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THE JEWISH GENOCIDE OF ARMENIAN CHRISTIANS

Enlarged Second Edition

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NOTES.

1 PREHISTORY OF THE 1915 GENOCIDE

In conformity with the Jewish plans revealed in The Protocols of the Learned Elders of Zion *in 1905, Jewish leaders met in Masonic lodges in Salonika, Italy, Paris and Vienna, and plotted a* coup d'état *against the Sultan of Turkey Abdul Hamid II. Jews and crypto-Jewish Dönmeh of the Committee for Union and Progress took control of the Turkish Empire in 1909. They had several goals. Their primary objective was to establish a segregated "Jewish State" in Palestine. They also sought to instigate World War I, to slaughter entire Christian populations, and to destroy the Turkish Empire and supplant Islamic religion and culture with a soulless and cultureless society engineered by Jewish positivists in Vienna, Paris, Italy and Salonika.*

> "It is a well-known fact that the Salonika Committee was formed under Masonic auspices with the help of the Jews and Donmehs, or crypto-Jews of Turkey, whose headquarters are at Salonika, and whose organization took, even under Abdul Hamid, a Masonic form. Jews like Emmanuel Carasso, Salem, Sassun, Fardji, Meslah, and Donmehs or crypto-Jews, like Djavid Bey and the Baldji family, took an influential part both in the organization of the Committee and in the deliberations of its central body at Salonika. These facts, which are known to every Government in Europe, are also known throughout Turkey and the Balkans, where an increasing tendency is noticeable to saddle the Jews and Donmehs with responsibility for the sanguinary blunders which the Committee has made."—Vienna Correspondent for *The London Times*, "Jews and the Situation in Albania", *The London Times*, (11 July 1911), p. 5.

1.1 Introduction

In 1908 and 1909, the Jewish led and Jewish financed "Committee for Union and Progress" (*Ittihad ve Terakke*) overthrew the Turkish Empire. Zionist Jewish bankers had long sought to destroy the Turkish Empire, which controlled Palestine. These racist Jews sought to take Palestine from its indigenous population and turn it into a segregated "Jewish State" by expelling, or killing off, the native Palestinian population, and supplanting it with colonies of Eastern European Jews. These European Jews were largely of Khazarian, and not Judean, descent.

Sir Gerard Lowther, who was Ambassador from the United Kingdom to the

Ottoman Empire from 1908-1913, exposed this Judeo-Masonic takeover of the Ottoman Empire. He sent numerous letters to the British Foreign Office revealing the fact that the "Young Turk Revolution" was in fact a Jewish takeover led by old Jews and crypto-Jews from Salonika, most all of whom were Freemasons.

Ambassador Lowther sent an especially detailed letter to the head of the British Foreign Office, Sir Charles Hardinge, on 29 May 1910, which stated, among many other revealing things,

> "[T]his new Freemasonry in Turkey, unlike that of England and America, is in great part secret and political, and information on the subject is only obtainable in strict confidence, while those who betray its political secrets seem to stand in fear of the hand of the Mafia. Some days ago a local Mason who divulged the signs of the craft was actually threatened with being sent before the court-martial, sitting in virtue of our state of siege. [***] [T]he Young Turkey movement in Paris was quite separate from and in great part in ignorance of the inner workings of that in Salonica. The latter town has a population of about 140,000, of whom 80,000 are Spanish Jews, and 20,000 of the sect of Sabetai [Z]evi or Crypto-Jews, who externally profess Islamism. Many of the former have in the past acquired Italian nationality and are Freemasons affiliated to Italian lodges. Nathan, the Jewish Lord Mayor of Rome, is high up in Masonry, and the Jewish Premiers Luzzati and Sonnino, and other Jewish senators and deputies, are also, it appears, Masons. [***] Emannuele Carasso, a Jewish Mason of Salonica, and now deputy for that town in the Ottoman Chamber, founded there a lodge called 'Macedonia Risorta' in connection with Italian Freemasonry. He appears to have induced the Young Turks, officers and civilians, to adopt Freemasonry with a view to exerting an impalpable Jewish influence over the new dispensation in Turkey[.] [***] The inspiration of the movement in Salonica would seem to have been mainly Jewish[.] [***] Carasso began to play a big rôle, including his successful capture of the Balkan Committee, and it was noticed that Jews of all colours, native and foreign, were enthusiastic supporters of the new dispensation, till, as a Turk expressed it, every Hebrew seemed to become a potential spy of the occult Committee, and people began to remark that the movement was rather a Jewish than a Turkish revolution. The Italian Government appointed a Jew and Mason called Primo Levi, who was not in the consular career, as consul-general at Salonica, and Oscar Strauss, who, together with Jacob Schiff, had influenced the American Jews in favour of Jewish immigration into Mesopotamia as opposed to other Territorialist plans and as an extended form of Sionism, was appointed American Ambassador here. [***] Carasso was one of the bearers of the message of deposition to Abdul Hamid, who was conveyed to Salonica and confined in the house of

the Italian Jewish bankers of the Committee, while a brother of Remzi Bey was set over him as keeper. After the deposition the Jewish papers of Salonica sent up a loud cry of deliverance from 'the oppressor of Israel' who had twice turned a deaf ear to the appeals of Herzl, the Sionist leader, and who, by the imposition of the red passport, like our own Aliens Act, against Polish Jewish immigrants, and otherwise, had thwarted the realisation of the ideals of Sionism in Palestine. The ninth Sionist Congress in December 1909 at Hamburg announced that the divisions in the Jewish world between Territorialists and Sionists, 'as a miracle of the Turkish revolution', had been healed. At the same time Javid Bey, Deputy for Salonica, an exceedingly clever and gifted Crypto-Jew and Freemason, was made Minister of Finance, while Talaat Bey, also a Freemason, became Minister of the Interior. [***] Parliament was 'ordered' to pass a very stringent Press Law, and a Salonica Crypto-Jew and Freemason was made 'Directeur du Bureau de la Presse', a post of enormous power, as its holder can suppress a paper for severe 'criticism of the new régime' (dubbed 'reaction'), or have the proprietor or editor court-martialled. A semi-inspired Ottoman telegraph agency [***] was started under the direction of a Baghdad Jew, and an all but successful attempt was made to appoint a Salonica Jewish lawyer and Mason as adviser to the Ministry of Justice. The Constantinople head branch of the Committee of Union and Progress is also run by a Salonica Crypto-Jew and Mason. Another Salonica Crypto-Jew and Freemason made determined attempts to be appointed 'Préfet', i.e. Lord Mayor, of the capital, but has not yet succeeded in his aim, though Prince Said Ha[lim] an Egyptian Freemason, has become Deputy Mayor. [***] [T]he old Ministry of Police was replaced by the 'Sûreté Publique' controlling the police and gendarmerie, and put in charge of a Salonica Freemason. [***] Talaat Bey, the Minister of the Interior, who is of Gipsy descent, and comes from Kirjali, in the Adrianople district, and Javid Bey, the Minister of Finance, who is a Crypto-Jew, are the official manifestations of the occult power of the Committee. They are the only members of the Cabinet who really count, and are also the apex of Freemasonry in Turkey. [***] A Turk described it as a process of 'drugging the latter with Jewish hashish'. From the foregoing or any close inspection of the Young Turkey movement in its present stage, it will appear to be principally Jewish and 'Turkish' as opposed to other Ottoman elements, e.g. Arabs, Greeks, Bulgarians, Armenians, etc. [***] It was hoped in the beginning that the Armenians, Bulgarians, Greeks and the Ottoman Jew would serve as economic props, but the Young Turk seems to have allied himself solely with the Jew, Ottoman and foreign, and to have estranged the other races. The same result has been witnessed in Hungary, where the Hungarian, who is of Turkish stock and is similarly devoid of real business

instincts, has come under the almost exclusive economic and financial domination of the Jew. [***] [A]s Turkey happens to contain the places sacred to Israel, it is but natural that the Jew should strive to maintain a position of exclusive influence and utilize it for the furtherance of his ideals, viz, the ultimate creation of an autonomous Jewish state in Palestine or Babylonia, as explained by Israel Zangwill in his article in the 'Fortnightly Review' of April. He would kill two birds with one stone if he could obtain from the Turk unrestricted immigration of Jews into Turkey, an aim that he has been pursuing for years back, and transfer to Mesopotamia some millions of his co-religionists in bondage in Russia and Roumania. In return for 'unrestricted immigration' of foreign Jews, he has offered the Young Turk to sacrifice his mother-tongue and replace it by Turkish, and even to take over the whole of the Turkish National Debt. Dr. Nazim, one of the most influential members of the Salonica Committee and said to be of Jewish extraction, has, in company, with his *fidus Achates*, a certain Faik Bey Toledo, a Crypto-Jew of Salonica, visited the Paris branch of the I.C.A. (Judaeo-Colonisation Association) and has since openly advocated importing 200,000 Roumanian Jews into Macedonia and some millions of Russian Jews into Mesopotamia. [***] Doubtless, when Young Turkey with its heavy military expenditure is in need of borrowing, further pressure will be applied by the Jewish lenders. [***] For the 'Aurore' ('Shefak'), a Sionist organ started a year ago in Constantinople, is never tired of reminding its readers that the domination of Egypt, the land of the Pharaohs, who forced the Jews to build the Pyramids, is part of the future heritage of Israel. [***] Mesopotamia and Palestine are, however, only the ultimate goal of the Jews. The immediate end for which they are working is the practically exclusive economic capture of Turkey and new enterprises in that country. [***] [T]hey hold or control all the pivotal points in the machinery of the Young Turkey Government, though the Ministry of Public Works [***] is still held by an Armenian, Halajian Effendi. When his predecessor, another Armenian, was got rid of, a determined attempt was made to appoint a Jew or a Jewish nominee. [***] His position is now still shaky, and the most bitter and constant attacks on him come from a Jewish-financed paper, 'Le Jeune Turc', while there are rumours that his successor will be a Jew, or a Turk with a Jew at his elbow. It is obvious that the Jew, who is so vitally interested in maintaining his sole predominance in the councils of the Young Turkey, is equally interested in keeping alive the flames of discord between the Turk and his (the Jew's) possible rivals, i.e. the Armenians, Greeks, etc., while it is to be inferred that he would not be averse to the new régime increasing the national indebtedness to the Hebrew financiers. [***] The Jew hates Russia and its Government[.] [***] The Jew can help the Young Turk with brains,

business enterprise, his enormous influence in the press of Europe, and money in return for economic advantages and the eventual realisation of the ideals of Israel[.] [***] The Jew has supplied funds to the Young Turks and has thus acquired a hold on them; but in order to retain this hold he has to appear at least to approve and aid the Young Turk towards the accomplishment of 'national' dreams. Secrecy and elusive methods are essential to both. The Oriental Jew is an adept at manipulating occult forces, and political Freemasonry of the continental type has been chosen as the most effective bond and cloak to conceal the inner workings of the movement. [***] The 'Jeune Turc', which, like some other organs in the Ottoman capital, is subventioned by the Jews[.] [***] But all this is dependent on European, i.e. mainly Jewish, financiers supplying it with the sums required to keep up an army which is disproportionate to its actual state of economic development."[1]

1.2 Jews, Crypto-Jews and Freemasons—The Means

Paquita de Shishmareff wrote in her book *Waters Flowing Eastward: The War Against the Kingship of Christ*, quoting Sergei Nilus,

"**II—The Symbolic Snake of Judaism**

Protocol III opens with a reference to the Symbolic Snake of Judaism. In his Epilogue to the 1905 Edition of the [*Protocols of the Learned Elders of Zion*] Nilus gives the following interesting account of this symbol:—

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

As the course of history unfolded, this scheme was elaborated in detail and completed by later generations of men who had been initiated into their secrets. 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. 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 and has encircled it—and until, by dint of enchaining Europe, it has encompassed the whole world. This it is to accomplish by using every endeavour to subdue the

other countries by economic 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 spiritual demoralisation and moral corruption, chiefly with the assistance of Jewish women masquerading as French, Italians, etc. Their example is the surest method of encouraging licentiousness among the leaders of the nations.

A 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 Augustus, about 69 B.C. The third in Madrid in the time of Charles V, in A.D. 1552. The fourth in Paris about 1790, in the time of Louis XVI. The fifth in London from 1841 onwards (after the downfall of Napoleon). The sixth in Berlin in 1871 after the Franco-Prussian war. The seventh in St. Petersburg, over which is drawn the head of the Snake under the date of 1881.

All these states 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 till 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, Kieff and Odessa.

It is now well known to us to what extent the latter cities form the centres of the militant Jewish race. Constantinople is shown as the last stage of the Snake's course before it reaches Jerusalem. (This map was drawn years before the occurrence of the 'Young Turk'—i.e., Jewish—Revolution in Turkey)."[2]

An examination of the Jewish involvement in the Armenian Genocide of 1915 includes the prehistory of previous Jewish attacks on Eastern Christians, which were committed in the name of the Turkish Empire. An article entitled, "The Modern Jews", *The North American Review*, Volume 60, Number 127, (April, 1845), pp. 329-368, at 337-339, stated, among other things,

"Since the last conquest of Constantinople, Turkish policy has inclined to tolerate the Jews; and the consequence has been a great increase of their numbers in that city. They are often bankers for the grandees, and custom, acquiring the force of law, has established them as collectors of the customs and purveyors for the seraglio. Their taxes are not greater than those paid by

other races in a similar condition. 'The Jews,' says Judge Noah, 'are at this day the most influential persons connected with the commerce and monetary affairs of Turkey, and enjoy important privileges; but hitherto they have had no protecting influence.'[3] [***] In Syria, the Jews are in a state of real servitude, and no change of masters has bettered their condition. Mohammedans and Christians alike hate and maltreat them; and this hatred is heartily returned, as the latter find, whenever any circumstance gives their enemies a temporary advantage. When the Turkish succeeded the Egyptian troops in Damascus, a few years ago, they were stirred up by the Jews to persecute the Christians of every sect. When the Greeks rose against the Turks in 1822, the Jews eagerly joined against the Christians, especially in Constantinople; while the Greeks, in revenge, murdered all the Jews on whom they could lay their hands."

An article entitled "The Jews", *The Knickerbocker; or New York Monthly Magazine*, Volume 53, Number 1, (January, 1859), pp. 41-51, at 50-51, wrote,

"Of all Mussulmans the Egyptians doubtless regard the Jews with most aversion. In the year 1844 a young man belonging to a respectable family in Cairo, suddenly disappeared. Several of the resident Consuls, moved by the solicitations of the wretched mother, requested of the Viceroy a searching investigation into the circumstances of the case. It could only be discovered that the young man had gone to the Jews' quarter, from which no one had seen him return. He had been missed a few days before the feast of the Passover, and the terrible accusation was laid upon the Jews of having offered the blood of a human victim as a holocaust, instead of the blood of the paschal lamb.

Had the Israelites not been protected by the Austrian Consul, it is probable that the infuriated and bigoted populace would have razed their quarter of the city level with the ground. Four years previous a similar event had occurred at Damascus. The Père Thomas, a Christian priest, greatly beloved by the people, was treacherously murdered in the house of an opulent Jew named Daout-Arari. The affair created much excitement even in Europe. Two celebrated French advocates were sent to Egypt to plead the cause of the accused before Mohammed Ali, then master of Syria. The intrigues of the Austrian Consul and other secret influences brought to bear, procured, an acquittal of the accused. But during the judicial investigation, several important revelations were obtained. Seven Israelites confessed the crime, and turned Mussulmans in order to claim the clemency of the Cadis. From them it was learned that a Jewish barber had murdered the Père Thomas in the house of Daout-Arari, and that the blood of the priest had been mixed

with the unleavened bread. The same year the Jews of Rhodes were charged with a like offence. Similar accusations have been brought against the Israelites living in Germany and Hungary.

The Greeks of Constantinople affirm that heretofore the Jews have been in the habit of purloining children, in order to sacrifice them as paschal lambs. This sacrilege was universally talked of and generally believed a few years ago in Pera and the Fanar, when the traditional enmity of the Jews and Greeks was at its height. During the Greek Revolution the Israelites assisted the Turks against the Hellenes; and when the venerable Greek Patriarch was hanged by the Moslems, the Jews volunteered to drag his corpse through the streets to the sea."

Long before, Jews had massacred Christians in Palestine and Rome. The Jews took revenge on the Romans and persecuted Christians by burning Rome and blaming the fire on the Christians, under the directorship of Nero's crypto-Jewish wife Poppæa.[4] James Parkes wrote,

"The day of a brief relief and revenge was, however, approaching. Justinian's grandiose dreams of imperial magnificence, and his passion for building—including several churches in Palestine—had heavily overstrained the empire's weak economic resources. His successors could not possibly maintain what he had so rashly conquered; and the empire fell a prey to disorder. Then occurred a repetition of the superstitious fears which had led Valerian and Diocletian to persecute the Christians, only this time the infidels who were said to be angering the Almighty were the Jews. Phocas (602-610) and his successor Heraclius (610-641) were said to have been warned that the empire was menaced by 'the circumcised', and both in consequence ordered the Jews of the empire to accept baptism. What numbers submitted we have no means of knowing. In any case their submission was probably of short duration, for in 611 the Persians swept through the eastern provinces, and in 614 they took Jerusalem after a siege lasting only twenty days. There is no doubt that the Persians received substantial help from the Jews of Galilee. One chronicler mentions a figure of 20,000 Jewish soldiers, another 26,000. While the actual figures are as unreliable as all ancient figures, there is no reason to question the fact that the Jews aided the Persians with all the men they could muster, and that the help they gave was considerable. Once Jerusalem was in Persian hands a terrible massacre of Christians took place, and the Jews are accused of having taken the lead in this massacre. It would not be surprising if the accusation were true, even though the fantastic stories told of Jewish revenge by Christian chroniclers are certainly exaggerated. The Jews seem to have hoped that the Persians would allow them the full

possession of Jerusalem, and even the re-establishment of an autonomous state. But the Persian occupation was too short for such plans to develop. It lasted only fifteen years.

In those fifteen years, however, changes occurred which centuries were not to repair. The country had been desolated by the Persian armies; agriculture had come to a standstill; cities were empty, while their inhabitants had fled to the mountains; churches and monasteries were in ruins, and much of Jerusalem itself was burnt. All the treasures collected in its shrines, including the 'true cross' itself, had been taken away, and the patriarch Zacharias sent with thousands of others as prisoners to Persia. It was a half empty country filled with ruins which, by a supreme effort, Heraclius managed to reoccupy in 629. Though he himself seems to have been inclined to spare the Jews for the part they had played as allies of the Persians, the clergy of Jerusalem thought only of revenge; and as bloody a massacre took place of Jews as had, previously taken place of Christians. But that—and the recovery of the 'true cross'—was all the satisfaction that the Christians got. A far more powerful enemy was approaching. In the year in which Heraclius regained Palestine, Muhammad was completing his conquest of Mecca. In 636 his followers entered the country; in 640 Caesarea surrendered and Byzantine rule was at an end."[5]

The New Testament makes numerous charges of the Jewish persecution of Christians and the murder of Jesus and of Christians (*Matthew* 10:16-18; 21:43-45; 23:31-39; 27:25. *John* 7:1, 13; 8:37-40, 44-45; 10:19-38; 19:38; 20:19. *Acts* 1:6-7; 12. *Philippians* 3:2-3. I *Thessalonians* 2:14-16). Jewish religious literature, including the Talmud and numerous Cabalistic works, calls for the extermination of all Christians.[6] Ben Justin Martyr alleged that Jews murdered and defamed Christians from the very beginning of the Christian movement—as did other sources, including Biblical sources. Elliott Horowitz chronicles numerous instances of Jewish violence in his book *Reckless Rites: Purim and the Legacy of Jewish Violence (Jews, Christians, and Muslims from the Ancient to the Modern World),* Princeton University Press, (2006). Gustaf Dalman wrote,

"SINCE everyone has not the writings of Justin at hand, we venture to offer some important extracts from them bearing on this subject. We quote in accordance with the edition of J. C. Th. Otto, Jena, 1843:—'The Jews regard us as foes and opponents, and kill, and torture us, if they have the power. In the lately-ended Jewish war Bar Kokh'ba, the instigator of the Jewish revolt, caused Christians alone to he dragged to terrible tortures, whenever they would not deny and revile Jesus Christ [*Footnote: Apology,* I. chap. 31.].' 'The Jews hate us, because we say that Christ is already come, and because

we point out that He, as had been prophesied, was crucified by them [*Footnote: Ibid*. chap. 36].'—'Therefore we pray both for you Jews and for all other men who hate us, that you place yourselves in company with us, and against those, whom His works, and the miracles now still wrought through the invoking of His Name, and His teaching, as well as the prophecies concerning Him as wholly undefiled and blameless, all unite to admonish that they should vomit forth no revilings against Jesus Christ, but believe on Him [*Footnote: Dialogue with Trypho*, chap. 35.].' 'The high-priests of your nation and your teachers have caused that the name of Jesus should be profaned and reviled through the whole world [*Footnote: Ibid*. chap. 117].'—' Ye have killed the Just and His prophets before Him. And now ye despise those, who hope in Him and in God, the King over all and Creator of all things, who has sent Jesus; ye despise and dishonour them, as much as in you lies, in that in your synagogues ye curse those who believe in Christ. Ye only lack the power, on account of those who hold the reins of government, to treat us with violence. But as often as ye have had this power, ye have also done this [*Footnote: Ibid*. chap. 16].' 'In your synagogues ye curse all who have become Christians, and the same is done by the other nations, who give a practical turn to the curse, in that when any one merely acknowledges himself a Christian, they put him to death [*Footnote: Dialogue with Trypho*, chap. 96.].' 'Nay, ye have added thereto, that Christ taught those impious, unlawful, horrible actions, which ye disseminate as charges above all, against those who acknowledge Christ as Teacher and as the Son of God [*Footnote: Ibid*. chap. 108].' 'Yet revile not the Son of God, and hearken not to the Pharisees as teachers, that after prayer ye should ill-treat the King of Israel with scoffs, as they have been taught you by the rulers of the synagogue [*Footnote: Ibid*. chap. 137.].' —'As far as depends on you and the rest of mankind, each Christian is driven not only from his possession, but completely out of the world: ye permit no Christian to live [*Footnote: Ibid*. chap. 110.].'—'Your hand is stretched out for ill-doing. For instead of experiencing repentance for having put Christ to death, ye hate us who through Him believe on God and the Father of all things, and ye put us to death as often as ye have the power, and ye continually curse Christ and His adherents, whereas we all pray for you as in general for all men' (after the wording of Matt. v. 44; Luke vi. 27 f.) [*Footnote: Ibid*. chap. 133.],—'Your teachers exhort you to permit yourselves no conversation whatever with us [*Footnote: Ibid*. chap. 112.].'—'There does not press upon other nations so heavy an offence against us and Christ as upon you, who are the originators of the preconceived evil opinion, which the nations cherish concerning Christ and us, His disciples. For since ye have attached Him the only blameless and righteous One to the Cross, ye have not only made no amends for your

> atrocious action, but at that time ye sent forth chosen men from Jerusalem, to proclaim throughout the world, that there is a new sect, namely, the Christians, arisen, which reverence no God, and to spread abroad what all who know us not maintain concerning us. It was your most earnest endeavour that bitter, dark, unjust charges should be put into circulation throughout the whole world against that sole spotless and righteous Light, which was sent from God to men [*Footnote: Ibid*. chap. 17.].'—'The Jews make war against the Christians as against a foreign nation, and the Greeks (*i.e.* the Gentiles) persecute them; but their enemies can allege no ground of hostility [*Footnote: Letter to Diognetus*, chap. 5.].'"[7]

The Masonic Jews of Salonika perpetrated their "Young Turk Revolution" in 1908. Soon after, the crypto-Jewish descendants of the Shabbataian-Russo sect of Salonikan Jews took advantage of their control of the Turkish Empire as an opportunity to mass murder their Armenian Christian neighbors. The atrocities these Jews perpetrated against Christians were at that time the worst genocide human beings had ever committed.

Soon after the Armenian genocide, crypto-Jews committed their genocide of Slavic Christians in the Bolshevik Soviet Union and in the World Wars, followed by their genocide of their own European Jewry, which was followed by the genocide of many other Asian peoples under the guise of a "Communist World Revolution". Jewish Communism ultimately took some 100 million lives.[8]

When crypto-Jewish Bolsheviks committed their atrocities in Russia, many well meaning persons around the world called upon the Jews of the Western World to denounce these Jewish atrocities against Christians.[9] The same happened when Jews and crypto-Jews committed genocide against Christians in the garb of the "Young Turks". In both instances, the warning for Western Jews to denounce the vile acts of Eastern Jews not only went largely unheeded, but Jewish leaders instead lied and ridiculed those who were trying to protect all Jews from a backlash by exposing the facts.

Well intentioned people suspected that there would be a backlash against all Jews should Jews in general fail to condemn the actions of their brothers in the Turkish Empire. As would happen with the Bolshevik Revolution, leading Jews failed to heed this warning and instead stepped forward and shamelessly lied to the public and denied what their Jewish brothers had done. Jews have always had a bad reputation for producing such bald-faced liars—and in abundance.[10]

The predictions of a Christian backlash against Jews were correct. Jewish Bolshevist atrocities in Russia, the Ukraine, Hungary, and elsewhere, were used to motivate the public to hate the Jews during the Nazi Holocaust of Europe's Jewry. Many claim that Great Britain and France failed to prepare for the Second World War, because they had hoped that Adolf Hitler would hold the line against the Jewish

Bolsheviks of the Soviet Union and save Western Europe from the Jews, as the Polish Catholics had done shortly after the First World War.

Even before the Jewish genocide of Armenian Christians in 1915, many persons warned Western Jews to denounce the massacres Jews were perpetrating against their Christian neighbors in the Ottoman Empire. *The London Times* wrote on 11 July 1911, on page 5 (note especially the third section of the article under the heading, "The Salonika Committee"),

"JEWS AND THE SITUATION IN ALBANIA.

AN APPEAL FOR THEIR INTERVENTION.

(FROM OUR OWN CORRESPONDENT.)

VIENNA, JULY 10.

I am indebted to the editor of the *Zeit* for an advance copy of an important article entitled 'Torgut Shevket's Methods of Warfare, by a non-Albania eyewitness,' which that journal will publish to-morrow. I have reason to believe the competence of the author to be beyond question.

In order to exterminate all the Catholic highland clans, comprising about 100,000 souls, says the writer, Torgut Shevket drove those whom he could not catch in his military noose over the frontier into Montenegro, and thereupon drew a strong cordon of troops from the Adriatic to Gusinje. As soon as the cordon had been formed, he caused all the peaceful Albanians who were earning a livelihood as labourers at Skutari to be expelled from the hills. Before the expulsion, Torgut Shevket had solemnly declared that only the Malissori clans properly so-called were considered as rebels. No sooner had the expelled labourers, who belonged mostly to the Shala and Slaku clans, reached their villages than the Shala clansmen were also declared to be rebels, and their supplies of food—*i. e.*, maize, front Skutari—cut off. As the food supply in the Shala country sufficed only for a few weeks, and the inhabitants knew that after they had surrendered their weapons Togut Shevket would have them maltreated and bastinadoed, as he did last year, they replied to his demand for their arms, 'Come and take them'; and, to escape starvation, began to slaughter their flocks, which form their only capital. Thus Torgut Shevket will, in any case, have ruined some 8,000 Albanians (not 3,600 as Turkish journals pretend) and will have compelled them to emigrate. He himself triumphantly reported last week that their provisions were almost exhausted. The fight of the Shala people at Traboina on Friday was nothing but a desperate attempt to break through the Turkish cordon in order to bring back from Montenegro bread for their starving women and children.

THE BREGUMATIA.

Yes! In comparison with the refined cruelty of Torgut Shevket's behaviour towards 16,000 pacific Malissori in the Bregumatia, or marshy littoral, his treatment of the Shala people, continues the writer, is anodyne. Nearly one-half of the highland clans have been accustomed from time immemorial to descend every autumn with their flocks and families into the Bregumatia, and to winter there; but as in June veritable clouds, not merely swarms, of mosquitoes make the littoral uninhabitable, they return to the hills early in summer. On their way down in autumn they are obliged to pass through Skutari, and at the Drin bridge, guarded by soldiers, they are made to pay a tax of 8d. per head for every sheep (worth 11s. 4d.) and to give up all weapons. An insurrection among the clans in the Bregumatia being thus out of the question, and their destruction *manu militari* therefore unjustifiable, Torgut Shevket forbade them at the beginning of summer to return to the hills. Malaria is already raging among them, their flocks must perish from drinking the foul water of the now stagnant marshes, and Torgut Shevket is near the attainment of his object. A superior Turkish official of Skutari, Ibrahim Effendi Kjori, has declared publicly that the Ottoman Government intends to let the Malissori in the Bregumatia 'die like swine in a bog.' 'If European diplomacy does not soon bestir itself on behalf of the North Albanian Catholics,' concludes the writer, 'it will very quickly be able to boast of having by its Notes lent a hand to the murderous work of the Imperial Ottoman Generals Torgut Shevket Pasha.'

THE SALONIKA COMMITTEE.

The author, who in his indignation invokes diplomatic aid for the perishing Albanians, overlooks the circumstances which, in this instance, must render diplomatic action ineffectual or belated. Diplomatists can appeal only to the Ottoman Government, but not to the unofficial, intangible Salonika Committee, whose behests Torgut Shevket executed in his ill-treatment of the Albanians last year—ill-treatment that provoked the present revolt—and whose secret programme he is now attempting to carry out. To be efficacious influence must be brought to bear upon the Committee from quarters which the Committee will respect, or at least fear. These quarters are the honest and humanitarian Jews of England, the United States, Italy, and other countries.

It is a well-known fact that the Salonika Committee was formed under Masonic auspices with the help of the Jews and Donmehs, or crypto-Jews of Turkey, whose headquarters are at Salonika, and whose organization took, even under Abdul Hamid, a Masonic form. Jews like Emmanuel Carasso, Salem, Sassun, Fardji, Meslah, and Donmehs or crypto-Jews, like Djavid Bey and the Baldji family, took an influential part both in the organization of the

> Committee and in the deliberations of its central body at Salonika. These facts, which are known to every Government in Europe, are also known throughout Turkey and the Balkans, where an increasing tendency is noticeable to saddle the Jews and Donmehs with responsibility for the sanguinary blunders which the Committee has made. To apportion responsibility justly is at present impossible. It appears unquestionable that the Jews supplied the brains for the Committee movement, and it is equally certain that, if and when the movement ends in disaster, they will be made to incur the odium for events like the Adana massacres, the beatings of Bulgarian peasants last autumn, and the present Albanian operations, which have shed so sorry a light upon the Young Turkish *régime*.
>
> The enlightened and humanitarian Jews in England and other countries—those who did not fear to organize Jewish committees for the purpose of combating the white slave traffic carried on chiefly by their depraved co-religionists abroad—have assuredly no notion of the situation that is developing throughout the Near East, nor of the weapons that are being put into the hands of every palliator of Pogroms. Frank and fearless inquiry would reveal to their eyes a state of things of which diplomatists and statesmen have been whispering for months past, and to which sporadic but necessarily obscure allusions have been made from time to time in the European Press. Now, in view of the position in Albania, reticence would be misplaced.
>
> There is reason to believe that a direct appeal from the humanitarian Jews of the Western world to the Jewish organizations in Turkey would do more to stay the hand of Torgut Shevket and to prevent the development of a catastrophe in the Near East than all the notes or injunctions which European diplomacy can indite and address to the Golden Horn.
>
> REPORTED RISING IN THE SOUTH.
>
> A telegram to the *Neue Freie Presse* reports, on the basis of Montenegrin official information, that some Tosk clans of Southern Albania have risen. Troops have been ordered thither from Alessio."

