which have suffered a fate as near to the inclinations of *The Protocols* as any reasonable person can determine — especially when the Reader of The Present Day News Media compares that Media Reportings to *The Protocols of the Elders of Zion*, doing so equally and “liberally” and with a sense of universal brotherhood of righteousness, can arrive at no other conclusion but that the principles of *The Protocols* are true, and that they are a fact?

Part 19.

SOME BRIEF DEFINITIONS OF WORDS USED  
BY THE “JEWISH” AUTHOR OF *THE PROTOCOLS*

“Agentur” and “The Political”

There are two words in this translation of *The Protocols of the Learned Elders of Zion* which are unusual, the words “Agentur” and “the political.”

Used as a substantive (or, noun), “Agentur” appears to be a word adopted from the original text of *The Protocols*, and it means ‘the whole body of agents, and agencies’ made use of by The Elders, whether members of the tribe or their Gentile tools.

By “the Political,” Mr. Marsden means, not exactly the “body politic,” but ‘the entire machinery of politics.’

The Term, *GOYIM*

The Jewish term *Goyim*, generally meaning Gentiles or non-Jews, is used throughout *The Protocols*, and “Goyim” is retained by Mr. Nilus and Mr. Marsden in this edition and translation. *Goy* and *Goyim* are defined in the text of *The Protocols* as they appear. Many cites, perhaps later, confirm that *goyim* also means “cattle, beast of the field,” etc. It explains much.

Other terms are often defined as they appear in Book Two, the “Annotated Text.”

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<sup>151</sup> THE NATIONALISTIC FEELINGS THAT ARE ALWAYS AROUSED. *Encycl. Jud.*, id.

Part 20.

THE “SYMBOLIC SNAKE” OF JUDAISM  
(Mostly cited from *The Protocols* Introduction)  
(of Smith, Christian National Crusade,)  
(And From Jewish Sources.)

Protocol No. 3 opens with a reference to the “Symbolic Snake” of Judaism.<sup>152/</sup> In his Epilogue to the 1905 edition of *The Protocols*., Mr. Nilus gives the following interesting account of this symbol:

According to the records of secret Jewish Zionism, Solomon and other Jewish learned men had as early as 929 B.C., thought out a scheme in theory for a peaceful conquest of the whole universe by Zion.

As history developed, this scheme was worked out in detail and completed by men who were subsequently initiated in this question. These learned men decided by peaceful means to conquer the world for Zion with the slyness of the Symbolic Snake, whose head was to represent those who have been initiated into the plans of the Jewish administration, and the body of the Snake to represent the Jewish people — the administration was always kept secret, even from the Jewish nation itself.<sup>153/</sup>

As this Snake penetrated into the hearts of the nations which it encountered it undermined and devoured all the non-Jewish power of these States. It is foretold that the Snake has still to finish its work, strictly adhering to the designed plan, until the course which it has to run is closed by the return of its head to Zion and until, by this means, the Snake has completed its round of Europe, it has encompassed the whole world. This it is to accomplish by using every endeavor to subdue the other countries by an economical conquest.

The return of the head of the Snake to Zion can only be accomplished after the power of all the Sovereigns of Europe has been laid low, that is to say, when by means of economic crises and wholesale destruction effected everywhere, there shall have been brought about a spiritual demoralization and a moral corruption, chiefly with the assistance of Jewish women masquerading as French, Italians, etc. These are the surest spreaders of licentiousness into the lives of the leading men at the heads of nations.

Benjamin Segel, the early 20th Century Jewish “historian” of *The Protocols*, has this to say about The Snake, or The Serpent:

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<sup>152</sup> SYMBOLIC SNAKE. Compare the purpose, function, and rejection of the snake, in The Bible.

<sup>153</sup> NATIONAL IGNORANCE OF THE PROTOCOLS. Compare how other nations are continually held by the Jews to account for their wrongs, while the Jews themselves are often guilty of the same wrongs, and not told of these deeds anymore than any other national peoples are told of their own wrongs.



The serpent's tail rests upon Zion, but the body, with head in front, slithers over the entire world. Coiling into the bosom of the [nation-] states it encounters, the serpent gnaws at and devours all non-Jewish state forces by means of liberal constitutions and economic dislocations. The serpent has already passed through seven stages of world history. Beginning with Greece in the Age of Pericles, it gnawed at the power and greatness of this land. The Seventh Stage was reached in St. Petersburg, in 1881, the year when the Tzar Alexander II was assassinated. With the return of the serpent's head to Zion, the Symbolic Snake will end its circuit through the world history. Then it will have embraced all of Europe, all the world.

But this return of the serpent's head to Zion can only take place if all the powers of Europe are brought low by the destruction and devastation the Jewish people have everywhere brought with them, and the moral degradation and ruin that always accompany liberalism."<sup>154/</sup>

Segel, also makes reference to "St Ephriam" and the serpent mark on the forehead and right hand, mentioned 'centuries ago spoke' (??) p. 109, 109 and 112-14.

According to the Christian Nationalist Crusade edition of *The Protocols of the Learned Men of Zion*,<sup>155/</sup> a literary "map" of the course of the Symbolic Snake is shown as follows:

Its first stage in Europe was in 429 B.C., in Greece, where, about the time of Pericles, the Snake first started "eating" into the power of that country.

The second stage was in Rome in the time of the emperor Augustus, about 69 B.C.

The third stage was in Madrid in the time of Charles V, in A.D. 1521.

The fourth state was in Paris, about 1790, in the time of Louis XVI. (Napoleon also granted the Jews citizenship rights in his effort to gain support; until that time, Jews had been unenfranchised of any rights of ordinary citizens, because of their religious and political practices which were deemed anti-Christian).

The fifth state was in London, from about 1814 onwards (after the downfall of Napoleon).

The sixth stage was in Merlin, in 1871, after the Franco-Prussian war.

The seventh state was in St. Petersburg, over which is drawn the head of the Snake under the date of "1881."

Possibly the ninth stage would be after the successful Jewish Bolshevik Revolution in Russia in 1917.

Is it possible that the tenth stage occurred during the 1920-1930's, when eventually Franklin Delano Roosevelt introduced — or was compelled to introduce? — so many Jews into the federal government that he was accused of being a "Jew lover," and at the same time the federal bureaucracy increased its size and powers with such magnitude, swiftness, and ferocity that not even the lawyers could keep up with it, complain though they did?

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<sup>154</sup> SEGEL'S "SERPENT/SNAKE" INTERPRETATION. Levy, A Lie & Libel, re: Segel, "History," at pp. 112-113.

<sup>155</sup> CHRISTIAN NATIONALIST CRUSADE EDITION. See: Smith, *The International Jew* (Abridged ed.).

All these nation-states through which the Snake traversed have had the foundations of their constitutions shaken, Germany, with its apparent power forming no exception to the rule. In economic conditions, England and Germany are spared, but only until the conquest of Russia is accomplished by the Snake, on which at present [i.e., 1905] all its efforts are concentrated. The further course of the Snake is not shown on this map, but arrows indicate its next movement towards Moscow, Kieft, and Odessa.<sup>156/</sup>

It is now well known to us to what extent the latter cities form the centers (or perhaps, “centres”) of the militant Jewish race. Constantinople (Istanbul, today) is shown as the last stage of the Snake’s course before it reaches Jerusalem. (This literary “map” for Europe was “drawn” only a few years before the occurrence of the “Young Turk”<sup>157/</sup> — the Jewish — Revolution in Turkey, 1908).

The Liberty Lobby, a conservative group, offered its appreciation to the Anti-Defamation League (ADL) for providing them with the design of the ‘Snake and Radio Microphone’ — not shown in here — which was used on one of Liberty Lobby’s book covers.<sup>158/</sup> The Snake design first appeared on page 3 of the June, 1974 issue of the *ADL Bulletin*, and used by the ADL to preface an article about the Liberty Lobby. The artwork is significant, the reader is told, because it vividly illustrates a key technique of the ADL: distorting and reversing issues.

Part 21.

BIBLE-BASED SOURCES REGARDING THE “SYMBOLIC SNAKE”

Consider also The Bible’s rejection of the snake. (“Snake” is not found in *Strong’s Exhaustive Bible Concordance* (Abington Press, Nashville, 1942); nor *The New Strong’s Exhaustive Bible Concordance*, (Nelson Pub., Nashville, 1984); therefore, see “Serpent”).

The “Serpent” was contrasted by Jesus to the wholesome fish. (Note how the early Christians used the shape of a fish as a logo, or design, for picturing in hieroglyphics the new Christian faith).

Serpent cults were popular with all “Semites.” In Hebrew symbolism, the serpent denoted one who is hostile to God’s plans (Isaiah 27:1. See *Harper’s Bible Dictionary*, Miller & Miller, ed., New York, Harper & Bros., Pub. 1959, 6th ed.) p. 665.

To the Christians it was a symbol of Satan. (*The Twentieth Century Bible Commentary*, Rev.Ed., Davies, ed.; N.Y. Harper & Bros., Pub.; 1955, p. 517). Frequent allusions are made by sacred writers to the serpent as an emblem of wickedness, cruelty and treacherousness. The

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<sup>156</sup> MOSCOW, KIEFT, AND ODESSA. These are cities in Russia.

<sup>157</sup> THE “YOUNG TURK.” A political “reform” party, who “wanted to restore the greatness of the Ottoman Empire...and eliminate corruption,” that overthrew the Sultan Abdul Hamid II. *World Book Encycl.* (1973) Turkey, Vol. 19-T, p. 419.

<sup>158</sup> LIBERTY LOBBY BOOK COVER. *Conspiracy Against Freedom: A Documentation of One Campaign of the Anti-Defamation League Against Freedom of Speech and Thought in America*, Liberty Lobby Staff, Willis A. Cato, ed. (Washington, D.C., 1986); see the copyright page.

Devil is called “the old serpent (Rev. 12:9). (*The System Bible*, Chicago, the System Bible Co., 1933, Section I, Historical Digest, p. 289).

The serpent was itself a visible likeness of the evil from which Israel was suffering. (*Abington’s Bible Commentary*, Nashville, Tenn., Abington Press 1929, p. 1144). Throughout the East (i.e., the “Bible lands”) the serpent was used as an emblem of evil principle of the spirit of disobedience and contumacy.<sup>159/</sup>

Part 22.

SOME JEWISH ANSWERS TO A “JEWISH WORLD CONSPIRACY”

Under its article on *Learned Elders of Zion*, *The Protocols of*, *The Encyclopedia Judaica* goes on to say that *The Protocols* suggest there is the specter of a worldwide Jewish conspiracy, specifically designed towards reducing the Gentiles (non-Jewish people of all races, and religions) to slavery or to extermination. This idea is said to have its origins “in the Christian imagination” during the Middle Ages, because of “legends” about the Jews of Old Europe, and how for example the Jews were accused of poisoning water-wells and spreading The Plague disease. These ideas began in Spain, and later in France and Germany, after Napoleon’s convocation of “The Great Sanhedrin,” in 1807 A.D. Jewish sources provide no documentation for these “legends.” If any such proof for or against these legends existed, the documents would have offered them up for consideration, in their Jewish defense.<sup>160/</sup>

It is also said by the Jews that Christians of olden days were misguided by the belief that there was a secret rabbinical conference held on annual or less often occasions, whereat there was worked out a detained plan for ritual genocide of the Christians and other peoples who were not Jewish. (See n. \_\_\_?) Jewish publications tell themselves that these ideas did not gain widespread acceptance, partly because of the illiteracy of the people in general, and because of...

Thereafter, there appeared in the late 1800’s, versions of these ideas offered by the French Catholic authors Barruel and Bailly. In these versions, it was said that Freemasons and the Jews united into an anti-Christian plot.

In more recent versions of *The Protocols*, the legend of “The Elders of Zion” was said to have been concocted in Paris, France late in the 1800’s, by an author, said to be “unknown,” who was at that time working for Czar Nicholas II’s secret police (or, the *Okhrana*). If not that, then it was “concocted by the Russian czars’ disinformation service. It was successively used by the czarist police, the Whites in the Russian civil war, the German and other Nazis, and certain Arab governments and organizations, in their anti-Jewish propaganda.”<sup>161/</sup> The intent of non-Jews in

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<sup>159</sup> THE SERPENT AS EVIL PRINCIPLE . *A Dictionary of the Bible*, Wm. Smith, LLD, ed, (Phila., The John Winston Co. 1884, 1948, p. 607), or, ‘of the spirit of evil.’ In accord: *Peloubet’s Bible Dictionary*, (Phila., the John Winston Co. 1913, 1926, p. 606).

<sup>160</sup> FORGERY CLAIMS IN JEWISH ENCYCLOPEDIAS. See, i.e., *Encyclopedia Judaica*, Vol. 6, p. 581-83 (1971 ed.); *The New Jewish Encyclopedia*, p. 127-28 (1962 ed).

<sup>161</sup> CZARS’ DISINFORMATION SERVICE. Lewis, *Semites and Anti-Semites*, id., p. 23.

offering *The Protocols* to the world was to enlighten the Czar about this secret police and to favorable influence his policies toward that secret police and its usefulness.

This anonymous Czarist employee/author, described by the Jews as a “forger,” is alleged to have adapted an old French political pamphlet written by M. Maurice Joly<sup>162/</sup> in 1864, titled *Dialogue aux Dnfers intré Machiavel et Montesquieu, au la politique ay xixe siècle*,<sup>163/</sup> (or, *Dialogue Between Machiavelli and Montesquieu in Hell* and, “the forgers took this pamphlet, substituted world Jewry for the French emperor, and added a number of picturesque details borrowed from an obscure [and unnamed] German novel.”<sup>164/</sup> In the French pamphlet, M. Jolly suggested Napoleon III had ambitions of world domination, but it did not make any reference to the Jews or to Judaism.<sup>165/</sup>

Rashi, (Rabbi Solomon ben Isaac) the great Jewish scholar of the eleventh century...[Unfinished Commentary -Ed.].

The Jews allege that the writer of Russian version of *The Protocols* had changed these Joly/French “protocols” into the “protocols” of a conference of the leaders of the world Jewry meeting at that time, and that this meeting decided that, under the cloak of modern democracy, they (the Jews) had already gained control of the policies of numerous European states, and were therefore very close to obtaining success in achieving their objective(s).

It does not seem likely that *The Protocols* are a “Joly” imitation; Napoleon is not characterized by any historian as being a specific despot, he was a general despot, i.e., Napoleon only wanted power and domination, not the specific suppression of, as in this case, any particular religion. Indeed, Napoleon “emancipated” the Jews after his ascension to power and ultimately to Emperor,<sup>166/</sup> so no publication set forth as a characterization of Napoleon could reasonably

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<sup>162</sup> M. MAURICE JOLY. Also known as “Maurice Joel,” a Jewish revolutionary; a communist and predecessor to Trotsky-like theory. Levy, *A Lie & Libel*, re: Segel, “History,” at. 68. See also n.JOLY, above.

<sup>163</sup> JOLY, AUTHOR OF NAPOLEON SPOOFS. See: Levy, *A Lie & a Libel; Encycl. Jud.*, “Learned Elders, The Protocols of.”

<sup>164</sup> PICTURESQUE DETAILS. See: Lewis, *Semites & Anti-Semites*, id., at p. 108.

<sup>165</sup> THE “JOLY” WRITINGS AS A BASIS. See also, Lewis, *Semites and Anti-Semites*, id., p. 108.

<sup>166</sup> NAPOLEON “EMANCIPATION” OF THE JEWS. Potok, *Wanderings: History of The Jews*, pp. 366, 374. This emancipation was done “in two stages: the Sephardic Jews of the south, ion January 28, 1790,...on September 27, 1791, the Ashkenazi Jews of the north...” (Potok, p. 366. But, “[i]n 1807, one Hasidic tzaddik Shneur Zalman of Lyady, urged his followers to spy against Napoleon on behalf of Russia. `If Bonaparte wins,’ he says, `the wealthy among [Jewish] Israel would increase and the greatness of Israel would be raised, but they would leave and take the heart of Israel far from our Father in Heaven. ¶ Hasidism greeted with suspicion the Napoleonic order to put an end to the ghettos in the lands France conquered.” id., p. 356.

The Reader may now be surprisingly enlightened: Most non-Jews believe “Ghettos” are equivalent to “slums, deteriorated buildings, unfit for human living.” Not true. In Ford, *Int’l Jew*, Leo N. Levi, the president of the American Jewish Committee in the early 1900’s, said in his own words how it is revealed that the Jews desired these “ghettos”; that the Jews wanted it for themselves:

“The Ghetto is not a corner into which the non-Jews have herded the Semites; the

expect to fit into a “Jewish world domination,” anti-semite publication. Therefore, *The Protocols*, if written as an original work, fit the times and they fit the people about whom it speaks, then and now.

Part 23.

THE “OPINIONS” OF RUSSIA’S CZAR NICHOLAS  
ABOUT *THE PROTOCOLS*, ACCORDING TO JEWISH SOURCES

Popular Jewish knowledge has it that the Russian Czar, upon reading a Russian version of *The Protocols*, apparently wrote in the margin of his version/edition, “One does not defend a worthy cause by vile means.”<sup>167/</sup> Another Jewish account has the Czar speaking this way: “It is impossible to defend something sacred by dirty means.”<sup>168/</sup> The question here is: did the Czar refer, most probably, to the religious Orthodox Russia as the “sacred something”? or — most unlikely, to the Jewish sacred idea of “Zion”? (Ed.).

The Encyclopedia Judaica asserts that such a notation by the Czar — “impressionable and anti-Semitic as he was” — showed his rejection of the document, and recognized it as an device of fraud; and further that it meant this notation was a rejection of the truth of the matters offered in *The Protocols*, yet it offer no more in support.<sup>169/</sup>

Any objective reader could easily arrive at the conclusion that, in so noting, the Czar most likely realized there was no mere coincidence between the acts of revolutionary anti-Czarist Jewry and that of the plans exposed in *The Protocols* as being the former obeying the latter; and that, if the Jews’ plan was worthy, it would not resort to such vile means as described as being necessary, and as being put into action, in the execution of *The Protocols* in Russia.

Part 24.