It was not long before a dishonest Jewish leader stepped forward to deceive the public with outright lies in order to cover up Jewish misdeeds. This Chief Rabbi undoubtedly and mistakenly believed that he could intimidate anyone who knew the truth, with the threat of labeling them anti-Semites for daring to expose the facts. Jews have always used this tactic to chill debate, and too many Jews lack the moral integrity necessary to limit themselves to the truth. Jews are taught in the Hebrew Bible, the Jewish Talmud and in Jewish Cabalistic writings, to be loyal only to the Jewish tribe, and they are further taught that it is their "moral obligation" to deceive the Goyim (non-Jews) with knowing lies and misrepresentations, lest the Gentiles

discover the Jewish plan to exterminate all non-Jews. Jews are taught to put Jews, not moral principles, first when dealing with Gentiles. Jews are taught that Gentiles are subhuman pagan cattle, who must be exterminated so that their Jewish God can restore "order" to World by making the Earth exclusively Jewish. The relevant Jewish religious writings which prove these facts will be quoted further on in this text.

Dr. Moses Gaster, who was Chief Rabbi of the Sephardic Jewish Communities of England (many Jews of England and Turkey were Sephardic descendants of Jews who had emigrated from Spain and Portugal—Sephardic Jews consider themselves to be racially superior to Ashkenazi Jews, who descend from various sources including the Khazars) and Vice President of the Anglo-Jewish Association, immediately sent off a litany of lies in a Letter to the Editor of *The London Times*, which was published on 27 July 1911, on page 5 (note that many of these lies were contradicted in an obituary for Emmanuel Carasso published in *The London Times* on 8 June 1934, on page 19; and by Gerard Lowther's letters to the British Foreign Office.[11] Gershom Scholem,[12] Prof. Dr. Yalçin Küçük,[13] and others have written extensively on the involvement of the Jews in the Young Turk Revolution and other nefarious affairs. Jasper Ridley and Paul Dumont discuss the influence of Freemasonry in the Turkish Empire.[14]),

"JEWS AND THE SITUATION IN ALBANIA.

TO THE EDITOR OF THE TIMES.

Sir,—Messrs, Carasso, Farhi, Mazlum, and even Djavid Bey will rub their eyes with astonishment and will feel not a little indignant at the fanciful picture drawn or reproduced by your Correspondent in to-day's issue of *The Times* of their influence and importance in the Salonika Secret Committee, and of the share which is imputed to them in the acts of violence alleged against the Young Turks. These men are inoffensive lawyers and merchants, and would shrink at the idea of blood being shed at their instance. Your Vienna Correspondent and the diplomats who whisper and never venture to raise their voices must know better the inner organization of the Young Turks and how insignificant a part the few Jews, and the still less numerous Donmäh, a mere handful, are playing in the Council of the Committee in Salonika and elsewhere. It is an insult to the Committee and there is not an atom of truth in it.

The whole organization is a purely military one, and the principal civil Turkish element are men who have spent a good deal of their life in forcible exile in Western Europe during the reign of Abdul Hamid; there they have learnt the system of secret organization which has nothing whatsoever to do

with Freemasonry except the forming of secret societies by the Committee. They have also learnt the principle of the State resting on homogeneous nationality, and forcible nationalization of different elements in the Empire. The Jews of Turkey have just as little to do with it as, perhaps, the Armenians or the Greeks, of whom a few are also in the Committee. To suggest that the unfortunate massacres of Adana, started by an Armenian butcher, as has since been verified, and the reprehensible retaliation on Bulgars by Turks, exasperated through the excesses of the Commitagees encouraged from Bulgaria, should have in the remotest degree been inspired by Jews in the Council of Salonika is as extraordinary a suggestion as was ever penned by your Correspondent, who evidently draws his information from sources to whom Jews and Freemasons are an object of equal detestation.

As for the Albanians, they are a brave, noble-hearted fine people, whose word is a word, and on whose loyalty one can place implicit confidence and trust, possibly the finest race in the Balkan Peninsula. I have known the Albanians from my early youth and have loved them for their bravery and uprightness, and without boasting I may claim to have in my library perhaps more Albanian books than in any other private library outside the British Museum. The Albanians have also been caught by the same fever of nationality, and there are now various religious and political agencies at work to stir up and to mislead these poor brave people. If I remember aright, the Battle of Letters, Greek, Latin, Turkish—which means far more than lies on the surface—has once been graphically described in the columns of *The Times*. But Europe is being misled. The far larger number of Mahomedan and Orthodox Albanians, like Ghegs, Tosks, Miridits, &c., have not shown any sign of revolt. The Catholic Malissori, only a small fraction of the Albanian nation, have been egged on to fight, and these poor people are used as a pawn in the unavowed game played by other Powers behind the scenes. To suggest that the Jews of the Committee should have had anything to do with it, or with any violent action against Albania, is almost ludicrous.

Jews have never yet been credited with acting like arrant fools, and it would be the height of folly, nay, a political crime, were the Jews to lead the Turks to European intervention and their own undoing. You may rest assured that if we Jews could do anything to influence the Turkish authorities and induce them to grant liberties to the Albanians compatible with the integrity of the Turkish Empire, we would not wait for any appeal from your Correspondent; but the appeal must go in another direction. Let those forces that are at work stay their hand and peace will soon reign in Albania. It is only bare justice to the Jews in the Committee of Salonika to repudiate with indignation the insinuations and suggestions of your Correspondent and to protest against the disingenuous way in which a scapegoat is sought in a few

and inoffensive Jews, for the sins of others whom, for obvious reasons, one is afraid to mention. It is in complete accordance with the approved methods of medieval and modern Jew-baiting. The Jews may have given brains to the Committee, but they have not placed a sword in their hand, nor would they ever do so.

I am yours obediently,

M. GASTER.

July 11."

Jews absolutely sought "to lead the Turks to European intervention and their own undoing", because the Jews wanted to break apart the Turkish Empire and take overl the land from the Nile to the Euphrates. The Jews desperately desired a war between Christendom and Islam, and the Jews pitted these two religious communities against one another by slaughtering Christians and blaming it on the Moslems.

The deceitful Rabbi surely knew that Zionist Jews had been planning to provoke a world war, starting with the tensions between Great Britain, Russia and the Turkish Empire over the trade routes passing through the Middle East and over the "Eastern Question" first involving Greece, the Balkans, etc; just as the Jews had already provoked the Crimean and Russo-Turkish Wars. This planned world war centered on a racist perspective on nationality that Jews could exploit in order to artificially generate a war between pan-Islam, the British Empire, pan-Germanism and pan-Slavism, while masking the hidden hand of pan-Judaism, which, behind the scenes, was instigating and fomenting the racist nationalism of the others. Jewish leaders hoped that they could petition for a "Jewish State" in Palestine after the disastrous war they intended to cause, by provoking other "races" of people to make like petitions for national independence and territory at a planned peace conference following the war—which war had not yet begun and which war would destroy the Empires the Jews wanted to destroy in order to make way for "racially" segregated nation states.[15]

Jewish religious mythology calls upon Jews to ruin all Gentiles Kingdoms and the Jews wanted to break up the cosmopolitan and tolerant Empires which were leading to Jewish assimilation. Jews also wanted to break up the Empires so that other peoples would ask for independent nations with borders drawn along "racial" lines, which would afford the Jews an opportunity to make a like petition for the land of Palestine, after the Jews had successfully destroyed the Turkish Empire which owned this land—destroyed it financially, militarily, culturally, religiously and politically. Jewish leaders were successful in these plans, though they failed to convince large numbers of Jews to emigrate to Palestine. Jewish leaders then placed Adolf Hitler in power in the hopes that he would chase the Jews of Europe into Palestine.

The London Times published the following Letter to the Editor on 19 July 1911,

on page 5, which debunked Dr. Gaster's false assertions,

"THE JEWS AND YOUNG TURKS.

TO THE EDITOR OF THE TIMES.

Sir,—In your much-esteemed paper of to-day's issue you publish a letter by Dr. Gaster, who strongly repudiates the allegations reported by your able Vienna Correspondent against the Jews of Salonika and their confederates the Committee of Union and Progress. I am afraid Dr. Gaster, in his fervent and natural desire to defend his co-religionists, has been led to make some misstatements. Firstly, he says that a few Greeks are in the all-powerful Committee. Could he state a single instance of a Greek being in this Committee?

Secondly, he states that only the Malissori have revolted, and that the Tosks and Mirdites have not risen. Well, this is contrary to the truth. The Nirdites have risen last month, and if they keep still now it is that they have not sufficient arms, and as to the Tosks, it appears that they are quite restless, so much that the Government has despatched thither troops. The Jews of Turkey have not placed a sword in the hands of the Committee, but have placed, as Dr. Gaster says, brains—and he is perfectly right. But this is worse than a sword, for they have placed pernicious brains. It is not my purpose to shift the responsibility which lies on the shoulders of the short-sighted Committee of Union and Progress on the Jews; but there are some cases where they appear to be responsible. It is a *secret de Polichinel* that it is the Jews or German-Jews of Salonika who were the instigators of the stupid boycott against the Greek shipping and commerce; which boycott, although profitable to the Jews of Salonika, undoubtedly does not facilitate the Young Turkey's heavy task, because it necessarily alienated from them the sympathies of one-fifth at least of the inhabitants of the Turkish Empire. And the Turks proper have no shipping or commerce with which to replace the Greek. The pretext that it was a measure of retaliation for the Cretan question cannot be now seriously advanced. So in this case at least the brains they have given were good for the attainment of their private ends, but not for the good of the so-called Constitutional Turkey, which can only steady itself by seeking the friendship of its neighbours and adopting the policy of political decentralization.

I am, Sir, your obedient servant,

M. A. SYRIOTIS.

Common Room, Gray's Inn, July 12."

The Jewish bankers of Salonika came to their own defense and openly lied in order to cover up their involvement in the mass murder. Jews are taught to scapegoat

others and the scapegoat is a part of Jewish religious mythology.[16] The following letter by the Jewish Salonika banker Modiano[17] appeared in *The London Times* on 4 August 1911, on page 11,

"JEWS IN TURKEY.

TO THE EDITOR OF THE TIMES.

Sir,—After Dr. Gaster of London, we also, the Israelite Community of Salonika, request permission to refute, in the columns of your esteemed journal, the utterly incorrect assertions contained in an article which appeared in *The Times* of the 11th July —an article borrowed from the *Zeit* by your Vienna Correspondent—and in a letter from Mr. A. Syriotis, published by you on the 19th inst. These documents constitute a formal act of accusation against the Jews and the Young Turks.

We have no authority to speak in the name of the Committee of Union and Progress, which is the sole judge of its own actions; it is no business of ours to defend it against the accusations put forward by your Correspondent. But what we an boldly affirm is that the Committee, which is composed of the heroes who have given to Turkey Liberty and the Constitution, of persons devoted to the country, of enlightened and intelligent men, of noble hearts, has no need of Jewish heads or of Jewish intelligence. It is an additional insult to the Committee to suppose it incapable of thinking and acting for itself.

Of the five Israelites incriminated by your Correspondent as principal leaders, directing heads, of the Committee, one, Mr. Salem, being of foreign nationality, never could have been a member. Among the four others, the deputies Emmanuel Carasso, Mazliah, Faraggi, and Sasson, some have been, and perhaps may still be, members of the Committee of Union and Progress; but not one of them, so far as we know, is a member of the Salonika Central Committee. Even if they were, their presence in the midst of a group of high-class people would not necessarily imply their participation in the management of affairs. Besides, even if such were the case, these gentlemen are too honourably known for the legend, created from beginning to end by their detractors, to gain credence in this country. The accusation brought against the Jews of playing a preponderating and sinister part in the affairs of Turkey is therefore a pure invention, a base calumny. And to seek to attribute to the Jews and Deunmes any influence whatsoever on the policy of this country is simply an attempt to sow discord among the different elements which compose the population of the Ottoman Empire.

Again, were your Correspondents not bound, by the most elementary honesty, to verify these grave accusations before publicly formulating them? If their authors, instead of insinuating that statesmen and diplomatists hold

whispered conversations on the meddling of the Jews in Turkish policy, had taken the precaution to make inquiries of the Salonika Consulates or of the Constantinople embassies, they would certainly have been spared the annoyance of finding themselves ranked among the number of 'those who extenuate or excuse the pogroms.' But it is crying in the wilderness to reason with irreconcilable adversaries like the contributor to the *Zeit* and Mr. A. Syriotis, who reproach the Jews with the massacres of Adana, the suppression of the Bulgarian insurrection, the present situation in Albania, and, better still, the boycotting of Greek merchandise. We indignantly protest against the calumnious imputations thus laid to the charge of our co-religionists and we ask Mr. A. Syriotis to show in what respect this boycott has been profitable to the Jews of Salonika. Has he ever heard of Jewish steamship companies or of Jewish shipowners whose existence might explain the interest they would have had in getting up the boycott? Is he unaware of the fact that the Jews of Salonika are for the most part traders and that, far from fomenting trouble, they wish, were it only for the sake of their commerce, to see peace reigning in the country?

Once more, we cannot convert the sworn enemies of Israel; if we have taken the trouble to call attention to their prejudiced allegations, we have done so, in the first place, out of regard for justice and truth, and, in the second place, for the honour and good name of *The Times*.

Thanking you in anticipation for the hospitality which we feel sure you will extend to this letter,

We are, Sir,
THE ISRAELITE COMMUNITY OF SALONIKA,
(For the Community, The President,
S. D. MODIANO.)

Salonika, July 28."

Note that, just as today anyone who criticizes any Jew or accuses the nation of Israel of anything is apt to be accused of causing the Holocaust of European Jews, the Jewish banker Modiano laid the guilt of the pogroms on Syriotis for daring to reveal the Jewish role in the intrigues of the time. Jews have always attempted to silence their critics with the charge of anti-Semitism. This cowardly and corrupt practice predates the Nazi Holocaust by thousands of years.[18]

The sophistry of Modiano's letter was typical of the type of lies Jews often told to defend their interests. It did not matter to them if their lies were transparent to anyone familiar with fundamental logical principles and the facts of the matter at hand, because such persons already knew the truth and were not likely to be persuaded by lies in any event. Rather, the sophistry of these Jewish liars was meant to appeal to those who were uninformed and not overly bright—to the masses who

could easily be won over with falsehoods and sophistry.

These Jewish dissimulators depended upon the fact that their control of the press would enable them to effectively silence those who would expose their lies and illogic. A few letters to the editor by well intentioned dissenters cannot overcome the force of the Jewish controlled book publishing industry, which power also includes most venues of book review; Jewish controlled academia, which is noteworthy for its lack of integrity having long been subject to the censure of the Church and the influence of corrupt Cabalistic Jews, and which also hides behind the Jewish control of the press; and the ability world Jewry has to spread lies, smears and rumors around the globe through numerous venues from comedians, to journalists, to authors, to political advisors, to bankers, to the man on the street. Jewish bankers like the Modianos had the power to shut down whole empires, and they used it to terrible effect.

Syriotis responded to Modiano in *The London Times* on 25 August 1911, on page 3,

"THE JEWS AND YOUNG TURKS.

TO THE EDITOR OF THE TIMES.

Sir,—In *The Times* of the 4th inst. you published a letter from the 'Israelite Community of Salonika,' in which they strongly protest against your Vienna Correspondent, the editor of the *Zeit*, and myself for the statements I made in my letter which you were good enough to publish in your much-esteemed paper of July 19 last.

As I do not want to trespass on you valuable space, I shall deal very briefly with the points they raise, and restrict myself to the part concerning me personally.

I believe the 'Israelite Community of Salonika' took great offence at my specific charge, which they rightly qualify as a 'formal act of accusation against the Jews and Young Turks,' because I have touched *la corde sensible*. But, instead of adducing any evidence to rebut my statement and corroborate their undefendable case, they ask me sophistical questions and betake themselves to personal abuse, and refer to me as a 'sworn enemy of Israel,' a 'calumniator,' and 'one of those who extenuate or excuse the pogroms.' Are all the writers who have contributed in the present discussion, and all those who have written on the subject in the same sense with us, also 'sworn enemies of Israel' and 'irreconcilable adversaries'? I believe, Sir, that your readers would rather think that they are sworn friends of truth, and truth alone. They say:—

(1) It is a base calumny to assert that the Jews in Turkey have given any brains to Young Turkey. This is absolutely false; and I refer the 'Israelite Community of Salonika' to the letter of your Constantinople Correspondent

(pp. 4, 5), which you published in *The Times* of the 9th inst., the contents of which I heartily endorse. So on this simple point they are found out making a gross misstatement of facts.

(2) They ask me to show 'in what respect this boycott has been profitable to the Jews of Salonika.' This question is quite characteristic. They also ask me if I am 'unaware of the fact that the Jews of Salonika are for the most part traders.' I shall answer these two questions together, for they are related as cause and effect. I am not unaware of this fact, and that is why I asserted that the Jews or German Jews and Donmehs of Salonika instigated the boycott against Greek trade and shipping, for they had every interest *auri sacra fames* to ruin their chiefest competitors, as they only could replace the ruined Greeks. Salonika, where the commerce is greater and the Jews more numerous than in any other town of the Greek Archipelago, would naturally profit by this more than any other place.

And again I venture to affirm, and I speak advisedly, when I say that the Governments of all the European Powers have received reports from their Diplomatic and Consular Agents in Turkey assuring them that the boycott against Greek commerce was mainly engineered and directed by those Jewish traders who encounter the competition of Greek commercial genius as the one adversary whom they fail by other means to overcome in the Levant.

I need not insist upon the fact that, apart from the difficulty of tracing the actual parties benefiting, owing to the complexity of commercial interests, in such cases it is next to impossible to cite particular names, but everybody in the Near East and the Turks themselves admit the fact. As I said in my previous letter, it is a *secret de Polichinelle*.

But even if they did not profit to the extent they anticipated, this is not to be attributed to the want of desire on the part of the Jews of Salonika, but merely to the Greeks themselves.

(3) They ask me also if I 'ever heard of Jewish steamship companies and Jewish shipowners.' This question is not only childish, but wide of the mark, and is begging the question.

Nevertheless, the sweeping denial is far from tenable. Lloyd's Register will give you the names of Jewish shipowners, and I can say that it is a fact that since that insensate boycott started many steamers were bought for Turkey, the purchasers being mostly Jews or Crypto-Jews. The 'Israelite Community of Salonika' must really have a poor opinion of other people's mental faculties to put such a question.

I am loth, Sir, of abusing so much of your kind hospitality, but as the 'Israelite Community of Salonika' has challenged the truth of my statements, I had no other course open to me but to make this brief rejoinder, and answer by facts, not questions, their sophistical arguments and show what is their

'regard to justice and truth.'

Thanking you in anticipation,

I remain, Sir, your obedient servant,

M. A. SYRIOTIS.

Common Room, Gray's Inn, Aug. 21."

The Chief Rabbi Gaster's blatant lies were easily refuted. The Rabbi's attempt to silence the truth with the shrill cry of "Jew-baiting" failed. *The Times'* Vienna Correspondent responded with a Letter to the Editor, which was published in *The London Times* on 27 July 1911, on page 5,

"JEWS AND THE SITUATION IN ALBANIA.

TO THE EDITOR OF THE TIMES.

Sir,—May I ask for space briefly to dissect the main misstatements contained in the letter addressed to you in regard to my despatch of the 11th inst. by Dr. Moses Gaster, the *Haham* or Chief Rabbi of the Sephardic Jewish Communities of England and Vice-President of the Anglo-Jewish Association?

1. Dr. Gaster describes the Salonika Committee Jews and Donmehs, like Emmanuel Carasso and Djavid Bey, as 'inoffensive lawyers and merchants,' but does not explain in what mercantile capacity Carasso joined the Committee Commission (which consisted, if I remember rightly, of only three or four individuals) that deposed Abdul Hamid; nor in what legal capacity Djavid Bey became Minister of Finance as a Committee nominee. As Dr. Gaster well knows, these men are influential politicians and, as such, bear their part of responsibility for the doings of the political organization with which they are prominently associated.

2. Since Dr. Gaster admits that a 'few Jews and the still less numerous Donmeh, a mere handful,' are playing a part 'in the Council of the Committee at Salonika and elsewhere,' what ground has he to declare offhand that the suggestion that they may be playing an important part is 'an insult to the Committee' in which 'there is not an atom of truth'? Can he truthfully deny that the principal Salonika Lodge of 'Macedonia,' of which Emmanuel Carasso was in 1907-8, and maybe still is, master, was one of the two earliest, if not the earliest, meeting place of the Committee and that the members of the Committee met there as Masons? Is it or is it not the case that in Masonic and cognate secret organizations, the greatest influence is wielded by a 'mere handful of men' holding high rank? Should Dr. Gaster deny either the important part played by Jews in Salonika Freemasonry or the intimate

connexion between the Salonika Lodges and the Committee, evidence can be adduced from official Masonic publications to confute him.

3. This being the case I confess inability to understand Dr. Gaster's statement that the 'system of secret organization' adopted by the Young Turks 'has nothing whatever to do with Freemasonry except the forming of secret societies by the Committee.'

4. 'The principle of the State resting on homogeneous nationality, and forcible nationalization of different elements,' which Dr. Gaster declares the Young Turks to have learned in 'Western Europe,' might have been better studied by them in Eastern Prussia, Russia, and Hungary. In neither of these countries has its application been attended by such success as to justify its adoption by the far less homogeneous Turkey. In Hungary, where its application receives, unfortunately, the support of the overwhelmingly Jewish Press and of many Jewish Freemasons, professors, and politicians, striking analogies to the blunders of the Salonika Committee might be found.

5. Such assurances as that the 'unfortunate massacres of Adana' were 'started by an Armenian butcher, as has since been verified,' might have been left by Dr. Gaster to Turkish official apologists. Impartial Anglo-Saxon philanthropists, who detest neither Jews nor Freemasons, have verified on the spot, to their own astonishment, evidence to the effect that the massacres were prepared by the local Committee Press, tolerated by the Young Turkish authorities, and carried out in part with the help of troops sent from Salonika. The 'Armenian butcher' theory bears a family resemblance to Torgut Shevket's theory that the absent Malissori wrecked their own churches and burnt their own houses. Dr. Gaster may rest assured that the full truth about the Adana massacres and their object will one day be revealed.

6. Dr. Gaster's many Albanian books might at least have taught him not to classify the Mirdites, the strongest Albanian Catholic clan, among the 'Mahomedan and Orthodox Albanians'; and not to speak of the Ghegs and Tosks—*i. e.* the Northern and Southern Albanians in general—as though they were like the Mirdites and the Klementi, Hoti, &c., clans by themselves. And if, as he says, no Ghegs (Northerners) nor Tosks (Southerners) have shown 'any sign of revolt,' how does he explain away last year's revolt among the Musulman Ghegs of the North-East, the present revolt among the Catholic and Musulman Ghegs of the North-West, and the incipient revolt among the Musulman and Orthodox Tosks of the South?

7. In referring to the 'unavowed game' played behind the scenes by 'other Powers' whom he believes to have egged on the Catholic Malissori to fight, does Dr. Gaster mean to suggest that these 'other Powers' induced the Young Turks to cause the revolt by burning the homes and inflicting the bastinado upon the Musulman and Catholic Malissori after they had submitted and

received an official promise of 'justice and clemency'? Or does he merely mean that 'other Powers' are striving to profit by the sanguinary blunders which the Ottoman authorities have made under the influence of the Salonika Committee?

8. 'Jews,' writes Dr. Gaster, 'have never yet been credited with acting like arrant fools, and it would be the height of folly, nay, a political crime, were the Jews to lead the Turks to European intervention and to their own undoing.' Yet the fact is that the Committee, in which Jews and Donmehs have from the first held influential positions and from whose misdeeds they have never dissociated themselves, has, by its Albanian policy, led the Turks to the verge of European intervention. My own Jewish friends, who are many both among the Sephardim and the Askhenazim, recognize among the chief failings of their race a tendency to what I may perhaps term 'brainglory,' that is, a certain Oriental pride of intellect that forgets to take account of the interests and intelligence of others. Some such failing seems now to be noticeable among the Jews and Donmehs of Turkey and to be blinding them to the perils to which they are exposing themselves and Jewish communities elsewhere. What those perils are may be judged from incendiary appeals like the following, which a Salonika Musulman recently addressed to his fellow Moslems, and which was published here by the Conservative *Vaterland* on June 13 last:—

> Oh! Ye Moslims! Have ye heard, since the Constitution was introduced, that any Jew has complained as the other peoples of Turkey complain? The Turks, the Armenians, the Bulgars, the Arabs, the Albanians, the Greeks—all feel themselves gripped as in a deadly embrace. The Patriarch of Armenia, the Bulgarian Exarch, the Greek Patriarch complain, and even the Sheikh-ul-Islam, who as a true Turk plaintively uttered a few truths, was deprived of his office. Why has the Arch-Haham, the Chief Jew, no cause to complain? What has befallen you that ye are so blind when even the darkest peoples of the Sudan are awakening? Why give ye ear to them of the *Itahat ve Fereki* (Committee for Union and Progress) in Salonika? Are they true Moslims who work for you or Pan-Islam? Since they put the Constitution before you, rising has followed rising, Moslim has raged against Moslim, while the Jew has looked on with folded arms. The journals of Europe set Jewish wisdom before their readers when they gossip of Progress in Turkey. How indeed could their Jewish writers work against the plan of their race-brethren at Salonika—to eat away the power of the Turkish Empire and on its ruins to erect a new Zion!

The state of mind which such language represents is, to my knowledge, widespread in the Near East. Hence my attempt to direct the attention of the enlightened and humanitarian Jews of England and the West to the danger it involves. Dr. Gaster denounces my effort as being 'in complete accordance with the approved methods of medieval and modern Jew-baiting,' *Quos Deus vult perdere, prius dementat!* [Those whom God wishes to destroy, He first

renders insane!]

I am, Sir,
YOUR VIENNA CORRESPONDENT."

A somewhat similar series of exchanges would later take place when numerous persons attempted to warn Jews in England that they should disassociate themselves from the Bolsheviks. Yet again Jewish liars stepped forward and led their flock toward the Holocaust, a holocaust against which they were specifically warned.[19] Today, disloyal and treasonous Jews known as "neo-Conservatives" are destroying America. There is likely to be a backlash against them for their treachery and treason. Few Jews heed the warnings that this backlash is almost inevitable, and that racist Jewish leaders want it to happen in the hopes that it will force more Jews to move to Israel against their will.

Not one to have his lies so easily dismissed, the Rabbi responded and indulged himself with another lying Letter to the Editor of *The London Times*, which was published on 1 August 1911, on page 11,

"JEWS AND THE SITUATION IN ALBANIA.

TO THE EDITOR OF THE TIMES.

Sir,—May I in fairness crave the indulgence of a few lines to reply to your Vienna Correspondent, who does not adduce one single statement whereby to weaken the accuracy of the facts mentioned by me in my last letter under the above heading? I will not follow him *seriatim*. No one denied that Messrs. Carasso and Djavid Bey were members of the Committee, but that does not mean that these two men wield any perceptible influence over that Committee, which consists of a far larger number than believed by your Correspondent. No one denied furthermore that at the beginning some of the members of the Young Turks Committee may have found it advisable to meet in a Masonic Lodge, but that does not mean that the Committee consists of Freemasons, and that their work is carried out in the name of Freemasonry. As I stated, they borrowed merely the form and established secret organizations for their propaganda. It is immaterial how far West some of the Young Turks have gone to learn the lesson of forcible nationalization, whether they learned it in Germany, or in Austria, or in Hungary; it may be a mistaken policy, which no doubt it is, but it has nothing to do with the Jews. Neither Messrs. Carasso, Djavid Bey, Muzlum, nor any other Jewish member is known to have lived in the West for any length of time to learn the new principle of homogeneous nationality; as Jews they could not even be a party to it, as it would destroy their own nationality.

As for the Albanians, the forcible disarmament a year or two ago, together with the introduction of a new system of administration and taxation, has caused no doubt great dissatisfaction and local ebullition among all the Albanians. But they have easily been put down. The indiscretion of the Hungarian Deputy underlined by the *Novoe Vremya* has told the world who it was that armed the Malissori, and the curious neutrality of Montenegro, which instead of disarming rebels crossing the frontier puts weapons in the hands of unarmed refugees and allowed them to fight the Turks from behind the border, shows what forces are at work. The poor Malissori, who knows nothing of European guarantees, does not understand in his honesty and simplicity how he can give up to the Turks arms which belong to the King of Montenegro, and your Correspondent still shifts responsibility on Jewish shoulders, forsooth.

As for the massacres in Adana, the facts related to me by people on the spot who have no political axes to grind are briefly as follows: After the abdication of Abdul Hamid an armed butcher refused to allow in the Armenian Church the prayer for the new Sultan to be read, and insisted that the name of the Armenian Patriarch should be substituted for that of the Sultan. A great hubbub ensued; the police were called in to quell the disorder. When leaving the Church the Armenian shot down two police at the very door, and of course was in turn shot down himself. This was the spark which set on fire the inflammable material gathered in Adana. The reports of the foreign representatives may be good for Blue Books, and even your own Correspondent does not seem to believe in them.

I sincerely trust that the whole truth will, as he states, be one day made known. The circular of the 'Musulman' reproduced from the *Vaterland* will not frighten even babies. One has seen and read similar articles in a Turkish paper whose editor has also gone to the same school of journalism for his education as the correspondents of a certain section of the European Press. May I ask whether before the advent of the Young Turks such a thing as a 'Red Sultan' existed, whether Europe has not been horrified from time to time in years gone by, by massacres in Armenia on a large scale and Bulgarian atrocities which shocked the conscience of Europe? Had Jews anything to do with them? And why should they be now charged with oppressions and acts insignificant compared to the scale on which atrocities were then committed? Why, if the Jews really have any influence, how is it that the Jews are even now not allowed free entrance in Palestine? The red ticket has not been abolished, and difficulties are placed in the way of larger colonization of Jews in any part of the Turkish Empire. Your Correspondent's contributions are not calculated to bring peace to the Albanians or create concord among the various nationalities in Turkey.

I am, yours obediently.
July 27 M. GASTER."

Note the Chief Rabbi's line, "Neither Messrs. Carasso, Djavid Bey, Muzlum, nor any other Jewish member is known to have lived in the West for any length of time to learn the new principle of homogeneous nationality; as Jews they could not even be a party to it, as it would destroy their own nationality." The Rabbi reveals that he was a segregationist and believed that Jews formed their own nation wherever they happened to live. He contradicts himself, however, because Jews were very much involved in the idea that the empires must be broken up in order for segregated racist nations to form, in order for the "Jewish State" to form in Palestine, and the Jews perpetually forced minorities to take reactionary measures which led to infighting, dissent and the destruction of the cosmopolitan Empires in which the Jews were disappearing through assimilation.

In the same issue of *The London Times*, on 1 August 1911, on page 11 immediately below Gaster's dishonest response to the *Times'* Vienna Correspondent, a Letter to the Editor from George Frederick Abbott (author of several philo-Semitic books about Jews and the Turkish Empire) appeared,

"TO THE EDITOR OF THE TIMES.

Sir,—When, a fortnight ago, the letter from Dr. Gaster, denouncing your Vienna Correspondent, appeared in your columns I felt strongly tempted to write and point out the unfairness and confusion of thought—based upon a remarkably inadequate knowledge of the subject—which it revealed. But I resisted the temptation, reflecting that your Vienna Correspondent was quite capable a defending himself. I am very glad to see from his admirable letter in your issue of to-day that my confidence was not misplaced. Nevertheless, as a diligent student of Turkish politics and also as a recognized friend of the Jews, I beg leave to endorse, from personal knowledge, the absolute correctness of every one of your Correspondent's statements and to associate myself with him in the grave and timely warning which he addresses to the Jews of Turkey, in the first instance, and to their co-religionists in the West, in the second. There cannot be the slightest doubt in my mind that the Jews of Salonika, actuated partly by political 'swollen head,' partly by hatred of the Eastern Christians, and partly by a shortsighted appreciation of their own interests in the commercial struggle which they carry on with them, have done their worst to encourage, if not to inspire, the most rabid among the Young Turk Nationalists in the blind and blood-thirsty policy which is now yielding its first fruits in Albania, and which will yield more and bitterer fruit to-morrow in Macedonia and elsewhere.

I am, Sir, yours faithfully,

G. F. ABBOTT.
Royal Societies Club, St. James's-street, S.W.,
July 27."

H. Charles Woods wrote in defense of the Vienna Correspondent in a Letter to the Editor which was published in *The London Times* on 3 August 1911, on page 4,

"THE ADANA MASSACRES.

TO THE EDITOR OF THE TIMES.

Sir,—As a reader of your Vienna Correspondent's letter which appeared in your issue of July 27 and which deals with the misstatements contained in Dr. Gaster's letter upon the situation in Turkey, will you allow me space briefly to add my testimony in support of your Correspondent's statements concerning the Adana massacres.

I visited the Cilician Plain a few months after the awful outbreak in that district. As a traveller who detests neither Jews nor Freemasons I feel absolutely convinced that the massacres were tolerated, if not actually furthered, by Djevad Bey and by Mustafa Remsi Pasha, who were respectively the Governor-General and the Military Commander-in-Chief of the Adana Vilayet under the Young Turk Central Government at the time of the massacres. Neither of these officials received that punishment which was merited by their acts of omission, if not actually of commission. Again, Ihsan Tikri, the editor and proprietor of the *Iktidal* newspaper, published at Adana, for some 'mysterious' reason was only sentenced to be exiled from Adana for two years—I believe to Baghdad. When this man escaped from exile he was not even punished for so doing.

Without entering further into details I am convinced that your Correspondent is right in saying that the Salonika troops, who arrived from Roumelia between the two massacres, actually took part in the second slaughter at Adana. At Tarsus, too, the leader of the mob which seized rifles and ammunition from the Government barracks on Friday, April 15, 1909, was a well-known Young Turk, at that time said actually to be an important member of the local Committee of Union and Progress.

I am, Sir, yours faithfully,

H. CHARLES WOODS.

Royal Societies Club, S. W., July 29."

The Vienna Correspondent published the following rejoinder in *The London Times* on 8 August 1911, on page 5,

"JEWS AND THE SITUATION IN ALBANIA.

A REJOINDER.

TO THE EDITOR OF THE TIMES.

Sir,—The letter published on August 1 from Mr. G. F. Abbott, the philosemitic author of 'Israel in Europe,' almost relieves me of any obligation to make further rejoinder to the effusions of Dr. Moses Gaster. Unlike Dr. Gaster, Mr. Abbott writes with knowledge. His endorsement of my statements and his recognition that the warning I ventured to address to the Jews of the West was 'grave and timely' constitute in themselves a sufficient vindication of my action.

Yet, though no facts I can bring forward are likely to shake Dr. Gastor's flamboyant confidence in his own misstatements, chronology has a modest claim to consideration. In regard to the Adana massacres Dr. Gastes is informed that 'after the abdication of Abdul Hamid, an armed butcher refused to allow in the Armenian church the prayer for the new Sultan to be read and insisted that the name of the Armenian Patriarch should be substituted for that of the Sultan. A great hubbub ensued; the police were called in to quell the disorder. When leaving the church the Armenian shot down two police at the very door, and of course was in turn shot down himself. This was the spark which set on fire the inflammable material gathered in Adana.'

Now, Sir, it is a fact that the general massacre began at Adana not later than April 14, 1909, and earlier in some other Cilician centres, whereas Abdul Hamid was only dethroned and the new Sultan proclaimed on April 28! Would Dr. Gaster have us admit the argument *ante hoc, ergo propter hoc* as a new dialectical principle? Before the deposition of Abdul Hamid the Committee troops sent from Europe to 'restore order' at Adana were busily engaged in perpetrating the second series of massacres (April 25-27).

Dr. Gaster asks whether such a thing as a 'Red Sultan' did not exist before the advent of the Young Turks, and whether Europe has not been horrified in years gone by by massacres of Armenians on a large scale. 'Had Jews anything to do with them?' he inquires further. A 'Red Sultan' certainly existed and his record in procuring assassination and massacre was unique in modern history until it was equalled if not surpassed by the Young Turks. Many Turkish critics of the Salonika Committee are, to my knowledge, convinced that one of the objects of the Adana massacres—the ground for which, be it remembered, was prepared by the agitation of Ihsan Fikri, editor of the local Committee organ *Itidal*—which were tolerated by the Young Turkish Vali, was precisely to exploit European detestation of the 'Red Sultan's' methods in order to facilitate his dethronement for presumptive

complicity in the massacres. The so-called 'Counter-Revolution' at Constantinople (April 13) interfered, however, with this alleged calculation and provided another pretext for the dethronement. Ihsan Fikri was subsequently 'punished' by exile, but went to Egypt where, if I am rightly informed, he made an indiscreet speech incriminating the Salonika Committee. Thence he had the hardihood to return to Constantinople, knowing that the Young Turkish authorities would not venture to arrest him. Although an 'exile' *en rupture de ban*, he demanded and obtained an interview with the Minister of the Interior and was instructed to take up his residence at Konia—where he 'died suddenly' shortly after arrival!

Whether Jews had anything to do with previous massacres under Abdul Hamid I am unable to say from personal knowledge or inquiry. But Dr. Gaster's first letter to *The Times* brought me, from a well-informed Protestant Englishman who has lived for several years in Turkey, a letter from which I quote the following passage :—

There is nothing antecedently improbable in the idea that Jews should have helped Moslems to oppress or slaughter Christian competitors—*e. g.*, the participation of the Jews of Damascus in the massacre of 1861, and the marking of Armenian houses at the time of the Constantinople massacres in 1896 by the Jews of Haskeui, many of whom helped the Kurds, Turks, &c., to loot. Dr. Gaster does not appear to know that nothing ever has been 'verified' as to what 'started' the massacre of Armenians at Adana. A Parliamentary Commission composed of Agop Bey, an Armenian M. P., and of Yusuf Kemal, a Turkish Deputy, went to Adana to investigate the affair. Their report was never published. Agop died very suddenly on August 1, the day after he had arrived at Constantinople. Yusuf Kemal, a lawyer of some standing, sought and obtained leave to resign his Deputyship; he then went to France to study law, and since then has not returned. In consequence of the receipt of the (unpublished) official report, the Government proclaimed the innocence of the Armenians. Who then committed the massacre of April 25-27? Had proofs of Abdul Hamids complicity been discovered does any one suppose that the Ottoman Chamber would not have advertised the fact? Again, does Dr. Gaster know that there are good reasons for believing that strong pressure was brought to bear on the Ottoman Government by members, Moslem and Jewish, of the Committee with the object of settling Russian Jews at Adana after the massacres, and that rumour ascribed the failure of this scheme, which would have proved the ruin of many Armenian widows and orphans deprived of their title-deeds, to objections on the part of the British Embassy? There is reason to believe (adds my correspondent) that this is the cause of the bitter hostility shown towards the British Embassy at Constantinople by Jewish journalists in Turkey and elsewhere, including London.

If the Jews really have any influence, asks Dr. Gaster, 'how is it that the Jews are even now not allowed free entrance in Palestine? The red ticket has not been abolished, and difficulties are placed in the way of larger

colonization of Jews in any part of the Turkish Empire.' In writing thus Dr. Gaster really presumes too far upon the ignorance of the British public. Careful readers even of British reports of Turkish Parliamentary proceedings are aware that the unrestricted entrance of Jews into Palestine is one of the points on which the Committee has had to be most careful not to challenge too openly Moslem feeling; and that the revolt of Moslem feeling against the schemes attributed to cosmopolitan capitalists for the colonization by Jews of parts of the Turkish Empire was one of the chief elements in the movement of opinion that caused the fall of Djavid Bey from power. This revolt is spreading, and the state of mind which inspires it was drastically revealed in the Musulman appeal against the Jews, quoted from the *Vaterland* in my first reply to Dr. Gaster. Dr. Gaster, who now lives in England, contemptuously declares that this appeal 'will not frighten even babies.' Did he know from how influential a Musulman quarter it really proceeded he would perhaps feel some anxiety regarding the position of his co-religionists who have remained in the East. The object of my action was to render that position less perilous by urging the humanitarian Jews of the West to inquire frankly into and to use their influence to check the development of a deplorable situation. If Dr. Gaster's intervention has contributed to prevent the attainment of that object the responsibility is not mine.

I am, Sir,
YOUR VIENNA CORRESPONDENT.

Vienna, Aug. 5."

Note the accusations that Jews wanted to eliminate their Christian competition and take their land. Armenians are well-known for their business acumen and posed direct competition to Jewish interests. One further notes that Jews were notorious in the Soviet régime for "denouncing" their neighbors in order to take over their property and/or positions. This was easier for Jews, because a grossly disproportionate number of Jews held high positions as State officials in the Soviet *régime*, because Jews often spoke Yiddish, because of the racist tribal loyalty Jews tend to show one another, and further because the Jewish religion not only approves of such murderous treachery towards Gentiles, the Jewish religion encourages Jews to kill off their Gentile neighbors, and encourages the use of treachery and theft.

The Jews also wanted to unseat the Sultan, and it is well known from Theodor Herzl, that he sought to pressure the Sultan through atrocities to help the Zionists, by informing the Sultan that the Jews controlled the press and could help or hurt the Empire depending upon whether the Sultan helped or hurt the Zionists. Note the date of 1896, which is the year Theodor Herzl published his Zionist book *The Jewish State*. The early atrocities, instigated by Jews, allowed Jews to discredit and blackmail the Sultan. The same type of tactics are often used to control politicians,

who are encouraged to commit some illegal act, and then can be blackmailed by the threat of exposure, or thrown out of office by the exposure of their illegal or otherwise embarrassing acts. In addition, the early atrocities which were encouraged by Jews served to discredit the Turkish Empire in the eyes of the West, which was useful to the Jews who wanted to destroy the Empire. Beyond this, they caused dissensions within and without the Turkish Empire between Christians and Moslems, fomenting and prompting the Balkan Wars, which the Jews wanted to cause as a prelude to the First World War the Jews wanted to cause.

Zionist Jews had no compunctions whatsoever about mass murdering Christians, especially when it forwarded their agenda. Jews are taught to kill Christians and believe that when their Jewish Messiah comes, he will mass murder all non-Jews. In the 1500's, Martin Luther wrote, among other things,

> "Further, they presume to instruct God and prescribe the manner in which he is to redeem them. For the Jews, these very learned saints, look upon God as a poor cobbler equipped with only a left last for making shoes. This is to say that he is to kill and exterminate all of us Goyim through their Messiah, so that they can lay their hands on the land, the goods, and the government of the whole world. And now a storm breaks over us with curses, defamation, and derision that cannot be expressed with words. They wish that sword and war, distress and every misfortune may overtake us accursed Goyim. They vent their curses on us openly every Saturday in their synagogues and daily in their homes. They teach, urge, and train their children from infancy to remain the bitter, virulent, and wrathful enemies of the Christians."[20]

The Jewish book of *Deuteronomy* 7:2 states,

> "And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:"

According to Jewish holy books, the Jewish Messiah will judge and then exterminate the "wicked", all non-Jews and assimilated Jews (*Isaiah* 11. *Jeremiah* 3:17; 10:10-11; 23:5-8. *Sanhedrin* 105*a*. *Zohar*). The Jewish religion is virulently anti-Christian and anti-Moslem, as numerous knowledgeable authors have proven over the course of many centuries.[21]

Psalm 110 says of the murderous Jewish King, whom the Jews intend to anoint as "Messiah"(*see also: Psalm* 2; 18 and 72),

> " The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of

Zion: rule thou in the midst of thine enemies. 3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill *the places with* the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head."[22]

The Jewish *Zohar* informs us of the beliefs of Cabalistic Jews and their racist genocidal hatred of non-Jews.

The Jewish *Zohar*, Volume 1, pages 28*b*-29*a*, states,

"At that time the mixed multitude shall pass away from the world [***] The mixed multitude are the impurity which the serpent injected into Eve. From this impurity came forth Cain, who killed Abel. [***] for they are the seed of Amalek, of whom it is said, 'thou shalt blot out the memory of Amalek' [***] Various impurities are mingled in the composition of Israel, like animals among men. One kind is from the side of the serpent; another from the side of the Gentiles, who are compared to the beasts of the field; another from the *mazikin* (goblins), for the souls [29*a*] of the wicked are literally the *mazikin* (goblins) of the world; and there is an impurity from the side of the demons and evil spirits; and there is none so cursed among them as Amalek, who is the evil serpent, the 'strange god'. He is the cause of all unchastity and murder, and his twin-soul is the poison of idolatry, the two together being called Samael (lit. poison-god). There is more than one Samael, and they are not all equal, but this side of the serpent is accursed above all of them."[23]

The Jewish *Zohar* Volume 1, page 47*a*, states,

"SAID Rabbi Abba: 'Nephesh hahaya' (living soul) truly denote the souls of Israel. They are the children of the Holy One and holy in his sight, but the souls of the heathen and idolatrous nations whence come they?'

Said Rabbi Eleazar: 'They emanate from the left side of the sephirotic tree of life, which is the side of impurity, and therefore they defile all that come into contact with them. It is written, 'Let the earth bring forth the living creature after his kind, and creeping thing and beast of the earth after his kind' (Gen. 1-24). Wherefore does the word 'lemina' (after his kind) occur twice? It is to confirm what has just been stated, that the souls of Israel are pure and holy, but the souls of the heathen being impure and unholy are

symbolized by the creeping thing and beast of the earth, and therefore, like the foresaken in circumcision, are cut off."[24]

The Jewish *Zohar*, Volume 2, page 219*b*, states,

"So they went nearer and they heard him saying: 'Crown, crown, two sons are kept outside, and there will be no peace or rest until the bird is thrown down in Cæsarea.' R. Jose wept and said: 'Verily the *Galuth* is drawn out, and therefore the birds of heaven will not depart until the dominion of the idolatrous nations is removed from the earth, which will not be till the day when God will bring the world to judgement.'"[25]

The Jewish *Zohar*, Volume 3, page 19*b*, states,

"It is, however, as R. Abba has said: all the other days are given over to the angelic principalities of the nations, but there is *one* day which will be the day of the Holy One, blessed be He, in which He will judge the heathen nations, and when their principalities shall fall from their high estate."[26]

The Jewish *Zohar*, Volume 3, page 43*a*, states,

"To these He appointed as ministers Samael and all his groups—these are like clouds to ride upon when He descends to earth: they are like horses. That the clouds are called 'chariots' is expressed in the words, 'Behold the Lord rideth upon a swift cloud, and shall come into Egypt' (Isa. XIX, I). Thus the Egyptians saw their Chieftain like a horse bearing the chariot of the Holy One, and straightaway 'the idols of Egypt were moved at His presence, and the heart of Egypt melted in the midst of it' (*Ibid*.), i. e. they were 'moved' from their faith in their own Chieftain. AND EVERY FIRSTLING OF AN ASS THOU SHALT REDEEM WITH A LAMB, AND IF THOU WILT NOT REDEEM IT. . . THOU SHALT BREAK HIS NECK."[27]

The Jewish book of *Zephaniah* 2:11 teaches the Jews to destroy all other religions,

"The LORD *will be* terrible unto them: for he will famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen."

The Jewish book of *Zechariah* 14:9 instructs Jews to abolish all religions other than Judaism,

> "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."

The Jewish Talmud, in the book of *Sanhedrin* folios 56*a*-60*b*, sets forth seven laws which it insists non-Jews must follow on pain of death (*see also: Sanhedrin* 20*b*; 88*b*; 97*a*-99*b*; 105*a*). These are called the "Noahide Laws". Rabbinical scholars fabricated these laws, in part, as a response to Christianity. Jewish leaders have already introduced these laws into the laws of the United States of America.[28] Christians, Hindus, Moslems, Buddhists, etc. who refuse to abandon their religious beliefs and become slaves of the Jews will all be killed. Anyone who questions Judaism will be killed. Anyone who disobeys the commands of the Jews will be killed.

Jewish leaders are attempting to persuade Gentiles to adopt the "Noahide Laws". These laws forbid Gentiles to worship idols. Jews view Christianity, Islam, Hinduism, Buddhism, and all other religions as forbidden religions (*Zechariah* 14:9). Jews are planning a nuclear war, which will turn night into day, and will eat the flesh off your bone, as prophesied in *Zechariah* 14:7, 12-13. Jews are planning to steal all of the wealth of the world (*Zechariah* 14:14. *See also: Deuteronomy* 6:10-11; 11:24-25. *Joshua* 1:2-5. *Isaiah* 2:1-4; 40:15-17, 22-24; 54:1-4; 60:5, 8-12, 16-17; and 61:5-6. *Obadiah*. *Haggai* 2:7-8. *Baba Kamma* 38*a*).

Jews insist that Gentiles obey the seven Noahide Laws—the seven Mitzvoth of the *Bnei Noach*. Jews plan to cut off the heads of Gentiles, Christians, Hindus, Moslems, Buddhists, etc. who refuse to bow down and worship the Jewish King, and who refuse to renounce their religions and obey the Noahide Laws and the Rabbis (*Exodus* 19:5-6. *Zephaniah* 2:11. *Zechariah* 8:23; 14:16-20. *Shabbath* 32*b*. *Sanhedrin* 56*a*-60*b*; 88*b*; 99*a*. *Erubin* 21*b*). *Zechariah* chapter 14 states,

> "Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. 4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee. 6 And it shall come to pass in that

day, *that* the light shall not be clear, *nor* dark: 7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light. 8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. 9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. 10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses. 11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. 12 ¶And this shall be the plague where*with* the LORD will smite all the people that have fought against Jerusalem; Their flesh *shall* consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. 13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. 14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. 15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. 16 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, *that* have no *rain*; there shall be the plague, where*with* the LORD will smite the heathen that come not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. 20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowl's before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts."

The Jewish prayer of *Kiddush* for the New Year summarizes the genocidal ambitions of the Jewish faith. It states, *inter alia*,

> "Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples and exalted us above all tongues, and sanctified us by thy commandments. [***] For thou hast chosen us and hast sanctified us above all nations; and thy word is truth and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial. [***] We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honour; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever."[29]

The Jewish Talmud teaches Jews that Jesus is an "idol" and that Christians are "idol worshipers". The Jewish Talmud instructs Jews to behead idol worshipers. Racist Jews intend to impose the Noahide Laws in the End Times and exterminate all Christians, pursuant to the Jewish Talmud in the book of *Sanhedrin*, folios 56*a*-60*b*, and 99*a* (note that the Talmud was written by "the scribes and Pharisees" whom Jesus condemned in the New Testament: *Matthew* 22; 23. *Mark* 7; 12:38-40. *Luke* 11. *John* 8).

Jews believe that Jesus was the son of a prostitute and a Roman soldier, who learned witchcraft in Egypt, and who beguiled Jews to worship him as an idol. While this myth is more fully enunciated in the *Toledoth Jeshua* (*also: Yeshua*), the Talmud also iterates similar beliefs in *Shabbath* 104*b*,[30] in *Sanhedrin* 67*a*,[31] in *Sotah* 47*a*,[32] in *Sanhedrin* 43*a*, in *Sanhedrin* 107*b*,[33] and in *Sanhedrin* 106*a*-106*b*,

> "*Balaam also the son of Beor, the soothsayer,* [*did the children of Israel slay with the sword*].[3] A soothsayer? But he was a prophet! — R. Johanan said: At first he was a prophet, but subsequently a soothsayer.[4] R. Papa observed: This is what men say, 'She who was the descendant of princes and governors, played the harlot with carpenters.'[5] *Did the children of Israel slay with the sword among them that were slain by them.*[6] Rab said: They subjected him to four deaths, stoning, burning, decapitation and strangulation.[7]"[34]

Jesus ridiculed the scribes and Pharisees (*Matthew* 22; 23. *Mark* 7; 12:38-40. *Luke* 11. *John* 8). That was just one of the reasons why the Jews killed Jesus in the

New Testament story, and that is one of the reasons why the Jewish Talmud says that Jesus is boiling in excrement in hell. The Jewish Talmud, in the book of *Erubin* 21*b*, states (*see also: Sanhedrin* 88*b*),

> "[A]s to the laws of the Scribes, whoever transgresses any of the enactments of the Scribes incurs the penalty of death. [***] This[8] teaches that he who scoffs at the words of the Sages will be condemned to boiling excrements. [***] [F]or [neglecting] the words of the Rabbis[3] one deserves death[.]"[35]

The Jewish Talmud tells Jews in *Gittin*, folio 57*a*, that Jesus is boiling in hell in hot excrement and semen, which is his curse for questioning Jewish authority,

> "He then went and raised Balaam by incantations. He asked him: Who is in repute in the other world? He replied: Israel. What then, he said, about joining them? He replied: *Thou shalt not seek their peace nor their prosperity all thy days for ever*.[*Footnote:* Deut. XXIII, 7.] He then asked: What is your punishment? He replied: With boiling hot semen.[*Footnote:* Because he enticed Israel to go astray after the daughters of Moab. V. Sanh. 106*a*.] He then went and raised by incantations the sinners of Israel.[*Footnote:* {MS. M. Jesus}.] He asked them: Who is in repute in the other world? They replied: Israel. What about joining them? They replied: Seek their welfare, seek not their harm. Whoever touches them touches the apple of his eye. He said: What is your punishment? They replied: With boiling hot excrement, since a Master has said: Whoever mocks at the words of the Sages is punished with boiling hot excrement. Observe the difference between the sinners of Israel and the prophets of the other nations who worship idols."[36]

The Jewish Talmud states in *Rosh Hashanah*, folio 17*a*, that all Christians are going to burn in hell forever,

> "But as for the minim[11] and the informers and scoffers,[1] who rejected the Torah and denied the resurrection of the dead, and those who abandoned the ways of the community,[2] and those who 'spread their terror in the land of the living',[3] and who sinned and made the masses sin, like Jeroboam the son of Nebat and his fellows—these will go down to Gehinnom and be punished there for all generations, as it says, *And they shall go forth and look upon the carcasses of the men that have rebelled against me*[4] etc."[37]

The Jewish Talmud in the book of *Shabbath*, folio 116*a*, instructs Jews to burn all Christian books,

> "Come and hear: The blank spaces[5] and the Books of the Minim[6] may not be saved from a fire, but they must be burnt in their place, they and the Divine Names occurring in them. Now surely it means the blank portions of a Scroll of the Law? No: the blank spaces in the Books of Minim. Seeing that we may not save the Books of Minim themselves, need their blank spaces be stated?—This is its meaning: And the Books of Minim are like blank spaces."[38]

The Hebrew Bible speaks of the revenge of the Jews upon the Gentiles for the "Controversy of Zion"—of the prophesied Messianic Age when the Jews will enslave and then exterminate the Gentiles, after the Jewish Messiah passes judgment on non-Jews and assimilated Jews (*Isaiah* 11. *Jeremiah* 3:17; 10:10-11; 23:5-8). The Jewish book of *Zechariah* 8:23 promises the Jews that ten Gentiles will gladly slave for every Jew,

> "Thus saith the LORD of hosts; In those days *it shall come to pass,* that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you."

The Jewish Talmud at *Shabbath* 32*b* increases the number of Gentile slaves per Jew to 2,800 (note that the Talmud was written by the "the scribes and Pharisees" whom Jesus condemned in the New Testament, *Matthew* 23. *Mark* 7; 12:38-40. *Luke* 11. *John* 8.),

> "Resh Lakish said: He who is observant of fringes will be privileged to be served by two thousand eight hundred slaves, for it is said, *Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you,* etc."[39]

The Jewish book of *Exodus* 19:5-6 states,

> "5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel."

The Jewish book of *Deuteronomy* 7:6 states,

> "For thou *art* an holy people unto the LORD thy God: the LORD thy God

hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth."

The Jewish book of *Zephaniah* 2:11 teaches the Jews to destroy all other religions (*see also: Sanhedrin* 20*b*; 56*a*-60*b*; 88*b*; 97*a*-99*b*; 105*a*),

"The LORD *will be* terrible unto them: for he will famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen."

The Jewish book of *Zechariah* 14:9 instructs Jews to abolish all religions other than Judaism,

"And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."

The Jewish book of *Genesis* 25:23; 27:38-41 promises the Gentiles to the Jews as their slaves and slave soldiers, and gives the Jews an incentive to exterminate the Gentiles, simply because the Gentiles dare to be angry at the Jews for deceiving them and using them as slaves,

"25:23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger. [***] 27:38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept. 27:39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; 27:40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. 27:41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob."

In the jargon of Jewish racists, the Gentiles are called "Esau" or "Edom", and the Jews, "Jacob". The Old Testament book of *Obadiah* instructs the Jews to destroy the wise among the Gentiles, and then to exterminate the Gentiles ("cut off"="murder")—much as the Communists and "Young Turks" have done. Noted Hebrew and Rabbinical scholar Johannes Buxtorf wrote in 1603, quoting from Machir of Toledo's *Avkat Rokhel*, Constantinople/Istanbul, (1516):

"Then shall *Armillus* with his whole army die, and the Atheistical Edomites (the Christians they mean) who laid waste the house of our God, and led us captive into a strange land, shall miserably perish; then shall the Jews be revenged upon them, as it is written, {Obad. 18} *The house of* Jacob *shall be a fire, and the house of* Joseph *a flame, and the house of Esau* (that is, we Christians, as the Jews interpret, whom they Christen Edomites) *shall be for stubble*. This stubble the Jews shall set in fire, that nothing be left to us Edomites which shall not be burnt and turned into ashes."[40]

The Hebrew Bible states in the Jewish book of *Obadiah:*

"1 The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. 2 Behold, I have made thee small among the heathen: thou art greatly despised. 3 ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground? 4 Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD. 5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave *some* grapes? 6 How are *the things* of Esau searched out! *how* are his hidden things sought up! 7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed against thee; *they that eat* thy bread have laid a wound under thee: *there is* none understanding in him. 8 Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau? 9 And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter. 10 For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. 11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them. 12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. 13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity; 14 Neither shouldest thou have stood in the crossway, to cut off those of his that did

escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. 15 For the day of the LORD *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. 16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. 17 ¶ But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. 18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*. 19 And *they* of the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead. 20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south. 21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's."

The Jewish Talmud in the book of *Sanhedrin* 59*a* states that Gentiles who study the *Torah* must be killed. *Soferim*, Chapter 15, Rule 10, states, quoting the much celebrated genocidal racist Jew Simon ben Yohai:

"The best among the Gentiles deserves to be killed."[41]

The Jewish Talmud also teaches Jews to cover up their acts of murder with a covering blanket of lies. Jews are taught to make it appear that they are doing a good deed for the community, when they are in fact deliberately murdering innocent human beings. The Talmud in the Jewish book of *Abodah Zarah,* folio 26*a*-26*b*, teaches Jews that when they murder someone by casting that person into a pit, they should scape off any steps in the pit, remove all ladders from the pit, and cover the pit with a stone, so as to ensure the death of their victim. Should someone catch the murderous Jew scraping away the steps in a pit, making off with a ladder, or covering the pit with a stone, the Jewish Talmud recommends that the Jew should deceive the witness and claim that the Jew needs the ladder to rescue his son from a rooftop, or is covering the pit with a stone so that cattle do not fall in, or that he is scraping off the steps so that cattle are not lured into the pit. The Jewish Talmud in the book of *Abodah Zarah* 26*a*-26*b* states that it is permissible for Jews to kill Christians,

"R. Joseph further had in mind to say, in regard to what has been taught that in the case of idolaters and shepherds of small cattle one is not obliged

to bring them up [from a pit] though one must not cast them in it[2]—that for payment one is obliged to bring them up on account of ill feeling. Abaye, however, said to him: He could offer such excuses as, 'I have to run to my boy who is standing on the roof', or, 'I have to keep an appointment at the court.'

R. Abbahu recited to R. Johanan: 'Idolaters and [Jewish] shepherds of small cattle need not be brought up [26*b*] though they must not be cast in, but *minim*,[3] informers, and apostates may be cast in, and need not be brought up.' Whereupon R. Johanan remarked: I have been learning that the words, *And so shalt thou do with every lost thing of thy brother's* [*thou mayest not hide thyself*],[4] are also applicable to an apostate, and you say he may be thrown down; leave out apostates! Could he not have answered that the one might apply to the kind of apostate who eats carrion meat to satisfy his appetite,[5] and the other to an apostate who eats carrion meat to provoke?—In his opinion, an apostate eating carrion meat to provoke is the same as a *min*.[6]

It has been stated: [In regard to the term] apostate there is a divergence of opinion between R. Aha and Rabina; one says that [he who eats forbidden food] to satisfy his appetite, is an apostate, but [he who does it] to provoke is a *'min';* while the other says that even [one who does it] to provoke is merely an apostate.—And who is a *'min'?*—One who actually worships idols.[1]

An objection was raised: If one eats a flea or a gnat he is an apostate. Now such a thing could only be done to provoke, and yet we are taught that he is merely an apostate!—Even in that case he may just be trying to see what a forbidden thing tastes like.

The Master said: 'They may be cast in and need not be brought up'—if they may be cast in need it be said that they need not be brought up?—Said R. Joseph b. Hama in the name of R. Shesheth: What is meant to convey is that if there was a step in the pit-wall, one may scrape it away, giving as a reason for doing so, the prevention of cattle being lured by the step to get unto the pit. Raba and R. Joseph both of them said: It means to convey that if there is a stone lying by the pit opening, one may cover the pit with it, saying that he does it for [the safety] of passing animals. Rabina said: It is meant to convey that if there is a ladder there, he may remove it, saying, I want it for getting my son down from a roof."[42]

Jews have a religious mythology which inspires their genocide of Moslems. Moslems believe that they inherited God's covenant (*Genesis* 15:18) from Abraham through Abraham's firstborn child Ishmael, son of Abraham and Hagar (*Genesis* 16; 17:18-27; 21:9-21). Jews believe that the Jewish God instead passed the covenant on to Isaac (*Genesis* 17:19-21), who was later born to Abraham and Sarah. There is a

Jewish curse upon Ishmael, whose inheritance is stolen by the Jews in their Jewish *Torah*, in which Jewish *Torah* Ishmael (who came to be associated with Islam) is cursed to be stupid and violent, and less than Isaac and Jacob, inferior to the Jews. Ishmael is the Biblical father of the Arabs, and has more generally come to symbolize Moslems in general. Racist Jews refer to Arabs, and Moslems in general, as "Ishmaelites".

The racist Hebrew Bible stigmatizes "Ishmaelites". *Genesis* 16:12 states,

> "And [Ishmael] will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."