THE “PRINCE” SYSTEM OF JUDAISM OR ZIONISM

In Judaism or in Zionism, there is a “prince” system, where there is one “prince” of the world, who commands all Jews and others subject to that world. Next, there is a “Prince of the East,” i.e., of the eastern hemisphere of the earth; a “Prince of the West,” there; a Prince of North America, and of South America, for examples. The Prince of the World should be found in probably Istanbul, the ancient place of The Sanhedrin; the Prince of the East has headquarters in London; the Prince of the West, in New York City. Each Prince has lower levels of subject

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Ghetto is a spot carved out of the community and consecrated [by and] to the Chosen People and is therefore the best section of the city in Jewish eyes, the rest being `the Christian quarter.’” See: Ford, *Int’l Jew*, Vol. III, “Jewish Influences in American Life,” Chp. LV., “B’nai B’rith Leader Discusses the Jews,” at p. 174, quoting a Memorial for Levi by the B’nai B’rith at p. 260. See also, *Dearborn Independent*, May 14, 1921.

<sup>167</sup> CZAR NICHOLAS COMMENTS ON “VILE MEANS.” *Encycl. Jud.*, “Protocols...,” p. 582.

<sup>168</sup> TO DEFEND SOMETHING SACRED. Levy, *A Lie & A Libel*, p. 16 and p. 45, at n. 4, citing Charles A. Rudd, *The Police and the Jewish Question in Late Imperial Russia*, (Nov. 20, 1993).

<sup>169</sup> CZAR NICHOLAS RE: PROTOCOLS. *Encyc. Jud.*, [cite needed]

people, who in turn are divided into still more echelons, very similar to any military or corporate system. Orders them flow downwards, obedience flows upwards, and the “actions committees” flows outward.<sup>170/</sup>

“While the Romans ruled the lands of the Jews in A.D. 80, a Jewish leader, Gamaliel, was the ruler of the Jews — “the patriarchate of Tannas who would be willing to “render unto Caesar what was Caesar’s, provided the Jews were permitted to render unto God what was God’s. Quick to sense the advantage, the Romans recognized the new rabbinat as the voice of the Jews and conferred the title of *Nasi*, “Prince,” or Patriarch, on the head of the Sanhedrin... Gamaliel was confirmed as the first official Patriarch of Palestine.” — with The Reader remembering that was also known as the “Prince.” Here we have a Jewish author describing the Sanhedrin as the “office” of the “Princes.”<sup>171/</sup>

Part 25.

*THE PROTOCOLS IN ARAB LANDS,  
ACCORDING TO JEWISH SOURCES*

The first Arabic translation, made from the French, was printed in *Raqib Sahyun*, a periodical published in Jerusalem by the Latin Catholic community on January 15, 1926.<sup>172/</sup> Another edition, translated from the French by an Arab Christian was published in Cairo, Egypt, soon thereafter. The first translation for the Muslim (Islamic) people was made from an English translation, presumably of the Russian-language original, (i.e., a Nilus or a Marsden translation, and being a “third generation,” weakens the “original intent” somewhat) and this document appeared likewise in Cairo in 1951, but with a lengthy introduction, followed by numerous editions and at least n different Arabic translations — more than any other language, including The German.<sup>173/</sup>

One of *The Protocols* published in 1961 had an introduction by °Abbas Mahmud al-°Aqqad, “a famous and respected author.” Another *Protocol* edition was published in 1968, translated by Shawqi °Abd al-Nasir, brother of the assassinated Egyptian President, Gamal Abdel Nasir. This particular book has been highly recommended by Egyptian presidents Nasir and Sadat, President °Afir of Iraq, King Faisal of Saudi Arabia, Colonel Mohammed Qaddafi of

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<sup>170</sup> THE “PRINCE” SYSTEM. See, in this Book One, at Part 24., The “Prince” System of Judaism or Zionism” and also, the “Office of the “Princes,” below. See also, in Book Two, at Protocol No. 15.23 in n. King Of Israel; and, references to “actions committees” in *Encyc. Jud.* near the table of contents for each volume of it. “[I]n 1911, the seat of the Inner Actions Committee was fixed in Berlin.. when Professor Otto Warburg was [chairman].” Gottheil, *Zionism*, Chp. VI., “Post-Herzlian Period,” p. 151.

<sup>171</sup> THE “OFFICE” OF THE “PRINCES.” Dimont, *The Indestructible Jew*, Chp.: “Act II, The Existential Dilemma: Jews, God, and Divine Pragmatism — The First Challenge: The Expanding Society in the Roman World — The Tyranny of Intellectuals,” at p. 146.

<sup>172</sup> FIRST ARABIC TRANSLATION. Lewis, p. 199, at n. 5, citing Duaphne Tsimhoni, “The Arab Christians and the Palestinian National Movement during the Formative Stage,” in *Palestinian and Middle East Conflict*, Gabriel Ben-Dor, ed. (Ramat Gan., 1978) p. 79.

<sup>173</sup> ARABIC PUBLICATIONS OF *THE PROTOCOLS*. Lewis, *Semites & Anti-Semites*, Chp. 4, “Anti-Semites,” at p. 109.

Lybia, and many other Arabic leaders, kings, monarchs, etc. *The Protocols* were published again in an official Egyptian cultural journal at Cairo, *al-Majalla* in November, 1960, by Salah Dasuqi, “a senior government official” — the military governor of Cairo, and later ambassador to Finland, and until recently, readers did not know the authenticity of *The Protocols* had been challenged — “the sole discordant voice coming from Marxist critics who reject personal explanations of history, such as those relied upon in the *Protocols*.”<sup>174/</sup> Only one unnamed writer denied Arab reliance upon the Protocols, by quoting an Iraqi (news) broadcast on he *The Protocols*, which said they were “as of questionable authenticity,”<sup>175/</sup> after reporting earlier that “the prevailing opinion at the present time is that the *Protocols* are a forged document.”<sup>176/</sup> Here again, no denial of the content nor is the author-entity or content in question here: only the authority to publish them, which is a backhanded admission that the publication was as represented, but not approved for publication. It supposedly “represented some progress, but leaves a number of questions unanswered,” such as who “forged” the document, and what does the document represent. It is well worth noting that Mr. Lewis states that

“[t]here is little to indicate that the forgers were anti-Jewish or and that *The Protocols* were used by the Nazis to justify racist action against the Jews. On the contrary, the unwary [i.e., the non-Jewish influenced?] reader could be left with the impression that if the *Protocols* were not actually fabricated by the Jews, they nevertheless accurately reflect the image which the Zionists hold of themselves and which they desire to project to others [i.e, to other Jews as well as to the world].”<sup>177/</sup>

And this is exactly what Henry Ford said long ago, and for which he was compelled — supposedly — to apologize.

Further, in an amazingly complete concord with Nikita Kruschechev, (quoted at n. \* on the Title Page of this Book), Mr. Lewis states: “Here the writer makes use of a theory which is much used in Arabic writings of this kind — that Zionism and anti-Semitism are one and the same, that Zionists and anti-Semites are natural allies and collaborators, and thus, whenever the one or the other was responsible for the *Protocols* really makes very little difference.”<sup>178/</sup>

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<sup>174</sup> ARABIC PUBLICATIONS OF *THE PROTOCOLS*. Lewis, *Semites & Anti-Semites*, Chp. 8, “War Against the Jews,” at p. 208-9, n. 15. This same Dasuqi was also “the author of a booklet [*Amirika Mustā‘mara Sahyuniyya* (Cairo, 1957)], demonstrating that the United States is a colonial dependency of Israel, and not the other way around.” Lewis, id., at Notes, n. 15, p. 271.

<sup>175</sup> AS OF QUESTIONABLE AUTHENTICITY. See: Abdelwahab M. Elmessiri, “Arab views on the Protocols,” *Foreign Affairs*, (April, 1977), 55: 641-642; Lewis, *Semites and Anti-Semites*, Chp 8, “War Against the Jews,” p. 209, n. 17.

<sup>176</sup> PROTOCOLS BELIEVED A FORGED DOCUMENT. See: Abdelwahab M. Elmessiri, Article, in *al-Ahram*, February 22, 1974; Lewis, *Semites and Anti-Semites*, Chp. 8., “War Against the Jews,” at p. 209. (Underlined emphasis added).

<sup>177</sup> QUESTIONS UNANSWERED; NO RACIST INDICATIONS. Lewis, id., p. 209.

<sup>178</sup> ZIONISM & ANTI-SEMITISM ARE NATURAL ALLIES. Lewis, *Semites & Anti-Semites*, id., Chp. , “,” at p. 209. A very accurate observation; but consider: to which “writer” is it regarding: Mr. Lewis himself?, or the previous Arab author, Mr. Abdelwahab M. Elmessiri, quoted above? And, why does Lewis not refute this alleged similarity, rather than merely mention it without defense — unless it is true and he cannot deny it? (Ed.).

Mr. Lewis states that Arabs are not unhappy or disappointed nor turned away from *The Protocols* merely because they are alleged to be a forgery, but because the document projects that (Zionist) image of the Jew as possessor of immense hidden powers. This represents a danger to Arab morale. It also makes great and attractive “copy” for Arab writers. But when one considers the Jew as “a short man with a short-man attitude” of haught, arrogance, bluster and intimidation — standing a full five-foot-two, looking down his nose at the world he thinks is beneath him, all that Jewish-superiority image flees with the smoke after the curtain is opened upon The Wizard of Oz.

By March, 1970, a newspaper in Lebanon ranked *The Protocols* at the top of its list for “non-fiction” best-sellers, and there has been a rapidly developing, original literature of Arabic anti-Semitic design provoked by *The Protocols*, which are cited and quoted as “authoritative.”<sup>179/</sup> Egypt has been the main source of this *Protocol*-generated, anti-Semitic literature; its “Information Department” published and widely distributed across the continent an English language pamphlet titled *Israel, the Enemy of Africa*. The pamphlet quoted directly from *The Protocols of the Learned Elders of Zion*, and also from Henry Ford’s *The International Jew*. This was alleged to be the basis for subsequent Arabic criticism of Jews and Judaism, calling all Jews “cheats, thieves, and murderers.”<sup>180/</sup>

Since 1986, this anti-Semite talk had been borne by Libya, Saudi Arabia and even in revolutionary Iran. The late King Faisal would always give a copy of *The Protocols* to every visiting foreign minister, diplomats, and other dignitaries, even to the journalists; and all consulates and cultural missions set in other countries would distribute this document, all of which gave further circulation to this “forgery” whose historical results prove it to be true.<sup>181/</sup>

On September 29, 1978, *The Canberra Times* reported a lecture by Pakistani professor Qazi at the nation’s capital, Canberra Australia, who said at present, Jews were not just a threat to Arabs, but to the whole world. This was not his opinion, it was written; it had been written in secret Jewish documents, and the professor later said his source was *The Protocols of the Elders of Zion*. The article’s headline allegedly was: “Jews Threat to Whole World; Professor Hopes for Better Understanding.” A publication called *Imam*, published at the Iranian Embassy in London, England, quotes extensively from *The Protocols* in its issues of 1984 and 1985, particularly by the “Islamic Propagation Organization, International Relations Department” of Tehran, with editorial-styled “cartoons in the standard manner of East and Middle European anti-Semitic ichnography.” *The Protocols* are said to be openly on sale at the great Mosque in London, and probably at many other Muslim mosques.<sup>182/</sup>

Henry Ford’s “anti-Semitic tract [presumably, the book-session of *The International Jew*], later renounced by its author,”<sup>183/</sup> had been translated into Arabic, and the May-June, 1984 text was serialized in the *Saudi Gazette* of Jeddah, a widely circulated English language

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<sup>179</sup> ARABIC ANTI-SEMITIC LITERATURE. Lewis, id., at p. 210.

<sup>180</sup> JEWS AS “CHEATS, THIEVES, AND MURDERERS.” Lewis, id., at p. 210.

<sup>181</sup> COPIES TO EVERYONE. Lewis, id., at p. 210.

<sup>182</sup> HEADLINE: “JEWS THREAT TO WHOLE WORLD.” Lewis, id., at p. 210.

<sup>183</sup> RENOUNCED BY ITS AUTHOR, MR. FORD. Another false statement by Mr. Lewis, id, at p. 211.



newspaper. It had an introductory note “derived from the writings of the well-known Jew-baiter, Gerald L.K. Smith.”<sup>184/</sup>

Part 26.

AN APPROXIMATE CHRONOLOGY OF APPEARANCES OF  
*THE PROTOCOLS OF THE LEARNED ELDERS OF ZION*

A similar *Chronology of the Protocols* is found in *A Lie and a Libel*, by Richard Levy, and has been somewhat updated by The Compiler & Editor of This Book. To complete this present time-frame list, *The Compiler & Editor of This Annotated Edition* has added or deleted information and dates from these sequences, as needed and as discovered in the sources shown in the Bibliography. Mr. Levy’s sources are often not cited. An asterisk (\*) indicates a confirmed or easily confirmable detail. — Ed.

Approx. 1897 to 1899.

This is alleged to be the most likely year for the writing of *The Protocols of the Learned Elders of Zion*, either while during the First Zionist Congress in Basel, Switzerland,\* rabbi Herzl conducting; or, in Paris (or some other place). Levy suggests Pytor Ivanovich Rachkovsky, the head of the Russian secret police (the Okhrana) wrote it at this time.<sup>185/</sup>

August 26 to September 3, 1903.

*The Protocols* (the exact name, i.e., “Learned Elders” or Wise Men” is unknown) was presented in a Russian language newspaper, *Znamia* (or, The Banner), in an abbreviated form by Pavolachi Krushevan, publisher.

1905.

Sergi Nilus (1862-1930) published his version of *The Protocols of the Learned Elders of Zion*\* which is the basis of most other publications. It appeared as an appendix to a greater work, *Velikoe v Malom* (The Great in the Small), “Tzarskoe Selo.”

1906 to 1907.

*The Protocols of the Learned Elders of Zion* are published again in St. Petersburg, in a book, *Vragi Roda Chelovecheskago* (The Enemies of the Human Race) by G. Butmi, in a 3rd and 4th Editions.

1911 to 1912.

Sergi Nilus published his *The Protocols of the Learned Elders of Zion* edition two more times.

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<sup>184</sup> THE WELL-KNOWN JEW-BAITER GERALD L.K. SMITH. See, Lewis, *Semites & Anti-Semites*, Chp. 8, at p. 211. Also, Ernest Wolkman, *A Legacy of Hate: Anti-Semitism in America*, (1982 Franklin Watts, Pub., New York): “Among the most notorious,” at p. 39; also, *Legacy of Hate*, at pp. 110, 132-34. The Reader may be pleased therefore to read Part Two of this *Protocols* book. It contains the complete text of Mr. Smith’s abridged version of *The International Jew*.

<sup>185</sup> RACHKOVSKY. See: *A lie and Libel*, Levy/Segel, at p. p. xi.

1917.

Nilus reveals rabbi Theodor Herzl, the leading Jew and chief rabbi of that day, as the source or ultimate `author/speaker' of *The Protocols of the Learned Elders of Zion*

1919.

Members from “White Russia,” as anti-Bolsheviks, brought typewritten copies of *The Protocols of the Learned Elders of Zion* to the Versailles Peace Conference where nations met to end World War I. Copies were given to members of the U.S. (presidential?) cabinet, the U.S. federal or state judiciary, and intelligence agencies of unnamed armies and navies.

1920 to 1922.

Russian language editions are published in Berlin, New York, Paris and Tokyo.

1919 to 1920.

Gottfried zur Beek (a.k.a., Ludwig Muller von Hausen, 1851-1929) published *The Protocols of the Learned Elders of Zion* (exact name?) in the German language, being the first non-Russian version. He published 33 editions by 1933.

May, 1920 to October 1920.

Henry Ford published articles regarding the Jewish world conspiracy in his *Dearborn (Michigan) Independent* newspaper, referencing often *The Protocols of the Learned Elders of Zion*\*

1920.

*The Protocols and World Revolution* is circulated in Boston, Massachusetts. Alleged to be a “White Russian adaptation — to what extent, it is not said.

In England, *The Protocols of the Learned Elders of Zion* published, titled *The Jewish Peril*.

The London *Times* reviews *A disturbing Pamphlet: a Call for Enquiry*.<sup>186/</sup>\*

Summer, 1920.

The London *Morning Post* prints 18 articles titled *The Causes of Unrest*.\*

A new translation of *The Protocols of the Learned Elders of Zion* is printed by “The Britons, supposed to be an anti-semitic organization, after being translated by a *Morning Post* Russian correspondent/reporter, Victor Marsden,\* and that edition became the “standard English-language edition.”

1920.

The allegedly anti-semitic, French *Le Libre Parole* prints a complete series of articles on the entire *The Protocols of the Learned Elders of Zion*, while eventually eight translations of it appear there by 1938.

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<sup>186</sup> CALL FOR ENQUIRY. See *Introduction*, at Part, *THE PROTOCOLS IN PRE-SOVIET RUSSIA*, at n. JEWS AS SUBJECTS OF A SECRET GOVERNMENT.

1920.

Immigrants from Poland in America printed and distribute there — and allegedly in South America, where Poles are not numerous — a Polish-language edition of *The Protocols of the Learned Elders of Zion*

1920 to 1934.

Only four Polish-language versions of *The Protocols of the Learned Elders of Zion* circulate in Poland.

1921.

The first Arabic translation of *The Protocols of the Learned Elders of Zion*, appears in Damascus.

Also, an Italian translation is made.

August 16-18, 1921.

Philip Graves, a London *Times* reporter, compares *The Protocols of the Learned Elders of Zion* with Maurice Joly's satire on Napoleon III, titled *Dialogue between Machiavelli and Montesquieu in Hell* (Joly's work published in Brussels, Belgium, in 1864); thereby alleges to have proven *The Protocols of the Learned Elders of Zion* to be a "forgery" — but not specifically saying it was a parody, plagiaristic effort, nor an intentional misuse.

1920 to 1921.

Henry Ford published *The International Jew: The World's Foremost Problem*, in four book volumes, reprinting his articles from the *Dearborn Independent*.\*

1923.

Theodor Fritsch, an alleged German anti-semitic, published a second German language translation, based on the English version, Fritsch is said to sell 100,000 copies of this *The Protocols of the Learned Elders of Zion* by 1933.