Worse still, racist Jews believe that the racist Talmud grants them special license to murder "Ishmaelites". In addition to the virulently anti-Gentile passages found throughout the Hebrew Bible and in the Jewish Talmud and the Cabalistic Jewish *Zohar*, the Talmudic book of *Sukkah*, folio 52*b*, not only dehumanizes Arabs, and in modern Jews' eyes, the Moslems in general, it makes them the enemies of the Jewish God,

> "R. Hana b. Abba stated: It was said at the schoolhouse, There are four things of which the Holy One, blessed be He, repents that He had created them, and they are the following: Exile, the Chaldeans, the Ishmaelites and Evil Inclination. 'The Exile', since it is written, *Now, therefore, what do I here, saith the Lord, seeing that My people is taken away for naught* etc.;[9] 'the Chaldeans', since it is written, *Behold the land of the Chaldeans—this is the people that was not;*[10] 'the Ishmaelites', since it is written, *The tents of the robbers*[11] *prosper, and they that provoke God are secure since God brought them with His hand;*[12] 'the Evil Inclination', since it is written, [*And I will gather her that is driven away*] *and her that I have afflicted*.[13]"[43]

The racist Jewish *Zohar*, Volume 3, page 282*a*, degrades Jesus Christ, as does the Jewish Talmud. It also degrades the Prophet Mohammed,

> "From the side of idolatry Shabbethaj (Saturn) is called Lilith [*Footnote:* Lilith is a female demon, comp. Is. XXXIV. 14 and Weber, *Altsynagogale palästinische Theologie*, p. 246.], mixed dung, on account of the filth mixed from all kinds of dirt and worms, into which they throw dead dogs and dead asses, the sons of 'Esau and Ishma'el, and there (read ‰Â Jesus and Mohammed, who are dead dogs, are buried among them. She (Lilith) is the grave of idolatry, where they bury the uncircumcised, (who are) dead dogs, abomination and bad smell, soiled and fetid, a bad family. She (Lilith) is the

> ligament [*Footnote:* ‡Î„Ì is a fibre attached to the lungs] which holds fast the 'mixed multitude' (Ex. xii. 38), which is mixed among Israel, and which holds fast bone and flesh, that is, the sons of 'Esau and Ishma'el, dead bone and unclean flesh torn of beasts in the field, of which it is said (Ex. xxii. 31): 'Ye shall cast it to the dogs.'"[44]

Lieutenant General Rafael Eytan, outgoing Chief of Staff of the Israeli Army, stated on 12 April 1983,

> "When we have settled the land, all the Arabs will be able to do about it will be to scurry around like drugged roaches in a bottle."[45]

In an article entitled, "An Israeli Mayor Is Under Scrutiny", *The New York Times* reported on 6 June 1989, on page 5,

> "Rabbi Yitzhak Ginsburg had offered biblical justification for the view that the spilling of non-Jewish blood was a lesser offense than the spilling of Jewish blood. 'Any trial based on the assumption that Jews and goyim are equal is a total travesty of justice,' he said."

Rabbi Yaacov Perrin was quoted by Clyde Haberman, in an article entitled, "Arafat Dismisses Rabin's Moves as 'Hollow'", *The New York Times*, (28 February 1994), p. 1. Rabbi Perrin stated,

> "One million Arabs are not worth a Jewish fingernail[.]"

In an article "Begin and the 'Beasts'", *New Statesman*, Volume 103, Number 2674, (25 June 1982), page 12, Amnon Kapeliuk wrote of Menachem Begin, the Prime Minister of Israel,

> "The war in Lebanon cannot be interpreted, even by its most devoted proponents in Israel, as a war of survival. For this reason, the government has gone to extraordinary lengths to dehumanise the Palestinians. Begin described them in a speech in the Knesset as 'beasts walking on two legs'. Palestinians have often been called 'bugs' while their refugee camps in Lebanon are referred to as 'tourist camps'. In order to rationalise the bombing of civilian populations, Begin emotively declared: 'If Hitler was sitting in a house with 20 other people, would it be correct to blow up the house?'"

Jews have been pitting Christians against Moslems and Moslems against Christians for many centuries, hoping they would kill one another off and leave the

Jews standing in Palestine. Jews loved to defame their victims in the press—one notes that the Jews so viciously defamed the Catholics in the *Kulturkampf*, that even the Protestants were offended by the unscrupulous Jewish attacks.

Jews would encourage a government to commit atrocities, or engage in war. Jews would incite atrocities and war, and/or deliberately cause atrocities and war, and then would blame the government involved in doing the Jews' bidding, for the actions the Jews had taken. We have a recent example in today's press where Jews blame the American Government for the unprovoked attack the "Jewish State" of Israel made on defenseless Lebanon.

Jews were motivated to slaughter Christians so as to provoke World War I, and were quite successful in generating the wars they sought over the "Eastern Question" and succeeded in their goals to destroy the Empires in the First World War and to win themselves the Balfour Declaration. The Christian and Moslem blood they spilled was an added bonus for them. The genocide of the Armenians the Jews committed through the Turkish Empire was also intended to create a *casus belli* in the western world against Islam. The Jews are to this day using the genocide of the Armenians as a weapon to agitate tensions between Europe and Turkey so that they can kill off still more Christians and Moslems.

On 9 August 1911, on page 3, *The London Times* published a Letter to the Editor from *The Time's* Constantinople Correspondent, followed by the mendacious Chief Rabbi's closing comments on the matter,

"JEWS AND THE SITUATION IN ALBANIA.

A RÉSUMÉ OF FACTS.

TO THE EDITOR OF THE TIMES.

Sir,—Will you permit me to point out some remarkable inaccuracies contained in Dr. Gaster's letter of the 1st inst. under the above heading?

1. As for the Adana massacres, the first outbreak took place on April 12, 1909. Serious street fighting began on April 14. After four days' fighting, during which the Armenians held their own, the local authorities called a truce. The Armenians, owing mainly to the representations of his Britannic Majesty's Consul at Adana, before whom the leading Moslems of the town swore to observe the truce, gave up their arms. On April 23 troops detached from the Adrianople contingent of the Macedonian 'Army of Operations' and shipped to Adana from Rodosto, fell upon the now helpless Armenians, and killed some 2,000 of them with the aid of the city mob. Meantime massacres of Armenians and other Christians had taken place in other parts of Cilicia and in Northern Syria. *The proclamation of the new Sultan took place on April* 28, 1909. It is not easy to understand how Dr. Gaster's informants, who

were or are 'on the spot,' and have 'no political axes to grind,' could have described an incident which, if it ever occurred, must have occurred after April 28, as having been the cause of massacres and disturbances which began on April 12 and lasted till April 25. So much for Dr. Gaster's Armenian Butcher. Should the learned doctor discover that some other Armenian tradesman, a baker or candlestick maker perhaps, was the real cause of the massacre, may I remind him that the Turkish Government has officially exculpated the Armenians of all responsibility for the massacres?

2. No Blue-book has been published concerning the Adana massacres. Our 'official representatives' in the Turkish provinces, whose reports form the basis of most Blue-books, are British gentlemen, to whose honour many a Young Turk was not afraid to trust in the days of the old *régime*. The Levant Consular Service is the last to deserve Dr. Gaster's covert sneers.

3. Dr. Gaster asks why the Jews should be charged 'with oppression and acts insignificant compared to the scale on which atrocities were. . . committed'—*i. e*., under the old *régime*. The scale of the Cilician massacres, 18,000 Armenians and other Christians killed, and from 2,000 to 3,000 women and children abducted or violated, is large enough for most of us. As for the connexion of the Jews with former massacres, is Dr. Gaster aware that a number of Jews were executed for complicity in the Damascus massacres of 1860, and that many of the Jews of the Haskeui Quarter marked Armenian houses during the Constantinople massacres of 1896, and took part in the looting of some Armenian quarters? I record these facts merely with the object of proving that some Oriental Jews are as capable of committing fanatical excesses on occasion as are some Orientals of other creeds. Further, is Dr. Gaster aware that shortly after the Adana massacres a proposal for the colonization of Cilicia by Jewish immigrants was mooted in Judæo-Turkish circles? This scheme, which might have entailed considerable hardship on the many Armenian widows and orphans who had lost their title deeds, was finally dropped, partly owing to fear of Armenian opposition, partly, it is believed, to the unofficially expressed disapprobation of a foreign Embassy or of members of the Embassy. The said Embassy has since that date been a mark for the attacks of certain Jewish journalists both in Turkey and nearer home.

4. As for Jewish influences in the Committee of Union and Progress, the writer has not forgotten how foreign Jewish publicists and native Jewish journalists enlarged on the great services rendered by Jews to the Young Turks during and since the Revolution. Now that the new *régime* has not fulfilled all expectations Dr. Gaster would have us believe that Jewish influences have been grossly exaggerated. If that is so, it is the fault of a school of Jewish journalists and politicians who have been, until

comparatively recently, the mouthpieces, or rather the megaphones of the new *régime*. I will merely mention the part that a section of the Jews and Dönmés have played in organizing and promoting the anti-Hellenic boycott, which has done no good to anybody but themselves. In my humble opinion the Jews to whom I refer have rendered a great disservice to the Young Turks and to their peaceful co-religionists in Turkey by exaggerating the Chauvinist and *doctrinaire* tendencies of the new *régime* and by indulging in the most unfair attacks on all who have criticized its errors. Strongly represented in the Ottoman Press and assured in advance of the somewhat undiscriminating support of the many journals controlled by their co-religionists elsewhere, they have contributed to the continuance of that conspiracy of silence in Central and Western Europe, which has done more harm to the new *régime* than any amount of candid criticism could have done.

5. Dr. Gaster's views concerning Freemasonry in Turkey do not coincide with those held by many Moslems. I need only mention Colonel Sadik Bey and the Committee insurgents, and Sheikh Rashid Ridha. Heaven forbid that I should express an opinion as to which is right. I will merely remark that, according to information which I have received from genuine Freemasons, the majority of the lodges founded under the auspices of the Grand Orient of Turkey since the revolution were, at the outset, avatars of the Committee of Union and Progress, that they have not yet been recognized by British Freemasonry, and that the first 'Supreme Council' of the G. O. of Turkey appointed in 1909, contained three Jews (Carasso, Cohen, and Faraggi) and three Dönmés (Djavid Bey, S. Kibar, and Osman Talaat). At present there is talk of the depoliticizing and 'purification' of the lodges, which have gone into æstivation.

6. There are many other points in Dr. Gaster's letter which I should like to criticize, but considerations of space oblige me to confine myself to three:—(*a*) There has been a general and, I believe, a well-founded, belief that Djavid Bey's influence in the Committee was considerable. Carasso's influence was at one time great enough to cause him to be appointed to the Parliamentary deputation which informed Abdul Hamid of his deposition. (*b*) Can Dr. Gaster tell us of how many men the governing body in the Committee consists? The Central Executive of Salonika numbers six or seven at most. The Committee Congress of 1910 was not attended by over 40 delegates. (*c*) The fact that the 'Red passport,' designed to prevent Zionist immigration into Palestine, has not been abolished, proves nothing. To Arab and 'insurgent' Turkish opposition to its abolition must be added that of an appreciable number of Ottoman Jews who fear nothing so much as Zionism.

I am, Sir, yours faithfully,

YOUR CONSTANTINOPLE CORRESPONDENT.

Constantinople, Aug. 4.

TO THE EDITOR OF THE TIMES.

Sir,—Allow me a short and last rejoinder to the remarks of your Vienna Correspondent in to-day's issue of *The Times*. He does not deny the accuracy of any single fact adduced by me concerning the Adana massacre, except a mistake in the dates given by me. My information evidently confused the day of the counter-revolution with that of the abdication of the Sultan, both stirring events in local history. A mistake thus easily accounted for. All the rest stands unshaken.

Mr. Abbott, the editor of *Macedonian Folklore*, has not left the realm of fairy tales.

Lieutenant Wood's testimony on the massacres in Adana would have been invaluable had he been on the spot at the time of the massacres and not a fortnight after.

The anonymous 'Protestant Englishman who has lived many years in Turkey,' and from whose letter your Correspondent gives a long abstract, shows the influence which Oriental fantastical story-telling can have on the sober mind of an Englishman.

If my intervention has had any result it has probably contributed to bring peace to the Albanians, a consummation evidently not wished for by your Correspondent; and as for my own people, Haman has never finally succeeded.

I remain yours obediently,

August 8. M. GASTER."

On 9 August 1911, *The London Times* published the following editorial on page 9,

"The Jews and the Young Turks.

We publish to-day some further letters on the curious controversy which has arisen out of a despatch of our Vienna Correspondent in which he earnestly exhorted the 'enlightened and 'humanitarian Jews' in England and elsewhere to appeal to their co-religionists in Turkey on behalf of the Albanians. There is no country in the world in which Jews enjoy and deserve so high a position socially and politically as in our own. They are Englishmen like the rest of us, and we look upon them in all respects as we do upon other Englishmen. They have a high reputation amongst us for enlightenment and humanity, and it is doubtless because they possess that well-deserved reputation that our Correspondent prayed them to exert their influence on the side of wisdom, of mercy, and of peace. He stated as a well-known fact that

the Jews and crypto-Jews of Turkey had taken a leading part in the organization of the Committee of Union and Progress under Masonic auspices, and in the deliberations of its central body at Salonika. That, we should have supposed, was a matter of common knowledge. Many Jews and Jewish organs, as our Constantinople Correspondent reminds us in a letter to-day, boasted of the great services Jews rendered to the Young Turks during and after the Revolution. Our Vienna Correspondent justly observed that it is at present impossible to apportion responsibility for the acts of the Committee, but he pointed out that the Jews are widely credited with having supplied the brains of that body—a belief which in view of the wonderful abilities of that people seems probable enough. He warned them at the same time that throughout Turkey and the Balkans there exists a growing tendency to saddle them with responsibility for the blunders of the Committee, and he named amongst such blunders the Adana massacres, the beatings inflicted upon Bulgarian peasants last autumn, and the present operations in Albania. To the existence of this tendency other letters which we have published, and that which our Constantinople Correspondent send us to-day, bear sufficient witness. There can be no doubt that it constitutes a possible source of danger to the Jewish community in the East.

We cannot think that either this community or his responsible co-religionists in England have cause to be grateful to DR. GASTER for the construction which he has thought fit to place upon our Correspondent's communication, or for the temper in which he has conducted the correspondence to which he adds his last rejoinder to-day. DR. GASTER and 'the 'Israelite community of Salonika' treat our Correspondent's appeal to their brethren in England and in other Western countries as an insult. His statements, they affirm, constitute a fanciful picture, and his allegation that the 'few Jews' and the handful of Donmehs or crypto-Jews on the Council of the Committee play any part but one which is quite insignificant, are devoid of truth. The Jewish members are inoffensive lawyers and merchants, we are assured—men who would shrink from the idea of blood. All they have learnt from Freemasonry is the organization of secret societies, and the suggestion that they inspired in the remotest degree either the Adana massacres or the ill-treatment of Bulgarians or Albanians is declared to be mythical. DR. GASTER admits that the Jews may have given brains to the Committee, but he would exculpate them from responsibility for any of the sanguinary blunders, which could hardly have been perpetrated without the Committee's countenance and support. An unfortunate mistake of date into which he has fallen as to the sequence of events at Adana must tend to throw doubt upon DR. GASTER's competence as a judge of evidence, and the flippant fashion in which he refers to-day to the comments made upon his former letters by several

correspondents will not add to his authority with serious students. Our readers must judge for themselves how far the suspicion of complicity in the Adana massacres which weighs upon the Committee, and therefore upon those who are the brains of the Committee, is justified by our present imperfect knowledge of the facts. Whatever conclusion they may come to upon that point, they will generally agree, we imagine, that there exists strong reason to believe in the influence of Jews over that body, and that our Vienna Correspondent was abundantly justified in begging their Western brethren to seek to direct that influence aright."

A number of rebuttals to the blatant lies Jewish leaders were telling the public appeared in *The London Times* on 11 August 1911, on page 3,

"THE JEWS AND THE SITUATION IN ALBANIA.

TO THE EDITOR OF THE TIMES.

Sir,—Since writing a letter upon the above subject which was published in your issue of August 3 I have read Dr. Gaster's second letter, which appeared in *The Times* for August 1, and also your Vienna Correspondent's reply to it published to-day.

With regard to Dr. Gaster's story concerning an Armenian butcher having prevented the recital of a prayer for the new Sultan at Adana I can only say that during my stay in that city it (the story) was never told to me by either Turk or Christian. Your Correspondent, too, is perfectly correct in stating that the first massacre actually broke out in Adana on April 14, 1909. As a matter of fact even as early as April 8 such was the state of unrest in the city that shots were heard and an Armenian was actually killed on Sunday, April 11. Again on Sunday, April 25, it seems certain that the Salonika troops opened fire upon the Armenians and joined in attacking the Christian quarter of Adana. As your Correspondent rightly suggests the cause of these events could hardly have been in any way connected with the accession of the new Sultan, who did not ascent the Throne until April 27.

Whilst in Constantinople in November, 1909, I was told by more than one well-informed personage that Ihsan Fikri, during his sojourn in Egypt, to which your Correspondent refers, stated to a newspaper correspondent in Cairo that:—

'The members of the Adana Court-martial did not even ask him a single word on the subject of the publications made against the Armenians in the *Iktidal* newspaper because they (the Court-martial) knew very well that all the publications which had appeared in his paper were drawn up by the Secretary

of the Government at Adana and sent to be published under his signature, and that he was compelled to act in consequence.' Ihsan Fikri stated at the same time that he considered that 'the local Governor [nominally a Young Turk but probably in reality a supporter of the old *régime*] knew very well that the massacre would take place and that if the case arose he would prove the truth of what he said from documents which he possessed.' It certainly looks as if the Young Turkish authorities did not venture to arrest Ihsan Fikri, for when he escaped from exile during my stay in the Turkish capital, and returned to Constantinople, he was actually allowed to spend some days in Stamboul before being hustled off to Konia—a town possessing the advantage of being off the beaten track of European journalists.

The Protestant Englishman quoted by your Vienna Correspondent is certainly right in saying that 'nothing has been 'verified' as to what 'started' the massacre of Armenians at Adana.' Although, too, the report of the Parliamentary Commission sent to Adana to investigate the causes of the massacre was never published there is reason to believe that the official circular drawn up in August, 1909, by a Commission composed of the Ministers of Finance, Public Works, and Justice, which entirely exonerates the Armenians from all blame and condemns the governmental authorities at Adana was in fact based upon the unpublished report of the Parliamentary Commission. Surely, too, it is obvious, as this Protestant Englishman states, that 'had proofs of Abdul Hamid's complicity been discovered' the Turkish authorities would have published them in order to clear themselves of all suspicion of being in any way responsible for this the greatest existing stain upon the Government of the new *régime*.

I am, Sir, yours faithfully,

H. CHARLES WOODS.

Royal Societies Club, S. W., Aug. 8.

TO THE EDITOR OF THE TIMES.

Sir,—As one who knows something of political conditions in Turkey, and who has had the opportunity of estimating and appreciating the substantial accuracy of all that your Vienna and Constantinople Correspondents have written you on the above subject, may I add a word of protest against Dr. Gaster's suggestion of their anti-Semitic prejudice?

It would be difficult to exaggerate the value, to those interested in Near Eastern political questions and controversies, of the remarkably able and well-informed correspondence sent you from Vienna and Constantinople.

As one closely connected with Jewish interests, I deprecate Dr. Gaster's no doubt sincere but misinforming interposition in a matter upon which it is

vitally important that Western Jewry should be exactly and dispassionately enlightened.

Yours obediently,
SYDNEY SCHIFF.

Grand Hotel, Eastbourne. Aug. 9.

TO THE EDITOR OF THE TIMES.

Sir,—Having read with amazement Dr. Moses Gaster's letters regarding the Adana massacres, I refrained from troubling you with any comment because I know too well the accuracy of your talented and fair-minded Vienna Correspondent in all his literary work. Permit me, however, to state that I have in my possession a letter written from an American resident at Adana corroborating the information quoted by your Vienna Correspondent; that I have from the Minister of the Interior a declaration that the Imperial Government was satisfied of the innocence of the Armenians; and that those who have read the Adana report (never published) assured me that the reason for its remaining confidential was the opinion of the Council of Ministers that, in the grave state of affairs in Turkey, its publication was politically inexpedient at that time.

Yours truly,
A CITIZEN OF LONDON.

August 8."

On 19 August 1911, *The London Times* published the following Letter to the Editor on page 3,

"THE JEWS AND ALBANIA.

TO THE EDITOR OF THE TIMES.

Sir,—Permit me to express briefly my unreserved concurrence in the views maintained by your Vienna and Constantinople Correspondents regarding the influence exercised by Jews and crypto-Jews on recent developments in the Near East. The tendency of that Chauvinism in the repression of the subject nationalities; at the same time every effort has been made to conceal from the outer world the violent methods by which that repression has been carried out. With this object a concerted silence has been maintained in that large portion of the Press which is now directly or indirectly under Jewish control, and the public has to a great extent been kept in the dark as to the real state of affairs in the European and Asiatic provinces of Turkey.

So successful has been this conspiracy of silence that for many months

> the outer world knew nothing of the cruelties attending the disarmament of the subject populations during the summer of last year, and many of the terrible details have never been published in England. The first fruits of that series of crimes have revealed themselves in the Albanian revolt of this year, which in all probability will prove a prelude to more serious events in Macedonia. To such an extent has the general public been kept in the dark that some three months ago—at a moment when the Arabian and Albanian revolts were at their height—Professor Margoliouth of Oxford, in his address to the Eastern Question Association, felt justified in declaring that there was no longer any Eastern question inasmuch as the Young Turks had put an end to it for ever!
>
> The Judæo-Turkish Alliance is nothing new; there are many who will remember the great part which it played in the Eastern crisis of 1876-7 and the influence which exerted upon British policy at that time. Broadly speaking, the Jew will always prefer the Mahomedan to the Christian. There are historic reasons for this attitude, which from many points of view is a natural one, and to-day there are financial and political reasons as well. It is important, however, that the British public should know whither it is being led, and also that the Young Turks should realize that those who are endeavouring to screen them from honest outside criticism are rendering them a very dubious service—and, indeed, are conducting them to their ruin.
>
> YOUR CORRESPONDENT IN THE BALKAN PENINSULA."

The so-called "Young Turk Revolution" was actually a Jewish takeover, not a revolution, and was similar to the "Bolshevik Revolution" that would later take place in Russia in 1917, and involved some of the same key Jewish players.

Both so-called "revolutions" were planned, funded and carried out by Jews and crypto-Jews. Both Jewish takeovers fulfilled ancient Jewish prophecies, which call upon Jews to discredit and destroy Gentile government, religion and culture; to kill off the Gentile *intelligentsia*; and to establish a segregated Jewish State from Egypt to Iraq,[46] from which the Jews are to rule the World with a World Government led by a Jewish King in Jerusalem (*Genesis* 15:18-21; 17:8. *Exodus* 34:11, 24. *Deuteronomy* 1:7-8; 6:10-11; 11:24-28. *Joshua* 1:3-4).

Judaism is, by its very nature, a racist and segregationist religion, and racist set of political laws (*Genesis* 28:1, 6. *Exodus* 34:16. *Leviticus* 20:26. *Numbers* 23:9. *Deuteronomy* 7:1-6. *Ezra* 9. *Nehemiah* 9:2; 13:3, 23-30). The Jews have kept themselves segregated from the rest of humanity for 2,500 years in the hopes that they would be left intact as a racially distinct people in the Jewish "End Times" when their king descended from David, their messiah, will exterminate all non-Jews and turn the Earth into a Jewish paradise. The genocide of Gentile peoples is the chief

aim of Judaism. In the 1500's, Martin Luther, who was the preeminent theologian of his day with close ties to Jewry, wrote, among other things,

> "Further, they presume to instruct God and prescribe the manner in which he is to redeem them. For the Jews, these very learned saints, look upon God as a poor cobbler equipped with only a left last for making shoes. This is to say that he is to kill and exterminate all of us Goyim through their Messiah, so that they can lay their hands on the land, the goods, and the government of the whole world. And now a storm breaks over us with curses, defamation, and derision that cannot be expressed with words. They wish that sword and war, distress and every misfortune may overtake us accursed Goyim. They vent their curses on us openly every Saturday in their synagogues and daily in their homes. They teach, urge, and train their children from infancy to remain the bitter, virulent, and wrathful enemies of the Christians."[47]

The Jews who perpetrated the Armenian Holocaust believed their messiah had arrived in 1666 in the form of the self-declared King of the Jews Shabbatai Zevi. Zevi's heirs to the throne of the House of David ordered the Jewish genocide of Armenian Christians.

According to the Hebrew Bible, the Jewish Talmud, and the Judaist Cabalah, Jews are the God-given masters of the World and Gentiles must serve the Jews as their slaves and submit to laws which emanate from Jerusalem (**In the Hebrew Bible:** *Genesis* 25:23; 27:38-41. *Exodus* 19:5-6. *Numbers* 24:17-20; 33:50-56. *Deuteronomy* 6:10-11; 7:2, 6; 11:24-25; 28:10. *Psalm* 2:1-12; 18:40-50; 72:8-11; 110:1-7. *Isaiah* 11; 40:23; 42:1; 49:7, 23; 60:10-12; 61:9; 65; 66. *Jeremiah* 3:17; 10:10; 23:5-8. *Ezekiel* 39:17-18. *Obadiah*. *Micah* 17:16-17. *Zephaniah* 2:11. *Zechariah* 8:23; 14. **In the Jewish Talmud:** *Sanhedrin* 20*b*; 56*a*-60*b*; 88*b*; 97*a*-99*b*; 105*a*. *Shabbath* 32*b*. *Sukkah* 52*a*-*b*. *Erubin* 21*b*. *Rosh Hashanah* 17*a*. **In the Judaist Cabalah:** *Zohar* I, 47*a*; II, 219*b*; III, page 19*b*, 43*a*, 282*a*).

The Jewish genocide of Armenian Christians took one-and-one-half million innocent Gentile lives. Jewish Communism took another one hundred million[48] and we must add to these nearly incomprehensible figures the tens of millions who were murdered in the Jewish world wars. It is vitally important that the World public learn these facts. World Jewry is attempting to artificially manufacture a nuclear Third World War in order to artificially fulfill ancient Jewish messianic prophecies.

The Jews have always believed that the Kings, Queens, Princes and Princesses of the Gentiles, in other words, all Gentile leaders, are destined to be the Jews' obedient slaves. Jewish religious writings teach the Jews to destroy all Gentile government. Jews consider themselves to be God's divine presence on Earth, and the righteous rulers who must subvert all Gentile rule, then enslave the Gentiles, judge them and finally exterminate them (*Isaiah* 11; 40:23; 42:1; 49:7, 23; 60:10-12; 65;

66. *Ezekiel* 39:17-18. *Zephaniah* 2:11).

I will quote a few passages from the Hebrew Bible to remind the reader of the genocidal and tyrannical nature of Jewish bloodlust. Note that later Jewish works, such as the Talmud and Cabalistic writings, are at least equally severe and are more revered by Jews than is the *Torah*. They were especially venerated by the Shabbataian Jews, who, over the course of hundreds of years, engineered the attacks on the governments of the Turkish and Russian Empires, which led to the Jewish Young Turk and Jewish Bolshevik "Revolutions". *Exodus* 19:5-6 states,

> "5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel."

Numbers 24:17-20 states,

> "17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. 18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. 19 Out of Jacob shall come *he* that shall have dominion, and shall destroy him that remaineth of the city. 20 ¶And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever."

Numbers 33:50-56 states,

> "50 And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying, 51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; 52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: 53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it. 54 And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. 55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, *that those* which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. 56 Moreover it shall

come to pass, *that* I shall do unto you, as I thought to do unto them."

Deuteronomy 7:6 states,

"For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth."

Deuteronomy 28:10 states,

"And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee."

Psalm 2:1-12 (*see also: Sukkah* 52*a-b*) states:

"Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. 8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him."

Psalm 18:40-50 states,

"40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me. 41 They cried, but *there was* none to save *them: even* unto the LORD, but he answered them not. 42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets. 43 Thou hast delivered me from the strivings of the people; *and* thou hast made me the head of the heathen: a people *whom* I have not known shall serve me. 44 As soon as they hear *of me*, they shall obey me: the strangers shall submit themselves unto me. 45 The strangers shall fade away, and be afraid out of

their close places. 46 The LORD liveth; and blessed *be* my rock; and let the God of my salvation be exalted. 47 *It is* God that avengeth me, and subdueth the people under me. 48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. 49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing *praises* unto thy name. 50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore."

Psalm 72:8-11 states,

"8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth. 9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. 10 The kings of Tarshish and *of* the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. 11 Yea, all kings shall fall down before him: all nations shall serve him."

Psalm 110:1-7 states,

"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill *the places with* the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head."

Isaiah 40:23 states,

"That bringeth the princes to nothing; he maketh the judges of the earth as vanity."

Isaiah 49:7 states,

"Thus saith HaShem, the Redeemer of Israel, his Holy One, to him who is despised of men, to him who is abhorred of nations, to a servant of rulers: kings shall see and arise, princes, and they shall prostrate themselves; because of HaShem that is faithful, even the Holy One of Israel, who hath chosen

thee. [Masoretic Text Version of the Jewish Publication Society]"

Isaiah 49:23 states,

"And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee *with their* face *toward* the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me."

Isaiah 60:12 states,

"For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted."

Isaiah 61:9 states,

"And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed."

Jeremiah 10:10 states,

"But the LORD *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."

Ezekiel 39:17-18 states,

"17 ¶And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. 18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan."

Micah 17:16-17 states,

"The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf. 17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth:

they shall be afraid of the LORD our God, and shall fear because of thee."

Zephaniah 2:11 states,

"The LORD *will be* terrible unto them: for he will famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen."

Zechariah 14:9 states,

"And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."

1.3 The Armenian Holocaust and the Battle of Armageddon—The Opportunity

The *Dönmeh* crypto-Jews of Salonika, who carried out the "Young Turk" revolution against the Sultan Abdul Hamid II, descended from a Jewish cult of the Eighteenth Century led by the false Jewish messiah Baruchyah Russo, whom the cult's members believed embodied the soul of the Seventeenth Century false Jewish messiah Shabbatai Zevi through the process of metempsychosis. This soul was allegedly the soul of God. Hassidic Jews are also descendants of these Jewish cults, who believe that Shabbatai Zevi, not Jesus Christ, was the messiah of the Jews, and that his spirit passes from one Jewish King to the next through the process of reincarnation. Jews have long believed in the transmigration of souls and the perpetual reign of the seed of King David through reincarnation, as opposed to purely through reproduction.[49]

The Shabbataian-Frankist Jews are an extraordinarily pernicious and powerful cult of malicious Jews, who believe that their King is the presence of God on this Earth, and that their King is duty bound to "restore the Jews to Biblical Land of Israel" and exterminate the Gentiles. They believe that evil is good, and that the World must deliberately be made completely evil, and be destroyed, in order for the Jews to obtain "Redemption".[50] They are often sexual degenerates, engage in orgies, wife swapping and incest, and are the motive force behind the major revolutionary movements which have occurred since their formation.

Their beliefs continue to this day; and, given their incredible successes in creating World government and concurrently subverting Gentile rule, Gentile religion and Gentile culture, their unquestioning belief in their Jewish King is more fervently held than ever. These Jews believe that their Jewish God has made Himself incarnate in their Jewish Kings, including, among others, Shabbatai Zevi, Baruchyah Russo and Jacob Frank. The Jewish God has since supposedly passed through the heads of the Rothschild dynasty. Jacob Frank believed that he was the reincarnation of the Biblical Jacob, son of Isaac and grandson of Abraham, and father of the Israelite

tribes.

These false Jewish messiahs thought that their reign over the World would not be complete until they had brought evil to every corner of the Earth and had utterly destroyed humanity, so as to provoke the Jewish God to begin the Messianic Era (*Sanhedrin* 97*a*. *Job* 12. *Isaiah* 45:7; 59:15-16). These Jewish Kings of the modern world have led millions of treacherous Jewish followers, who deliberately worm their way into Gentile society in order to destroy it. They often pretend to be Christians and Moslems, and often appear to the most devout followers of those faiths in the community, but they secretly cling to their virulent strain of genocidal Judaism and marry among themselves.

According to an article by Hillel Halkin entitled, "When Kemal Ataturk Recited Shema Yisrael: 'It's My Secret Prayer, Too,' He Confessed", which appeared in the *Forward* of New York, on 28 January 1994, Mustafa Kemal "Atatürk" stated that he was not only Jewish, but that he was a descendant of the false Jewish messiah Shabbatai Zevi. Mustafa Kemal "Atatürk" is quoted as having said,

> "I'm a descendant of Sabbetai Zevi—not indeed a Jew any more, but an ardent admirer of this prophet of yours. My opinion is that every Jew in this country would do well to join his camp."

Gershom Scholem wrote in his book *Kabbalah*, that Djavid Bey was descended from the false Jewish messiah Baruchyah Russo,

> "Their liturgies were written in a very small format so that they could easily be hidden. All the sects concealed their internal affairs from Jews and Turks so successfully that for a long time knowledge of them was based only on rumor and upon reports of outsiders. Doenmeh manuscripts revealing details of their Shabbatean ideas were brought to light and examined only after several of the Doenmeh families decided to assimilate completely into Turkish society and transmitted their documents to friends among the Jews of Salonika and Izmir. As long as the Doenmeh were concentrated in Salonika, the sect's institutional framework remained intact, although several Doenmeh members were active in the Young Turks' movement which originated in that city. The first administration that came to power after the Young Turk revolution (1909) included three ministers of Doenmeh origin, including the minister of finance, Djavid Bey, who was a descendant of the Baruchiah Russo family and served as one of the leaders of his sect. One assertion that was commonly made by many Jews of Salonika (denied however, by the Turkish government) was that Kemal Atatürk was of Doenmeh origin. This view was eagerly embraced by many of Atatürk's religious opponents in Anatolia."[51]

Scholem has written a great deal about this Jewish war on humanity.[52]

The ruin of the Turkish Empire and mass murder of Armenian Christians were one step on the long and tumultuous Jewish march toward the death of mankind. The ruin of the Russian Empire was another, followed by the repeated destruction of Europe, in particular of Germany, in the World Wars this Jewish cult created in an attempt to artificially fulfill Jewish Messianic prophecy and force the Jews of Europe against their will to flee to Palestine.

Jews had several motivations for mass murdering the Armenian Christians. These include, but are by no means limited to, the following:

1). Jews consider the Armenians to be the Amalekites of the Hebrew Bible, and in Jewish mythology, the Jewish God commands the Jews to utterly exterminate the Amalekites down to the last man, woman and child.

2). The Hebrew Bible, Jewish Talmud and Jewish Cabalistic writings instruct Jews to murder Christians and to impose the "Noahide Laws" in the "End Times", which laws forbid Christianity on pain of death, because Jews consider Jesus to be an idol, and the Noahide Laws forbid idol worship.

3). Jews wanted to discredit and ruin the Turkish Empire and the religion of Islam in order to create a secure environment for the formation of a Jewish colony in the Land of Palestine. Armenians served as effective leaders in the Ottoman Empire, and the mass murder of the Armenians took from the Empire its leading citizens and ensured its downfall.

4). Jews wanted to remove an ancient enemy from the region—an enemy which would oppose the anointment of a Jewish King in Jerusalem as the crowning of the Anti-Christ.

5). Jews wanted to eliminate a skilled business and political competitor.

6). Jews wanted to foment a war between Christians and Moslems, which would start in the Balkans and grow into a world war which that destroy many of the empires and monarchies, and which would artificially pit Moslems and Christians, Slavs and Teutons, against one another and leave the Jews standing in Jerusalem. Many were aware of this fact at the time. *See, for instance,* B. Granville Baker's *The Passing of the Turkish Empire in Europe*, Seeley, London, (1913); *and* Richardson L. Wright's review of this book, "Pan-Slavism: Balkan War a First Step in a Great Racial Conflict", in the Book Review Section of *The New York Times*, (4 May 1913), p. BR6. Political Zionist Moses Hess forecast a "race war" and "last catastrophe" in 1862 in his book *Rom und Jerusalem: die*

letzte Nationalitätsfrage, Eduard Wengler, Leipzig, (1862); English translation, *Rome and Jerusalem: A Study in Jewish Nationalism*, Bloch, New York, (1918/1943), p. 80. Members of the corrupt leadership of Germany sought to oblige the Jewish bankers' plan for a race war between the pan-Germans and pan-Slavics in order to profit from it financially. Karl Lamprecht published an article in the *Berliner Tageblatt*, on 23 August 1914, arguing that the First World War was a racial war.[53] Jewish leaders murdered Christians in the Turkish Empire in order to touch off the Balkan Wars, and the Balkan Wars were meant to touch off the First World War, which "Battle of Armageddon" the Jews had been planning for centuries, truly for thousands of years.

Jews and crypto-Jews had been propagandizing the British, Russians and Turks for centuries in an effort to make them hate one another and fight a world war over the "Eastern Question". The Jews promised various nations at different times, that the solution of the Eastern Question would be to form a Jewish State in Palestine, the founding of which would supposedly begin the Millennium of peace, and result in the appearance of the Messiah. They persuaded Napoleon of this myth, but failed to achieve their goal. Through the Jewish British Prime Minister Benjamin Disraeli, a Rothschild agent, they brought England into Egypt, but failed to achieve their goal. In the First World War, they again lured England into the region, but their plans failed, because the majority of Jews in the world were opposed to the idea of the formation of a "Jewish State". These anti-Zionist Jews did not want to pack up and move to the desert, and the Jewish Talmud, in the book of *Kethuboth*, folio 111*a*, forbids Jews from attempting to artificially fulfill prophecies which were meant to be the work of the Messiah.

In the 1500's, and continuing through the 1800's and beyond, a great many books were published in Great Britain and in America at the instigation of Cabalistic Jews advocating:

1). The overthrow of the Pope, who was called "Anti-Christ", together with the destruction of the Catholic Church. Jews had always identified Catholicism with Rome, Rome with Edom and the destruction of the Temple and final Diaspora of Jewry. Jews have always hated the Romans, and by extension, the Roman Catholics. Roman Catholics also symbolize the strongest Christian force in the World and Jews have always hated Christians. In addition, it was important for the Jews to label the Pope as if the "Anti-Christ" so as to deflect attention away from themselves, since Christianity prophecies that the return of the Jews to Palestine heralds the coming of the Jewish Anti-Christ King of Zion. The Jews created the Reformation in order to divide and conquer the Catholic Church. The Jews have been infiltrating the Catholic Church with crypto-Jews, including Jacob Frank, for centuries, in order to destroy it from within and in order to

Judaize it, as they had also done by forming the Protestant churches.

2). The destruction of the Turkish Empire, and of Mohammedanism, and of the dethroning of the Sultan, who was also dubbed the "Anti-Christ" in this hate filled literature. It was necessary for the Jews, who have always been comparatively few in number, to pit Christians against Moslems, so that these two powers would consume one another and leave the Jews standing in Jerusalem as rulers of the entire Earth. Zionist Jews have subverted many Christian churches in America, and leading Jews have bribed and blackmailed many Christian leaders and demand that they teach American Christians to fear and hate Moslems and to wage war on Islam. Israelis and other Zionist Jews pour money into these false churches and lavish media attention upon them. Trotskyite Jews calling themselves "neo-Conservatives" have exploited gullible Christians and have used them to subvert the American political process and American values.

3). The destruction of the Russian Empire, and the Czar, who was also called the "Anti-Christ". Jews had always hated the Rus, who had destroyed the Khazarian Empire from which modern Ashkenazi Jews are descended, and who controlled the lands in which the majority of Ashkenazi Jews lived. Jews wanted to steal the wealth of Russia. Jews wanted to free up the Jews of Russia in order to deport them to Palestine. Russia was at one time the wealthiest nation on Earth, and Jews believe it is their right to rule the World and steal its wealth, and they had to eliminate their Russian competition for the universal crown of King of the Heathens. Jews have for centuries attempted to pit Western Christians against Eastern Christians in order to weaken both and leave both ripe for Jewish World revolution and the Noahide Laws. To this day, crypto-Jews work with the Israeli Government to promote religious hatred of the Russians in America and are indoctrinating American Evangelical Christians with the false belief that Russia is the "Gog and Magog" of the Jewish book of *Ezekiel*. These vicious Jews are teaching American Christians that America must wage nuclear war against Russia in order for Jesus to return, though these same Jews truly hate Jesus and Christians, especially Russian Christians. Crypto-Jews formulated the Jesuit movement within the Catholic Church. These crypto-Jewish Jesuits manufactured the myth of the "Rapture", which crypto-Jews have been teaching to Christians ever since in order to lull Christians into the false belief that they will not suffer the consequences of their ungodly attack on humanity. Just as Zionist Jews have subverted the Christian churches of America in order to breed hatred of Moslems and illegal aggressive wars against Moslem nations, they are using their control over these churches to foment a nuclear war against Russia.

4). The destruction of the French and German Empires. This brought on the World Wars and made way for the Bolshevization of Europe, and it freed up the Third World for Communist takeover. It also enabled World Jewry to scapegoat Christian Gentiles for Jewish crimes against humanity.

5). Loud cries for world war and the "Battle of Armageddon". The Jews have always believed that they must provoke a devastating world war, which will weaken humanity to the point where a small minority of Jews can rule the World by virtue of their wealth and cohesiveness. Jewish leaders have long sought to pit nation against nation so that the nations become so weary of war that they will fall into the Jewish trap of surrendering their national sovereignty in the false hope that Jewish World rule will signal the end of war, because there will be no nations left to fight one another. This lie become a central theme in Jewish Communist propaganda. It was one of many stumbling stones which the Jews have placed on the path of humanity in their journey towards universal Jewish World rule.

6). And, quite tellingly, this crypto-Cabalistic Jewish literature advocates the "restoration of the Jews to Palestine", the rebuilding of the Jewish Temple and the formation of Jerusalem as the capital of a new world government—many of which objectives Jewish leaders accomplished through the Crimean War, the Treaty of Berlin, the Young Turk Revolution, the Balkan Wars, the Russian Revolution and the First World War.

There were many Jews and pseudo-Christians advocating for these Zionist objectives and misleading Christians with anti-Christian myths, including Thomas Drake, who published *The Calling of the Jews* in 1608. Henry Finch published *The Worlds Great Restauration. Or the Calling of the Ievves and (With Them) of All the Nations and Kingdomes of the Earth, to the Faith of Christ* in 1621.[54] Manasseh ben Israel's work was translated into English as: *The Hope of Israel,* Printed by R.I. for Hannah Allen, London, (1650); and *The Great Deliverance of the Whole House of Israel: What it Truly Is, by Whom it Shall Be Performed, and in What Year. . . in Answer to a Book Called the Hope of Israel, Written by a Learned Jew of Amsterdam Named Menasseh ben Israel*, Printed by M.S., London, (1652). John Milton published *Paradise Regained* in 1671.[55] In 1747, John Collet published *A Treatise of the Future Restoration of the Jews and Israelites to Their Land: with Some Account of the Goodness of the Country, and Their Happy Condition There, till They Shall Be Invaded by the Turks : with Their Deliverance from All Their Enemies, When the Messiah Will Establish His Kingdom at Jerusalem, and Bring in the Last Glorious Ages*.[56] Joseph Eyre published *Observations upon the Prophecies Relating to the Restoration of the Jews: with an Appendix in Answer to the Objections of Some*

Late Writers in 1771.[57] After winning an award for his work on Zionism in 1795 while a divinity student at Cambridge, Charles Jerram published *An Essay Tending to Shew the Grounds Contained in Scripture for Expecting a Future Restoration of the Jews* in1796.[58]

Hundreds of such works propagandizing for Jewish causes appeared in Britain, America, and elsewhere advocating world war, the "restoration of the Jews to Palestine" and the destruction of heaven and Earth in order to make room for a "Jewish Utopia".[59] These include, but are by no means limited to, the following works:

F. Kett, *An Epistle [S]ent to Divers [Pa]pistes in England Prouing [Th]e Pope to Bee the Beast in the [1]3 of the Reuelations, and to Be the Man Exalted in the Temple of God, as God, Thess. 2.2*, Henry Marsh, London, (1585); **and** *The Glorious and Beautifull Garland of Mans Glorification. Containing the Godlye Misterie of Heauenly Ierusalem, the Helmet of Our Saluation. The Comming of Christ in the Fleshe for Our Glorie, and His Glorious Com[m]ing in the End of the World to Crowne Men with Crownes of Eternall Glorie. Beeing an Heauenly Adamant to Drawe Thee to Christ and a Spirituall Rod to Mortifie Thy Life. Made and Set Foorth by Frauncis Kett, Doctor of Phisick*, Roger Ward, London, (1585). ***See also:*** G. Fletcher, *The Policy of the Turkish Empire. The First Booke*, Printed by Iohn Windet for W[illiam] S[tansby] and are to be soulde at Powles Wharfe at the signe of the Crosse Keyes, London, (1597); **and** *Of the Rvsse Common Wealth, Or, Maner of Gouernement by the Russe Emperour, (Commonly Called the Emperour of Moskouia): With the Manners, and Fashions of the People of That Countrey*, Thomas Charde, London, (1591); **and** *De literis antiquae Britanniae, regibus praesertim qui doctrinâ claruerunt, quíque Collegia Cantabrigiae fundârunt*, Ex Academiae celeberrimae typographeo, Cantabrigiae, (1633); **and** *Israel Redux: Or the Restauration of Israel, Exhibited in Two Short Treatises. The First Contains an Essay upon Some Probable Grounds, That the Present Tartars Near the Caspian Sea, Are the Posterity of the Ten Tribes of Israel. The Second, a Dissertation Concerning Their Ancient and Successive State, with some Scripture Evidences of Their Future Conversion, and Establishment in Their Own Land*, Printed by S. Streater for John Hancock, London, (1677); **and** *The English Works of Giles Fletcher, the Elder*, University of Wisconsin Press, Amsterdam, (1964). ***See also:*** T. Draxe, *The VVorldes Resurrection, or the Generall Calling of the Iewes a Familiar Commentary Vpon the Eleuenth Chapter of Saint Paul to the Romaines, According to the Sence of Scripture, and the Consent of the Most Iudicious Interpreters, Wherein Aboue Fiftie Notable Questions Are Soundly Answered, and the Particular Doctrines, Reasons and Vses of Euery Verse, Are Profitable and Plainly Deliuered*, Iohn Wright, London, (1608); **and** *The Earnest of Our Inheritance Together with a Description of the New Heauen and the New Earth, and a Demonstration of the Glorious Resurrection of the Bodie in the Same Substance*, George Norton, London, (1613); **and** *An Alarum to the Last Iudgement. Or an Exact Discourse of the Second Comming of Christ and of the Generall and Remarkeable Signes and Fore-Runners of It Past, Present, and to Come; Soundly and Soberly Handled, and Wholesomely Applyed. Wherein Diuers Deep Mysteries Are*

Plainly Expounded, and Sundry Curiosities Are Duely Examined, Answered and Confuted, Matthew Law, London, (1615). ***See also:*** T. Brightman, *A revelation of the Apocalyps, that is, the Apocalyps of S. Iohn illustrated vvith an analysis & scolions where the sense is opened by the scripture, & the events of things foretold, shewed by histories. Hereunto is prefixed a generall view: and at the end of the 17. chapter, is inserted a refutation of R. Bellarmine touching Antichrist, in his 3. book of the B. of Rome*, Iudocus Hondius & Hendrick Laurenss, Amsterdam, (1611); **and** *Apocalypsis apocalypseos: id est Apocalypsis D. Joannis analysi et scholiis illustrata; ubi ex scriptura sensus rerumque praedictarum ex historiis eventus discutiuntur. Huic Synopsis praefigitur universalis, et refutatio Rob. Bellarmini de antichristo libro tertio de Romano Pontifice ad finem capitis decimi septimi inseritur*, Heidelberg, (1612); **and** *A reuelation of the Reuelation: that is, the Reuelation of St. John opened clearely with a logicall resolution and exposition : wherein the sense is cleared, out of the Scripture, the euent also of thinges foretold is discussed out of the church-historyes*, Amsterdam, (1615); **and** *The revelation of S. Iohn illustrated with an analysis & scholions Where in the sence is opened by the scripture, & the euent of things fore-told, shewed by histories*, Class [on van Dorpe], Leyden, (1616); **and** *Een Grondighe ontdeckinghe ofte duydelijcke uytlegginghe, met een logicale ontknoopinghe, over de gantsche openbaringe Iohannis des Apostels: waer in de sin uyt de Schriftuere verklaert, ende insghelijchs de uytkomsten der dinghen die voorseyt waren, met de kerchelijcke historien aenghewesen worden*, Jan Evertsz Cloppenburch, boeckvercooper, 'tAmstelredam, (1621); **and** *Brightmans predictions and prophecies vvritten 46 yeares since: concerning the three churches of Germanie, England, and Scotland : fore-telling the miserie of Germanie, the fall of the pride of bishops in England by the assistance of the Scottish Kirk: all which should happen, as he foretold, between the yeares of 36 and 41, &c.*, (1641). ***See also:*** J. Mede, *Clauis apocalyptica ex innatis et insitis visionum characteribus eruta et demonstrata. Ad eorum usum quibus deus amorem studiúmq[ue] indiderit prophetiam illam admirandam cognoscendi scrutandíque*, T. and J. Buck, Cantabrigiæ, (1627); English translation by R. B. Cooper, *A Translation of Mede's Clavis Apocalyptica*, Rivington, London, (1833). ***See also:*** J. Archer, *The Personall Reigne of Christ upon Earth: In a Treatise Wherein Is Fully and Largely Laid Open and Proved, That Jesus Christ, Together with the Saints Shall Visibly Possesse a Monarchicall State and Kingdome in this World*, Benjamin Allen, London, (1643). ***See also:*** T. Brightman, *The Revelation of Saint John: Illustrated with Analysis and Scholions, Wherein the Fence Is Opened by the Scripture, and the Events of Things Foretold Showed by Histories, Together with a Most Comfortable Exposition of the Last and Most Difficult Part of the Prophecy of Daniel, Wherein the Restoring of the Jews, and Their Calling to the Faith of Christ, after the Utter Overthrow of Their Three Last Enemies, Is Set Forth in Lively Colours*, Printed by Thomas Stafford, Amsterdam, (1644); **and** *The Workes of That Famous, Reverend, and Learned Divine, Mr. Tho. Brightman viz., a Revelation of the Apocalyps, Containing an Exposition of the Whole Book of the Revelation of Saint John, Illustrated with Analysis and Scholions : Wherein the Sense Is Opened by the Scripture, and the Event of Things Foretold, Shewed by History : Whereunto Is Added, a Most Comfortable Exposition of the Last and Most Difficult Part of the Prophesie of Daniel : Wherein the Restoring of the Jews, and Their*

Calling to the Faith of Christ, after the Utter Overthrow of Their Three Last Enemies, Is Set Forth in Lively Colours : Together with a Commentary on the Whole Book of Canticles, or Song of Salomon, Printed by John Field for Samuel Cartwright, London, (1644). ***See also:*** R. J., *Compunction or Pricking of Heart with the Time, Meanes, Nature, Necessity, and Order of It, and of Conversion; with Motives, Directions, Signes, and Means of Cure of the Wounded in Heart, with Other Consequent or Concomitant Duties, Especially Self-Deniall, All of Them Gathered from the Text, Acts 2.37. And Fitted, Preached, and Applied to His Hearers at Dantzick in Pruse-land, in Ann. 1641. And Partly 1642. Being the Sum of 80. Sermons. With a Post-Script Concerning These Times, and the Sutableness of this Text and Argument to the Same, and to the Calling of the Jews. By R. J. Doctor of Divinity*, Printed by Ruth Raworth for Thomas Whitaker, and are to be sold at his shop, at the Kings Armes in Pauls Church-Yard, London, (1648). ***See also:*** S. Gott, *Novæ solymæ libri sex: sive Institutio Christiani 1. De pueritia. 2. De creatione mundi. 3. De juventute. 4. De peccato. 5. De virili ætate. 6. De redemptione hominis*, Johannis Legati, Londini, (1649); English translation: *Nova Solyma, the Ideal City; Or, Jerusalem Regained*, London, J. Murray, (1902). ***See also:*** T. Thorowgood, J. Dury, Manasseh ben Israel, *Digitus dei: Nevv Discoveryes with Sure Arguments to Prove That the Jews (A Nation) or People Lost in the World for the Space of near 200 Years, Inhabite Now in America; How They Came Thither; Their Manners, Customs, Rites and Ceremonies; the Unparallel'd Cruelty of the Spaniard to Them; and That the Americans Are of That Race. Manifested by Reason and Scripture, Which Foretell the Calling of the Jewes; and the Restitution of Them into Their Own Land, and the Bringing Back of the Ten Tribes from All the Ends and Corners of the Earth, and That Great Battell to Be Fought. With the Removall of Some Contrary Reasonings, and an Earnest Desire for Effectuall Endeavours to Make Them Christians. Whereunto Is Added an Epistolicall Discourse of Mr John Dury, with the History of Ant: Monterinos, Attested by Manasseh Ben Israell, a Chief Rabby. By Tho: Thorowgood, B:D*, : Printed for Thomas Slater, and are to be sold at his shop at the signe of the Angell in Duck-Lane, London, (1652). ***See also:*** E. Hall, *He apostasia, ho antichristos, Or, a Scriptural Discourse of the Apostasie and the Antichrist, by Way of Comment, upon the Twelve First Verses of 2 Thess. 2 under Which Are Opened Many of the Dark Prophecies of the Old Testament, Which Relate to the Calling of the Jews, and the Glorious Things to Be Affected at the Seventh Trumpet Through the World : Together with a Discourse of Slaying the Witnesses, and the Immediate Effects Thereof : Written for the Consolation of the Catholike Church, Especially the Churches of England, Scotland, and Ireland*, London, (1653). ***See also:*** E. Lane, *Look unto Jesus, Or, An Ascent to the Holy Mount to See Jesus Christ in His Glory Whereby the Active and Contemplative Believer May Have the Eyes of His Understanding More Inlightned to Behold in Some Measure the Eternity and Immutability of the Lord Jesus Christ: At the End of the Book Is an Appendix, Shewing the Certainty of the Calling of the Jews*, Printed by Thomas Roycroft for the Authour, and are to be sold by Humphrey Tuckey, and by William Taylor, London, (1663). ***See also:*** R. R., *The Restauration of the Jevves: Or, a True Relation of Their Progress and Proceedings in Order to the Regaining of Their Ancient Kingdom. Being the Substance of Several Letters viz. from Antwerp, Legorn, Florence, &c.*, A. Maxwell, London, (1665). ***See also:*** J. A. Comenius, *The Way of Light*, Hodder

& Stoughton, Ltd., London, (1668/1938). ***See also:*** G. Ben Syrach, *Nevvs from the Jews, or a True Relation of a Great Prophet in the Southern Parts of Tartaria; Pretending Himself to Be Sent to Gather Together the Jews from All Parts: as Well the Ten Tribes That Have So Long Abscronded Themselves from the World; as the Known Tribes of Judah and Benjamin: Promising to Them the Restoration of the Land of Canaan, and All That They Formerly Enjoyed in the Time of King Solomon. As it Was Communicated to Rabbi Josuah Ben Eleazar, Merchant in Amsterdam, by a Letter from Adrianople. Faithfully Translated into English, by Josephus Philo-Judæus, Gent. With Allowance*, Printed for A.G., London, (1671). ***See also:*** W. Alleine, *The Mystery of the Temple and City Described in the Nine Last Chapeters of Ezekiel, Unfolded Also These Following Particulars Are Briefly Handled, 1. The Calling of the Jews, 2. The Restitution of All Things, 3. The Description of the Two Beasts, Rev. 13, 4. The Day of Judgment, and the World Perishing by Fire, 5. Some Signs of the Times When the Fall of Babylon Is Near, 6. Some Advantages Which the Knowledge of These Truths Will Afford, 7. The Conclusion of All in Some Counsels and Directions*, Printed for E. Harris: And are to be sold by T. Wall, London, (1677). ***See also:*** "Lover of His Country's Peace", *The Mystery of Ambras Merlins, Standardbearer Wolf, and Last Boar of Cornwal With Sundry Other Misterious Prophecys, Both Ancient and Modern, Plainly Unfolded in the Following Treatise, on the Signification and Portent of That Prodigious Comet, Seen by Most Part of the World, Anno 1680, with the Blazing Star Anno 1682, and the Conjunctions of Saturn and Jupiter in October Following and since : All Which Do Purport Many Sad Calamitys to Befall Most Parts of the Europian Continent in General Before the Year 1699, ... the Ruin of the House of Austria, Vienna, and the Empire of Germany : with Rome, Italy, and the Pope and Papicy, the King and Kingdom of France, with Several Other Countrys in Europe, and the Danger of an Invation in England by the Turks, and Then the Convertion of the Said Nation to the Christian Faith, Before this Present Expedition of the Turks into Hungary and Germany Be Over, Which Will Be Followed, (1) with the Calling of the Jews, (2) the Reducing of All Wayes of Religious Worship into One by Which an Universal Peace Will Ensue to All the Earth*, Printed for Benj. Billingsley, London, (1683). ***See also:*** R. Baxter, *The Glorious Kingdom of Christ, Described and Clearly Vindicated, Against the Bold Asserters of a Future Calling and Reign of the Jews, and 1000 Years Before the Conflagration. And the Asserters of the 1000 Years Kingdom after the Conflagration. Opening the Promise of the New Heaven and Earth, and the Everlastingness of Christ's Kingdom, Against Their Debasing It, Who Confined it to 1000 Years, Which with the Lord Is but as One Day*, Printed by T. Snowden, for Thomas Parkhurst at the Bible and Three Crowns, the lower end of Cheapside, London, (1691). ***See also:*** "Lay Hand", *The Great Signs of the Times Giving a True Account of the Universal Change That Is Now Expected: With a Preface Concerning Prophecies, and an Introduction Wherein the Right Notion of the Calling of the Jews and the Kingdome of Christ, So Much Obscur'd, Is True and Faithfully Declar'd*, Printed for the author, and are to be sold by J. Nutt, London, (1699). ***See also:*** S. Willard, *The Fountain Opened, Or, the Great Gospel Priviledge of Having Christ Exhibited to Sinfull Men: Wherein Also Is Proved That There Shall Be a National Calling of the Jews from Zech. XIII, 1*, Printed by B. Green and J. Allen for Samuel Sewall, Junior, Boston in New-England, (1700). ***See also:*** R. Fleming,

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In addition to the measures advocated in the above works, the Jews needed a holocaust,[60] a burnt offering of masses of people, in order to artificially fulfill their "End Times" plan of an apocalyptic war to end all war.[61] The Jews believed that if they could deliberately create this immensely destructive war, they would then be able to "restore" themselves to Palestine, rebuild the Temple, anoint King Rothschild in Jerusalem as their Messiah and rule the world from Zion.

Leading Jews decided that it was Christians who would have to atone for Jewish sins, before the Jewish God would allow the Jews to return to Palestine. Leading Jews decided to mass murder the Armenian Christians as an act of atonement, which would appease their genocidal God. Remember that the Jews believed they were dispersed for their failure to obey their God. The Jewish God commanded the Jews to exterminate the Amalekites down to the last man, woman and child. The Jews believed that the Armenians are the Amalekites and that if they exterminated the Armenians and broke the yoke of the Gentiles with a world war, that the Jewish God would forgive the Jews, and end the times of Gentile rule, making the Jews sole rulers of all the world—the "chosen people" of their Jewish God.

This is why the Jews created the First World War and the Zionist, Jewish-controlled "League of Nations", which was another major step towards Jewish World rule and the artificial fulfillment of Jewish Messianic prophecy. I go into much greater detail and prove this fact in my book *The Manufacture and Sale of Saint Einstein.* Here I will show that the Christian Armenians were a deliberate human sacrifice, a "holocaust" that the Jews threw into the fires of Moloch in order to artificially create the "End Times" of Jewish mythology. It is interesting to note that the literature of the day frequently referred to the mass murder of Eastern Christians, and the destruction of their property, as a "holocaust" in the period from the 1890's through the 1930's.[62]

Zionist Jews also wanted to create world-wide sympathy for the Zionist notion that small, "racially" segregated nations should be carved out of the empires so as to protect "racial" minorities from assimilation and genocide. In order to prove their point, Zionist Jews calling themselves "Young Turks" committed genocide against helpless Armenian Christians. When that failed to achieve their ends, Zionist Jews calling themselves "German Nazis" committed genocide against European Jews. The reality is that genocide is a Jewish strategy from ancient times, and that the best means for humanity to combat genocide is for humanity to fight back against Judaism, which has been waging war on humanity for thousands of years.

On 15 May 1916, on page 9, *The New York Times* published an article entitled

"Morgenthau Urges Aid for Armenians", which quoted the rabid Zionist and rather sleazy figure, Rabbi Stephen S. Wise, who revealed the Jewish Messianic plan behind the Armenian "holocaust", the burnt offering of the Armenian Christians for the sake of the "restoration" of the Jews to Palestine and Jewish world rule—note that the Jews were never the native population of Palestine, but were instead always only temporary occupiers of the Canaanites' lands in ancient times as today,

> "**Rabbi Wise's Appeal.**
>
> Rabbi Stephen S. Wise drew a parallel between the Armenians and the Jews in Russia.
>
> 'As a Jew who thanks God and America for what has been done for his race, I appeal for Armenians,' he said. 'My fellow Jews in Russia could gain relief by forsaking the faith of their fathers; the Armenians could obtain surcease from sorrow by becoming Moslems. I, a Jew, honor them because they will not forsake their Christianity. Is there a man here that would not rather see the Armenians nobly die than to belie their souls and ignobly live.
>
> 'Justice to the little peoples, the small races, is the blessing God is going to send from the war's holocaust of horror. Tomorrow the Jews will be free; tomorrow the Armenians will be free. But we must see that they live until tomorrow.'
>
> Rabbi Wise then asked for contributions. [. . .]"

One of the reasons why racist Zionist Jews mass murdered the Armenians, was so that they could justify their planned petition after the First World War, at a planned peace conference, for the break up of the former Empires into small, "racially" segregated nations—so that they could petition for a racist "Jewish State" in Palestine. Political Zionists gave speeches before and during the First World War, which likened the situation of the Zionists, in terms of the war, to the efforts of Mazzini, Garibaldi and Cavour to solve the "Italian Question" through means of a peace conference.

The Sardinians had entered the Crimean War (1854-1856) on the side of the Turks, English and French, against the Russians, solely for the purpose of raising the "Italian Question" at the inevitable peace conference which would of necessity follow the Crimean War.[63] Giuseppe Mazzini, who was Jewish, used Masonic lodges and secret societies to forward the agenda of World Jewry. He joined the "Carbonari". His crypto-Jewish revolutionary "Young Italy" movement served as the model for the crypto-Jewish "Young Turk" movement, which destroyed the Turkish Empire in the Balkan Wars and in the First World War for the benefit of Zionist Jews. The crypto-Jewish Zionist Mustafa Kemal "Atatürk" then completely dissolved the Empire and promoted Turkish nationalism and anti-Imperialism, thereby bringing to end Islamic unity and power.

The Masonic Lodges of Italy spread to Salonika through the Grand Master of the Macedonia Risorta Masonic Lodge, the Jewish Zionist Emmanuel Carasso, who headed the Committee of Union and Progress of the Jewish and crypto-Jewish "Young Turks", which committed genocide against the Armenian Christians, and which destroyed the Turkish Empire on behalf of the Zionists. Carasso worked with the Jewish Zionist Revolutionary terrorists Vladimir Jabotinsky and Israel Lazarevich Helphand, a. k. a. "Alexander Parvus"—who inspired the crypto-Jewish Zionist terrorist Lev Bronstein, a. k. a. "Leon Trotsky", to adopt a policy of "permanent revolution" against the human race—and who brought Lenin from Switzerland to Russia.[64] In collusion with Carasso, Helphand profiteered off of the "Young Turk Revolution" in the grain and arms trade, and worked as a propagandist for World Jewry in the Ottoman Empire, after the Jewish takeover.[65] Jabotinsky also served as a propagandist for World Jewry in the Turkish Empire, after the Jewish takeover.[66]

Following Giuseppe Mazzini's example, the Zionists sought a peace conference. In order to have a peace conference, there must first be war. The Zionists required a world war, in order to destroy the Turkish Empire and free up Palestine for the Jews; and in order to break apart the Russian Empire and free up Eastern European Jews for deportation to Palestine. The Zionists promoted a racist vision of small "racially" homogenous nations, and planned to make a plea for a Jewish State after they had ruined the Turkish Empire and brought the World into war.