Also, Alfred Rosenberg, a follower and early associate of Adolph Hitler, and described as the "philosopher" of the National Socialist party, authors *The Protocols of the Elders of Zion and Jewish World Policy*, which is reprinted three times in that year.

June 30, 1927.

Henry Ford allegedly "retracts" and "apologizes" for *The International Jew* articles and book publications. Ford reportedly blamed his subordinates for the Work, and agrees to cease publishing it.

1927.

In Germany, Herr Fritsch continues to print *The International Jew*.

1929

In Germany, the National Socialist Party obtains the publishing rights to *The Protocols of the Learned Elders of Zion* for zur Beek's translation.

1933.

The Rumanian parliament has excerpts from *The Protocols of the Learned Elders of Zion* read into its minutes of the meeting. This is then used by Rumanian Fascists to demand the expulsion of all Jews from their land.

1934 to 1937.

A “trial” is conducted in Port Elizabeth, South Africa where *The Protocols of the Learned Elders of Zion* is declared a “forgery.”

Another court, in Bern, Switzerland, opines *The Protocols of the Learned Elders of Zion* to be a fraudulent plagiarism of Jolly’s book, mentioned above.

1936 to 1937.

In Brazil, some Portuguese language translations of *The Protocols of the Learned Elders of Zion* are circulated.

November, 1939.

Distribution of *The Protocols of the Learned Elders of Zion* in other countries is alleged to be suggested by Adolph Hitler, to demonstrate that Jews and Freemasons are the co-conspirators of world domination.

December, 1939.

In Spain, the “Falangists (a religious sect) published and circulated in a timely manner Spanish language editions of *The Protocols of the Learned Elders of Zion*, just before Spain’s General Franco’s New Year’s Day speech, which attacked Jews and Freemasons.

1957 to 1959.

In Egypt, *Brutukul Hukmama’ Sahyun* (or, *The Protocols of the Elders of Zion*), and *al-Shuyu`iyya wa-al Sahuniyya* (or, *Communism and Zionism*) are published and circulated, after Egyptian military actions took control of the Suez Canal and fought off an Israeli invasion.

1964.

A “deluxe” version or edition of *The Protocols of the Learned Elders of Zion* was published in Spain. No details are known on what it entailed.

August, 1967.

The Soviet/Russian newspaper *Pravda* and many rural newspapers print on the same day an article titled, “What is Zionism?” and is the start of a Soviet anti-Zionist campaign, using *The Protocols of the Learned Elders of Zion* as some of its basis.

1968.

300,000 copies of *The Protocols of the Learned Elders of Zion* is published by the Islamic Institute of Beirut, Lebanon, in French, Italian, Spanish and Arabic.

1972.

*The Protocols of the Learned Elders of Zion* is used to prompt Catholic Church reforms regarding Jewry in “Vatican II.”

Italian newspaper, *Ordino Nuovo*, alleged to be a neo-Fascist publication, prints “a new edition” of *The Protocols of the Learned Elders of Zion*.

The Spanish language *Los Protocolos de los Sabios de Sion y la Subversion Mundial* is associated with the “Andinia plot,” said to be “an alleged Zionist attempt” to found a Jewish nation-state in Argentina.

1974.

*The Protocols of the Learned Elders of Zion* are published in Bombay, India, titled *International Conspiracy Against Indians*.

1977.

In America, a National States Rights Party announces by advertisements in its newsletter, *The Thunderbolt*, three separate editions of *The Protocols of the Learned Elders of Zion*, including one enlarged (“super-large”) edition with commentaries by Henry Ford.

1987.

In Japan, the first edition of *The Protocols of the Learned Elders of Zion* is published titled *Yudayajin to Kuremurin: futatsu no Giteisho*.

1992.

A Russian extremist group, *Pamyat*, published *The Protocols of the Learned Elders of Zion* at an undisclosed place, presumably in post-Soviet Russia.

1994.

Christian Fundamentalists in Australia publish *The Protocols of the Learned Elders of Zion*

*The Protocols of the Learned Elders of Zion* are published in Bulgaria, as part of a book titled *Freemasons, Jews, and Revolutions: How These Forces of Satan Are Preparing the End of Mankind*.

June, 1996, August, 2009.

This present edition/version of *The Protocols of the Learned Elders of Zion*, with Annotations, Historical Facts, etc., and accompanied by Henry Ford’s *The International Jew* (abridged by Gerald L.K. Smith), published in America.

## Part 27.

### A REVIEW OF LOCAL NEWSPAPER ARTICLES USING REFERENCE TO “*THE PROTOCOLS OF ZION*” (From 1992 through early 1996)

A search of “CD-ROM” styled information on computer programs at a local county library where the Editor lived in June, 1996, produced the following list of articles or editorials which referred to or used *The Protocols of Zion* (or as otherwise titled) as an example. None of these citations were favorable; all of them were the usual twisting of the truth, stretching the imagination of the Knowledgeable, or inventing, as easily seen by The Reader of This Book when solemnly contemplating *The Protocols* and the intent and conduct of its Adherents.

Unless otherwise indicated below, the *Protocols*-related comments were found in *The San Diego Union-Tribune*, (*S.D. Union-Tribune*), a Copley Press publication — and the only “major” newspaper in that city. *The Union-Tribune* seems to offer too often a Jewish-oriented attitude and editorial policy, and defers to Jewish sympathies to become an informational dissemination source of as yet proven Holocaust — by not relying upon, or rejecting prior to publication, the undisputable, confirmed facts and evidence sufficient plainly available to withstand any “courtroom” review of the truth of that Holocaust matter; and, by publishing other unfounded and/or subtly anti-Christian articles. Therefore, pro-*Protocols* articles will never appear in that newspaper. It is interesting to note also that all or most all of these “reporters” are Jewish. (Ed.).

These are the articles found, with their authors and sources:

1992

“...the demons of democracy<sup>187/</sup> who sell anti-semitic literature line *Protocols of the Learned Elders of Zion..in Moscow’s underpasses.*”

See: “A poet’s high praise for Russia’s last czar,” Andrie Voznesensky (Russian poet), in an essay for Time Magazine while he visited New York. *S.D. Union-Tribune*, January 6, 1992, Opinion page, B-7.

1993

“...manufactured paranoia as the *Protocols of Zion*, Hitler’s favorite...still distributed by Muslims in the Middle East and on 42nd Street in New York City.”

See: “The Alchemists of hate and murder,” A.M. Rosenthal, *S.D. Union-Tribune*, March 3, 1993, Opinion, B-8.

“*The Protocols of Zion*” as “a ninety-year old book.”

See: “Russia rules anti-semitic tract a fraud,” Michael A. Hiltzik, *Los Angeles Times*, November 28, 1993, p. A-1.

“...the infamous *Protocols of Zion*, the forgeries beloved of anti-semites everywhere...”

See: “Rushdie: not simply culture clash,” James Goldsborough, *S.D. Union-Tribune*, December 6, 1993, Opinion page.

1994

“embraced the hairiest of anti-semite canards, including the notorious Czarist-era forgery, *The Protocols of the Elders of Zion...*” also,

“In America, not even an anti-semite can be an anti-semite.”

See: “Worms of hate in a dapper package,” Richard Cohen, *S.D. Union-Tribune*, February 5, 1994, Opinion, p. B-6.

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<sup>187</sup> THE DEMONS OF DEMOCRACY. What a strange — and misleading — statement for a Jew to make, when “[d]emocracy, too, was at the bottom dear to the Jewish heart.” Gottheil, *Zionism*, Chp. V., “The Jewish Congress,” p. 109.

“Democracy” — which is nothing more than its historical label: mob-rule — is touted by all newspaper editors all across the “western” world as the ideal government. History shows no nation ever successfully surviving “democracy.” (Ed.).

1995

“...a mischievously manufactured plot for the collapse of Christian society and establishment of Jewish world domination. Such fables are not passed along purely for amusement.”

See: “Don’t make cabbage into sauerkraut,” Lionel Van Deerlin (a former San Diego area state assemblyman and regular Opinion-contributor), *S.D. Union-Tribune*, January 6, 1995, Editorial/Opinion, p. B-5

(This Canadian issue’s text is not immediately available).

See: “This Lie will not die,” (Author Unknown), Reader’s Digest (Canadian edition)<sup>188/</sup> June, 1995, p. 57.

“...Henry Ford’s *Protocols of the Learned Elders of Zion*...”

See: Lifestyle, *S.D. Union-Tribune*, June 19, 1995, Theater section, p. D-4.

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SECTION TWO

Section Two is devoted to more recent “history,” as it concerns first, two brief biographies of Henry Ford, Sr., and Gerald L.K. Smith.

Ford is discussed because of that famous “apology” he is said to have made to Jewry, regarding the publications of *The International Jew*, which has some flaws regarding the sincerity of the entire incident; Smith was the Editor of the abridged version of Ford’s Work discussed above, and Smith’s book is similarly titled as *The International Jew*. Because Smith’s name appears on that abridged document, and he because was a secondary player in the Ford experience, his impact has been recounted.

Part 1.

A BRIEF, RELEVANT BIOGRAPHY OF HENRY FORD<sup>189/</sup> AS IT RELATES TO *THE INTERNATIONAL JEW* “APOLOGY”-INCIDENT

[The following is a briefly edited reprint of an “Introduction” placed in a *Christian Nationalist Crusade* book titled, *The*

<sup>188</sup> READER’S DIGEST, (CANADIAN EDITION). As of the publication date of This Book, the nation of Canada has unfortunately a most favorable climate for pro-Jewish rhetoric, yet more than a few anti-Jewish, usually Christian, people have suffered “criminal” prosecution for their statements and writings about Jews, Judaism, and exposing the lack of evidence — and therefore the total fraud — of “The Holocaust-Gassing-of-Jews” in Germany, etc. The Compiler & Editor of This Book is therefore concerned — somewhat — about the sale and oratory required to be accomplished in Canada regarding This Book’s promotion. (Ed.).

<sup>189</sup> A BRIEF BIO OF FORD. Derived in great part from *The International Jew*, abridged by Gerald L.K. Smith, Nat’l Dir., *Christian Nationalist Crusade*, (Los Angeles, No Pub. Date; c. 1941, 1965), hardback ed., 231 pages.

*International Jew*, which is an abridgement by Gerald L.K. Smith or his followers, of the greater 4 volume series published by Henry Ford titled *The International Jew*, which appeared in the newspaper articles of *The Dearborn Independent*. Mr. Smith's work is a 223-page hardback edition. Ed.]<sup>190/</sup>

At the apex of his business career, Henry Ford, the innovative automobile manufacturer and industrial genius, sensed that a terrific effort was being made to take his very profitable business from him and to manipulate it into the hands of the well known Biblical reference anonymously called the “money-changers” — i.e., those often unknown individuals working unseen and in concert with others of their Kind to acquire the property of others by means unChristian and unjust. Mr. Ford had the impression then, and all history supports his conclusions nor, that these manipulations were being engineered and executed by seemingly powerful Jewish financiers.

Mr. Ford called to his office the most intelligent research men within his acquaintance. He commissioned them to make a thorough study of the so-called “inter-nation-al Jew,” and to thereafter publish their findings in *The Dearborn Independent*, which at that time was the official organ of the Ford Motor Company. With Ford's backing, the project had no budgetary constraints; no expense was spared, and it is estimated that literally millions of dollars — in the money-values of the early 1920's — had been spent by Mr. Ford to arrive at the result of his Work, *The International Jew*. The original articles were published Ford's newspaper, then published in book form.

When the final report on “The International Jew” was originally published, it opened each chapter with a text taken from *The Protocols of the Learned Elders of Zion*, or from the published statements of world-prominent Jews. The moment the manuscripts dealing with the

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<sup>190</sup> A GOOD BIOGRAPHY. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. Jesus of Nazareth. *The Gospel According to Luke*, (KJV) Chp 6:26. Observe your enemies, for they first find out your faults. Antisthenes. Quoted in *The New Dictionary of Thoughts, A Cyclopedia of Quotations (Being a Digest of Striking Thoughts from the Master Minds of the World Begun Over Ninety Years Ago and covering a Period of Over Four Thousand Years)*, Tryon Edwards, D.D., ed. (New York, Standard Book Company, MCMXXXVI, 1955), “Enemies,” at p. 160.

Our enemies come nearer to the truth in the opinions they form of us than we do in our opinion of ourselves. Rochefoucauld, id., p. 161.

Our enemies frequently tell the truth, but friends, never. Cato. id., p. 161.

No department of literature is so false as a biography. Channing. id., “Biography,” at p. 49

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering, enough to disarm all hostility. Longfellow. *A Dictionary of Thoughts*, p. 160.

If you have no enemies, it is a sign fortune has forgot you. Thomas Fuller (1654-1734), *Gnomologia*. Quoted in *Dictionary of Quotations*, Bergen Evans, ed. (New York, Avenel Books, MCMLXVIII), “Enemies,” p. 198, at No. 11.

Reputation is not worth defending, but righteousness is. Dagobert D. Runes, *Dictionary of Thought, From my Writings and My Evenings* (New York, Philosophical Library, 1959), p. 95.



Jewish Question reached the public, a terrific howl went up from official Jewry.<sup>191/</sup> If it could be summarized, the campaign of reprisal and abuse which was carried on against Mr. Ford and his Motor Company that summary alone would require a book-seized publication. Every instrument of torture and abuse which could be imagined was carried on against Mr. Ford. Smear, character assassination, ridicule, physical threat, business and personal boycott, and more. The pressure was constant, consistent, and endless. The most powerful and enigmatic pressures imaginable were brought to bear upon Mr. Ford to stop the publication of “The International Jew” newspaper series. Finally, the order came from the Ford office to cease publication and to destroy the copies which were available. Jews and others went into the bookstores and bought and destroyed all copies which could be found. It has been suggested that sneak thieves were commissioned by the Jewish controllers to visit libraries and steal the newspapers and other reports from the archives of these libraries.<sup>192/</sup> This made the book so rare and unfindable that it had become a collector’s item, at least.

The inability of any earnest seeker to find the publication, whether as a public library possession of the relevant editions of *The Dearborn Independent* or as the present editor confirms that, by searching the many libraries in some of the largest public libraries in Southern California. Even though many public libraries have listings of *The Protocols of the Learned Elders of Zion* in their (computerized) card catalogue, no such publications are actually found on the bookshelf of any of those libraries. How many private libraries — perhaps like that of The Reader of This Book, is unknown, but most likely more plentiful than the Jews prefer.

The day finally came when the one ambition of the Jews was fulfilled. Mr Ford “apologized” for publishing “The International Jew.” using the uncharacteristic means of blaming his subordinates for the supposed dastardly deed.

It is the allegation of Gerald L.K. Smith, National Director of the Christian Nationalist Crusade, that Smith had interviewed Henry Ford in 1940. Mr. and Mrs Ford invited Mr. Smith and his wife to be the guests of the Fords during an automobile ceremony at Dearborn, Michigan. On that occasion, Henry Ford told Mr. Smith “the whole story.” Mr. Ford gave to Mr. Smith “a sensational and shocking report. He said: ‘Mr. Smith, my apology for publishing “The International Jew” was given great publicity, but I did not sign that apology. It was signed by Harry Bennett.’”<sup>193/</sup>

Harry Bennett was a very officious and aggressive employee of The Ford Motor Company. He presumed his way into the confidence of Mr. Ford and later became known as an enigmatic and obnoxious personality. For a certain period of time, Bennett exerted virtually a dictatorial control over the affairs of the Company.

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<sup>191</sup> DEALING WITH THE JEWISH QUESTION. “The Jewish Question cannot be solved by tolerance.” From the speeches/writings of Leo N. Levi, as president of the B’nai B’rith, c. 1900, reprinted in a B’nai B’rith memorial to Mr. Levi. p. 98; quoted by Ford, *The Int’l Jew*, Vol III, “Jewish influences in American Life,” Chp. LV., “B’nai B’rith Leader Discusses the Jews,” p. 170; Dearborn Independent, May 14, 1921.

<sup>192</sup> SNEAK THIEVES. Introduction, of Smith, *The International Jew*, at p. 6.

<sup>193</sup> BENNETT SIGNED THE APOLOGY. Smith, *The International Jew*, (Ford, Abridged), p. 6; see also, Bennett, *We Never Called Him Henry*, (New York, Faucett Books, 1951), at p. 56, cited by Lee, *Henry Ford & the Jews*, Chp. 4, “Ford Re-Tractor,” p. 78.

Mr. Smith said that when Henry Ford told him that he (Ford) had not signed the apology, he “could scarcely believe [his] own ears.” On the occasion of that visit, Mr. Ford said to Smith: “Mr. Smith, I hope to republish “The International Jew” again some time.’ He [Ford] showed no signs of regret for having published it.”<sup>194/</sup>

The original “apology” had been so thoroughly publicized at the time that it would be difficult to make people believe what was heard uttered from Henry Ford’s own lips.

It is said by Mr. Smith that after Henry Ford died, Harry Bennett evidently was very much disillusioned and embittered by his not being included in the sharing of the Ford inheritance. He collaborated with a Jewish writer, Paul Marucs, to produce a Book titled *We Never Called Him Henry*.<sup>195/</sup>

Here, in his own words, is Bennett’s representations concerning the much publicized “apology” Henry Ford was supposed to have made for exposing the machinations of the “international” Jew. Bennett’s story appeared in an abbreviated form in *True Magazine*:<sup>196/</sup>

I [Henry Bennett] got in touch with Arthur Brisbane<sup>197/</sup>, and through him learned that the American Jewish Committee<sup>198/</sup> could settle the matter. I entered into negotiations with Samuel Untermyer<sup>199/</sup> and Louis Marshall<sup>200/</sup> of that organization, and with Brisbane.

<sup>194</sup> FORD’S INTENT TO REPUBLISH *THE PROTOCOLS*. Smith, id, at p. 7; also, Lee, *Henry Ford & the Jews*, p. 111.

<sup>195</sup> *WE NEVER CALLED HIM HENRY*. Bennett, by that title, (New York, Faucett Books, 1951).

<sup>196</sup> TRUE MAGAZINE. October, 1951, p. 125.