Racist Zionist Theodor Herzl's ally in the British press,[67] Lucien Wolf wrote in a Letter to the Editor in *The London Times*, on 8 September 1903, on page 5, which was styled, "The Zionist Peril",

> "But I have always urged that, if through any political convulsion in Eastern Europe, it should become possible to secure the Holy Land for a Jewish State under the protection of the Powers, then, no matter what the difficulties might be, the whole Jewish people should strain their utmost endeavour to establish the unassimilated Jewish population of Europe in such a State and to make it a social and political success."

Lucien Wolf was doubtlessly referring, in 1903, to the planned Jewish takeovers which are commonly, erroneously and deceptively referred to as the "Russian Revolution" of 1905 and the "Young Turk Revolution" of 1908. It is also beyond doubt that Wolf had in mind the Zionist orchestrated Balkan Wars and First World War. We know this because the racist Zionist Max Nordau stated in the Zionist Congress of 1903 that the World War was coming and with it a peace conference where the Zionist Jews could make their pitch for their takeover and invasion of Palestine. They already had in the works plans for the "League of Nations", which was a Zionist institution even before it was instituted.

Wolf and the Rothschilds opposed the Uganda scheme of 1903, because they

were planning to destroy Russia to free up the Jews of Eastern Europe for deportation, to destroy the Turkish Empire to free up Palestine for a European Jewish invasion, and to weaken Europe and pan-Arabia with a war so devastating that all the World would call for World government, a. k. a. the Zionist controlled "League of Nations", on the false premise that it would end war. They planned a war so devastating that it would destroy the Arabs' and Christians' will to fight against the al-Dajjal/anti-Christ Rothschild scheme to artificially fulfill Jewish messianic myth. Though the Jewish bankers succeeded in their geopolitical goals, they were unable to convince European Jews to move to Palestine. The Jewish bankers then placed Adolf Hitler on the throne of Europe in order to chase the reluctant European Jews to Palestine.

THE DEARBORN INDEPENDENT published an article which proved that the Zionists knew that the First World War was coming long before it came. The article was titled, "Did the Jews Foresee the World War?", and it appeared on 21 August 1920:

> "Fortunately the clue to the answer is supplied to us by unquestionable Jewish sources. The *American Jewish News* of September 19, 1919, had an advertisement on its front page which read thus:
>
> 'WHEN PROPHETS SPEAK
> By Litman Rosenthal
> Many years ago Nordau prophesied the Balfour
> Declaration. Litman Rosenthal, his intimate
> friend, relates this incident in a
> fascinating memoir.'
>
> The article, on page 464, begins: 'It was on Saturday, the day after the closing of the Sixth Congress, when I received a telephone message from Dr. Herzl asking me to call on him.'
>
> This fixes the time. The Sixth Zionist Congress was held at Basle in August, 1903.
>
> The memoir continues: 'On entering the lobby of the hotel I met Herzl's mother who welcomed me with her usual gracious friendliness and asked me whether the feelings of the Russian Zionists were now calmer.
>
> ''Why just the Russian Zionists, Frau Herzl?' I asked. 'Why do you only inquire about these?'
>
> ''Because my son,' she explained, 'is mostly interested in the Russian Zionists. He considers them the quintessence, the most vital part of the Jewish people.''
>
> At this Sixth Congress the British Government ('Herzl and his agents had kept in contact with the English Government'—Jewish Encyclopedia, Vol. 12, page 678) had offered the Jews a colony in Uganda, East Africa. Herzl was in favor of taking it, not as a substitute for Palestine, but as a step toward

it. It was this which formed the chief topic of conversation between Herzl and Litman Rosenthal in that Basle hotel. Herzl said to Rosenthal, as reported in this article: 'There is a difference between the final aim and the ways we have to go to achieve this aim.'

Suddenly Max Nordau, who seems at the conference held last month in London to have become Herzl's successor, entered the room, and the Rosenthal interview was ended.

Let the reader now follow attentively the important part of this Rosenthal story:—(the italics are ours)

'About a month later I went on a business trip to France. On my way to Lyons I stopped in Paris, and there I visited, as usual, our Zionist friends. One of them told me that this very same evening Dr. Nordau was scheduled to speak about the Sixth Congress, and I, naturally, interrupted my journey to be present at this meeting and to hear Dr. Nordau's report. When we reached the hall in the evening we found it filled to overflowing and all were waiting impatiently for *the great master*, Nordau, who, on entering, received a tremendous ovation. But Nordau, without paying heed to the applause showered upon him, began his speech immediately, and said:

''You all came here with a question burning in your hearts and trembling on your lips, and the question is, indeed, a great one, and of vital importance. I am willing to answer it. What you want to ask is: How could I—I who was one of those who formulated the Basle program—how could I dare to speak in favor of the English proposition concerning Uganda, how could Herzl as well as I betray our ideal of Palestine, because you surely think that we have betrayed it and forgotten it. Yet listen to what I have to say to you. I spoke in favor of Uganda after long and careful consideration; deliberately I advised the Congress to consider and to accept the proposal of the English Government, a proposal made to the Jewish nation through the Zionist Congress, and my reasons—but instead of my reasons let me tell you a political story as a kind of allegory.

''I want to speak of a time which is now almost forgotten, a time when the European powers had decided to send a fleet against the fortress of Sebastopol. At this time Italy, the United Kingdom of Italy, did not exist. Italy was in reality only a little principality of Sardinia, and the great, free and united Italy was but a dream, a fervent wish, a far ideal of all Italian patriots. The leaders of Sardinia, who were fighting for and planning this free and united Italy, were the three great popular heroes: Garibaldi, Mazzini, and Cavour.

''The European powers invited Sardinia to join in the demonstration at Sebastopol and to send also a fleet to help in the siege of this fortress, and this proposal gave rise to a dissension among the leaders of Sardinia.

Garibaldi and Mazzini did not want to send a fleet to the help of England and France and they said: 'Our program, the work to which we are pledged, is a free and united Italy. What have we to do with Sebastopol? Sebastopol is nothing to us, and we should concentrate all our energies on our original program so that we may realize our ideal as soon as possible.'

''But Cavour, who even at this time was the most prominent, the most able, and the most far-sighted statesman of Sardinia, insisted that his country should send a fleet and beleaguer with the other powers Sebastopol, and, at last, he carried his point. *Perhaps it will interest you to know that the right hand of Cavour, his friend and adviser, was his secretary, Hartum, a Jew*, and in those circles, which were in opposition to the government, one spoke fulminantly of Jewish treason. And once at an assembly of Italian patriots one called wildly for Cavour's secretary, Hartum, and demanded of him to defend his dangerous and treasonable political actions. And this is what he said: 'Our dream, our fight, our ideal, an ideal for which we have paid already in blood and tears, in sorrow and despair, with the life of our sons and the anguish of our mothers, our one wish and one aim is a free and united Italy. *All means are sacred if they lead to this great and glorious goal*. Cavour knows full well that after the fight before Sebastopol *sooner or later a peace conference will have to be held*, and at this peace conference *those powers will participate who have joined in the fight*. True, Sardinia has no immediate concern, no direct interest in Sebastopol, but if we will help now with our fleet, *we will sit at the future peace conference, enjoying equal rights with the other powers*, and at this peace conference Cavour, as the representative of Sardinia, will proclaim the free and independent, united Italy. Thus our dream for which we have suffered and died, will become, at last, a wonderful and happy reality. And if you now ask me again, what has Sardinia to do at Sebastopol, then let me tell you the following words, *like the steps of a ladder*: Cavour, Sardinia, the siege of Sebastopol, the future European peace conference, the proclamation of a free and united Italy.''

'The whole assembly was under the spell of Nordau's beautiful, truly poetic and exalted diction, and his exquisite, musical French delighted the hearers with an almost sensual pleasure. For a few seconds the speaker paused, and the public, absolutely intoxicated by his splendid oratory, applauded frantically. But soon Nordau asked for silence and continued:

''Now this great progressive world power, England, has after the pogroms of Kishineff, in token of her sympathy with our poor people, offered through the Zionist Congress the autonomous colony of Uganda to the Jewish nation. Of course, Uganda is in Africa, and Africa is not Zion and never will be Zion, to quote Herzl's own words. But Herzl knows full well that *nothing is so valuable to the cause of Zionism as amicable political relations* with such a

power as England is, and so much more valuable as England's main interest is concentrated in the Orient. Nowhere else is precedent as powerful as in England, and so it is most important to accept a colony out of the hands of England and create thus a precedent in our favor. Sooner or later the Oriental question will have to be solved, and the Oriental question means, naturally, also the question of Palestine. England, who had addressed a formal, political note to the Zionist Congress—the Zionist Congress which is pledged to the Basle program, England will have the deciding voice in the final solution of the Oriental question, and Herzl has considered it his duty to maintain valuable relations with this great and progressive power. *Herzl knows that we stand before a tremendous upheaval of the whole world. Soon, perhaps, some kind of a world-congress will have to be called*, and England, the great, free and powerful England, will then continue the work it has begun with its generous offer to the Sixth Congress. And if you ask me now what has Israel to do in Uganda, then let me tell you as the answer the words of the statesmen of Sardinia, only applied to our case and given in our version; let me tell you the following words as if I were showing you *the rungs of a ladder leading upward and upward: Herzl*, *The Zionist Congress*, the English Uganda proposition, *the future world war*, *the peace conference* where with the help of England a free and Jewish Palestine will be created.'

'Like a mighty thunder these last words came to us, and we all were trembling and awestruck as if we had seen a vision of old. And in my ears were sounding the words of our great brother Achad Haam, who said of Nordau's address at the First Congress:

''I felt that one of the great old prophets was speaking to us, that his voice came down from the free hills of Judea, and our hearts were burning in us when we heard his words, filled with wonder, wisdom and vision.''

The amazing thing is that this article by Litman Rosenthal should ever have been permitted to see print. But it did not see print until the Balfour Declaration about Palestine, and it never would have seen print had not the Jews believed that one part of their program had been accomplished.

The Jew never betrays himself until he believes that what he seeks has been won, then he lets himself go. It was only to Jews that the 1903 'program of the Ladder'*—the future world war—the peace conference—the Jewish program*—was communicated. When the ascent of that ladder seemed to be complete, then came the public talk."

These treacherous and deceitful Jews used corrupted Armenian political and religious leaders, and crypto-Jews who had infiltrated Armenian leadership, to dupe the Armenian People into accepting their own extermination as the fulfilment of Biblical prophecy, and as the first step towards the creation of an independent

Armenian nation from the wreckage of the Turkish Empire. Racist Jews planned to use their crime of mass murdering Armenians as a *casus belli* for war; whereby Russia, Great Britain and America would attack the Turkish Empire for killing Christians, and to divide it up into segregated republics so that European Jews would have the opportunity to colonize Palestine and steal it from the Palestinians. These Jews sought to murder one-and-one-half million Armenian Christians, so that a few hundred thousand Jews could emigrate to Palestine from Europe. They were ultimately successful.

Reverend George H. Filian predicted this holocaust in 1896 in his book *Armenia and Her People, or, The Story of Armenia by an Armenian*, American Publishing Company, Hartford, Connecticut. Among many other relevant and remarkably accurate predictions, Filian predicted in 1896 that Czar Nicolas II, Kaiser Wilhelm II, and the Sultan of Turkey Abdul Hamid II would each be overthrown, that World War I would be fought, that Jews and Armenians would be massacred, and that the ancient nations of Judea and Armenia would then be restored. On page 200 of Filian's book, it states, *inter alia*,

> "But aside from this, no help could be expected from Russia in any event, because she needs all her strength to save herself from destruction by her own internal decay. She is a great tree, hollow in the inside. The Nihilists and the Constitutional Reformers are both against her, and, in my belief, she will go to pieces in the present Czar's lifetime. The Sultan's days are numbered, but the Czar's and the Emperor's are too; their own people will rise and depose them. It is against Socialists and Nihilists that they are massing such great armies. How can they spare any service for a people being murdered off the earth?"[68]

Jews are taught to scapegoat others and the scapegoat is a fundamental part of Jewish religious mythology.[69] The Jews wanted to scapegoat the Turks and Kurds for the Jewish genocide of the Armenian Christians, all the while lying to the Armenians and promising them that the Jews were the Armenians' best friends and would see to it that the Armenians would have their own country after they had passed through the gauntlet and won the sympathy and support of the world. The Jews promised the Armenians that their sacrifice would bring the world against the Turkish Empire, and that after the Ottoman Empire had collapsed, the Jews would divide it up and create an independent Armenia. Several leading Armenians swallowed the poisonous bait.

The Jews concurrently offered the Turks and Kurds all the wealth of the Armenians they could steal as a reward for mass murdering the Christians. The Jews offered the Turks and Kurds absolute immunity and even rewarded them with payments for slaughtering Christians. In this fashion, the Jews made it appear to the Armenians that they were doing them a favor by mass murdering them, and made it

appear to the world that it was Islam which had instigated the slaughter, and thereby the Jews artificially pitted Christendom against Islam, and walked away with the lands and wealth of both, claiming that the Jews themselves were the victims of this religious strife between the children of Judaism.

Jews have always scapegoated their victims and dupes. Messianic Jewish religious mythology teaches Jews to commit genocide against all other peoples. Jews are taught to ruin the religions, cultures, nations and lives of the rest of humanity. They often hide their evil acts by scapegoating their victims and blaming them for the atrocities Jews have committed and are committing today. Jews are also taught to cover up their deliberate murder by pretending that their machinations are good deeds done to benefit their victims and humanity (*Abodah Zarah* 26*a*-26*b*).

The Jewish mythology of the scapegoat is found in the Hebrew Bible in *Leviticus*, chapter16, and in the Jewish Talmud in the book of *Yoma*. On the day of atonement, Jews used to select two goats, one to be sacrificed to God in the Temple, the other to be sent into the wilderness to Azazel. All the sins of the Jews were placed on the goat which was sent into the wilderness and in this way Jews unburdened themselves of the guilt of their sins. About the time Jesus Christ was said to have been sacrificed to atone for the sins of mankind, the rituals of atonement in the Jewish Temple began to fail, as was predicted in the Jewish book *Daniel* 9:24, 27. Forty years later, the Romans destroyed the Jewish Temple. Some Christians believe that Jewish ritual sacrifices ended with the sacrifice of Jesus, and that the Jews ought not to rebuild a Temple and must not resume animal sacrifices, for such sacrifices would constitute a blasphemy against the sacrifice on the cross. Christians believe that God's Kingdom is spiritual (*Ephesians* 6:2, 19. *Philippians* 3:2-3. *Colossians* 3:1-4). Jews believe that their God's Kingdom is on the Earth, and that the Jews are its only citizens and will lead the Jewish God's Kingdom from Jerusalem.

In recent times, organized Jewry have scapegoated the Czar of Russia for the crimes against the Russian People Jews have deliberately committed in order to discredit the Czar in the eyes of his People. In this way, criminal Jews were able to drive a wedge between the Russian People and the Russian Government which was desperately trying to protect the Russian People from organized Jewry which sought to destroy them.

The attempted "Russian Revolution" of 1905 was widely known to have been the work of Jews, and many Jews took great pride in that fact. *The Maccabean* of London wrote in a November, 1905, article, "A Jewish Revolution", on page 250,

> "The revolution in Russia is a Jewish revolution, a crisis in Jewish history. It is a Jewish revolution because Russia is the home of about half the Jews of the world, and an overturning of its despotic government must have a very important influence on the destinies of the millions living there and on the many thousands who have recently emigrated to other countries. But the

revolution in Russia is a Jewish revolution also because Jews are the most active revolutionists in the Tsar's empire."[70]

William Eleroy Curtis delivered an address to the National Geographic Society on 14 December 1906, and stated, *inter alia*,

"THE VENGEANCE OF THE JEWS

Perhaps these reforms are the cause of the present tranquility, because the revolutionary leaders nearly all belong to the Jewish race and the most effective revolutionary agency is the Jewish Bund, which has its headquarters at Bialystok, where the massacre occurred last June. The government has suffered more from that race than from all of its other subjects combined. Whenever a desperate deed is committed it is always done by a Jew, and there is scarcely one loyal member of that race in the entire Empire. The great strike which paralyzed the Empire and compelled the Czar to grant a constitution and a parliament was ordered and managed by a Jew named Krustaleff, president of the workingmen's council, a young man only thirty years old. He was sent to the penitentiary for life, and had not been behind the bars more than three weeks when he organized and conducted a successful strike of the prison employees.

Maxim, who organized and conducted the revolution in the Baltic provinces, is a Jew of marvelous ability. Last fall he came over here lecturing and collecting money to carry on the revolutionary campaign, but for some reason has vanished and nobody seems to know what has become of him.

Gerschunin, the most resourceful leader of the terrorists, who was condemned to life imprisonment in the silver mines on the Mongolian frontier, has recently escaped in a water cask, and is supposed to be in San Francisco. He is a Polish Jew only twenty-seven years old. I might enumerate a hundred other revolutionary leaders and every one of them would be a Jew. Wherever you read of an assassination or of the explosion of a bomb you will notice in the newspaper dispatches that the man was a Jew. The most sensational and dramatic episode that has occurred since the mutinies was on October 27, when, in the very center of Saint Petersburg, at the entrance of Kazan Cathedral, four Jews held up a treasury wagon and captured $270,000. They passed the package to a woman, who instantly vanished, and no trace of her has ever been found; but they were all arrested and were promptly punished. On the 8th of November a few Jewish revolutionaries entered a treasury car near Ragow, in Poland, got $850,000 and disappeared.

Every deed of that kind is done by Jews, and the massacres that have shocked the universe, and occurred so frequently that the name 'pogrom' was invented to describe them, were organized and managed by the exasperated

police authorities in retaliation for crimes committed by the Jewish revolutionists."[71]

Racist Jews organized crippling and self-destructive strikes and carried out pogroms against other Jews. Then Jews defamed the Czar in the international press by falsely blaming him for the misery Jews were deliberately causing other Jews and Gentiles in the Russian Empire. Jewish financiers, working under the Rothschilds, promoted war between the Japanese and the Russians, and financed the Japanese while blocking Russia's access to funds.[72] Jewish bankers heavily financed violent and destructive revolutionaries to create discontent and unrest among the Russian People. Jews made the Russian People suffer and blamed the Czar for the harm Jews had done. In this way, Jews caused the Russian People to destroy themselves, and their government, and to hand over all their independence, sovereignty, wealth and power to organized Jewry. Jews were then able to carry out their ancient plans behind a wall secrecy, as Jews mass murdered tens of millions of Slavic Christians behind the iron curtain of the Jewish controlled press.

Zionist Jews then placed Adolf Hitler into power to further the spread of Communism and to drive reluctant Jews to Palestine against their will. Jews then blamed German Gentiles for the harm to Jews and other Europeans, which these same Jews had deliberately caused. Jews pitted their Zionist stooge Adolf Hitler against their Zionist stooge Joseph Stalin, and murdered tens of millions more Christians and Jews in the Second World War, which they artificially created.

Zionist Jews placed George W. Bush into power in America. Jews had their agent George Bush bring America into perpetual war and perpetual debt. These same Jews now blame Bush and Gentile government in the United States for the harm Jews are deliberately causing Americans and the non-Jewish peoples of the Middle East. Jews even blame the United States for Israel's unprovoked aggression and genocide against the Lebanese. In this way, Jews not only unburden themselves from their guilt, they discredit Gentile governments and bring Gentile governments into unnecessary war with each other, all of which furthers the ambitions of ancient Jewish Messianic goals to dissolve all Gentile government and replace them with World-wide Jewish rule. Ultimately, Jewish leadership want to make the Gentile nations so weary of war that they will gladly surrender their sovereignty to a Jewish World government in the hopes that the loss of Gentile national sovereignties will result in peace. It will instead result in extermination camps, the likes of which the world has not yet seen.

A subversive Jew born Alexander Israel Lazarevich Helphand, a. k. a. "Alexander Parvus", created this neo-Conservative doctrine of "permanent war" and "permanent regime change" more than a century ago. His protégée, a Jew born Lev Davidovich Bronstein, a. k. a. "Leon Trotsky", reiterated the concept of "permanent revolution" and "World revolution" and passed the destructive, genocidal doctrine onto "neo-

Conservative" Jews who have forced America into wars in the Middle East. "Parvus" not only aided Trotsky, Lenin and the Bolsheviks to destroy Russia, he worked for the Salonikan Jew Emmanual Carasso as a propagandist, and Carasso made "Parvus" immensely wealthy through corruption of the grain and arms trades.

Parvus heavily participated in the 1905 and 1917 "Russian Revolutions", which, like the "Young Turk Revolution" was in fact a Jewish takeover. Parvus arranged for Lenin and his cohorts to travel from Switzerland to Russia in 1917.

Emmanuel Carasso sponsored another terrorist Zionist revolutionary Jew named Vladimir Jabotinsky, who would later found the anti-Semitic "Revisionist Zionist Movement" and the anti-Arab, anti-British and anti-American terrorist organization, the "Irgun". Jabotinsky wanted to steal Arab land from the Nile to the Euphrates in order to found "Greater Israel". Carasso was Grand Master of the Macedonian Risorta Masonic Lodge and led the "Young Turks" who massacred the Armenian Christians.

Jews are presently also scapegoating Hezbullah and the Palestinian People for the barbaric Jewish genocide of the Palestinian and Lebanese Peoples. Israelis followed the same model to create a pretext for the Jewish mass murder of helpless Arabs. The warmongering Israelis sent Jewish soldiers into foreign territory in order to artificially create a pretext for war, first in Gaza and then in Lebanon, and then pretended that the capture of these soldiers constituted a *casus belli* for the genocidal wars Jews have been planning for 2,500, as found in the Jewish book of *Ezekiel* in the Hebrew Bible, so that the Jews can steal the lands they promised to themselves thousands of years ago—lands in which Jews were *never* a native population. I published this fact in the first edition of this book and my assertions have since been confirmed by Israeli Prime Minister Ehud Olmert's testimony to the Winograd Commission.

Jews overrate the strength of Hezbullah so as to provide a pretext for the complete destruction of Lebanon ancient Jews planned in the Hebrew Bible in the book of *Ezekiel*, Chapters 27 and 28. Jews offered false hope that their unprovoked aggression would soon end, then dashed those hopes by intensifying their mass murder of helpless Lebanese children and babies in the "Second Lebanon War". Jews then poured the blood of their victims back onto their victims by scapegoating them for Jewish atrocities. Jews are presently planning to again attack Lebanon and steal from the Lebanese People the Land of Lebanon. They are again attacking defenseless Palestinians in Gaza. They will, of course, scapegoat their victims in the international press they control through ownership, infiltration and intimidation.

Scapegoating is but one form of deceit which is deeply ingrained in the Judaic psyche. Another ancient Jewish deceit is the use of crypto-Jews to undermine Gentile societies and religions. Christian Zionists, often led, financed and coached by crypto-Jews, and wealthy Zionist Jews, are desperate to commit genocide against at least two billion human beings in the false and utterly selfish hopes that by mass

murdering these innocents, Christian Zionist mass murderers will provoke Jesus to "rapture" the Christian Zionist mass murderers into Heaven.

Crypto-Jews created these false beliefs,[73] and others like them, hundreds of years ago in order to lead Christians towards their own demise. Zionist Jews sponsor the mythology of the "rapture" today in an effort to trick Gentiles into killing one another off. Ancient Jews taught this behavior of pretending to be Gentiles, in order to subvert Gentile society and religion, in the Hebrew Bible in the Jewish book of *Esther*, which tells the story of a crypto-Jewess who worms her way into Gentile government in order to commit genocide against the Amalekites—just as the crypto-Jewish *Dönmeh* wormed their way into control over the Turkish Empire, so that they could commit the genocide of the Armenian "Amalekites". Jews celebrate the genocide of Gentiles, and the deceit of the crypto-Jew, once every year in the Jewish festival of *Purim*, which glorifies the story of Esther. It is the Jews' favorite holiday.

Crypto-Jews, Zionist Jews, and traitorous Israel-first agents have infiltrated the mass media and governments of all the world. They are deliberately attempting to orchestrate a nuclear World War III in the false hopes that it will kill off the Gentiles and leave only "righteous Jews" alive in the Messianic "End Times". The People of the World must take action to save themselves from the genocide racist Jews have been planning for 2,500 years, and which they believe they must carry out now that they have created the Jewish Kingdom in Palestine. We cannot depend upon government or media to help. Both have been corrupted by genocidal Jewish influence. The Jewish bankers own most of the wealth of World, own the mass media and have an easy time controlling public opinion and fomenting wars and revolutions by pitting Gentiles against one another.

This is part of a broader plan to fulfill Judaic prophecy by political action meant to discredit Gentile governments and religions and promote the myth that Judaism and Jews are completely innocent and highly moral. We see it today in the widespread attacks on Islam as a religion, and on Moslem nations, which attacks are orchestrated by racist and highly unethical Jews.

Just as Zionist Jews subverted German society with crypto-Jewish leaders, who rose to power on a platform of anti-Semitism, Zionist Jews are subverting Moslem nations with crypto-Jewish leaders and Jewish agents, who rise to power on an anti-Zionist platform. Jews covertly commit acts of terrorism against other Jews, which they blame on non-Jews, in order to create a climate of antagonism and distrust, where Jewish racists can spuriously claim the moral high ground and utter their hateful and false defamations against other peoples with impunity and apparent justification. Jews also commit acts of terrorism against various Moslem sects in order to artificially create sectarian strife and divisions among Moslem Peoples. Jews engage in false flag terrorism in order to create a pretext for the denial of our human rights and the rapid Bolshevization of America, which is taking place today.

In like manner, the Jews scapegoated the Turkish People for the genocide of the

Armenians, which the Jews engineered, financed and perpetrated. The Jewish mass murder of the Armenians goes unreported in the Jewish controlled media, which today seeks to discredit the Turkish Government, the Turkish People and Islam, by saddling the Turks and the Moslem faith with the Jewish genocide of Christian Armenians.

Jewish leaders are today attempting to use their ally—their dupes—the Kurds, to draw Turkey, Syria, Iraq and Iran into a broad war, which will lead to World War III and the "Battle of Armageddon", which the cult of Jews which stems from the cult of Shabbatai Zevi wants to bring about by deliberate action so as to ruin the Earth and provoke God to create a "new heavens" and "new earth" exclusively inhabited by "racial" Jews (*Zohar*, Volume 1, 28*a-b*. *Isaiah* 11:4; 42:1; 65:9, 17; 66:12, 22. *Jeremiah* 33:15-16. *Ezekiel* 36:26). These fanatics believe that God will give them new flesh for their "dry bones" after they have destroyed the living environment of the Earth and killed off all Gentiles (*Ezekiel*, Chapters 36 through 39).

Just as Jews falsely promised the Armenians and Kurds that would be given their own nations at the close of the First World War, and note that the Kurds were one of the human hammers with which the Jews crushed the Armenians, the Jews of Israel are today promising the Kurds that they will receive an independent Kurdistan if they will help the Jews to provoke the Third World War.

One of the more clever methods Jews use to lead people into ruin, is to make them clamor for their own ruin on religious grounds. Jews have infiltrated numerous Christian Churches, and there are today tens of millions of Christian who have been duped by Jews, crypto-Jews and their agents, and who are clamoring for a nuclear World War III because they have been taught they will be "raptured" into heaven while the rest of us perish in the nuclear war they are deliberately trying to instigate at the behest of Jewish leadership. This is an ancient Jewish tactic and it was employed against the Armenians shortly before the Jewish genocide of the Armenian People got into full swing in 1915. The Armenian Church was thoroughly infiltrated and corrupted with Jewish influence.[74] Armenian Christian church leaders led their flock to the slaughter at the behest of Jews.

In the year 1896, in Chapter 9 of his book, *Armenia and Her People, or, The Story of Armenia by an Armenian*, Reverend Filian wrote of what a good idea it would be for the Armenian Christians to let themselves be massacred, so that the Jews could be "restored" to Palestine and begin the Messianic Age (note that the crypto-Jew David Hartley told Christians that it would be good for them to die a horrible death while "restoring the Jews to Palestine", some one hundred and fifty years prior[75] and Zionist Jews today teach "Christian" Zionists that they must start a nuclear World War Three against Russia and Islam so that Jesus will return),

"IX.
THE FUTURE OF ARMENIA AND THE

BATTLE OF ARMAGEDDON.

I am going to predict the future of Armenia. Not in the usual sense of guessing at it, but in the literal sense of foretelling the truth. I am not a prophet of God, yet my prediction is based on facts, and its accuracy should be given some credit from the way my predictions two or three years ago about the recent atrocities that have already taken place, have come true to the letter. At that time no American or European could be made to believe that such horrors would be perpetrated; but I said they would be, and they were. And even now the Western peoples are nearly as blind as ever; they cannot see the future of Armenia even with all the facts before them. Many have lost hope in it altogether; they think Turkey will exist forever, and exterminate the last of the Armenians. Doubtless I should in their place, but I was born in Turkey and know the situation.

This, then, is the truth as I forecast it:—

Till the end of next year the Armenians will suffer more than ever before. Perhaps a million will be massacred yet, not only in Turkey, but in Russia. The Jews, also, in great numbers, and not only the Jews and Armenians, but the Americans and Englishmen too. The key rests in the character of the present Czar. Nicholas II is not like his father or grandfather, a strong man. I will not discuss the moral character of the Alexanders, but I allow their powerful intellects and strong wills. They favored Armenians. But the present Czar has no strength of character at all; he is weak both in intellect and morals. The Sultan is called the sick man of Turkey, but the Czar is the sick man of Russia. His short-sightedness in upholding Turkey is one proof. Up to the time of the coronation next May you will see no more massacres, for the Czar has ordered the Sultan to hold his hand, that there may be a peaceful ceremony, not clouded with horrors; that over, he will not only give the Sultan leave to unchain his dogs, but he will unchain his own. The atrocities in Turkish Armenia will be redoubled, and the Czar himself inflict on the Armenians all that has been inflicted on the Jews. Even this is not all: The Czar will instruct the Sultan to get rid of all American missionaries, either banishing them as breeders of sedition, or, if they refuse to go, requiring the United States government to order them back. Probably the government will obey. Probably, also, the missionaries will not obey the government; they will stay where they are. Then the Sultan will say he is not responsible for their lives, and will issue secret orders to kill them, which will be carried out. Further, the Czar will begin a fresh persecution of the Jews, and order the Sultan to follow suit on the Jews in Turkey, which will be done; no fear of the Sultan's refusing an order to butcher anybody. Still more, the Czar will command him in secret to banish the English missionaries from Turkey; the Sultan will request the English government to call them back, and there is

little doubt that Lord Salisbury will comply; but they, like the Americans, will refuse to go. Then they will be murdered by secret orders from the Sultan, who will say he is not responsible for it. These massacres will continue for two years more. The victims will cry aloud, the Americans and English will have greater mass-meetings, but the governments of both will do nothing. And Germany, Austria, and Italy will look calmly on; if they act it will be with the Czar, and not against him. Meantime both in Europe and America the war preparations will continue with greater zeal and energy, until the cup is full, until the crisis comes; then the noble blood of the Anglo-Saxon race will begin to boil, and the English and American people at once will be aroused like one man, and the governments will have to yield. The wrathful Jews will contribute Jewish capital for the war expenses; the wrathful Armenians throughout the world will give both money and soldiers to the governments fighting their battles. And a fierce battle will be fought between Russia, Turkey, and France on one side; America, England, the Jews, and the Armenians on the other. The former alliance will be beaten: the Czar's Greek Church bigotry, the Sultan's Mohammedan fanaticism, and France's infidelity together will be crushed; Russia will go to pieces, Turkey will go to pieces; France will go to pieces; Armenia will be free, Judea will be free. The scattered Armenians will return to Armenia, the scattered Jews will return to Judea. Both the Armenians and the Jews will have their separate governments; not kings, not princes, but a clean republican form of government. Russia and Turkey will be opened to the gospel work. Where now hundreds of missionaries are going from England and America to other lands, then thousands of them will go; and Christian America and England will open their hearts and purses together to send as many missionaries as they can to Russia, to Turkey, and to France. They will hasten the coming of the Lord Jesus Christ. They will prepare the way for the coming King, who has the power both in heaven and on the earth.

What will become of Germany, Austria, and Italy, who form the Triple Alliance? That alliance will be dissolved. The German Emperor is trying hard to maintain it, but he will fail. France will once in a while threaten Germany with vengeance, but she will never be able to carry it out, and there is no need for it, because the German people during this century will get rid of their Emperor. There will be a great civil war in Germany, between the people and the army. If the German emperor could do it, he would begin to crush the Socialists now. He will order his soldiers to kill their brothers and fathers, but they will not,—they are not as foolish as the Emperor; the only result will be the break-up of the German Union, and the division of Germany into small republican governments. Italy, Austria, and Spain will all have the same fate: civil war, and splitting into small republics. No czars, no emperors, no

princes, no lords will remain. Government will be for the people, of the people, by the people. The time has come; this century will purify the whole world. But until it is purified, a great deal of fire will burn, very great battles will be fought, until freedom and peace shall reign. And the Armenian blood, now continually pouring like a river in Armenia, will be the cause and the foundation of the coming freedom of the world. For the present, the world is not free; it is not civilized. It cannot be with such rulers. To be free and happy, the people must be aroused, and get rid of them. The United States must be the example to the older nations; they must embrace Washington's principles.

It is true that England and America will never go regularly to work to give freedom to Judea and Armenia, nor with that intention. Their immediate motive will be to punish Russia and Turkey for the murder of the missionaries, and after the victory is won, by the help of Jewish and Armenian purses and swords, the Armenians and Jews will be rewarded by giving them their original homes and mother-lands.

This will be laughed at by many, perhaps most, as a romantic and pleasant dream. They will say it can never be accomplished during this century; perhaps in the future, after a century or two, but not now. I am used to this incredulity; my predictions are never believed at the time: but after they come true they are. This century is not like the other centuries; a day in this century is equal to a year of those which have passed away. We may expect from a year of it as much as from a century in the ancient times. This world is a wonderful world now, and will be more wonderful hereafter. The future of the world is bright, and the world will be brighter and happier.

Why do I keep repeating 'two years'? Why do I not say one year or three years, or a few years? I have reasons for it: one is the political situation in Europe, and the other is the Bible prophecy in the Book of Revelation.

THE POLITICAL SITUATION IN EUROPE.

The Europeans have already made great preparations for battle. Every one of them preaches peace and prepares for war; and none of them have finished their preparations yet,—if they had, they would be in the thick of it by this time. Each of them declares that its preparations will be finished about the end of 1897. Russia is building war-ships, England is building war-ships, France is building war-ships, and all will be finished about the end of 1897. When all are ready, they will begin. When newspapers write about an immediate European war, I do not believe it. There will be no European war for two years; but after that there is no escape from it,—they have to fight, and will fight. The war-ships will be ready, the cannon will be ready, the guns will be ready, the ammunition will be ready, the soldiers will be ready.

The cunning Sultan knows all this, and is in a hurry to exterminate the

Armenians, so that when they start in earnest with guns to reform Armenia, he can say there is no Armenia or Armenians to reform. But that makes no difference for the European powers: Turkey is doomed, and the Turkish Empire will come to an end forever within this century. There will never be any more Turkish Empire or Mohammedan government; all the Mohammedan powers will be under Christian rule.

The second reason is my belief in the Bible prophecies. The close resemblance of the Jews and Armenians will be observed by the reader: both the chosen people of God. The children of Israel were the chosen people before Christ, and as the Armenians became the first Christian nation after Christ, they became the chosen people after Christ. And these chosen people have suffered more than any other nations on the globe; they have had more martyrs than any other nation, and have been carried into captivity, and finally scattered throughout the world. The Bible lands are Palestine and Armenia, where the first man, Adam, was created, and where Christ was born and crucified; and so these lands after Christ, becoming the first Christian lands, became the Temple of God.

We have a prophecy in the eleventh chapter of Revelation that the court of the Temple will be given unto the Gentiles, and the Holy City shall they tread under foot forty and two months; 'and I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three score days, clothed in sackcloth.' (Rev. xi, 2-3.)

Forty and two months and a thousand two hundred and three score days are just the same thing. Each day in the Bible prophecy is one year. According to this interpretation, which I consider correct, the Holy City will be trampled by the Gentiles on thousand, two hundred and sixty years. Now the question is this, Where is the Holy City, and who are the Gentiles who will trample the Holy City? First, the Holy City is both literally the Holy City before Christ, and spiritually the Holy City after Christ.

Literally, the Holy City is Jerusalem, where the Temple of God was; this is very clear. Spiritually, the Holy City is Christianity; wherever there are Christians, there is the Holy City. But this is very general, and takes the whole world after it is Christian. But before we come to that general Holy City, we find in the third verse of the same chapter the following words: 'I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and three score days, clothed in sackcloth.' So from these statements we find that two especial witnesses in that Holy City, clothed in sackcloth, will testify. Who are these two witnesses? My interpretation is that they are the two chosen peoples of God and Christ. And the two chosen peoples are the Jews and the Armenians. The Jews were the chosen people before Christ, and the Armenians became the chosen people after Christ, as

King Abgarus, the Armenian king, believed in Christ before Christ was crucified, and afterwards, in the time of Gregory the Illuminator, the whole Armenian nation became a Christian nation, in 310 A. D. Before Palestine was considered a holy country, Armenia was considered a holy land, because the first man was created there, and Noah's ark rested on Mount Ararat. And as the Armenians became the first Christian nation on the globe, Palestine and Armenia were the holy countries or the Holy City. Although this is so, after all the literal Holy City, Jerusalem, remains a holy city; and she will be after Christ, under the rule of Gentiles one thousand two hundred and sixty years, while the two witnesses will testify there under sackcloth for one thousand two hundred and sixty years.

Now the question is this, How long is it since the city of Jerusalem was captured by the Gentiles, or more correctly by the 'beast that ascendeth out of the bottomless pit' (Rev. ii. 7), which is the Mohammedan power? The Mohammedan power in different places in Revelation is called the Beast, the Dragon, the Whore or Harlot, and the False Prophet, and it is the Gentile kingdom after Christ. And the time which is given to the Mohammedan power to rule, to destroy, and to kill the Jews and the Christians in Jerusalem or in the Bible lands, is only one thousand two hundred and sixty years. Since the city of Jerusalem was captured by the Mohammedans is 1258 years, and when this present year and the next come to an end in 1897, the Mohammedan power will also come to an end, and the city of Jerusalem will be restored to the Jews, and Armenia to the Armenians.

Towards the end of the Mohammedan power, Mohammedans will begin to kill both Jews and the Armenians for three and a half years (see Rev. xi, 7, 8, 9). Now, for a year and a half the Mohammedans have been killing the Christians,—which the author predicted two or three years ago; and they will kill two years more. 'And the sixth Angel poured out his vial upon the Great River Euphrates and the water thereof was dried up.' (See Rev. xvi, 12.) That means that the people on the shores of the Euphrates were killed, namely the Armenians.

I am not writing a commentary on Revelation, but simply bringing in a few passages to enlighten the mind of the reader about the future of Armenia and the battle of Armageddon.

THE BATTLE OF ARMAGEDDON.

(SEE REV. xvi, 13-16.)

The battle of Armageddon is the final and the greatest battle. All the nations will take part in it; but the leaders in the battle will be the ones I have said, and the other will be their followers on the one side or the other. And this battle will settle all the questions which are not settled now. The great Eastern question will be settled, the great question between capital and labor

will be settled, all the emperors and czars, kings, and princes will come down from their thrones, and permanent international arbitration will be established. The questions which are asked now will never be asked: What do the emperors say? What do the czars say? What do the Sultans say? Men will ask then, What do the people say? What is the wish of the people?

Then the question comes, where is Armageddon? Armageddon is Armenia. Of course this is entirely a new interpretation to European and American scholars; no one has ever been certain where Armageddon is, but it is generally thought to be somewhere near Jerusalem, a little hill called Mount Megiddo. In the time of Judges, 'The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo.' (Judges v, 19.) But as a native of the Bible lands, and as a native minister, I am positive about it. The first question is, What does Armageddon mean? It means the High Lands. Is there any higher land in the Bible lands than Armenia? The main land is from 4,000 to 7,000 feet above the level of the sea, and Mount Ararat is about 18,000 feet high. Another question is, What does Armenia mean? It means precisely the high lands, as Armageddon does. Armenia took her name from King Aram or Armenag; both mean high lands, or the possessors of high lands; and Armenia also means the high lands.

Again, what does Ararat mean, which is just in the center of Armenia proper? It means the holy or high land. Now bring all together, Armageddon, Armenia, Ararat, all mean just the same: high lands. Not only high lands, but holy high lands. Long before Palestine was called a holy land, Armenia had the name of Holy land, and the Armenians were called the Highlanders.

In a word, Armageddon is the combination of three different words, Armenia - Garden - Eden: Armageddon.

So the final battle will be fought in Armenia. The nation with the greatest part will have the greatest future. As man fell from grace in Armenia, man will be restored to peace and holiness in Armenia. And before that peace, holiness, and restoration come, the greatest battle will be fought in Armenia. After the fall of man, disgrace and curse went forth from Armenia; so prosperity and blessings will come forth from Armenia. As the first battle in the world was fought in Armenia, between Cain and Abel, and the other battles followed, so the last battle will be fought in Armenia, and the universal peace will come out of it. As the first martyrdom in the world was in Armenia, so the last and greatest martyrdom will be in Armenia. And from the blood of Armenian martyrs everlasting happiness will follow to all nations. And the kingdom of Christ will be established throughout the world."[76]

Filian's cryptic and remarkably accurate predictions bear the stamp of the crypto-

Jewish Zionistic literature which had been published for centuries in England and America. It was a trap meant for the Armenians promising them glory and Utopia if only they would sacrifice themselves for the Jews. The Armenian Christians were being primed for their own genocide for the sake of the Jews. At the same time that the Armenians were being asked to give up their lives for the sake of Jewry, of Christendom and of the new Millennium; the Jews were stabbing the Armenians in the back and making secret deals with the Sultan to cover up the atrocities the Jews had covertly caused, in the Jewish controlled international press. The fact that Armenian Christians, but not Jews, were massacred, and that the level of the massacres rose to a genocidal climax under the Jewish-led "Young Turks", indicates that it was the Jews who were covertly behind the killings from the start. Armenian Christians not only posed a competitive threat to Jews in the Turkish Empire, but the Armenians in the *Russian* Empire were even more wealthy and influential than those in the Turkish Empire, which is saying a great deal.[77]

The genocidal Zionists attempted to justify their inhuman actions and treacherous plans as if divine manifestations of the Jewish Messianic myth of "hevlei Mashiah", or "the birth pangs of the Messiah".[78] This madness of self-destruction imposed on Christians by Jewish Zionists and their Cabalistic agents—including Henry More, Isaac Newton (the famous Physicist), Samuel Clarke and David Hartley—has culminated today, after two horrific world wars which they and their progeny planned and brought about—has culminated today in the apocalyptic desires of Dispensationalist Christians, who slavishly promote the evils of Israel and eagerly await a nuclear holocaust they intend to deliberately bring about, which will destroy human life on Earth.[79]

Wealthy Jews have long sponsored flamboyant Christian Zionists, who dupe common Christians into slaving and soldiering for Jews who despise them. Wealthy Jews created the many mythologies of Dispensational Evangelical Christianity and popularized them through such characters as John Nelson Darby, including the myth of the "Rapture", mythologies which were originally crafted by crypto-Jewish Jesuits in the 1500's.[80] Wealthy Jews corrupted Christian Bibles with Zionist mythologies which Cyrus Ingerson Scofield incorporated into his notations in the heavily promoted Scofield Bible, at the behest of Jewish bankers.

The racist Jewish Zionists use their media control and wealth to promote these pseudo-Christian charlatans in America in order to subvert the American political process and to lead American Christians into World War Three with a dim-witted smile on their faces. Mordecai Manuel Noah, the most influential Jew in early America, was one of the founders of this plan to dupe American Christians into slaving and soldiering for the sake of the Jews—Jews who hated Christians. Noah's lectures, which were first published in the first half of the Nineteenth Century, are reprinted in Chapter Four of this book. Zionist Jews have cursed America with wars and debt from the very founding of the Nation.

Before "political" Zionism and Theodor Herzl came along as a ploy to alleviate Christians' fear that the anti-Christ was coming to power, many "Christian" writers (doubtless most were crypto-Jews, or the agents of Jews) and movements sought to establish a Jewish nation in Palestine, allegedly in order to fulfill Biblical prophecy and hasten the second coming of Christ. Napoleon sought to destroy the Turkish Empire and take Palestine and give it to the Jews, believing himself to be the Messiah. Napoleon invaded Poland and Russia in order to emancipate the Jews—at the expense of his French soldiers and the Russian people, as well as many peoples in between the Russians and the French. All of this came about at the instigation of Jewish financiers.

There were many "Christian Zionists" in the Nineteenth Century, many of whom hoped to bring on the Apocalypse (whose loyalty had been bought with Rothschild money). These included Queen Victoria, Louis Way, the Christadelphians, William Blackstone, Charles Henry Churchill, Lord Anthony Ashley Cooper, the Earl of Shaftesbury, Lord Manchester, Lord Lindsay, Lord Palmerston, F. Laurence Oliphant, Holman Hunt, Sir Charles Warren, George Eliot, Hall Caine, George Gawler, Orson Hyde, John Nelson Darby, Jean Henri Dunant, and William Henry Hechler—who inspired and encouraged Theodor Herzl when he was feeling defeated, and who contacted Frederick the Grand Duke of Baden, Kaiser Wilhelm II, the Sultan of Turkey and Arthur Balfour on behalf of the Zionist cause.[81] David Lloyd George's twisted views of Christianity made him favorable to Zionism.

Then, as now, England and America were the staunchest supporters of Zionism. English Protestants—deliberately Judaized "Christians"—had been promoting the "restoration of the Jews" for centuries. Many English believed that the ancient Britons were of Jewish descent and that the Royal Family were direct descendants of King David—David who took Jerusalem and whose seed was prophesied to bear the Messiah.

England had still earlier fallen pray to Cabalistic Jewish Zionists than America. David Hartley was influenced by Isaac Newton's student and defender, the quasi-Anglican Arian philosopher (Cabalistic Jew) Samuel Clarke. Clarke's Arianism was in fact Judaic—he, Newton, and later Hartley, would not sign the Thirty-Nine Articles of the Church of England, which would have required them to affirm a belief in the Trinity. Clarke, one of a long series of Cabalistic Judaizers of Christianity, compiled a series of Bible quotations concerning the "restoration of the Jews".[82] Hartley apparently copied much from Samuel Clarke's *A Demonstration of the Being and Attributes of God And Other Writings*, without any attribution, including Clarke's space-time theory of 1705,[83] which anticipated the special theory of relativity by two-hundred years, and which had its origins in the Cabalistic space-time theories of Giordano Bruno,[84] Henry More,[85] John Locke,[86] and Isaac Newton—and the *Kabbala Denudata* which inspired all of these pseudo-Christians to destroy Christian society.[87]

These famous men were Cabalists, who denied the divinity of Jesus, and who were greatly influenced by prominent and wealthy Jewish mystics and bankers, and who also wrote about the "restoration of the Jews" and the conversion of Jews to Christianity, which they argued would bring about the Millennium, the destruction of the old world and the creation of a new world, at the expense of all Gentile life and for the benefit of the Jews, "God's Chosen People".[88] Again, it is important to stress, that we have as their legacy two world wars and a coming third.

Ironically, the New Testament warned us against such Judaizers of Christianity (*John* 8:37-45. *Acts* 15:1-12; 16:3. *Romans* 2:21-29; 6:3-11, 9:6-8; 14:14,20; 16:18. I *Corinthians* 2:2; 3; 7:18-19; 10:18. II *Corinthians* 3:18-4:6; 11:12-12:10. *Galatians* 1:7-8; 2:12, 19; 3:1, 16-29; 4; 5:2-3, 11, 24; 6:11-18. *Philippians* 3:2-3. *Colossians* 1:12-13; 2:8, 16, 20. I *Thessalonians* 2:14-16. I *John* 4:2-3. *Revelation* 2:9; 3:9), whom Paul called "dogs" and "evil workers" (*Philippians* 3:2-3). Judaizers have since made Christians, "Esau", their sword with which to destroy humanity.

Isaac Newton, like Clarke after him, disbelieved in the Trinity, wanted to see the Gentile nations laid to waste, and hoped that the Jews would rule the world from Jerusalem. Newton wrote, among other things (note that the "wicked" are the Gentiles),

> "For they understand not that ye final return of ye Jews captivity & their conquering the nations <of ye four Monarchies> & setting up a ~~peaceable~~ righteous & flourishing Kingdom at ye day of judgment is this mystery. Did they understand this they would end it in all ye old Prophets who write of ye last times as in ye last chapters of Isaiah where the Prophet conjoyns the new heaven & new earth wth ye ruin of ye wicked nations, the end of ~~all troubles~~ weeping & of all troubles, the return of ye Jews captivity & their setting up a flourishing & everlasting Kingdom."[89]

and,

> "'Tis in ye last days yt this is to be fulfilled & then ye captivity shall return & become a strong nation & reign over strong nations afar off, & ye Lord shal reign in mount Zion from thenceforth for ever, & many nations shal receive ye law of righteousness from Jerusalem, & they shall beat their swords into plow-shares & their spears into pruning hooks & nation shall not lift up a sword against nation, neither shal they learn war any more; all wch never yet came to pass."[90]

Stephen Snobelen wrote of Newton,

> "Newton had a profound interest in things Jewish. His library alone supplies

ample evidence of this.[15] Newton owned five of the works of Maimonides,[16] and makes numerous references to them in his manuscripts. He also possessed Christian Knorr von Rosenroth's *Kabbala denudata* (1677-84), which shows extensive signs of dog-earing,[17] along with an edition of the first-century Jewish philosopher Philo.[18] His writings reveal that he used the Talmud, the learning of which he accessed through Maimonides and other sources in his library.[19] Although he never acquired a competency in the language, Newton picked up a smattering of Hebrew and armed himself with an array of Hebrew lexicons and grammars.[20] He also owned and used a Hebrew Bible.[21] Much attention is given in Newton's writings to studies of the Jewish Temple and its rituals.[22] His fascination with these things was motivated in large part by the importance of understanding both the complexities of Jewish ritual and the design of the Temple for the interpretation of prophecy.[23] Newton owned a number of works on these subjects as well.[24] A further testimony to his research on the Temple exists in the physical evidence of his octavo Bible, the pages of which are heavily soiled in the section detailing the Temple of Ezekiel's prophecy.[25] This study also bore its fruit. Several scholars have pointed to Newton's appropriation of elements of Jewish theology. John Maynard Keynes famously characterized Newton as a 'Judaic monotheist of the school of Maimonides.'[26]"[91]

Cabalistic Jews, Dualistic Jews who worship evil above good,[92] have long taught Christians false beliefs in an attempt to cajole Christians into committing suicide for the sake of the Jews. Isaac Newton, and his disciple Samuel Clarke, and Clarke's disciple David Hartley, were a few among the many Cabalistic Jews who denied the Trinity, while propagating false beliefs among Christians in an effort to lead Christians to annihilate one another, and the Moslems. Hartley wrote in 1749, and his work is but one of thousands of such examples of Jewish Zionist and revolutionary propaganda published by pseudo-Christians and crypto-Jews,

"P R O P . 41.

The Divine Authority of the Scriptures may be inferred from the superior Wisdom of the Jewish *Laws, considered in a political Light*; *and from the exquisite Workmanship shewn in the Tabernacle and Temple.*

ALL these were Originals amongst the *Jews*, and some of them were copied partially and imperfectly by ancient Heathen Nations. They seem also to imply a Knowledge superior to the respective Times. And I believe, that profane History gives sufficient Attestation to these Positions. However, it is certain from Scripture, that *Moses* received the whole Body of

his Laws, also the Pattern of the Tabernacle, and *David* the Pattern of the Temple, from God; and that *Bezaleel* was inspired by God for the Workmanship of the Tabernacle. Which Things, being laid down as a sure Foundation, may encourage learned Men to inquire into the Evidences from profane History, that the Knowledge and Skill to be found amongst the *Jews* were superior to those of other Nations at the same Period of Time, *i. e.* were supernatural.

[***]

SECT. II.

Of the Expectation of Bodies Politic, the Jews *in particular, and the World in general, during the present State of the Earth.*

PROP. 81.

It is probable, that all the present Civil Governments will be overturned.

THIS may appear from the Scripture Prophecies, both in a direct way, *i. e.* from express Passages, such as those concerning the Destruction of the Image, and Four Beasts, in *Daniel*; of Christ's *breaking all Nations with a Rod of Iron, and dashing them in Pieces like a Potter's Vessel, &c.* and from the Supremacy and universal Extent of the Fifth Monarchy, or Kingdom of the Saints, which is to be set up.

We may conclude the same Thing also from the final Restoration of the *Jews*, and the great Glory and Dominion promised to them, of which I shall speak below.

And it adds some Light and Evidence to this, that all the known Governments of the World have the evident Principles of Corruption in themselves. They are composed of jarring Elements, and subsist only by the alternate Prevalence of these over each other. The Splendor, Luxury, Self interest, Martial Glory, *&c.* which pass for Essentials in Christian Governments, are totally opposite to the meek, humble, self-denying Spirit of Christianity; and whichsoever of these finally prevails over the other, the present Form of the Government must be dissolved. Did true Christianity prevail throughout any Kingdom intirely, the Riches, Strength, Glory, *&c.* of that Kingdom would no longer be an Object of Attention to the Governors or Governed; they would become a Nation of Priests and Apostles, and totally disregard the Things of this World. But this is not to be expected: I only mention it to set before the Reader the natural Consequence of it. If, on the contrary, worldly Wisdom and Infidelity prevail over Christianity, which seems to be the Prediction of the Scriptures, this worldly Wisdom will be found utter Foolishness at last, even in respect of this World; the Governments, which have thus lost their Cement, the Sense of Duty, and the Hopes and Fears of a future Life, will fall into Anarchy and Confusion, and be intirely dissolved. And all this may be applied, with a little Change, to the

Mahometan and *Heathen* Governments. When Christianity comes to be propagated in the Countries where these subsist, it will make so great a Change in the Face of Affairs, as must shake the Civil Powers, which are here both externally and internally opposite to it; and the Increase of Wickedness, which is the natural and necessary Consequence of their Opposition, will farther accelerate their Ruin.

The Dissolution of antient Empires and Republics may also prepare us for the Expectation of a Dissolution of the present Governments. But we must not carry the Parallel too far here, and suppose that as new Governments have arisen out of the old ones, resembling them in great measure, subsisting for a certain time, and then giving place to other new ones, so it will be with the present Governments. The Prophecies do not admit of this; and it may be easily seen, that the Situation of Things in the Great World is very different from what it has ever been before. Christianity must now either be proved true, to the intire Conviction of Unbelievers; or, if it be an Imposture, it will soon be detected. And whichsoever of these turns up, must make the greatest Change in the Face of Affairs. I ought rather to have said, that the final Prevalence and Establishment of Christianity, which, being true, cannot but finally prevail, and be established, will do this. But it may perhaps be of some Use just to put false Suppositions.

How near the Dissolution of the present Governments, generally or particularly, may be, would be great Rashness to affirm. Christ will come in this Sense also *as a Thief in the Night*. Our Duty is therefore to watch, and to pray; to be faithful Stewards; to give Meat, and all other Requisites, in due Season, to those under our Care; and to endeavour by these, and all other lawful Means, to preserve the Government, under whose Protection we live, from Dissolution, seeking the Peace of it, and submitting to every Ordinance of Man for the Lord's sake. No Prayers, no Endeavours of this Kind, can fail of having some good Effect, public or private, for the Preservation of ourselves or others. The great Dispensations of Providence are conducted by Means that are either secret, or, if they appear, that are judged feeble and inefficacious. No man can tell, however private his Station may be, but his fervent Prayer may avail to the Salvation of much People. But it is more peculiarly the Duty of Magistrates thus to watch over their Subjects, to pray for them, and set about the Reformation of all Matters Civil and Ecclesiastical, to the utmost of their Power. Good Governors may promote the Welfare and Continuance of a State, and wicked ones must accelerate its Ruin. The sacred History affords us Instances of both Kinds, and they are recorded there for the Admonition of Kings and Princes in all future Times.

It may not be amiss here to note a few Instances of the Analogy between the Body Natural, with the Happiness of the Individual to which it belongs,

and the Body Politic, composed of many Individuals, with its Happiness, or its flourishing State in respect of Arts, Power, Riches, *&c.* Thus all Bodies Politic seem, like the Body Natural, to tend to Destruction and Dissolution, as is here affirmed, through Vices public and private, and to be respited for certain Intervals, by partial, imperfect Reformations. There is no complete or continued Series of public Happiness on one hand, no utter Misery on the other; for the Dissolution of the Body Politic is to be considered as its Death. It seems as romantic therefore for any one to project the Scheme of a perfect Government in this imperfect State, as to be in Pursuit of an universal Remedy, a Remedy which should cure all Distempers, and prolong human Life beyond Limit. And yet as Temperance, Labour, and Medicines, in some Cases, are of great Use in preserving and restoring Health, and prolonging Life; so Industry, Justice, and all other Virtues, public and private, have an analogous Effect in respect of the Body Politic. As all the Evils, which Individuals suffer through the Infirmity of the mortal Body, and the Disorders of the external World, may, in general, contribute to increase their Happiness even in this Life, and also are of great Use to others; and as, upon the Supposition of a future State, Death itself appears to have the same beneficial Tendency in a more eminent Degree than any other Event in Life, now considered as indefinitely prolonged; so the Distresses of each Body Politic are of great Use to this Body itself, and also of great Use to all neighbouring States; and the Dissolution of Governments have much promoted the Knowledge of true Religion, and of useful Arts and Sciences, all which seem, in due time and manner, intended to be intirely subservient to true Religion at last. And this affords great Comfort to benevolent and religious Persons, when they consider the Histories of Former Times, or contemplate the probable Consequences of Things in future Generations.

PROP. 82

It is probable, that the present Forms of Church-Government will be dissolved.

THIS Proposition follows from the forgoing. The Civil and Ecclesiastical Powers are so interwoven and cemented together, in all the Countries of *Christendom*, that if the first fall, the last must fall also.

But there are many Prophecies, which declare the Fall of the Ecclesiastical Powers of the Christian World. And through each Church seems to flatter itself with the Hopes of being exempted; yet it is very plain, that the prophetical Characters belong to all. They have all left the true, pure, simple Religion; and teach for Doctrines the Commandments of Men. They are all Merchants of the Earth, and have set up a Kingdom of this World, abounding in Riches, temporal Power, and external Pomp. They have all a dogmatizing Spirit, and persecute such as do not receive their own Mark, and

worship the Image which they have set up. They all neglect Christ's Command of preaching the Gospel to all Nations, and even of going to *the lost Sheep of the House of Israel*, there being innumerable Multitudes in all Christian Countries, who have never been taught to read, and who are, in other respects also, destitute of the Means of saving Knowledge. It is very true, that the Church of *Rome* is *Babylon the Great, and the Mother of Harlots, and of the Abominations of the Earth*. But all the rest have copied her Example, more or less. They have all received Money, like *Gehazi*; and therefore the Leprosy of *Naaman* will cleave to them, and to their Seed for ever. And this Impurity may be considered not only as justifying the Application of the Prophecies to all the Christian Churches, but as a natural Cause for their Downfal. The corrupt Governors of the several Churches will ever oppose the true Gospel, and in so doing will bring Ruin upon themselves.

The Destruction of the Temple at *Jerusalem*, and of the Hierarchy of the *Jews*, may likewise be considered as a Type and Presage of the Destruction of that *Judaical* Form of Rites, Ceremonies, and human Ordinances, which takes place, more or less, in all Christian Countries.

We ought, however, to remark here,

First, That though the Church of Christ has been corrupted thus in all Ages and Nations, yet there have been, and will be, in all, many who receive the Seal of God, and worship him *in Spirit, and in Truth*. And of these as many have filled high Stations, as low ones. Such Persons, though they have concurred in the Support of what is contrary to the pure Religion, have, however, done it innocently, with respect to themselves, being led thereto by invincible Prejudices.

Secondly, Nevertheless, when it so happens, that Persons in high Stations in the Church have their Eyes enlightened, and see the Corruptions and Deficiences of it, they must incur the prophetical Censures in the highest Degree, if they still concur, nay, if they do not endeavour to reform and purge out these Defilements. And though they cannot, according to this Proposition, expect intire Success; yet they may be blessed with such a Degree, as will abundantly compensate their utmost Endeavours, and rank them with the Prophets and Apostles.

Thirdly, As this Corruption and Degeneracy of the Christian Church has proceeded from the fallen State of Mankind, and particularly of those Nations to whom the Gospel was first preached, and amongst whom it has been since received; so it has, all things being supposed to remain the same, suited our Circumstances, in the best Manner possible, and will continue to do so, as long as it subsists. God brings Good out of Evil, and draws Men to himself in such manner as their Natures will admit of, by external Pomp and Power,

by things not good in themselves, and by some that are profane and unholy. He makes use of some of their Corruptions as Means of purging away the rest. The Impurity of Mankind is too gross to unite at once with the strict Purity of the Gospel. The *Roman* Empire first, and the *Goths* and *Vandals* afterwards, required, as one may say, some Superstitions and Idolatries to be mixed with the Christian Religion; else they could not have been converted at all.

Fourthly, It follows from these Considerations, that good Men ought to submit to the Ecclesiastical *Powers that be*, for Conscience-sake, as well as to the Civil ones. They are both from God, as far as respects Inferiors. Christ and his Apostles observed the Law, and walked orderly, though they declared the Destruction of the Temple, and the Change of the Customs established by *Moses*. Both the *Babylonians*, who destroyed *Jerusalem* the first time, and the *Romans*, who did it the second, were afterwards destroyed themselves in the most exemplary Manner. And it is probable, that those who shall hereafter procure the Downfal of the Forms of Church-Government, will not do this from pure Love, and Christian Charity, but from the most corrupt Motives, and by Consequence bring upon themselves, in the End, the severest Chastisements. It is therefore the Duty of all good Christians to obey both the Civil and Ecclesiastical Powers under which they were born, *i. e.* provided Disobedience to God be not injoined, which is seldom the Case; to promote Subjection and Obedience in others; gently to reform and rectify, and to pray for the Peace and Prosperity of, their own *Jerusalem*.

PROP. 83.

It is probable, that the Jews *will be restored to* Palæstine.

THIS appears from the Prophecies, which relate to the Restoration of the *Jews* and *Israelites* to their own Land. For,

First, These have never yet been fulfilled in any Sense agreeable to the Greatness and Gloriousness of them. The Peace, Power, and Abundance of Blessings, temporal and spiritual, promised to the *Jews* upon their Return from Captivity, were not bestowed upon them in the Interval between the Reign of *Cyrus*, and the Destruction of *Jerusalem* by *Titus*; and ever since this Destruction they have remained in a desolate State.

Secondly, The Promises of Restoration relate to the Ten Tribes, as well as the Two of *Judah* and *Benjamin*. But the Ten Tribes, or *Israelites*, which were captivated by *Salmaneser*, have never been restored at all. There remains therefore a Restoration yet future for them.

Our Ignorance of the Place where they now lie hid, or Fears that they are so mixed with other Nations, as not to be distinguished and separated, ought not to be admitted as Objections here. Like Objections might be made to the Resurrection of the Body; and the Objections both to the one, and the other,

are probably intended to be obviated by *Ezekiel*'s Prophecy concerning the dry Bones. It was one of the great Sins of the *Jews* to call God's Promises in Question, on account of apparent Difficulties and Impossibilities; and the *Sadduces*, in particular, erred concerning the Resurrection, because *they knew not the Scriptures, nor the Power of God*. However, it is our Duty to inquire, whether the Ten Tribes may not remain in the Countries where they were first settled by *Salmaneser*, or in some others.