<sup>197</sup> ARTHUR BRISBANE. Brisbane (1864-1936) was among the earliest, the highest paid, and certainly the most influential syndicated (i.e., of specialty articles, often with same-day, nationwide publication) newspaper columnists in America, working for Pulitzer (*New York World*) and later, for Wm R. Hearst (*New York Evening Journal*). (World Book Encycl. (1973), Vol 2, p. 502).

Brisbane in some circles was considered “the eminent American writer and editor.” *What Mrs. [Mary Baker] Eddy Said to Arthur Brisbane: the Celebrated Interview of the Eminent Journalist with the Discoverer and Founder of Christian Science* (Boston, M.E. Paige Pub., 1930), “Introduction,” by Rufus Steele, p. 5; see also, ARTICLE IN MAGAZINE.

Brisbane’s propensities to act contrary to the best interests of non-Jewish Americans in particular and Christian in general were uncovered in Henry Ford’s *The International Jew*,” Vol. I, “The World’s Foremost Problem,” Chapter VII, “Brisbane Leaps to the Help of Jewry,” p. 77-84 (Liberty Bell Pub. reprint, May, 1976, 4 vol.); and, *Dearborn (Mich.) Independent*, July 3, 1920. Brisbane’s joining with Jewry to compel Ford’s “apology” may have been prompted by Ford’s newspaper article (later the book chapter) that particularly connected Brisbane with the Jewish Problem.

<sup>198</sup> AMERICAN JEWISH COMMITTEE. This Committee is “organized to defend against outbreaks of anti-Semitism” through immediate mobilization. Isaacs, *Jews in American Politics*, Chp. IV, “Modern Scribes-Intellectuals in the media,” p. 52.

<sup>199</sup> SAMUEL UNTERMEYER. Samuel Untermyer was ... . [Source, cite needed]

<sup>200</sup> LOUIS MARSHALL. Louis Marshall was at the time president of the American Jewish Committee. (Lee, *Henry Ford & the Jews*, Chp. 4, Ford’s RE-Tractor,” p. 79); Marshall was a Jewish labor activist, etc. See, Sachar, *The Course of Modern Jewish History*, pp. 331, 354;

They drew up the now-famous “apology,” which was to be the basis for a settlement. In this formal statement, it was said that Mr. Ford would see to it that no more anti-Semitic material circulated in his name and he would call in all undistributed copies of “The International Jew,” which were booklet reprints of the [Dearborn] Independent’s articles. For the rest, the “apology” said that Mr. Ford had no knowledge of what had been published in the Dearborn Independent, and was “shocked” and “mortified” to learn about it.

Arthur Brisbane brought this statement<sup>201/</sup> to me [Bennett] at 1710 Broadway. I phoned up Mr. Ford. I told him an “apology” had been drawn up, and added: “It’s pretty bad, Mr. Ford.” I tried to read it to him over the phone, but he stopped me.

So I signed Mr. Ford’s signature to the document. I had always been able to sign his name as realistically as he [Ford] could himself. I sent the statement to Untermeyer and Marshall. The signature was verified,<sup>202/</sup> and the case was closed. [Continued on this Book’s next page.]

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member, Jewish Agency for Palestine, p. 378, 521-22; also, *Encycl. Jud.*, etc.

Marshall is said to have “persuaded the gullible and uninformed industrialist, Henry Ford, to cease publication of the *Dearborn Independent*, and to repudiate its anti-Semitic editorials...an achievement which gave Marshall extraordinary standing and prestige among his fellow Jews. Jews jestingly remarked: ‘American Jewry lives under ‘Marshall Law.’” Sachar, *id.*, at p. 521.

This power of Marshall to control — not the average Jew, but the “international Jew,” can be seen: “By order of Louis Marshall, the American Jewish Committee and the B’nai B’rith, [all of] American Jewry has muffled the calculated furioso of its outcry and contents itself with occasional yelps.” Ford, *Int’l Jew*, Vol. IV., “Aspects of Jewish Power in the United States,” Chp. LXXIII., “Jews Are Silent, the National Voice is Heard,” p. 143. See also, Ford, *Int’l Jew*, *id.*, Vol. IV, Chp. LXXVI., “America’s Jewish Enigma — Louis Marshall,” at p. 177.

<sup>201</sup> ARTHUR BRISBANE BROUGHT THIS STATEMENT. See also: Lee, *Henry Ford & the Jews*, Chp. 4, “Ford’s Re-Tractor,” p. 79.

<sup>202</sup> SIGNATURE VERIFIED. “Verified” by Bennett’s showing Louis Marshall the alleged ‘Ford signature.’ Lee, *Henry Ford & the Jews*, Chp. 4, “Ford Re-Tractor,” p. 79.

And a signature confirmed by whom else, if not Bennett himself, the only one who could have such knowledge? Henry Ford does not confirm that “verification.” (Ed.).

All this was done without Mr. Ford’s taking anyone else into his confidence.<sup>203/</sup> Edsel<sup>204/</sup> knew nothing about it, and Cameron<sup>205/</sup> and Senator Reed<sup>206/</sup> heard about it [about the “apology”] by reading in the newspapers.

Cameron’s reaction was quoted by the newspapers: “It’s all news to me and I cannot believe it is true.”<sup>207/</sup>

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The Reader might reconsider the facts in this manner:

1. The newspapers and other “medias” of the time quoted Henry Ford as apologizing for the publication of “The International Jew.”

2. Henry Ford told Gerald L.K. Smith, in the presence of Mr. Ernest Liebold, his personal secretary for 34 years, Mrs. Henry Ford, and Mrs. G.L.K. Smith that Ford himself said that he (Ford) did not sign the purported “apology,” and that, Ford looked forward to republishing “The International Jew” again.

3. Bennett, who at one time was one of the three most powerful individuals powerful individuals in the Ford Motor Company at that time, admits that Henry Ford did not sign the “apology,” but that Bennett signed that “apology,” and that this supposed signature was the only one which appeared on the formal “apology.”

4. And further, that Bennett signed Ford’s signature with such accuracy that — when we apply the “forgery” definitions discussed in the “Introduction” of This Book of this book — the alleged “Ford” signature caused the Jewish demandants for that “apology” to believe the signature was that of Henry Ford, when in fact it was not.

Concerning *The Protocols of the Learned Elders of Zion*, Henry Ford said on February 17, 1921, “The only statement I care to make about the Protocols is that they fit in with what is going on...They have fitted the world situation up to this time. They fit it now.”<sup>208/</sup>

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<sup>203</sup> NO ONE ELSE IN FORD’S CONFIDENCE. By stating that, Bennett provides the “protection talk” he needed to be free of retribution. If no one else was aware of Ford’s “signature,” nor of Bennett’s forging “Ford signature,” who would be able to prove any true “signature” ever existed. Here is a perfect example of a “forgery” which the anti-*Protocols* people can really recognize: a reproduction, perpetrated upon Jewry, intended to convince the recipients that it was genuine — it looked just like Ford’s signature, “exactly” — just like *The Protocols* look just like the original — exactly. We can easily find a Ford “original signature,” for comparison; the problem is, where is the “original *Protocols*, for any comparison? (Ed.).

<sup>204</sup> EDSEL. Edsel Bryant Ford (1883-1943), Henry Ford’s son, and later president of Ford Company from 1919-1943. After Edsel’s death, Henry Ford resumed that office until his own death in 1947. Lee, *Henry Ford & the Jews*, id.

<sup>205</sup> CAMERON. [bio. sources....].

<sup>206</sup> SENATOR REED. [bio sources....].

<sup>207</sup> CAMERON QUOTE. [quote & cite of newspaper, etc.].

<sup>208</sup> THEY FIT IT NOW.” See Smith, *the International Jew*, Introduction, p. 9.

It must be observed that when Ford made this statement concerning the Protocols in relationship to his publication “The International Jew,” this document, which is allegedly the secret minutes of the Elders of Zion, was only 16 years old by the time Ford published articles about them. The Jews had advertised to the world that *The Protocols of the Learned Elders of Zion* were forgeries. Ford wasted no time arguing this question. He merely said: i.e., no matter what they are, they accurately describe what is going on today in social, economic, and political circumstances.

In his book titled *My Life and Work*,<sup>209/</sup> Henry Ford commented on his “The International Jew” newspaper series:

Readers of our articles will see at once that we are not actuated by any kind of prejudice, except it may be a prejudice in favor of the principles which have made our civilization.

There had been observed in this country certain streams of influence which were causing a marked deterioration in our literature, amusements, and social conduct; business was departing from its old-time substantial soundness; a general letting-down of standards were felt everywhere. It was not the robust coarseness of the white man, the rude indelicacy, say of Shakespeare characters, but a nasty Orientalism which has insidiously affected every channel of expression — and to such an extent that it was time to challenge it. The fact that these influences are all traceable to one racial source is a fact to be reckoned with...Our work does not pretend to say the last word on the Jew in America. It says only the word which describes his present impress on this country. When that impress is changed, the report can be changed...Our opposition is only to ideas, false ideas, which are sapping the moral stamina of the people. These ideas proceed from the easily identified sources, that are promulgated by the easily discoverable methods and they are controlled by mere exposure.

When people learn to identify the source and nature of the influence swirling around them, that is sufficient. Let the American people once understand that it is not natural degeneracy but calculated subversion that afflicts us, and they are safe.

The explanation is the cure. This work [*The International Jew — The World’s Foremost Problem*] was taken up without personal motives. When it reached a stage where we believed the American people could grasp the key, we let it rest for the time. Our enemies say that we began it for revenge and that we laid it down in fear. Time will show that our critics [the Jews] are merely dealing in evasion because they dare not tackle the main question.

No mature-minded thinker — in fact, no honest reader, could question Henry Ford’s logic as summarized above. All that America and the free world needs is to “know is the truth, and that very truth shall set us free.”<sup>210/</sup>

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<sup>209/</sup> *MY LIFE AND WORK*, BY HENRY FORD. CITE INFO., with author Samuel Crowther; See also, *Today and Tomorrow* (19 — ) and *Moving Forward* (19 — ). World Book Encycl. (1973), Vol 7, p. 324.

<sup>210/</sup> THE TRUTH SHALL SET US FREE. *The Gospel According to John*, Chapter 8:32.

## HENRY FORD'S (NON-) "APOLOGY" TO THE JEWS

In America of 1917-21, the Protocols were widely circulated under the title of *The Jewish Peril*<sup>211/</sup> and this was particularly publicized and distributed by the automobile magnate, Henry Ford Sr. Ford has been described by his Jewish detractors as being “an obsessive anti-Semite.” Ford is also alleged to have admitted that his own accusations were unfounded [Lewis, at 109.] This “apology” reference is apparently to the supposed type-written and hand-signed “Apology” by Ford to certain Jews for his publishing the *Dearborn Independent* newspaper series, “The International Jew,” as described in this Introduction — and an apology which Henry Ford said he had not made.<sup>212/</sup>

### THE TEXT OF HENRY FORD'S (NON-) "APOLOGY"

Arthur Brisbane is alleged to have been a “journalist friend of Ford’s who had been critical of Ford’s anti-semitism.”<sup>213/</sup> And yet, Brisbane says he remembers what Henry Ford told him about Ford’s own opinions of the Jews, which Brisbane repeated at a press conference for the public release of Ford’s “apology” to the Jews:

Nobody can accuse me [Henry Ford] of being hostile to the Jewish people as a race. I employ thousands of them. They include many of my ablest associates. This building, which I believe to be the finest of its kind in the world, was built for me by Albert Kahn, Jewish architect here in Detroit, a man in my opinion with no superior.

You know about the Wayside Inn which I bought in New England to perpetuate it interesting memories. I wanted to have it refurnished with authentic furniture of the correct periods, tried various dealers, not Jewish, and could not get what I wanted. I then asked a Jewish dealer in Boston, Mr. Saks, to do the work for me and he has done it for me ever since, satisfactorily and honorably.

I am hostile to concerns that seek to control others and make money hard to get, no matter what their race or religion, but I am not hostile to Jews.<sup>214/</sup>

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<sup>211</sup> Another title: *The Jewish Peril*. Lewis, ==, Chp. , “,” at p. 109.

<sup>212</sup> HENRY FORD'S "APOLOGY." See, Gerald L.K. Smith, *The International Jew* (Ford, Abridged Ed.) at pp. 7-9. A reproduction of Smith's *The International Jew* is accompanying This Book, as “Book Four.” See also, this Book One — Introduction, regarding Smith and Henry Ford. (Book Four is not included with this *Protocols of Zion* Book at this time. Ed.).

<sup>213</sup> BRISBANE CRITICAL OF FORD. Albert Lee, *Henry Ford and the Jews* (New York, Stein & Day, 1980), chp. 4, “Ford’s Re-Tractor,” p. 79. Mr. Lee is a former Ford Motor Co. employee, in the “publicity” department, presenting “a fair minded discussion of Ford’s anti-semitism.” Lee, id., at p. 45, n. 6.

<sup>214</sup> BRISBANE SPEAKS WARMLY OF FORD. Albert Lee, *Henry Ford and the Jews*, chp. 4, “Ford Re-Tractor,” p. 79-80. Lee cites no source in support of this text. Ford had an “economic anti-semitism,” said Mme. Schimmer. Lee, id., p. 155.

At the same press conference, Brisbane delivered what was alleged to be a statement on Ford's behalf, speaking "warmly" of Ford and saying Brisbane himself did not believe Ford was a racist.

This is one version of the "apology," found in a Jewish-favored book:

For some time past I have given consideration to the series of articles concerning Jews which since 1920 have appeared in the *Dearborn Independent*. Some of them have been reprinted in pamphlet form under the title *The International Jew*. Although public publications are my property, it goes without saying that in the multitude of my activities it has been impossible for me to devote personal attention to their management or to keep informed as to their contents. It has therefore inevitably followed that the conduct and policies of publications had to be delegated to men whom I placed in charge of them and upon whom I relied implicitly.

To my great regret I have learned that Jews generally, and particularly those of this country, not only resent these publications as promoting anti-Semitism, but regard me as their enemy. Trusted friends with whom I have conferred recently have assured me in all sincerity that in their opinion the character of the charges and insinuations made against the Jews, both individually and collectively, contained in many articles which have been circulated periodically in the *Dearborn Independent*, and have been reprinted in the pamphlets mentioned, justifies the righteous and indignation entertained by Jews everywhere toward me because of the mental anguish occasioned by the unprovoked reflections made upon them.

This has led me to direct my personal attention to the subject, in order to ascertain the exact nature of these articles. As a result of this survey I confess I am deeply mortified that this journal, which is intended to be constructive and not destructive, has been made the medium for resurrecting exploded fictions, for giving currency to the so-called *Protocols of the Wise Men of Zion*, which have been demonstrated, as I Learn, to be gross forgeries,<sup>215</sup> and for contending that the Jews have been engaged in a conspiracy to control the capital and the industries of the world, besides laying at their door many offenses against decency, public order, and good morals.

Had I appreciated even the general nature, to say nothing of the details, of these utterances, I would have forbidden their circulation without a moment's hesitation....I deem it my duty as an honorable man to make amends for the wrong done to the Jews as fellow-men and brothers, by asking their forgiveness for the harm that I have unintentionally committed, by retracting so far as lies within my power the offensive charges laid at their door by these publications, and by giving

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<sup>215</sup> *THE PROTOCOLS AS GROSS FORGERIES*. See the comments herein on "Forgery" and its usages by Jews, and its legal definition, in the INTRODUCTION of This Book. (Ed.).

them the unqualified assurance that henceforth they may look to me for friendship and good will.<sup>216/</sup>

After that statement, which was printed in many newspapers as well as in the *Dearborn Independent*, Ford settled the lawsuit brought against him by Sapiro for an estimated 140,000.00 (in 1928 dollar-values). After reading that statement, Louis Marshall, the Jewish leader to whom the “apology” was delivered,<sup>217/</sup> said, “If I had his money, I would not make such a humiliating statement for one hundred million dollars.”<sup>218/</sup> This, said by a Jew, when the A.D. 1928-values of “one hundred million dollars” was a tremendous amount of money, then and now.

Later, Richard Gutstadt, Director of the Anti-Defamation League, was asked to prepare another letter for Mr. Ford to sign, which Ford did. This is the text of Gutstadt’s script:

In our present national and international emergency, I consider it of importance that I clarify some general misconceptions concerning my attitude toward my fellow-citizens of the Jewish faith. I do not subscribe to or support, directly or indirectly, any agitation which would promote antagonism against my Jewish fellow-citizens. I consider that the hate-mongering prevalent for some time in this country against the Jew, is of distinctive disservice to our country, and to the peace and welfare of humanity.

At the time of the retraction by me of certain publications concerning the Jewish people, in pursuance of which I ceased [sic] the literature prepared by certain persons connected with its publication. Since that time I have been giving no permission or sanction to anyone to use my name as sponsoring any such publication, or being the accredited author thereof.

I am convinced that there is no greater dereliction among the Jews than there is among any other class of citizens. I am convinced, further, that agitation for the creation of hate against the Jew or any other racial or religious group, had been utilized to divide our American community and to weaken our nationality.

I strongly urge all my fellow-citizens to give no aid to any movement whose purpose it is to arouse hatred against any group. It is my sincere hope that now in this country and throughout the world, when this war [the Second World War] is finished and peace once more established, hatred of the Jew, commonly known as

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<sup>216</sup> THE SUPPOSED “APOLOGY” OF HENRY FORD. Albert Lee, *Henry Ford and the Jews*, chp. 4, “Ford’s Re-Tractor,” p. 80-81. Lee cites no source for this “apology” text.

<sup>217</sup> LOUIS MARSHALL, THE JEWISH LEADER. For more info., see note: LOUIS MARSHALL, below.

<sup>218</sup> I WOULD NOT MAKE SUCH A HUMILIATING STATEMENT. Albert Lee, *Henry Ford and the Jews* (New York, Stein & Day, 1980), chp. 4, “Ford’s Re-Tractor,” p. 79 and Lee’s n. 27.



anti-Semitism, and hatred against any other racial or religious group, shall cease for all time.<sup>219/</sup>

It is said that this second apology, or follow-up apology, did not do much, and there was doubts as to whether Ford really was sincere or honest here than when Ford made the 1927 retraction or the Franklin letter of 1938.

But neither of those statements was no apology. Read very carefully, Ford merely said that if his publicly reporting on the acts of the “International Jews” had brought troubles upon the innocent, non-“International Jews” then Ford was unhappy about it; Ford never accused all Jewry of being “International Jews”, he merely reported that these minority-within-a-minority Jews’ anti-American, anti-world, and maybe anti-Jewry conduct. The Reader, when actually studying Ford’s newspaper articles and/or his 4 volume work, *The International Jew*, will find absolutely no reference to all Jewry as being the co-conspirators against the non-Jewish world; rather, there is in fact a very careful dissecting of the “International Jew” problem from the “Jewish Question.” Ford never insulted the common Jew; he and his writers went out of their war, many times, to correct any thoughts of prejudice against the common Jew. The common Jew may take offense at the attack upon one of their own Jewish kind, but never were the Jews-at-large attacked, because there was no cause to do so. Here, we find some proof, quoting from Ford’s *The International Jew*:

To the pro-Jewish spokesmen who have filled the air with cries of “lies” and “slander,” to these self-appointed guardians of “American ideals” who rule out with rare finality all these who would dare suggest that possibly there is a hidden side of the Jewish Question, it must come as something of a jolt to be reminded that in this series [Ford’s *The International Jew*] there is scarcely a line that is without high Jewish authority.<sup>220/</sup>

The time is coming for American Jewry to slough off the leadership which has let it [all of Jewry] and left it [all of Jewry] in the bog. [Jewish] Leadership knows that. Indeed, it is amazing to discover the number of indications that the attempts made to suppress *The Dearborn Independent* [newspaper articles] have been made principally to prevent the Jews reading it. The leaders do not care how many non-Jews read these articles; but they do not desire their own people to read them. The Jewish leaders do not desire their people’s eyes to be opened.<sup>221/</sup>

All Jews are not rich controllers of wealth. There are poor Jews aplenty, though most of them even in poverty are their own masters. While it is true that the chief financial controllers of the country are Jews, it is not true that every Jew

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<sup>219</sup> FORD’S SECOND “APOLOGY.” See: Lee, *Henry Ford & the Jews*, Chp. 6, “Ford Final Thrust,” p. 135, citing at n. 46, Nathan C. Belth, *A Promise to Keep: A Narrative of the American Encounter with Anti-Semitism* (New York, Time Books, 1979) pp. 82-84.

<sup>220</sup> SCARCELY A LINE WITHOUT HIGH JEWISH AUTHORITY. See: Ford, Int’l Jew, Vol. III, *Jewish Influences in American Life*, Chp. LV., “B’nai B’rith Leader Discusses the Jews,” p. 165.

<sup>221</sup> TO PREVENT THE JEWS FROM READING IT. See: Ford, *The Int’l Jew*, Vol. III, id., “B’nai B’rith Leader Discusses the Jews,” p. 168; Dearborn Independent, May 14, 1921.

is one of the financial controllers of the country. The classes [of these Jews] must be kept distinct for a reason which will appear when the methods of the rich Jews and the methods of the poor Jews to gain power are differentiated.<sup>222/</sup>

In each volume of Ford's *International Jew*, The Reader can find similar references to the innocence of the common Jew and the guilt of the inter=nation=al Jew. The Reader will do himself, not Jewry, as service by finding those references.

Read also, the "Introduction" to this Book, titled "Prefaces To The Four Book Editions of *The International Jew*," for more details on the accuracy of the targeting of the International Jew from the ordinary, non-conspiratorial Jewry.

Further, the use if the word "forgery" in Ford's "apology" statement conforms to the generally understood theory — as shown in earlier in this Introduction, *The Protocols* were then and are now an exact word-representation of the original image, though plainly not in an exact handwriting-representation of that original image. How can someone apologize for "forgery" the Apologizer did not do? How can someone apologize for a document complained of by the Jews as having the exactness of the wording of the original though claimed as being a forgery, when the same Complainers fail to overcome the "forgery" of the intent of those "forged" words? and worse, fail to overcome thee "presumption of correctness" by producing the document they claim was "forged? For it logically follows, that for a "forgery" to exist, there must have been an "original" that was the basis for the alleged "forgery." No one has overcome that basic fact.

## Part 2.

### A BRIEF, RELEVANT BIOGRAPHY OF GERALD L.K. SMITH

Derived From Mostly Jewish Sources<sup>223/</sup>

From whom else can we learn the truth about ourselves, if not from our pleasing friends? From our enemies, who are more than willing to tell us — and all others — of it, and completely, without reservation or consideration; there, we shall find ourself as we are. (Ed.).<sup>224/</sup>

During the 1930's and 1940's, Gerald L.K. Smith (19//-1976) was an author of some books<sup>225/</sup> and was a member of the *Silver Shirts*, a neo-fascist American anti-Semitic organization led by William Dudley Pelly, who was accused by Pelly's Jewish Adversaries of being designed to match Adolph Hitler's *Sturm Abeilung*, or Storm Troopers — the "Brown Shirts."

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<sup>222</sup> THE CLASSES OF JEWS, DISTINCT. Ford, *The Int'l Jew*, Vol I, *The World's Foremost Problem*, Chp. 1., "The Jew in Character and Business," p. 11-12.

<sup>223</sup> FOR THE SMITH BIO FROM JEWISH SOURCES. Generally: Ernest Wolkman, *A Legacy of Hate: Anti-Semitism in America*, (New York, Franklin Watts, Pub., 1982) at pp. 36, 39, 132-133.

<sup>224</sup> SMITH'S BIOGRAPHY. See also, Henry Ford's Bio, at A GOOD BIOGRAPHY.

<sup>225</sup> See: Lee, *Henry Ford & the Jews*, p. 110.

Other similar contemporary groups were the *Crusaders for Economic Liberty* (also known as the “White Shirts”), and the *American Vigilantes*, led by Gerald Winrod, a Smith contemporary and fundamentalist evangelist who won a wide following in the Middle West of America by claiming that the “international Jew” was responsible for “the scourge of international Communism.”

With their “gaudy uniforms, strident rhetoric, virulent anti-Semitism, and occasional show of arms,” these groups are said to represent the most sensational expression of Jew-hatred in American history.<sup>226/</sup>

Pelly said his group, the Silver Shirts, represented “the cream, the head and flower of our Protestant Christian manhood.” There was only one goal for the *Silver Shirts*, in 1934: There is but one issue in the United States, and that is the forcible removal of the Jew from [public] office.” The *Silver Shirts* preceded the *Christian Nationalist Crusade*, which was the predecessor, or perhaps parent organization, of today’s *Christian Patriot League*.

The *Christian Nationalist Crusade* is alleged to be the “grandfather of extremist Christianity.” Smith was the member of the “Silver Shirts” when he assumed leadership after Mr. Pelly was imprisoned for sedition in 1942 — allegedly by promoting Nazi propaganda. Smith established and lead the *Crusade*, said to be about the more notorious of anti-Semitic organizations in the United states at that time, and he continued as Director for the next 35 years, until his death in 1976.

Smith was an aide to the populist Louisiana governor, Huey Long, and followed that line of work by being a candidate for the U.S. Senate, first as a Republican then as an Independent, and “failed miserably,” according to those critical of him.<sup>227/</sup> He ran for U.S. president in 1948,<sup>228/</sup> on a platform that included deportation of all Jews, then began publishing *The Cross and The Flag*, the *Crusade*’s monthly magazine. For the next twenty-eight years the magazine, entirely written by Mr. Smith, published every conceivable type of anti-Semitism, marked by what he considered clever turns of phrase: “Jew York,” “Christ-hating mobsters,” “the Jew-N,” (referring to the United Nations), “the Anti-Defamation League: the OGPU of Jewry,” and “Communism and Zionism, the twins of the anti-Christ.”

Given that sort of hatred, and further, given Smith’s well-known credentials as a professional anti-Semite, it was therefore somewhat surprising to find that in 1969 the federal government awarded to the state of Arkansas a grant of \$182,000 to build a road to Smith’s pet project, a 67-foot high statue of Jesus Christ, near Eureka Springs, Arkansas. Publicity

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<sup>226</sup> GAUDY UNIFORMS, STRIDENT RHETORIC, VIRULENT ANTI-SEMITISM. Volkman, Id., p. 36.

<sup>227</sup> SMITH’S POLITICAL CAREER. See: Levy, *A Lie & A Libel*, Intro., p. 46 at n. 7, ¶ 2.

<sup>228</sup> FORD AND SMITH. Smith claimed a “personal friendship” with Henry Ford. Levy, *A Lie & A Libel*, id, p. 46, n. 7, ¶2. Ford apparently “supported” Smith financially, and is quoted as saying: “I wish Gerald L.K. Smith could be president of the United States.” Lee, *Henry Ford & the Jews*, p. 110. While it is not mentioned directly, Smith apparently talked too much to the general public about Ford’s help, and Smith was dropped from Ford’s acquaintance. Lee, id., at 111.

compelled the government to abandon what some considered the gross misuse of taxpayer's money, although Smith, in a letter to the people of Eureka Springs, blamed it on "the lethal enemies of Jesus Christ." Later, in a news conference, Smith went on further to blame the cancellation on a "conspiracy of organized Jews." Smith was even more infuriated when he learned that Jewish groups were protesting his idea to stage a Passion Play loaded with anti-Semitic hatred. Protesting Jewish groups were not only upset at the plan to stage the play, but also at the Humble Oil and Refining Company, whose vacation guide book listed Smith's location(s) as among the "recommended" outdoor attractions for vacationers.

The Anti-Defamation League complained, as they do, to Humble Oil Company, which responded that Humble Oil was unaware that Smith's record as an anti-Semite, but then it is said that Humble Oil added that the company didn't much care if he was. The Anti-Defamation League decided to consider this a thoughtless response, and told the general public of that theory. This caused many Jewish, and some ignorant non-Jewish customers to avoid that company. Supposedly, Humble Oil Company "got the point and issued an elaborate apology." This apology is not available presently for The Reader's review.

Smith is alleged by his Jewish detractors to have gone to his grave convinced that some of these episodes in which his personal views were obstructed or frustrated were proof of the insidious, all-pervasive power of the American Jewry, and it sharpened Smith's anti-Semitism in his last years, which seemed to be perfectly all right with his followers.

Even after his death these followers continued to believe, as of 1982 — the publication date of the Source for much of this information, in the "myth" of a Jewish conspiracy, and however much such convictions might sound lunatic to others, the fact is that Jewish authors estimate the *Christian Nationalist Crusade* was getting about \$300,000.00 per year in donations (in 1970's dollar-values). The dollar-amount has no confirming data attached to it in Jewish publications, and it may be even higher, since The Adversary would probably not go so far as to make us feel that much better about a predecessors' financial condition we might attempt to emulate. Smith's attitude toward the Jews was suggested by his Jewish detractors as being a conviction which it could be the hallmark, or measuring stick, of all similar "extreme right-wing groups."

Part 3.

Prefaces to the Four Volume Book editions<sup>229/</sup>  
of Henry Ford's Publication of

*THE INTERNATIONAL JEW*

From Volume One

“The World's Foremost Problem”

Why discuss the Jewish Question? Because it is here, and because its emergence into American thought should contribute to its solution, and about to a continuation of those bad conditions which surround the Question in other countries.

The Jewish Question has existed in the United States for a long time. Jews themselves have known this, even if Gentiles have not. There have been periods in our own country when it has broken forth with sullen sort of strength which presaged darker things to come.<sup>230/</sup> Many signs portend that it is approaching an acute stage.

Not only does the Jewish Question touch those matters what are of common knowledge, such as financial and commercial control, usurpation of political power, monopoly of necessities [of life], and autocratic direction of the very news that the American people read; but it reaches into the cultural regions and so touches the very heart of American life.

This question reaches down into South America and threatens to become an important factor in Pan-American relations. It is interwoven with much of the menace or organized and calculated disorder which troubles the nations today. It is not of recent growth, but its roots go deep, and the long Past of this Problem is counterbalanced by prophetic hopes and programs which involve a very deliberate and creative view of the Future.

This little book is the partial record of an investigation of the Jewish Question. It is printed to enable interested readers to inform themselves on the data published in *The Dearborn Independent* prior to Oct. 1, 1920. The demand for back copies of the paper was so great that the supply was exhausted early, as was also a large edition of a booklet containing the first nine articles of the series. The investigation still proceeds, and the articles will continue to appear as heretofore until work is done.

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<sup>229</sup> FOUR VOLUME BOOK SET EDITIONS. This Compiler & Editor is not aware of any other Volumes, nor of any other articles which appeared in the *Dearborn Independent* and not re-printed in the books titled “The International Jew.”

The Reader is reminded that Henry Ford himself declined to continue printing his version of *The International Jew*, but others have continued to publish and distribute that Work.

Mr. Ford also asked that his name not be used with that Work; however, since Gerald L.K. Smith has also published an abridged edition of Ford's Work, the name “Ford” used in This Book will distinguish the citation or quotation from Mr. Smith's Work. (Ed.).

<sup>230</sup> DARKER THINGS TO COME. This editorial statement was made in October, 1920.

The motive of this work is simply a desire to make facts known to the people. Other motives have, of course, been ascribed to it. But the motive of prejudice or any form of antagonism is hardly strong enough to support such an investigation as this. Moreover, had an unworthy motive existed, some sign of it would inevitably appear in the work itself. We confidently call the reader to witness that the tome of these articles is all that it should be. The International Jew and his satellites, as the conscious enemies of all that Anglo-Saxon mean by civilization, are not spared, nor is that unthinking mass which defends anything that a Jew does, simply because it has been taught to believe that what Jewish leaders do is Jewish. Neither do these articles proceed upon a false emotion of brotherhood and apology, as if this stream of doubtful tendency in the world were only accidentally Jewish. We give the facts as we find them; that of itself is sufficient protection against prejudice or passion.

This volume does not complete the case by any means. But it brings the reader along one step. In future compilations of these and subsequent articles the entire scope of the inquiry will more clearly appear.

c. October, 1920.

#### From Volume Two

#### “Jewish Activities in the United States”

A former volume, containing the first twenty articles in the series of Jewish studies which began their appearance in *The Dearborn Independent* of May 22, 1920, dealt largely with the theory of the Jewish World Program. The present volume gives a general view of some of the evidence which illustrates and substantiates that Program. As the first volume brought the subject forward a step, the present volume brings it forward another step. The Question is a very big one, the material is of mountainous proportions, so that it is very desirable that there be simplicity of method. The method therefore has been to lay the observable everyday facts alongside the Program, to see if they agree. It will be time enough to take up the authenticity of the Protocols when the parallel between them and the activities of the Jewish leaders is shown.

The articles thus far printed remain unanswered. They have been denounced and misrepresented, but not answered. A favorite evasion of Jewish editors is to say that the statements made about the Jews could be made about any other race, and that no race could refute the statements with facts. But these statements have not been made about any other race and could they be? If they were made about, say, the Hungarians, Poles, Rumanians, Italians, English, Scotch, Irish, Russian or Syrian in our midst, could they not be met?

Not the mere fact that certain statements are made about the purposes of Jewish leaders, but the fact that people can *see* wherein the statements agree with actual conditions, is what gives strength to the statements. The same statements made about any other group would fall because the people could find nothing to sustain them. Say-so and hearsay have no weight at all. Neither has abuse or prejudice. If the statements made in these articles are false, they are of a nature which can be refuted with facts. If there is no parallel between the written Program of the Protocols and the actual program as followed under Jewish leadership, surely that can be shown. If it has not been shown, it is because the parallel exists, and Jewish leaders know it exists.

The following chapters take up numerous matters, chiefly the interference of the Jew with educational and religious interests of the majority of the people; the moral menace in the Jew-controlled theater and movie; the fight of the New York Stock Exchange against Jewish domination; a discussion of the question whether the Jews are a “religious denomination” or a race, only Jewish authorities being quoted; and a very slight beginning on the endless subject of Jewish influence during the Great War.<sup>231/</sup> Bernard M. Baruch,\* although secondary in the real Jewish counsels, proclaimed himself to a Congressional committee as “the most powerful man in the war,”<sup>232/</sup> and the records show that he was.

This volume does not complete the case. It is issued to meet the demand of new readers who call for the articles from the beginning. The editions of *The Dearborn Independent* being long exhausted, the publication of these two volumes<sup>233/</sup> was undertaken to enable readers to begin with the first article. The omission of several single articles from this compilation is in the interest of compactness, and may be restored in another volume. The omitted articles are “The Jews’ Complaint Against `Americanism,’” Oct. 23;<sup>234/</sup> “Gentile Fall Involved in Hope of Jewish Rule,” Dec. 25<sup>235/</sup> [1920].

c. April 1921.

### From Volume Three

#### “Jewish Influences in American Life”]

The present volume, third in the series, is compiled for the same purpose as its predecessors — to enable new readers of *The Dearborn Independent* to commence their reading with the earlier articles in the series of studies in the Jewish Question.

It was inevitable that the publication first to open the discussion of this Question should be compelled to meet the degrading charge of “anti-semitism” and kindred falsehoods; but it was also inevitable that if the work of such a publication should prove to be valid, the way would be cleared for discussion by other publications which had not and need not bring upon themselves the charge of racial hatred.

This is precisely what has occurred. An undreamed of publicity for the essentials of the Jewish Question has been achieved in this country. It is noteworthy that whether the publicity be in agreement with or against *The Dearborn Independent*, the essential facts are the same. and these facts were first set forth in this paper.

That, indeed, constitutes the strength of the articles. The facts are provable; they are not disprovable. The reader can confirm the facts from his own observation. With regard to the matters discussed in these volumes, there are too many observers of the Jew to permit

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<sup>231</sup> THE GREAT WAR. Referring to what is now historically known as “World War I.”

<sup>232</sup> THE MOST POWERFUL MAN IN THE WAR. [Cites needed]

<sup>233</sup> THESE TWO VOLUMES. This “Volume II” and “Volume I.”

<sup>234</sup> JEWS’ COMPLAINT AGAINST `AMERICANISM.’ See Vol. IV, Int’l Jew, Chp. LXVI, “The Jews Complaint Against `Americanism,’” p. 54.

<sup>235</sup> GENTILE FALL INVOLVED IN HOPE OF JEWISH RULE. This article has not been found any of the four books in the May, 1976 reprint of “*The International Jew*” by Liberty Bell Pub.

misstatements to pass. this also constitutes the dilemma of the self-appointed defenders of the Jews: they may abuse *The Dearborn Independent*, but they cannot disprove the facts. They do not make even an impressive denial of them. The whole situation would be much clarified if Jewish spokesmen would use frankness, instead of a fusillade of cheap and irrelevant abuse.

The year [1921] has witnessed much notable discussion of The Jewish Question in Magazines of quality. A few have descended to white-washing, fewer still to sheer pro-Jewish propaganda; but such articles as these in the September *Century*; those in the *Atlantic* for February, May and July; *The Nineteenth Century and After* for April; the true and admirable accounts by Lieut. Commander Hugo W. Koehler, of the U.S. Navy, in the *World's Work* for July, August, September and October — these testify to the reality of the matter. The more serious religious press, as represented by publications like the *Christian Standard*, the *Christian Century*, *The Moody Monthly* which is published by The Moody Bible Institute, Chicago, have also added materially to the literature of the question. In editorial vision and liberty of discussion, the religious press has shown itself to be freer of control than has the secular press.

This volume contains information dealing with the influence of the Jewish idea on American life. The departments of life here studied do not by any means exhaust the list. The studies are more and more centering on the actual operations of the Jewish program upon the American people, and the effect of Jewish conceptions on our common life. These studies are appearing in *The Dearborn Independent* now. They will be gathered into future volumes as may be required.

c. November, 1921.

#### From Volume Four

#### “Aspects of Jewish Power in the United States”

This is the fourth volume of reprinted studies in the Jewish Question as they appears in *The Dearborn Independent*. The articles follow the same general line as the previous volume in showing the various angles of Jewish influence and achievement in the affairs of the people of the United States, but they do not by any means exhaust either the number of angles nor the depth of the significance in the angles traced.

Deliberate public opinion has shown many signs of a new alertness to the movement which was proceeding deftly and unnoticed in the midst of America, and many checks have been put in operation. The work of the *Dearborn Independent* was undertaken at a disadvantage because of the tremendous emphasis of the American mind on racial peace and because of the ease with which racial propagandists can make a purely economic and political matter assume the aspects of a religious controversy. The *Dearborn Independent* opened the Question to public gaze, and was therefore assumed to be the attacker. In this country our sense of fairness always leaves the advantage with the attacked, and false accusations quickly fall. The country has seen, however, the truth of the statements and has observed the mild and unprejudiced manner in which they were made, so that it may now be said that truth had made its way.

Most gratifying are the signs which Jews themselves have given that certain abuses must be quickly stopped. A Jewish leader has appealed for the removal of the exemption which nullifies the Constitution of the United States in favor of the Jew with reference to the use of



liquor. Other Jewish leaders have sought to compel Jewish theatrical controllers to observe elementary decency in their productions.

These articles have always held that the cleansing must come from within Judah<sup>236/</sup> itself. It is recognized that racial pride might prevent many improvements being attempted under fire, but American Jews cannot afford to be ruled by a false pride in this respect. These are days of judgment for all the corruptive forces of society and the Jews cannot expect to escape responsibility for their part in these things.

c. May, 1922.

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<sup>236</sup> JUDAH. The editors of “The International Jew” series are in error. The modern-day Jews are not descendants of the genealogically nor Scripturally pure “Tribe (or House) of Judah” (Judah, the son of Isaac, who was the son of Jacob, and who was the son of Abraham; therefore Judah, the grandson of Abraham); nor are the “Jews” derived from any other Tribe or House of Israel whose heritage appears in The Old Testament Books in the Bible; even more: there are no “Jews” in the “Old Testament” of The Bible. Here is seen the foundation stones for what Martin Luther titled “The Jews and Their Lies.” Cites needed. See also, Matthew 15:24; Matt. 10:5-6; Matt. 10:23. Further study will reveal that true “Israel” is represented among Caucasians, not Jewry of today or of any time in all history; however, that is not the subject matter of this Work.

According to The Old Testament Bible, great effort was made to see that Israelites should marry only among the Israelites (Genesis Chp. 23:3-4; Gen. 27:46 to Chp. 28:1).

Some “Jews” apparently originate from the non-Israelite, mixed-bloodline established by Judah when he intermingled by marriage into the Canaanite peoples, with one son surviving with descendants (Gen. 38:1-5) who held then and now ideas and morals contrary to Israelite principles of what is now the “Christianity” deriving from the House of Israel’s most well-known and arguably the most successful family member of Judah’s lawful descendants: Jesus of Nazareth, also known to most Adherents of the Christian faith as Jesus Christ. (See, “Who are the Jews?” *Your Heritage* Chp. 110, p. 334, by Bertrand Comparet, 19\_\_, Your Heritage Pub., San Diego, Calif.).

Other “Jews” originate from the Kazar and other Turkish and Asian/Mongoloid races now found in eastern Europe. (Comparet, id., at p. 339), and such are definitely not of true Israelite origins.

Part 4.

A Listing of the Chapters  
As They are Titled in  
Ford's Four Volume Book Set,  
*The International Jew*

NOTE:

Below each Chapter title is the date that Chapter was published as an article in Henry Ford's own newspaper — with a 300,000 circulation in 1920 — *The Dearborn Independent*. As seen in the above "Prefaces" to the four volume book set, *The International Jew*, it is admitted that not all of the articles relating to the "international Jew" as published in the *Dearborn Independent* were also published in *The International Jew*. Therefore, The Reader should endeavor to discover those "missing" articles, copy and then study them for future reference. The Reader will also note that the publication dates are not presented in chronological order in the four-volume book set. The Compiler & Editor of This Book has not yet confirmed these publication dates, nor any "missing" articles.

"\*" indicates this Chapter of Ford, *The International Jew*, has been cited in a footnote in Book One, "Introduction, or Book Three, "Annotated Text," of This Book, as noted in the relevant footnotes. This is not a complete listing of "\*" notations.

From Volume One

"The World's Foremost Problem"

- Chp. I. The Jew in Character and Business.  
May 22, 1920
- Chp. II. Germany's Reaction Against the Jew  
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- Chp. III. Jewish History in the United States  
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July 3, 1920
- Chp. VIII. Does a Definite Jewish World Program Exist?  
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- Chp. XI. `Jewish` Estimate of Gentile Human Nature\*  
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- Chp. XII. `Jewish Protocols' Claim Partial Fulfillment\*  
August 7, 1920.
- Chp. XIII. `Jewish' Plan To Split Society By `Ideas' \*  
August 14, 1920
- Chp. XIV. Did the Jews Foresee the World War? \*  
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- Chp. XV. Is The Jewish `Kahal' The Modern Soviet? \*  
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- Chp. XVII. Does Jewish Power Control the World Press? \*  
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- Chp. XVIII. Does This Explain Jewish Political Power? \*  
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"Jewish Activities in the United States"

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- Chp. XXIV. The High and Low of Jewish Money Power  
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- Chp. XXV. "Disraeli of America" — A Jew of Super-Power  
November 27, 1920
- Chp. XXVI. The Scope of Jewish Dictatorship in the U.S.  
December 4, 1920
- Chp. XXVII. Jewish Copper Kings Reap Rich War-Profits  
December 11, 1920
- Chp. XXVIII. Jewish Control of the American Theater  
January 1, 1921
- Chp. XXIX. The Rise of the First Jewish Theatrical Trust  
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- Chp. XXXIV. The Jewish Demand for “Rights” in America  
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- Chp. XXXVII. Disraeli — British Premier, Portrays the Jews  
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- Chp. XXXVIII. [U.S.Pres.]Taft Once Tried to Resist Jews — and Failed  
January 15, 1921
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- Chp. XL. Why the Jews Dislike the Morgenthau Report  
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- Chp. XLI. Jews Use the [W.W.I.] Peace Conference to Blind Poland  
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- Chp. XLII. The Present Status of the Jewish Question  
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- Chp. XVIII. How the Jewish Song Trust Makes You Sing  
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- Chp. XLIX. Jewish Hot-Beds of Bolshevism in the U.S.  
April 16, 1921
- Chp. LI. Jewish Trades (Unions) Link With World Revolutionaries  
April 23, 1921
- Chp. LI. Will Jewish Zionism Bring Armageddon?  
May 28, 1921
- Chp. LII. How the Jews Use Power — By an Eyewitness  
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- Chp. LIII. How Jews Ruled and Ruined Tammany Hall  
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- Chp. LV. B’nai B’rith Leader discusses the Jews\*

- May 14, 1921  
Chp. LVI. Dr. Levy, a Jew, Admits His People's Error  
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October 15, 1921  
Chp. LXIX. Arnold and His Jewish Aids at West Point  
October 22, 1921  
Chp. LXXX. The Gentle Art of Changing Jewish Names  
November 12, 1921  
Chp. LXXI. Jewish “Kol Nidre”<sup>237/</sup> and “Eli, Eli”<sup>238/</sup> Explained  
November 5, 1921

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<sup>237</sup> JEWISH “KOL NIDRE.” Referring to the Jewish prayer, named from its opening words, “All vows” (kol nidre): “He who wishes that his vows and oaths shall have no value, stand up at the beginning of the year and say: ‘All vows which I shall make during the year shall be of no value.’” From the Talmud. See, Ford, *Int'l Jew*, Vol. IV, Chp. LXXI., “Jewish ‘Kol Nidre’ and ‘Eli, Eli’ Explained,” p. 124.

<sup>238</sup> “ELI, ELI.” “It is an incantation designed to inflame the lower classes of Jews against the people, and intensify the racial consciousness of Eastern Jews....based on the first verse of the Twenty-Second Psalm, best known by Christians as the Cry of Christ on the Cross.” Ford, *Int'l Jew*, Vol. IV, Chp. LXXI., p. 128.

- Chp. LXXII. Jews as New York Magistrates See them  
December 10, 1921
- Chp. LXXIII. Jews Are Silent, the National Voice is Heard  
July 30, 1921
- Chp. LXXIV. What Jews Attempted Where They Had Power  
November 19, 1921
- Chp. LXXV. The Jewish Question in Current Testimony  
August 27, 1921
- Chp. LXXVI. America's Jewish Enigma — Louis Marshall  
November 26, 1921
- Chp. LXXVII. The Economic Plans of International Jews  
July 23, 1921
- Chp. LXXVIII. A Jew Sees His People As Others See Them  
May 7, 1921
- Chp. LXXIX. Candid Address to Jews on the Jewish Problem  
January 7, 1922
- Chp. LXXX. An Address to "Gentiles" on the Jewish Problem  
January 14, 1922

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SECTION THREE

For Section Three, there is offered a very brief description of the Russian Jewry's silent seizure of our "federal" government in the 1930's. This is not taught in the "government schools," and therefore tends to be rejected by the "Graduates" thereof, until they study the matters for themselves, sans instructors, who for the obedience to The Plan, would direct the student's thought away from those truths.

The "invasion" of the more combative elements of the Russian Jewry in to America in the 1930's is second to none, except the "Hispanic mass migration "invasion" into the Southwest United States since the mid-1970's, until the entire Western states are inundated with Hispanic peoples. It has been determined that the Hispanic migration into the United States was based on 1) economics and 2) the alleged political re-establishment of "Aztlan," or, Land of the Aztec. The weakness of political America has made the recovery this ancient loss possible. Apparently the Hispanic masses are at best loosely organized and are intent on merely living here and enjoying the benefits of "freedom."

The Jews who came into this country in the 1930's apparently were a tightly controlled, systematic machine, designed to accomplish the plans of The Symbolic Snake as described above. They had no real national ties, as indicated above; their "religion" of power was their allegiance. These international Jews, previously feasted on the Russian Revolution, and then immigrated to America to pluck off the best they could get — which was quite a lot, as The Reader shall see, in this morsel of revelation. Most people have no idea the extent "reformist" Jewry played in the erection of the "federal government's" dominion over the individual. Here is described, meagerly, the start of it all.

Part 1.

IMMIGRANT JEWS IN THE  
ROOSEVELT ADMINISTRATION.<sup>239/</sup>  
(Derived Mostly, if not Entirely, From Jewish Sources)

Jews represent about 2% to 3% of the entire population in the United States.<sup>240/</sup> Yet, their presence in occupying all levels of the administrative offices of government, local, county, state, and federal, is totally out of proportion to their national-percentages. To help explain their presence, the following account is offered as a matter of factual history — undenied by the Jews who accomplished it. This is only a draft account of those events, but enough is shown here to awaken The Reader to the events, and the occupants, of today’s “government,” where a super-minority rules a super-majority — and where that super-minority, despite their claims of a Judeo-religious heritage (whenever it is convenient for them to do so), had no agreement with the idea that “a little political power helps put a divine message across.”<sup>241/</sup>

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.” Their glee can be perceived by those who are aware of the intent and the practice of *The Protocols of the Learned Elders of Zion*, even though the Jewish writers themselves try their best to cloak their ancestors’ concerted co-incident acts through serious-sounding phrases and slights of grammar.

When Roosevelt was elected in 1932 as U.S. President — along with Herbert Lehman as Governor of New York — “the latter [Lehman,] New York’s finest Jewish governor” — it transformed into a basic fact of life that Jews were powerfully involved in political life in America. “The vigor and courage with which Roosevelt and Lehman attacked the crisis of the Depression appealed to the Jews — not merely as a ‘marginal’ economic group but also as a group traditionally devoted to reformist ideals.”<sup>242/</sup> Roosevelt thereafter enjoyed — as it may be — two decades of Jewish support, during which Roosevelt “could do no wrong in Jewish eyes.”<sup>243/</sup>

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<sup>239</sup> JEWS IN THE ROOSEVELT ADMIN. [More Quotes, Sources are needed here to tie in each “player.”].

<sup>240</sup> ESTIMATIONS OF JEWISH POPULATION %. See U.S. Census Details; and, *American Jewish Yearbook*, Chp. “Statistics.”

<sup>241</sup> POLITICAL POWER HELPS PUT A DIVINE MESSAGE ACROSS. Max I. Dimont, *The Indestructible Jews* (New York, Signet, 1971), p. 146.

<sup>242</sup> ROOSEVELT & REFORMIST IDEALS. Sachar, *The Course of Modern Jewish History*, Chp. XVI, “Russian Jewry’s ‘Liberal’ Tradition in America — The Communist Crisis and the Triumph of the New Deal,” p. 334. “Reformist ideals,” meaning, i.e., to put or change into a new or improved form or condition. *Webst. Int’l. Dict.*, “reform,” p. 2093; Also, *Protocol No. 1.9*, n., “THE DESTROYER OF THE STRUCTURE.”

<sup>243</sup> ROOSEVELT COULD DO NO WRONG.. Yaffe, id., p. 32. “In fact, until circumstances combined to push him, FDR took a highly cautious, almost lenient attitude toward the Nazis, and he was known to be distinctly cold toward the idea of a Jewish state in Palestine.” Yaffe, id, p. 32. “It is no accident that the American Jew’s political heroes in this century have been patricians, like [Adlai] Stevenson, John Kennedy, and Franklin Roosevelt, not folksy men of the people, like Harry Truman and Lyndon Johnson.” Yaffe, id., p. 255.

Franklin Roosevelt did not merely reflect a characteristic Jewish viewpoint on economic<sup>244/</sup> and social<sup>245/</sup> issues; far more, he was actively influenced by that Jewish viewpoint. Once Roosevelt was inaugurated in to the Office of President, he began “a sweeping series of legislative changes since the Civil War period.”<sup>246/</sup> It was the beginning of a new government: a “new deal,” and it was not dealing favorably toward the non-Jewish American people. The ideas and tactics Roosevelt — no, Roosevelt’s Jewish sidekicks — used were said to be those “borrowed from the mavericks of the past: from Progressive<sup>247/</sup> tradition of Theodore Roosevelt<sup>248/</sup> and the La Follettes of Wisconsin,<sup>249/</sup> from the Wilsonian concept of the New Freedom.<sup>250/</sup> But in no small measure it drew from strenuous preoccupation with social justice<sup>251/</sup> which was formulated by outstanding Jewish liberals.”

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\* Patricians: persons of high birth or breeding, noble, or aristocratic; not plebeian: common, crude, coarse. Webster’s Int’l Dict., 2nd ed., pp. 1793, 1888].

<sup>244</sup> JEWISH VIEWPOINT ON ECONOMIC ISSUES. The “old saying” goes: “He who has the gold, rules.” (Ed.).

<sup>245</sup> JEWISH VIEWPOINT ON SOCIAL ISSUES. Jews have always been “reforming” and changing the established social structure (Protocol 1.9, destroyer of the structure); in the process, the contentment of the common, majority peoples — the non-Jews — were then and are now disrupted, to “adjust” to the forceful intrusion of an unwelcome people: “The Jews and Their Lies,” as Martin Luther put it accurately. (*Luther’s Works*, Vol. 47). And the Jews admit this fact throughout all their writings. It would require a book of its own, simply to list the sources. (Ed.).

<sup>246</sup> SWEEPING SERIES OF LEGISLATIVE CHANGES. Sachar, *Course of Modern Jewish History*, p. 334.

<sup>247</sup> PROGRESSIVE, defined. [Sources related to “communist `progressive.” needed].

<sup>248</sup> THEODORE ROOSEVELT. Theodore Roosevelt is said to have “appointed Oscar Straus his Secretary of Commerce and Labor, and admitted privately that if Straus hadn’t been available, he would have chosen another Jew for the post.” James Yaffe, *The American Jews, Portrait of a Split Personality*, Chp. XVI., “Lay Religion,” p. 242.

<sup>249</sup> THE LA FOLLETES OF WISCONSIN. The name of a family of American statesmen: Robert (“Battling Bob”) Marion L~~, Sr. (1855-1925); Philip Fox La F~~ (1897-1965), his son. Involved in pro-labor, farm legislation. *World Book Encycl.*, (1973) Vol. 12-L, p. 31.

<sup>250</sup> WILSONIAN CONCEPT OF THE NEW FREEDOM. [RESERVED. Wilson’s “New Freedom” has not yet been researched].

“Wilson pleased because the Jews of America by constantly calling Bernard Baruch to the White House for consultations.” Yaffe, *the American Jews*, p. 242. Before Wilson, “Theodore Roosevelt hailed him [Baruch] as the most able man in the [Wilson] Administration.” Margaret Coit, *Mr. Baruch, The man, the myth, the eighty years* (Boston, Houghton Mifflin Co. 1957), Chp. 13, “Politics as usual,” p. 359, citing “Theodore Roosevelt to Moe A. Gunst, Aug. 14, 1917, copy in Baruch’s papers.” Coit, at Notes, p. 731, n. 101.

<sup>251</sup> STRENUOUS PREOCCUPATION WITH SOCIAL JUSTICE. In other words, a continuous and concerted “liberal” attack upon the established powers and institutions, where the end justifies the means. (Ed.).



## Part 2.

THE ROOSEVELT “NEW DEAL” AND ITS DEALER-AUTHORS.<sup>252/</sup>

During the 1930’s, in the so-called “Depression” caused by the American bankers who were part of the private banking system, many of those financiers were concerned that the United States would not be able to pay its “debts” to those “creditors.” Therefore, these Creditors sent to The Franklin D. Roosevelt Administration several of their own people, being coincidentally Jewish, to propose and then obtain the enactment and “administration” of those plans. It was called a “New Deal.” and it required a major overhaul, or else a major creation, of a body of “law” that was not subject to the confines of the Constitution for the United States of America. A tricky means, though plain to those educated in, and skilled in, the exactness of such legal technicalities that “System” would require. Among these sent by the banker-creditors to assure that system’s creation were entirely The Jew — and they had help in high places.

The “New Deal” received important and almost necessary support from Louis Dembitz Brandeis — affectionately called “Isaiah” by Roosevelt — and Felix Frankfurter — “a passionate liberal; a hard minded realist,”<sup>253/</sup> the Jewish members of the Supreme Court<sup>254/</sup> of the United States.

Its “intellectual foundations” were strengthened in Brandeis’ legal briefs, opinions, and judicial dissents.<sup>255/</sup> “Two unique characteristics distinguished Brandeis’ briefs: one was a truly fantastic thoroughness of preparation, an exhaustive accumulation of data and statistics from the inner workings of business economy; the other was the frank invocation of social ethics as a criterion for legal decision.”<sup>256/</sup>

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<sup>252</sup> ROOSEVELT “NEW DEAL” AND ITS DEALER-AUTHORS. [More Quotes, Sources are needed here to tie in each “player.”].

<sup>253</sup> BRANDEIS, CALLED “ISAIAH”; FRANKFURTER, HARD-MINDED. Sachar, id., pp. 335, 336.

<sup>254</sup> JEWISH MEMBERS OF THE SUPREME COURT. “Let us all recognize that we Jews are a distinct nationality of which every Jew, whatever his country, his station, his shade of belief, is necessarily a member.” Justice Brandeis, quoted in Ford, *The Int’l Jew*, Vol.III., “Jewish Influences in American Life,” Chp.LV, “B’nai B’rith Leader discusses the Jews, p. 172.

“Nor is it surprising that a people which have since antiquity placed so high a value on the law should turn to many of its finer minds to the judiciary.” Kertzer, *Today’s American Jew*, Chp. 6, “Jews and Government,” p. 65.

<sup>255</sup> BRANDEIS SUPPORTS THE “NEW DEAL.” Sachar, *Course of Modern Jewish History*, Chp. XVI, “Russian Jewry’s `Liberal’ Tradition in America — The Communist Crisis and the Triumph of the New Deal,” p. 334.

<sup>256</sup> BRANDEIS’ METHODS OF “ACCUMULATION.” Sachar, id., 335. Let The Reader consider Brandeis; and then, consider: what would a Jew, placed so high and accessible to so much, do with all that “exhaustive accumulation” — when considering also the Jewish desire to regain control over a world that Jewry insanely believes belongs entirely to Jewry, to be retrieved by any means? (Ed.).

Frankfurter exerted a major influence in the establishment of many of Roosevelt's administrative agencies. Frankfurter also assured the appointment of "the large numbers of students and disciples he placed in government service," all the while remaining active in Jewish and Zionist activities as far back as the early 1900's.<sup>257/</sup>

Massive numbers of college-trained sons of immigrant Jews poured into Washington during the "New Deal" years,<sup>258/</sup> finding jobs, as noted above, in "government civil service" because they were not welcome anywhere else,<sup>259/</sup> or because "they were raised on the pablum of social reform, and they shared the Brandeis and Frankfurter viewpoint." Roosevelt wanted them because their devotion to the "New Deal" was unquestioned: "No Jew ever let me down," he said.<sup>260/</sup>

John Landis, a former Brandeis law clerk, drafted the "Securities Act," and later was appointed chairman of the Securities and Exchange Commission.<sup>261/</sup> Mordecai Ezekiel was placed in the Department of Agriculture as senior agricultural economist,<sup>262/</sup> and "intellectual

<sup>257</sup> FRANKFURTER'S INFLUENCE. Sachar, id., p. 335-336.

<sup>258</sup> JEWS POURED INTO WASHINGTON. "The new administration of Franklin Roosevelt had taken dramatic steps to end the crisis [of anti-semitism during the early years of 1930's The Depression], actions devised and carried out, to a certain extent, by the first big influx of Jews into the federal government." Volkman, *Legacy of Hate*, p. 36.

<sup>259</sup> THEY WERE NOT WELCOME ANYWHERE ELSE. Prior to F.D. Roosevelt's opening the doors wide for a Jewish takeover of the executive branch of the federal government, "[t]he bureaucracy of the American State Department [for example] was filled with men who had emerged from the country clubs and college fraternities which did not admit Jews. Its offices abroad were staffed with men who had grown up believing that Jews were a people apart from the normal strata of society. Scholars have found comments in records of the period [i.e., the mid to late 1930's] like 'Let Hitler have his way,' America should not be 'flooded' with liberal professors, and on and on." Baker, *Days of Sorrow and Pain*, Chp. 10, "Kristallnacht," p. 222. Baker gives no sources for this allegation. ("A race apart." see: Intro. to This Book, at note, EUGENICS THEORY; and, Ford, *Int'l Jew*, Vol. III, "Jewish Influences in American Life, Chp. LV., "B'nai B'rith Leader Discusses the Jews," p. 167).

But, the Jews were then and now "a people apart," by the Jews' own choosing, as can be found when reading any Jewish book on Jewish life and conduct. In all nations in all history, there was and is an elite which controls the destiny of that nation; and when the Jews are allowed by the ignorant *goyim* to gain from them the powers they desire, the Jews, then, shall have their own "country clubs and college fraternities filled with men" who believe non-Jews are "a people apart" — as they do now. (Ed.).

Another Jewish writer suggests the Jewish "performance coefficient" shows Jews were not distinguished in politics." Kertzer, *Today's American Jew*, Chp. 6, "Jews and Government," p. 64.

However, "politics" — as in "elections" to office — is not the same as the Communist tactic of "boring from within" by "appointment" to office. See: Nolan, *Communism versus the Negro*, Index.

<sup>260</sup> PABLUM OF SOCIAL REFORM & FRIENDS. Sachar, id., p. 336.

<sup>261</sup> JOHN LANDIS. Sachar, id., p. 336. See also, *Protocol* No. 3.11; 21.3; 21.5, re: "exchange." See also, Kertzer, *id*, p. 66.

<sup>262</sup> MORDECAI EZEKIEL. Sachar, id; Isaacs, id., p. 63. This name seems almost too much. See also, Ford, *Int'l Jew*, Vol. IV, "Aspects of Jewish Power in the United States," Chp. LXX, "The

father of the controversial Agricultural Adjustment Act.” Isador Lubin, a Brookings Institute economist, was appointed commissioner of the Bureau of Labor Statistics<sup>263/</sup> and chairman of the Labor Advisory Board in the Public Works administration, and later a member of the Roosevelt White House staff “special statistician,” in effect becoming Roosevelt’s economist.<sup>264/</sup> Judge Samuel Rosenman and Henry Morgenthau, Jr. — humorously called “Henry the Morgue”<sup>265/</sup> by Roosevelt — were said to be the two men closest to Roosevelt, with the exception of Louis Howe and Harry Hopkins.<sup>266/</sup>

Rosenman arranged a “chance meeting” with Roosevelt years earlier, and followed Roosevelt in his political career as chief legal counselor and appointed as judge of the New York State Supreme Court (which, unlike most other States in the Union, it is the lowest level “court” in New York State, much like a municipal or superior court), and later a Roosevelt speechwriter — several of Roosevelt’s history-making addresses were written by him,<sup>267/</sup> and Rosenman was the “unofficial leader of the President’s ‘Brain Trust.’”<sup>268/</sup> Rosenman is credited with coining the phrase, “New Deal.”<sup>269/</sup>

Morgenthau, Jr., served as Secretary of the Treasury<sup>270/</sup> in the Roosevelt Administration. He was one of the few Jews in that Administration that did not come from a Russian-Jewish background. (This lends weight to the assertion, more heavy now, that *The Protocols* are Russian-Jewish in origins). Morgenthau was responsible for bringing into the Treasury Department “experts” who restored public confidence (as though it were lacking?) in government securities and banking system.<sup>271/</sup> By the time Morgenthau and his “experts” were

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Gentle Art of Changing Jewish Names,” p. 109.

<sup>263</sup> LUBIN AT THE LABOR DEPARTMENT. Another Jewish account suggests Lubin “took over the Bureau...” Isaacs, p. 62.

<sup>264</sup> LUBIN AS FDR’S ECONOMIST. Isaacs, id., p. 63.

<sup>265</sup> MORGENTHAU, “THE MORGUE.” Isaacs, *Jews and American Politics*, Chp. V, “Avoiding bureaucracy: the non-government role,” p. 62. He was “somber, humorless.” Sachar, id., p. 337.

<sup>266</sup> LANDIS, EZEKIEL, LUBIN, ROSENMAN, MORGENTHAU, HOWE, HOPKINS. Sachar, *Course of Modern Jewish History*, chp. XVI, “Russian Jewry’s ‘Liberal’ Tradition in America — The Communist Crisis and the Triumph of the New Deal,” p. 336-337.

<sup>267</sup> ROOSEVELT’S HISTORY-MAKING ADDRESSES. Kertzer, *Today’s American Jew*, Chp. 6, “Jews and Government,” p. 65.

<sup>268</sup> ROSENMAN, OF THE PRESIDENT’S “BRAIN TRUST.” Sachar, id., p. 337.

<sup>269</sup> ROSENMAN COINED THE “NEW DEAL.” Isaacs, id., at p. 63.

<sup>270</sup> MORGENTHAU, SECRETARY OF THE TREASURY. “Franklin Roosevelt was careful to make Henry Morgenthau his Secretary of the Treasury.” Yaffe, id, p. 242. Why? (Ed.).

<sup>271</sup> MORGENTHAU’S EXPERTS” RESTORING CONFIDENCE. Sachar, id, at p. 337. It is not the “public”, i.e., the people-at-large, which lacked confidence in “the government”; it was those who held some debt-instrument (a security, bond, or note) which they, as “Creditor,” believed may not be paid. Hence, with a supposed “bankruptcy” of the “United States,” a bankruptcy “administration” of the “insecure” of the estate of the “Debtor-U.S.” would be established by the “Creditors” — whoever they may be; and Morgenthau was sent there (by who?) to secure the Creditors’ interests, not the public’s. That’s why. (Ed.).

done with their “wide-sweeping changes” — i.e., liberalizing reforms, a common saying was that: “the financial capital had finally[?] moved from Wall Street to Washington.”<sup>272/</sup>

After showing a plainly adverse history as chairman of many Jewish defense groups, David K. Niles, “a steward of liberal causes,” with a “treasured passion for anonymity,” was anointed by Roosevelt to be general assistant in charge of the labor advisor for the Works Project Administration (WPA), Harry Hopkins, chairman; then as Special Assistant for Minority Affairs in the Roosevelt and Truman Administrations.<sup>273/</sup> Niles became what is now known as a White House “point man,” and handling minority affairs.<sup>274/</sup>

Other Jewish appointees were: Ben Cohen, Jerome Frank, Robert Nathan, Anna Rosenberg, and “hundreds of other Jews at lower echelons of public service, were ardent exponents of the New Deal philosophy.”<sup>275/</sup> And why not? the “New Deal” was a deal-it-himself “Jewish Deal.”

Bernard Baruch, “the eminent financier,” was not openly liberal in political attitude, but he was relied upon for his ability to obtain “industrial mobilization,” and highly valued by Presidents Wilson and F.D. Roosevelt. Other Jews in the Roosevelt Administration were: Admiral Louis Strauss, Judge Cyrus Sulzberger.<sup>276/</sup>

Other “collaborators” were: Thomas G. (“Tommy”) Corcoran,<sup>277/</sup> Harold Ickes, and General (“Iron Pants”) Johnson.<sup>278/</sup> Corcoran was a “front man” for Benjamin V. Cohen, who was the “the intellectual genius behind many of the New Deal.’s legislative thrusts.”<sup>279/</sup>

“Cohen, James McCauley Landis [mentioned above] and Corcoran — with regular telephone calls to Frankfurter in Cambridge — wrote the Securities Act of 1935 based on the idea that corporations were in fact public and therefore ought to be publicly regulated. The idea may have seemed somewhat radical in America, but it was not so radical according to precepts of Jewish communality [or, “commune-unity” — Ed.] and to the Talmudic recognition that `property is fundamentally a social object subject to social control.’”<sup>280/</sup>

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<sup>272</sup> “FROM WALL STREET TO WASHINGTON.” Sachar, id., p. 337, providing no source.

<sup>273</sup> DAVID K. NILES. Sachar, id., p. 337.

<sup>274</sup> NILES, THE “POINT MAN.” Isaacs, *Jews and American Politics*, p. 62. What is the purpose of a “point man”? To perceive the situation and report back to a superior? or, more likely in this case, to assure that “superior’s” progress goes in a pre-determined direction? Who did Niles, et al., really work for? (Ed.).

<sup>275</sup> COHEN, FRANK, NATHAN, ROSENBERG, HUNDREDS OF OTHER JEWS. Sachar, id., p. 337

<sup>276</sup> BARUCH, STRAUSS, SULZBERGER. Sachar, id., p. 337.

<sup>277</sup> TOMMY CORCORAN. Corcoran was a “fellow Roosevelt aide” in 1935, with Benjamin Cohen. Isaacs, *Jews and American Politics*, Chp. III, “Room at the top: the role as staffer,” photo caption, facing p. 38.

<sup>278</sup> OTHER “COLLABORATORS.” Sachar, id., p. 336. Harold Ickes: [source, cites needed]. Johnson: [source, cites needed]

<sup>279</sup> COHEN, INTELLECTUAL GENIUS OF “NEW DEAL.” Isaacs, id., p. 62.

<sup>280</sup> PROPERTY IS SUBJECT TO SOCIAL CONTROL. See: Isaacs, id., p. 62. See also, *Talmud*, p. \_\_\_

“The team of Corcoran and Cohen that traipsed in and out of the White House became famous; tagged the ‘gold dust twins,’ they lived in a much-publicized ‘little red house’ on R Street in Georgetown. Corcoran was the suave and articulate front man, Cohen the withdrawn, bespectacled genius who would ponder late into the night considering how to fit what it was they were doing into the framework of the Constitution.”<sup>281/</sup> For reasons unknown now, these two men grafted into “the U.S. constitutional government” an “extra-constitutional government” (i.e., outside; not considered by the Constitution) means of ruling the people who by “assumpsit” were assumed to be “subject to that “Non-Government” and then made a privilege-process of guilty-until-proven-innocent. All this done, “while America slept” — or, was diverted by the hungers of The (Banker-caused) Depression.

These two men commenced upon that “overhaul” of American law by taking on one project after another: the Securities and Exchange Act of 1934; the Public Utility Holding Act of 1935; the Federal Communications Act; the Tennessee Valley Authority; the Wagner Act; the Minimum Wage Act.<sup>282/</sup>

Cohen, Frankfurter, Brandeis were but the top echelon. Other Jews joined the New Deal apparatus. To name only a few: Abe Fortas (later appointed to a Supreme Court Justice seat) was assigned to the new SEC; Charles Wyzanski, to the Labor Department; Joe Rauh, joined Niles, after serving as a law clerk for Supreme Court Justice Cardozo, then for Frankfurter; David Lilienthal; and Bernard Baruch reappeared as himself.<sup>283/</sup>

The Jewish presence in the federal government was so detested that Roosevelt was called by some as “Rosen-velt,” and lists of Jews in his Administration, hundreds upon hundreds of Jewish names, were sent to Congressmen with the warning that the Jews were about to execute their plan to seize the government.<sup>284/</sup> The silent invasion by Jews into the federal government — and state, county, and local, as well, was generally limited to the areas of most strategic importance: law, finance, economics, and social work.<sup>285/</sup>

The Jews of foreign lands become “citizens,” yet knowing all the while they are not “Jewish Americans, but “American Jews.” Their allegiance is to Jewry, not to America. American citizenship is only a means to an end: the reign of the International-styled Jewry over all the world. Towards that end, these Jews direct their energies, as described above, in those

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<sup>281</sup> CORCORAN & COHEN ¶ QUOTATIONS. Isaacs, id., Chp. V., “Avoiding bureaucracy: the non-government role,” p. 62. More correctly, they tried to see ‘how to fit what they were doing outside the Constitution,’ and they did it. (Ed.).

<sup>282</sup> ONE PROJECT AFTER ANOTHER. Isaacs, id., p. 62.

<sup>283</sup> FORTAS, WYZANSKI, RAUH, CARDOZO, LILIENTHAL, BARUCH. Isaacs, id., p. 63.

<sup>284</sup> LISTS OF JEWS PLANNING SEIZURE OF GOVERNMENT. Isaacs, p. 64. A “Freedom of Information Act Request” (FOIA; 5 U.S.C. §552) will not obtain those lists from the “Legislative Branch”; however, the “Executive Branch.” i.e., U.S. Attorney General, F.B.I., etc., would be required to “disclose” them to The Requestor. Be that Requestor, and prepare your “FOIA Appeal” and your “FOIA Lawsuit” as you wait. There are plenty of “samples; ask The Compiler & Editor of This Book. You may need help, but the “burden of proof” not-to-disclose is on The Government. (Ed.).

<sup>285</sup> JEWS IN LAW, ECONOMICS, AND SOCIAL WORK. Isaacs, id., p. 65.

areas that are the most sensitive to the peoples of any nation: the areas of the most direct control — exerting as little effort to get maximum results.

These International Jews, therefore, in executing their effort of “boring from within”<sup>286/</sup> as “citizens serving in their government,” make sure they find themselves involved in areas of “law,” because it was what controlled the conduct of a civilized people willing to resort to peaceful means of obtaining “justice”;<sup>287/</sup> and involved in “economics,” because it controlled the money and its supply to those civilized people, who relied upon monetary means, of coin and paper money having a set and agreed-upon value, as their exchange, rather than “barter” of labor, property, cattle, etc., which required more expertise in what-is-value; and involved in “social work,” because it took, by aggressive suggestion, the rights of individual, marriage, parents, family, etc., from them unaware, and silently transformed those personal/family “rights” as the same kind of “property” that was subject to social control,<sup>288/</sup> where “The Government” has in all its actions innocence and “sovereign immunity” — sovereign over the people and immune from punitive actions in court, and the “Accused” citizen, though not a labeled or considered a criminal, is considered guilty until that accused convinces a “hard-minded” court that their Accusers are wrong — a difficult task, set that way by The Jews and Their Lies — just like the Talmud instructed, and just like Martin Luther said they would.

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## SECTION FOUR

Section Four offers several commentaries of The Compiler & Editor of This Book, relevant to what The Reader has seen above, to more clearly define the situation.

### Part 1.

#### JUDAISM AS AN INFLICTED MENTAL ILLNESS

When 2% of all humans in any existence have a belief in their thought process that 98% of the other humans in that same existence are to be treated as sub-species at best and merely inanimate, material objects at worse, there is only one conclusion available: that 2% can only be considered as either insane or the concurrently the perpetrators and the victim(s) of their own self-inflicted mentally illness.

This “illness” is a necessary result of Judaism, as it is written and as it is taught and as it is practiced, where the adherent of Judaism is intentionally drawn away from his or her normal, logical thought process — where there is a natural desire for giving and receiving kindness, and accomplishing good deeds, and no one is to be considered inferior to oneself — and that adherent is, from birth in most cases, mentally bent towards an unnatural theory entirely

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<sup>286</sup> “BORING FROM WITHIN.” See, Nolan, *Communism versus the Negro*, Index.

<sup>287</sup> “JUSTICE.” “Nor is it surprising that a people which have since antiquity placed so high a value on the law should turn to many of its finer minds to the judiciary.” Kertzer, *Today’s American Jew*, Chp. 6, “Jews and Government,” p. 65.

<sup>288</sup> PROPERTY, INCLUDING PEOPLE, SUBJECT TO SOCIAL CONTROL. See: in accord, Isaacs, id., p. 62.

unrealistic and incompatible to any other thought process imaginable — the idea that one individual is better than others; that the others, if not the same as the one, are animals, and that one can do with these other animal people as one desires, with out any accountability for “sin” or wrongdoing attaching to the perpetrator; that all inanimate, material property of the world — including those other individuals determined by the 23% to be the sub-species, et al. — belongs to oneself or ones “people;” and that these 2% own “in common” all these things; and further that one must use every means available obtain the “return” of that “property,” whether by slight, trickery, inducement, etc.

Not intending to concern himself with the idea that Judaism could be considered an inflicted mental illness, Sigmund Freud wrote, “When a delusion cannot be dissipated by the facts of reality, it probably does not spring from reality.”<sup>289/</sup>

It must also be considered an inflicted mental illness designed to encourage oneself and/or others to accomplish all manner of evil upon the non-self-styled others for the purpose of obtaining any success of that one’s “religion”; when a mere 2% of all the people on this earth believe the 98% of the others are incorrect and sub-human, deserving nothing oneself is believed entitled to; this surely is the infliction of one person upon another of a mentally unstable and unsound thought process; something that renders the recipient unable to cope with the normal situations of daily life. Judaism therefore, in all its ways, is a mental illness. It must be put out of theory, out of thought, out of practice. It must be studied only for the purpose of the spiritually strong being able to determine how one (older) group of people can and do twist the minds of their other (youthful) people, to cause them to become, and want to become, as twisted as their Elders. It is, therefore, our Christian duty to free those subjected to Judaism and punish, if needed, those who perpetuate this deranged thought process. ?

If all those editions of *The Protocols* were read carefully, along with a careful reading of The Bible, the general situation regarding the increasing though subtle Jewish dominion over non-Jews would be non-existent; and Judaism, as an “inflicted mental illness,” would have been proved to be a fraud in and of itself, many centuries ago, with the practice of Judaism prohibited, having been — and must soon be — banned as illegal, and instruction of Judaism for the purposes of such practice would have been — and must soon be — declared as “inhuman” and a violation of individual and societal “human rights,” with the ecclesiastical and secular enforcement of those proscriptive, i.e., prohibitive, laws.

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<sup>289</sup> DISSIPATED BY THE FACTS OF REALITY. Wolkman, *A Legacy of Hate* at p. 33.

Part. 2.

AN UNFINISHED  
COMMENTARY UPON  
“THE TRADITIONS OF THE ELDERS,”  
MORE CLEARLY UNDERSTOOD  
by Ronald J. Gardner<sup>290/</sup>

The “Traditions of the Elders,” as plentifully mentioned in *The Holy Scriptures* as well as in the famous (or infamous) *The Protocols of the Learned Elders of Zion*, has the ever lasting Condemnatory Judgements upon them, as spoken by The Master and Teacher of the true Christianity, Jesus Christ upon such “Traditions” which put forth the limited wisdom of certain religious men as superior to the Eternal Wisdom of Almighty God in the Old Testament. The words of Jesus are found in *The Gospel According to Matthew*, Chp. 15, verses :2, :3, and :6; and, in *The Gospel According to Mark*, Chp. 7, verses :3, :5 :8, :9, and :13.

Regardless of this sound rejection of these “Traditions,” there was shortly thereafter the re-institution of those same “Traditions” which Jesus justly condemned, as found in the New Testament Epistles (or, the Writings) of “Paul,” known formerly as “Saul of Tarsus.” Saul/Paul was a self-admitted Representative of The Jewish religious sect known as The Pharisees, confessing himself to be a rabbinical Jew and Voluntary Persecutor of the (yet to so-named followers of Jesus) the “Christians.” (See: Galatians Chp. 1:13-14; compare with Acts 7:58 and following).

The “Traditions of the Elders,” as plentifully mentioned in *The Holy Scriptures* as well as in the famous (or infamous) *The Protocols of the Learned Elders of Zion*, has the ever lasting Condemnatory Judgements upon them, as spoken by The Master and Teacher of the true Christianity, Jesus Christ upon such “Traditions” which put forth the limited wisdom of certain religious men as superior to the Eternal Wisdom of Almighty God in the Old Testament. The words of Jesus of Nazareth are found in *The Gospel According to Matthew*, Chp. 15, verses :2, :3, and :6; and, in *The Gospel According to Mark*, Chp. 7, verses :3, :5 :8, :9, and :13.

Part 3.

HOW “St. PAUL” — BEING A JEW,  
OR AT LEAST A JEWISH TOOL —  
DECEIVED ANCIENT CHRISTIANITY.

(This Part has been improved upon so greatly in another Work that it cannot be fitted easily into this Book nor its Part(s). It is sure to irritate greatly those Christians who fail to discern The Word from the word).

Let it never be forgotten that Saul/Paul was throughout that time willfully charged by the Jewish Pharisees with the destruction of the followers of Jesus Christ and the new Christian

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<sup>290</sup> AFORE-MENTIONED COPY RIGHTS ATTACH HERETO. This short article is protected by the copyright indicated at the beginning of This Book. (Ed.). Honor The Author.



faith. To accomplish those ends, Saul/Paul discovered he was unable to overwhelm this Christian idea nor gain the return of those followers into Judaism, despite his confessed violent means.

Recognizing the old adages of “If you can’t beat them, join them,” and “If you cannot convince them, confuse them,” Saul/Paul rather suddenly and conveniently becomes a “convert” to the Teachings of Jesus Christ; he purports to have engaged in an unwitnessed communication with the Spirit of Jesus Christ; he alleges healings of the sick done in the name of Jesus Christ, etc. And, with the zeal of the recently converted, thereafter Saul/Paul waxes boldly and speaks to the followers of Jesus Christ, imploring them to do-this and not-do-that.

However, true to his duties, Saul/Paul lends confusion to the matter by applying the vain usage of the name of his creation of “our Lord Jesus Christ” to compel by his aggressive suggestion the creation of a new religion, using subtle infusions of the “Traditions of the Elders” of Judaism into the then-existing, successful, healing and reforming Christianity. These corrupting mixtures of contradiction resulted in what in the modern-day parlance is titled the “Judeo-Christian” faith — the opposite of the true Christianity.

This destruction of the true Christianity — as it was mastered, taught, and demonstrated by Jesus Christ — was accomplished by Saul/Paul’s Jewish principles which permit the Jew to misinform, misdirect, and otherwise frustrate and even kill if necessary anyone who opposes the Judaism, whether mere, and expendable *goyim*, or apostate Jew, or otherwise. Saul/Paul’s careful use of ‘protection-talk’ style (i.e., ‘Well, some people may argue with this, but you should...’ or, ‘This may sound too good to be true, but I believe...’). The Reader can see this method in Colossians 2:8 (Saul/Paul’s alleged desire not to “spoil you...after the tradition of men”) and, in Galatians 1:14 (Saul/Paul’s regretting his being “exceedingly zealous of the traditions of my fathers”).

Then, having misdirected the ordinary caution that a Christian should have for the Jews and Their Lies (See, Martin Luther’s lengthy treatise of A.D. 1546, under that same title<sup>291/</sup>), Saul/ Paul then, by commands these Christian followers anew, and thereby drawing astray the new Christian faith and Its followers, as seen, here for a limited example, in 2nd Thessalonians 3:6 (one should avoid any man “not after the traditions which he has not received of us”); then, in 2nd Thessalonians 2:15 (“stand fast and hold the traditions which ye have been taught”).

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<sup>291</sup> MARTIN LUTHER’S WORKS. It should be noted that the Works of Martin Luther, the instigator of The (now essentially dissipated) Protestant Reformation Movement, wrote certain treatises, or “essays,” regarding Jewry and their adverse impact upon Christianity, under such titles as *Dr. Martin Luther’s Warning to His Dear German People* (A.D. 1531); *Against the Sabbaterians: Letter To A Good Friend* (A.D. 1538); and, *On The Jews And Their Lies* (A.D. 1543), among several others. German leaders of the mid-1500’s cited Luther’s treatises as having “alerted him to the Jews’ nefarious designs” and withdrew the ‘right of safe-conduct’ of Jews; these essays of Luther were suppressed until 1930-1940, when the National Socialists permitted their publication; these essays lend great weight to the principles described in this edition and version of *The Protocols of the Learned Elders of Zion*. See also, *Luther’s Works*, Vol. 47, “The Christian in Society.” (Ed.).

In that manner, Saul/Paul provides contradictory statements that will of necessity confuse the Listener or the Reader of those words into a misunderstanding of a supposed intent, and rendering the less thoughtful Listener or Reader into following the strongest voice that would attempt to “explain” such contrary and unconnectable thoughts and writings — which Saul/Paul has accomplished to this very day, to the delight of the Pharisees of Old and New.

Therefore, at this subtle hidden hand of Judaism through Saul/ Paul, there has not been practiced the true Christianity as mastered, taught, and demonstrated by Jesus Christ, for almost the last two thousand years.

For reference to the “Traditions of the Elders,” See: the ever-lasting Condemnatory Judgements by The Master and Teacher of the true Christianity, Jesus Christ upon such “Traditions,” in *The Gospel According to Matthew*, Chp. 15, verses :2, :3, and :6; and, in *The Gospel According to Mark*, Chp. 7, verses :3, :5 :8, :9, and :13. See also, the Commentary on “The Traditions of the Elders, Understood,” in the to this Booklet.

#### A CLOSING NOTE TO SECTION 4., PART 3.

When some one doubts, or asks questions, about a serious subject such as the Writings of Paul and their more correct interpretations, it does not mean that The Doubter or Questioner is becoming an apostate — i.e., turning from the faith. Rather, it means that he or she is now awakened to what they had not thought of until that moment. If a “pastor” or “priest” responds to The Doubter’s questions with scriptural “cant & law, with biblical points & authorities in support,” The Doubter will be convinced of the truth of the matter, and shown his or her errors. But if that pastoral response is the usual haughty threats or subtle warnings to “conformance or excommunication,” that Doubter has just struck a chord of dis-harmony — not in themselves, but in “The Church, The System,” which the pastor or priest can not — or will not — resolve, knowing, perhaps, “The Truth.”

Biblical Scripture is “harmony.” The end result of Scripture-study is that. But to obtain that harmony, much dis-harmony is revealed in the “acts of men,” to instruct the awakened spiritual-musician on the how-to’s of obtaining that harmony, and avoiding the easily-followed propositions of self-appointed spiritual leaders of dis-harmony, such as “St. Paul.”

Therefore, a more careful — and “doubting” — reading of the “New Testament” Writings of Paul, formerly Saul of Tarsus, based upon the above treatises, will perhaps enlighten The Reader as to just how far “off-point” modernized Christianity had become, and what The Reader can do about it will be plainly seen, just by the commencement of awakening others as to this dark and unspoken danger.

It should be noted that the Works of Martin Luther, the instigator of The Protestant Reformation Movement, wrote certain treatises, or “essays,” regarding Jewry and their adverse impact upon Christianity, under such titles as *Dr. Martin Luther’s Warning to His Dear German People* (A.D. 1531); *Against the Sabbaterians: Letter To A Good Friend* (A.D. 1538); and, *On The Jews And Their Lies* (A.D. 1543), among several others. German leaders of the mid-1500’s

cited Luther's treatises as having "alerted him to the Jews' nefarious designs"<sup>292/</sup> and withdrew the 'right of safe-conduct' of Jews;<sup>293/</sup> these essays of Luther were suppressed until 1930-1940, when the National Socialists permitted their publication; these essays lend great weight to the principles described in *The Protocols*.

Part 4.

From: *Don Juan*  
Canto 12, V and VI  
by George Gordon Byron\*  
(1788-1824, 6th Baron Lord Byron)

Who hold the balance of the world? Who reign  
O'er congress, whether royalist or liberal?  
Who rouse the shirtless patriots of Spain?  
(That make old Europe's journals squeak and gibber[1] all)  
Who keep the world, both old and new, in pain  
Or pleasure? Who make politics run glibber[2] all?  
The Shade of Buonaparte's noble daring?  
Jew Rothschild,[3] and his fellow-Christian, Baring.[4]

Those, and the truly liberal Lafitte,[5]  
Are the true lords of Europe. Every loan  
Is not a merely speculative hit,  
But seats a nation or upsets a throne.  
Republics also get involved a bit;  
Columbia's[6] stock hath holders not unknown  
On 'Change,[7] and even thy silver soil, Peru,[8]  
Must get itself discounted by a Jew.

See also, this same quotation in: *Armament and History*, Major Gen. J.F.C. Fuller, C.B., C.B.E., D.S.O. (New York, Chs. Scribners' Sons, 1945), Chp. V., "Age of Steam," p. 123.

NOTES:

\* George Gordon Byron (Lord Byron), English poet. (*Webst.Int'l.Dict.* (WID), 2nd Ed., WID, Bio, p. 3140);

[1] Gibber: to speak rapidly and inarticulatively, or foolishly; p. 1055

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<sup>292</sup> ALERTED TO JEWS' NEFARIOUS DESIGNS. See: Luther's Works, Vol. 47, "Christians in Society," Part IV. Frank Sherman, Ed. (Fortress Press, Phila., 1971).

<sup>293</sup> "SAFE-CONDUCT OF JEWS." The Jews were prohibited by law from freely travelling within and through most all European nations, for the fear that the Jews would perpetuate their obstructionist and destructive activities against Christian-based authority. Therefore under the guise of religious communication, the Jews would obtain from the Christian governments an 'occasional use' travel permit, issued under governmental authority, for safe — and unfortunately, unobstructed — travel. This unintentional Christian error essentially guaranteed the Jew travellers their "right" to coincidentally spread anti-Christian dissension as they went — and they did. (Ed.).

- [2] Glibber: slippery. p. 1064 (or, gibber, as in note 1, above?).
- [3] Rothschild: Meyer Amschel R~, (1743-1812), German Jew banker, founder of House of R~ banking. (WID, Bio, p. 3182).
- [4] Baring: Sir Francis B~ (1740-1810), English capitalist and banker (WID, Bio., p. 3134). See also, re: banking-house competitors of Rothschild Brothers and others: Baring Bros., “fashionable English bankers” (still in business today, i.e., Lord Cromer) and, Ouvrand. *Tragedy and Hope*, Carroll Quigley (N.Y. Macmillian 1966), pp. 52, 56, 500); (*The Rothschilds, A Family Portrait*, Frederic Morton (N.Y. Curtis Pub., 1962), p. 52-55).
- [5] Lafitte: Jacques L~ (1767-1844) French banker and politician. (WID, Bio, p. 3165).
- [6] Columbia: Perhaps reference is to the “District of Columbia” of the United States of America, or to the South American nation, Columbia; what “stock”, is unknown. (Ed.).
- [7] Or, the (Stock or Commodities) “Exchange”? (Ed.).
- [8] Peru: Some of the worlds richest mineral deposits are found in the Peruvian mountains. World Book Encycl. Vol. 15, p. 272.

BOOK ONE — INTRODUCTION

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The End of Book One — The Introduction to  
*The Protocols of the Learned Elders of Zion,*  
*More Clearly Understood*

The Reader may be interested in completing this study  
by consulting Book Two, The Annotated Text,  
for further details and useful information.