Thirdly, A double Return seems to be predicted in several Prophecies.

Fourthly, The Prophets who lived since the Return from *Babylon*, have predicted a Return in similar Terms with those who went before. It follows therefore, that the Predictions of both must relate to some Restoration yet future.

Fifthly, The Restoration fo the *Jews* to their own Land seems to be predicted in the New Testament.

To the Arguments, drawn from Prophecy, we may add some concurring Evidences, which the present Circumstances of the *Jews* suggest.

First, then, The *Jews* are yet a distinct People from all the Nations amongst which they reside. They seem therefore reserved by Providence for some such signal Favour, after they have suffered the due Chastisement.

Secondly, They are to be found in all the Countries of the known World. And this agrees with many remarkable Passages of the Scriptures, which treat both of their Dispersion, and of their Return.

Thirdly, They have no Inheritance of Land in any Country. Their Possessions are chiefly Money and Jewels. They may therefore transfer themselves with the greater Facility to *Palæstine*.

Fourthly, They are treated with Contempt and Harshness, and sometimes with great Cruelty, by the Nations amongst whom they sojourn. They must therefore be the more ready to return to their own Land.

Fifthly, They carry on a Correspondence with each other throughout the whole World; and consequently must both know when Circumstances begin to favour their Return, and be able to concert Measures with one another concerning it.

Sixthly, A great Part of them speak and write the *Rabbinical Hebrew*, as well as the Language of the Country where they reside. They are therefore, as far as relates to themselves, actually possessed of an universal Language and Character; which is a Circumstance that may facilitate their Return, beyond what can well be imagined.

Seventhly, The *Jews* themselves still retain a Hope and Expectation, that God will once more restore them to their own Land.

COR. 1. May not the two Captivities of the *Jews*, and their two Restorations, be Types of the first and second Death, and of the first and

second Resurrections?

COR. 2. Does it not appear agreeable to the whole Analogy both of the Word and Works of God, that the *Jews* are Types both of each Individual in particular, on one hand, and of the whole World in general, on the other? May we not therefore hope, that, at least after the second Death, there will be a Resurrection to Life eternal to every Man, and to the whole Creation, which groans, and travails in Pain together, waiting for the Adoption, and glorious Liberty, of the Children of God?

COR. 3. As the Downfal of the *Jewish* State under *Titus* was the Occasion of the Publication of the Gospel to us Gentiles, so our Downfal may contribute to the Restoration of the *Jews*, and both together bring on the final Publication and Prevalence of the true Religion; of which I shall treat in the next Proposition. Thus the Type, and the Thing typified, will coincide; the First-fruits, and the Lump, be made holy together.

PROP. 84.

The Christian Religion will be preached to, and received by, all Nations.

THIS appears from the express Declarations of Christ, and from many of his Parables, also from the Declarations and Predictions of the Apostles, and particularly from the *Revelation*. There are likewise numberless Prophecies in the Old Testament, which admit of no other Sense, when interpreted by the Events which have since happened, the Coming of Christ, and the Propagation of his Religion.

The Truth of the Christian Religion is an Earnest and Presage of the same Thing, to all who receive it. For every Truth of great Importance must be discussed and prevail at last. The Persons who believe can see no Reasons for their own Belief, but what must extend to all Mankind by degrees, as the Diffusion of Knowledge to all Ranks and Orders of Men, to all Nations, Kindred, Tongues, and People, cannot now be stopped, but proceeds ever with an accelerated Velocity. And, agreeably to this, it appears that the Number of those who are able to give a Reason for their Faith increases every Day.

But it may not be amiss to set before the Reader in one View some probable Presumptions for the universal Publication and Prevalence of the Christian Religion, even in the way of natural Causes.

First, then, The great Increase of Knowledge, literary and philosophical, which has been made in this and the Two last Centuries, and continues to be made, must contribute to promote every great Truth, and particularly those of Revealed Religion, as just now mentioned. The Coincidence of the Three remarkable Events, of the Reformation, the Invention of Printing, and the Restoration of Letters, with each other, in Time, deserves particular Notice here.

Secondly, The Commerce between the several Nations of the World is inlarged perpetually more and more. And thus the Children of this World are opening new Ways of Communication for future Apostles to spread the glad Tidings of Salvation to the uttermost Parts of the Earth.

Thirdly, The Apostasy of nominal Christians, and Objections of Infidels, which are so remarkable in these Days, not only give Occasion to search out and publish new Evidences for the Truth of Revealed Religion, but also oblige those who receive it, to purify it from Errors and Superstitions; by which means its Progress amongst the yet Heathen Nations will be much forwarded. Were we to propagate Religion, as it is now held by the several Churches, each Person would propagate his own Orthodoxy, lay needless Impediments and Stumbling-blocks before his Hearers, and occasion endless Feuds and Dissensions amongst the new Converts. And it seems as if God did not intend, that the general Preaching of the Gospel should be begun, till Religion be discharged of its Incumbrances and Superstitions.

Fourthly, The various Sects, which have arisen amongst Christians in late Times, contribute both to purify Religion, and also to set all the great Truths of it in a full Light, and to shew their practical Importance.

Fifthly, The Downfal of the Civil and Ecclesiastical Powers, mentioned in the 81st and 82d Propositions, must both be attended with such public Calamities, as will make Men serious, and also drive them from the Countries of *Christendom* into the remote Parts of the World, particularly into the *East* and *West-Indies*; whither consequently they will carry their Religion now purified from Errors and Superstitions.

Sixthly, The Restoration of the *Jews*, mentioned in the last Proposition, may be expected to have the greatest Effect in alarming Mankind, and opening their Eyes. This will be such an Accomplishment of the Prophecies, as will vindicate them from all Cavils. Besides which, the careful Survey of *Palæstine*, and the neighboring Countries, the Study of the *Eastern* Languages, of the Histories of the present and antient Inhabitants, *&c.* (which must follow this Event) when compared together, will cast the greatest Light upon the Scriptures, and at once prove their Genuineness, their Truth, and their Divine Authority.

Seventhly, Mankind seem to have it in their Power to obtain such Qualifications in a natural way, as, by being conferred upon the Apostles in a supernatural one, were a principal Means of their Success in the first Propagation of the Gospel.

Thus, as the Apostles had the Power of Healing miraculously, future Missionaries may in a short time accomplish themselves with the Knowledge of all the chief practical Rules of the Art of Medicine. This Art is wonderfully simplified of late Years, has received great Additions, and is improving every

Day, both in Simplicity and Efficacy. And it may be hoped, that a few theoretical Positions, well ascertained, with a moderate Experience, may enable the young Practitioner to proceed to a considerable Variety of Cases with Safety and Success.

Thus also, as the Apostles had the Power of speaking various Languages miraculously, it seems possible from the late Improvements in Grammar, Logic, and the History of the human Mind, for young Persons, by learning the Names of visible Objects and Actions in any unknown barbarous Language, to improve and extend it immediately, and to preach to the Natives in it.

The great Extensiveness of the *Rabbinical Hebrew*, and of *Arabic*, of *Greek* and *Latin*, of *Sclavonic* and *French*, and of many other Languages, in their respective ways, also of the *Chinese* Character, ought to be taken into Consideration here.

And though we have not the Gift of Prophecy, yet that of the Interpretation of Prophecy seems to increase every Day, by comparing the Scriptures with themselves, the Prophecies with the Events, and, in general, the Word of God with his Works.

To this we may add, that when Preachers of the Gospel carry with them the useful manual Arts, by which human Life is rendered secure and comfortable, such as the Arts of Building, tilling the Ground, defending the Body by suitable Cloathing, *&c.* it cannot but make them extremely acceptable to the barbarous Nations; as the more refined Arts and Sciences, Mathematics, natural and experimental Philosophy, *&c.* will to the more civilized ones.

And it is in an additional Weight in favour of all this Reasoning, that the Qualifications here considered may all be acquired in a natural way. For thus they admit of unlimited Communication, Improvement, and Increase; whereas, when miraculous Powers cease, there is not only one of the Evidences withdrawn, but a Recommendation and Means of Admittance also.

However, far be it from us to determine by Anticipation, what God may or may not do! The natural Powers, which favour the Execution of this great Command of our Saviour's, to preach the Gospel to all Nations, ought to be perpetual Monitors to us to do so; and as we now live in a more adult Age of the World, more will now be expected from our natural Powers. The *Jews* had some previous Notices of Christ's First Coming, and good Persons were thereby prepared to receive him; however, his Appearance, and intire Conduct, were very different from what they expected; so that they stood in need of the greatest Docility and Humility, in order to become Disciples and Apostles. And it is probable, that something analogous to this will happen at Christ's Second Coming. We may perhaps say, that some Glimmerings of the Day begin already to shine in the Hearts of all those, who study and delight

in the Word and Works of God.

PROP. 85

It is not probable, that there will be any pure or complete Happiness, before the Destruction of this World by Fire.

THAT the Restoration of the *Jews*, and the universal Establishment of the true Religion, will be the Causes of great Happiness, and change the Face of the World much for the better, may be inferred both from the Prophecies, and from the Nature of the Thing. But still, that the great Crown of Glory promised to Christians must be in a State ulterior to this Establishment, appears for the following Reasons.

First, From the express Declarations of the Scriptures. Thus St. *Peter* says, that the Earth must be burnt up, before we are to expect *a new Heaven, and new Earth, wherein dwelleth Righteousness*; and St. *Paul*, that *Flesh and Blood cannot inherit the Kingdom of God*; the celestial, glorious Body, made like unto that of Christ, at the Resurrection of the Dead, being requisite for this Purpose.

Secondly, The present disorderly State of the natural World does not permit of unmixed Happiness; and it does not seem, that this can be rectified in any great Degree, till the Earth have received the Baptism by Fire.

But I presume to affirm nothing particular in relation to future Events. One may just ask, whether Christ's Reign of a Thousand Years upon Earth does not commence with the universal Establishment of Christianity; and whether the Second Resurrection, the new Heavens, and new Earth, *&c.* do not coincide with the Conflagration.

One ought also to add, with St. *Peter*, as the practical Consequence of this Proposition, that the Dissolution of this World by Fire is the strongest Motive to an Indifference to it, and to that holy Conversation and Godliness, which may fit us for *the new Heavens, and new Earth.*"[93]

For thousands of years, Jews have been talking non-Jews into committing suicide under the guise of promoting "liberal", though suicidal, principles. One of their preferred methods is to bring a society into ruin through revolution, and then to propose a dictatorship as the solution to the chaos they have deliberately caused. America has entered this phase of the Jewish "World Revolution" meant to destroy humanity. Trotskyite Jews have delivered us into "perpetual war" and "perpetual regime change", Parvus and Trotsky's "permanent revolution", Judaism in action.

The Jews who fabricated the Hebrew Bible, those who copied their religion, history and poetry from Egyptian, Greek and Mesopotamian sources, those who fabricated their prophecies after the events had already occurred, those who created a virulently racist belief system in order to preserve their tribe; those Jews discovered that idealistic philosophies and the promise of a Utopia were powerful weapons with

which to destroy Goy peoples.

They often infiltrate foreign governments with subversive agents. The mythical Jewish book of *Esther* teaches the Jews to marry off their women to the leaders of other "races" and to then use this power to destroy the "enemies" of the Jews.

The Jewish puppet Nero and his Jewish wife Poppæa burned Rome and then scapegoated the Christians for the Jewish atrocity. The Zionist puppet Oliver Cromwell brought England into civil war and in so doing secured England for the Jewish bankers, while scapegoating the Catholics for the ails Cabalistic Jews had caused the British. Frankist Jews brought France into chaos and war through their Zionist puppets Robespierre and Napoleon. These Jews ensured that the best of the French would perish, that French genes would lose their strongest links as the flower of the French youth fell on the battle field and French soldiers were away from their wives at the most productive period of their lives.

They did this, they ruined France and brought it into perpetual self-destructive war, in the name of "liberty, equality, fraternity". They also made an unrelenting attack on French Catholicism, preferring Judaized Protestantism, or, better still, leader worship. Crypto-Jews preaching "liberty, equality, fraternity" slaughtered Armenians to bring the Turkish Empire and Germany into conflict with Great Britain and Russia, knowing that Christians would be outraged that Moslems had apparently massacred other Christians. Crypto-Jewish Revolutionaries then deliberately ruined the Turkish Empire, while scapegoating Moslems for the atrocities Jews had covertly committed. These Jews taught the Turks that Islam was an antiquated and unscientific belief system, that must be substituted with government worship, and that this worship of government and science would result in a positivistic Utopia.

Soon after, Crypto-Jewish Revolutionaries deliberately destroyed Russia and mass murdered millions of Slavic Christians. They accomplished their goals by causing the Russian People to hate and to overthrow their own government—they scapegoated the Czar for the economic crises and wars which Jews had, in fact, covertly caused. The Jews taught the Russians that Christianity was their enemy, and that the State had assumed the rights and authority which were previously the domain of the divine.

Jewish Bolsheviks sought to destroy the world through revolution and preached that Communist Revolution was the messiah that would institute the Jewish Messianic Era. In Germany, crypto-Jewish Bolsheviks, calling themselves "National Socialists" or "Nazis", called attention to the fact that Zionist Jews had betrayed Germany in the First World War. By causing the Germans to hate all Jews, the Jews were able to install their Zionist puppets, the Nazis, in positions of power in the German Government and to bring Germany into perpetual war and ultimate ruin. They taught the Germans that the Zionist stooge Adolf Hitler was the messiah and that Germany had begun the birth pangs of the Millennium—the Messianic Era—the thousand year Reich. These crypto-Jews taught the Germans that self-destructive

wars without end were the means to fulfil the "End Times" of prophecy.

The so-called neo-Conservatives, a group of Trotskyite—read Bolshevik—Jews, have taken over both the Christian Evangelical movement and the Republican Party in America. The Zionist puppet President George Bush has brought America into perpetual war and has placed us on a course towards economic ruin. He rode to power on the backs of Christian Zionists, who sincerely believed and hoped that Bush would bring us into the Messianic Era through nuclear world war.

Beware of the controlled opposition of alternative Zionist puppets in the top leadership of the Democratic Party, who propose their "solutions" to the tyranny and crises neo-Conservative Zionists have deliberately brought to America. Their plan is to intensify the tyranny and further undermine American industry and nationalism.

The true solution to the problems Zionist Jews are deliberately causing America is for loyal Americans to become more actively involved in the political process, so that we can assure that American, as opposed to Zionist, interests are served by the American Government. Do not listen to the defeatists who will tell you to hate American Government and destroy it by not participating in it. These "revolutionaries", who want you to hate and destroy your own society, are working for the Zionists, just as the "English Puritan Revolutionaries", the "French Jacobins", the "Young Turks", the "Russian Bolsheviks", the "German Nazis", etc. were each led, financed, owned and operated by rich Jews who had no intentions of benefitting the societies they deliberately tore down in the name of "freedom" and "progress".

They will promise you a Utopia if only you destroy the government which is presently serving as the stage for their Zionist puppets. Do not burn down the American theater of government. Simply chase the Zionist clowns and crypto-Jewish poseurs off the stage, and insist that the new actors, loyal Americans, follow the script inscribed in the American Constitution. Otherwise, we will share the fate Russia and fall into the hands of murderous Bolshevik Jews with little chance of escape. It is bad enough to have Zionist puppets running the show. It will be far worse if they succeed in their plan to change the fundamental structure and nature of our system.

Already, our Jewish controlled Congress and Presidency have illegally revoked our constitutional rights to due process of law, *habeas corpus* and our fundamental rights to privacy. At the behest of traitorous Jews, Jews who serve the interests of Israel and the Jewish bankers, the Bolshevik Zionists calling themselves "Democrats" plan to eliminate our fundamental rights of free speech and innate freedom to keep and bear arms.

The process of Bolshevization is well under way. Just as in the Soviet Union, traitorous Jews control our mass media and filter and fabricate the news. The American media is notorious for excluding foreign news, for not criticizing the government, and for offering false hope for the future, while creating a climate of fear and anxiety about the present—just as was the case in the Soviet Union. The

Jews in control of our government and press are pressing for laws which will require Americans to request permission from the government in order to travel—just as was the case in the Soviet Union. They are eliminating the national sovereignty of the United States of America in favor of a Jewish World Government.

All of these steps are a part of the Bolshevization of America being carried out by disloyal Jews, who are intent upon destroying the American experiment in human freedom. They consider all Gentiles to be subhuman, and will not rest until they have sent the rest of humanity into universal slavery, and then death—they will not rest until they have artificially fulfilled ancient Jewish Messianic prophecies which call for the enslavement of non-Jews followed by their extermination.

These racist and genocidal Jews can be stopped if the American People elect to build rather than burn, speak out rather than tear down. Contact members of both houses of Congress and tell them that you do not want them to bow down to Israel. Tell them that Bush, Cheney, Kennedy, Pelosi, Schumer, Emanuel, Lieberman, Kerry and like-minded types do not speak for you when they speak on behalf of Israel. But do not become disengaged and despondent and do not hope for the downfall of the American system. Do not fall into the ancient Jewish trap of crypto-Jewish revolution based on the false and disingenuous promise of a Utopia on the other side of self-destruction.

Learn from the downfall of the Turkish Empire, the destruction of Russia, the ruin of Germany. If you cannot affect change now, when the American system is wealthy, comparatively healthy and functional, you certainly will not achieve your dreams of a freer America if you destroy our institutions and economy with a crypto-Jewish revolution. Instead, you will afford the Jewish bankers the opportunity to rob your wealth, take away your national sovereignty, and deliver you into concentration camps.

Russia did not advance by murdering the Czar and destroying the Russian Government. Yes, the only solution to America's problems is loyal Americans. We need Americans who want to improve America and chase the Zionists who are destroying us out from power. However, anyone opposing traitorous Zionist power in America will have no chance at success without broad, consistent and courageous support.

1.4 From Herzl to Malcolm, Zionists Betray the Armenians

Longstanding Zionist[94] British Prime Minister David Lloyd George wrote in 1939,

> "The Treaty of San Stefano provided that Russian troops should remain in occupation of the Armenian provinces until satisfactory reforms were carried out. By the Treaty of Berlin (1878)—which was entirely due to our minatory pressure and which was acclaimed by us as a great British triumph which

brought 'Peace with honour'—that article was superseded. Armenia was sacrificed on the triumphal altar we had erected. The Russians were forced to withdraw; the wretched Armenians were once more placed under the heel of their old masters, subject to a pledge to 'introduce ameliorations and reforms into the provinces inhabited by Armenians.' We all know how these pledges were broken for forty years, in spite of repeated protests from the country that was primarily responsible for restoring Armenia to Turkish rule. The action of the British Government led inevitably to the terrible massacres of 1895-97, 1909 and worst of all to the holocausts of 1915. By these atrocities, almost unparalleled in the black record of Turkish misrule, the Armenian population was reduced in numbers by well over a million."[95]

The Rothschilds fomented both the Crimean and Russo-Turkish Wars. The Zionist Jew Benjamin Disraeli sealed the fate of the Armenians, when he, as Prime Minister of the United Kingdom, undid the Treaty of San Stefano out of Jewish hatred for the Russians, who had opposed the Rothschilds in the American Civil War. The Rothschilds sought to weaken the Russian Empire in preparation for a Jewish takeover. The Russian Christians would have protected the Armenians under the Treaty of of San Stefano (3 March 1878), but Disraeli, a Zionist Rothschild agent, delivered the Armenians into the hands of the Sultan through the revised Treaty of Berlin of July of 1878.

The New York Times wrote on 10 October 1915, on page 32,

"TURKISH STATESMAN DENOUNCES ATROCITIES

Cherif Pasha Says Young Turks Long Planned to Exterminate the Armenians.

An arraignment of the Young Turks, or the Committee of Union and Progress, as having for years plotted the extermination of the Armenian people, is contained in a letter recently addressed by Mehmed Cherif Pasha to the editor of the Journal de Genève. The views of this eminent exile should doubtless be considered in the light of the fact that he was obliged to fly from his native land because of his secession from the party now in power in Turkey, but even his enemies—and that he has formidable ones is evidenced by the nearly successful attempt made upon his life by Turkish police agents in Paris about two years ago—must admit that he has had excellent opportunities for observation of the Young Turks' policy, since he was prominent in their councils when they first obtained power on the overthrow

of the Abdul Hamid régime, and left their ranks to build up the Liberal opposition party only when he became convinced that their leaders had no intention of carrying out the program of reform to which they were pledged. He is the son of the late Said Pasha, who was one of the chief advisers of Abdul Hamid and the first Grand Vizier under the new Constitution. His wife is Princess Emanine, the daughter of Prince Halim, and he is the brother-in-law of Prince Said Halim, the present Grand Vizier. He, himself, was at one time Turkish Minister to Sweden.

After branding the Armenian atrocities perpetrated under the present régime as surpassing the savagery of Genghis Khan and Tamerlane, Cherif Pasha continues:

'To be sure, the state of mind of the Unionists was not revealed to the civilized world until they had openly taken sides with Germany; but for more than six years I have been exposing them in the Mecheroutiette (his newspaper, published first in Constantinople and then in Paris) and in different journals and reviews, warning France and England of the plot against them and against certain nationalities within the Ottoman borders, notably the Armenians, that was being hatched.

'If there is a race which has been closely connected with the Turks by its fidelity, by its services to the country, by the statesmen and functionaries of talent it has furnished, by the intelligence which it has manifested in all domains—commerce, industry, science, and the arts—it is certainly the Armenian.'

Cherif Pasha then enumerates some of the contributions which Armenians have made to Turkish civilization, including the introduction of printing and the drama, and gives credit to an Armenian, Odian Effendi, for having collaborated with Midhat Pasha in framing the Ottoman Constitution, and he lays stress upon their fine qualities as agitators against the despotisms of Turkey and Persia—qualities, one suspects, which have not highly recommended them to the autocratic 'reformers' of the Young Turk régime. And he continues:

'Alas! at the thought that a people so gifted, which has served as the fructifying soil for the renovation of the Ottoman Empire, is on the point of disappearing from history—not enslaved, as were the Jews by the Assyrians, but annihilated—even the most hardened heart must bleed; and I desire, through the medium of your estimable journal, to express to this race which is being assassinated my anger toward the butchers and my immense pity for the victims.

'Having fulfilled this pious duty, let me make some exceptions relating not to the unhappy Armenian nation but to certain individual Armenians and some propagandist groups who have for the last six years so maladroitly

> constituted themselves the defenders and apologists of this Committee of Union and Progress, the author of all their present sufferings. How often have I warned them against the bad faith of the Unionists, the perversity of whose black souls I knew only too well! Besides, the massacres of Adana, provoked by the Union's orders, ought to have brought them to a sense of the real state of affairs. Some of them by a wrong appreciation of their interests, others influenced by political alliances of an evil sort—like that poor Constantinople Deputy, Zohrab Effendi, who has expiated his errors on the scaffold—all the Armenian political leaders, or almost all, by identifying themselves with the political fortune of the Union, have compromised instead of serving their national cause.
>
> 'If, instead of enrolling themselves under the banner of that baneful and treacherous association, they had ranged themselves openly beside the true liberals who had long been pointing out the danger of their course, even at peril of their lives, they would not only have remained true to their principles, but they would also have spared their unfortunate brethren the persecutions they suffered before the war and their whole nation the prospect of an extermination unique in the annals of history'"

Note well the statement, "all the Armenian political leaders, or almost all, by identifying themselves with the political fortune of the Union, have compromised instead of serving their national cause." The "Union" was the Jewish power behind the "Young Turks"—the "Committee of Union and Progress"—the *Dönmeh* Jews who planned and executed the genocide of the Armenian People.

Early on, arch racist-Zionist propagandist Theodor Herzl tried desperately to use the deaths of the Armenians as a blood sacrifice upon which to found the Jewish State. The atrocities in the 1890's also served to help put the Young Turks in power by ruining the reputation of the Sultan, and concurrently killing off the *intelligentsia* of the Turkish Empire, reducing the risk of a counter-revolution. They also helped to provoke the Balkan Wars the Jews wanted; in part to create divisions within, and to break apart, the Turkish Empire; in part to spark the First World War; and in part to further the Jewish agenda of dividing the empires and creating small, "racially" segregated nations, like the Jewish State the Zionists were desperate to found. In addition, the Jews used the Turks and Kurds to mass murder the Armenians and scapegoated the Sultan, the Turkish Empire and Islam for atrocities which were in fact caused by Jews and Judaism.

Jewish leaders planned to move Jews from Russia into the genocided Armenians' place. Jews delighted in the fact that they were killing off their competition[96] in lucrative and influential fields like banking, medicine, business, etc.; where the Armenians excelled.[97] It was often said that it took ten Jews to outwit a Greek, and ten Greeks to outwit an Armenian.[98] The Jewish genocide of the Armenians enabled

the Jews to dominate business and the professions in the Turkish Empire. Just as the Jews would later kill off the *intelligentsia* of Russia in order to Russia, the best way for the Jews to kill off the Turkish Empire was to kill off the Armenians who kept it running and vital. Reverend Filian noted on pages 339-341 of his book,

> "One-tenth of all the Armenians in Turkey are in Constantinople. Many of them are poor, in the nature of things; but the leading bankers, merchants, and capitalists there are Armenians, surpassing even the Greeks and Jews. I give a few representative names: Gulbenkian, Essayian, Azarian, Mosditchian, Manougian, Oonjian. The physicians in largest practice are Armenians: Khorassanjian, Mateosian, Dobrashian, Vartanian, etc. The Sultan's personal treasurer is an Armenian, Portukalian Pasha. The chief counselor in the foreign office in Constantinople is an Armenian, Haroutiune Dadian Pasha. The greatest lawyers are Armenians: Mosditchian, Tinguerian, etc. The chief photographers of the Sultan are Armenians, Abdullah Brothers and Seban, the former considered one of the best photographic firms in the world. The personal jeweler of the Sultan is an Armenian, Mr. Chiboukjian. For all his hate of the Armenians, he has to employ them, for no others are competent or trustworthy. The best musicians are Armenians: Chonkhajian Surenian, Doevletian, and an Armenian young lady named Nartoss, who often plays the piano before the Sultan. The greatest orator in Constantinople is an Armenian and a professor in Robert College, Prof. H. Jejizian, to my thinking, superior to either Beecher, Wendell Phillips, or Robert Ingersoll, all of whom I have heard. Finally, the Armenians, as a whole, form the best 'society' in Constantinople, and their modes of living, dress, houses, and ways are precisely like those of Americans or Europeans. These are Mavroyeni Bey's 'Indians'!
>
> Smyrna is a city of 150,000 or more population. About 80,000 are Greeks; you may call it a Greek city. The Armenians there number about 8,000, or one-tenth of the Greeks, but are ten times richer than all the Greeks together. The principal buildings are owned by Armenians; the business is in the hands of the Armenians. The chief business men are well-known in Europe. Mr. Balyivzian owns many steamers which ply on the Mediterranean. Mr. Spartalian is another very rich and very benevolent man; he built a magnificant hospital at Smyrna. In Samsoun, Marsovan, Cesarea, Adana, Amassia, Tocat, Sivas, Harpoot, Mesere, Malatia, Diarbekir, Arabkir, Oorfa, Aintab, Marash, Tarsus, Angora, Erzeroun, Erzinghan, Moosh, Bitlis, Baiburt, Trevizond,—in a word, everywhere it is the same. Go where you like in Turkey, you find the Armenians at the top.
>
> When I say they are the richest, I mean until early in 1894 they were the richest. But now, in many cities of Armenian proper, since the recent

atrocities, they have become the poorest.

Leading citizens, and the fathers of families, for the reasons I have mentioned, were specially singled out for vengeance. Their stores, banks, and houses were plundered and then burnt, their money and jewelry taken from them, and then they were murdered wholesale. Now the Turks and the Kurds for a time are rich with Armenian property; wearing the gold watches of Armenian gentlemen, their women wearing the jewelry of Armenian ladies."[99]

An article published under the heading, "Bernhardt in Russia", *The New York Times*, (24 January 1882), page 6, wrote, *inter alia*,

"All through the East of Europe, except in Turkey, where, thanks to the superior cleverness of the Armenians, the Jews starve, these Pariahs prove that Shylock was not the mere creation of a poet's fancy."[100]

In commenting on articles which had appeared in the Petersburg Hebrew-language daily newspaper *Hamelitz* in 1895, Yair Auron wrote in his book *Zionism and the Armenian Genocide: The Banality of Indifference*,

"According to the writer, it was the Armenians who conspired and rioted in the streets of Constantinople. The Jews, according to *Hamelitz*, stood alongside the Mohammedans and the policemen and 'their assistance helped them to carry the day against those who had risen up against them.' According to the paper, many Jews joined with the Mohammedans to strike against the Armenians and 'pursued them to the end.' The writer praises the actions of the Jews in Constantinople and in fact gives total credence to the Turkish version of events.[85] In an additional article, published three weeks later, in the 'Overseas' section of Issue 231, October 24, 1895, the anonymous writer takes pride in 'the miraculous act of observance of the commandment of the prayer shawl of our brethren in the Turkish capital.'[86] 'Who would believe the rumor that the fringes of a prayer shawl could be a shield against the riots? Who could have prayed and hoped for such things?' The following is the story as it appeared: [***] It seems that the article can be read in only one way: rejoicing and ridicule of the tragedy of the Armenian victims. The writer is proud that 'while this was happening to our brethren in the Turkish capital, there was a miracle apart from the miracle of the prayer shawl fringe.' Now they will be able to take the place of the Armenians in economic and commercial activity:"[101]

Yair Auron quoted from a statement which Jewish author Yaakov Rabinovitch

made in 1909,

> "With regard to the Armenians, here we must remember the past. The defunct *Hamelitz*, in its day, lauded the participation of Sephardic Jews together with the Turks in the massacre of the Armenians in Constantinople in 1895. And then there were the pogroms in Odessa and cities in the south, and among the names of the sainted defenders we find Armenian students who were killed while defending us. Let us not forget! Few were the Russians and Poles who defended us, but according to estimates, among those who especially came to our aid were the Armenians and their cousins, the Georgians. Let us not forget how they treated us and how we treat their misfortune."[102]

Richard Davey in his book, *The Sultan and His Subjects*, Revised and Updated Edition, Chatto & Windus, London, (1907), p. 393,

> "The lower class Jews, in several parts of the town, aided the Turks in slaughtering their Christian neighbours."[103]

American Ambassador to Turkey, Henry Morgenthau, Sr., a Jewish Zionist, stated in 1916,

> "Turkey needs the Jews. They have lost the Armenians and must fill the gap."[104]

Taner Akçam wrote in his book *A Shameful Act: The Armenian Genocide and the Question of Turkish Responsibility*,

> "Turkish author Halide Edip has drawn attention to the decisive role played by economic considerations in the Armenian genocide: 'Besides [the] political argument. . . there was a strong economic one, supported morally by the Germans. This was to end the Armenians' economic supremacy, thereby clearing the markets for Turks and Germans.'[113] One foreign consular report notes that 'not only have members of the Committee [of Union and Progress] and Jews become rich by purchasing properties left behind by the Armenians at ridiculously low prices but state institutions [are also] taking material advantage from the mass deportation of the Armenians.'[114] As a result, 'with the Armenian properties acquired for a song, a group of nouveau riche have now sprung up, while those who had been wealthy before were able to increase their assets.'[115] A new class of the wealthy was formed in Anatolia, essentially a continuation of the Unionist policy of homogenizing the area."[105]

Jews profited greatly from their slaughter of Armenian Christians.

The Jews had long plotted to ruin the Turkish Empire economically, and the Jews scapegoated the Armenians for the actions the Rothschild family took to break apart the Sultan's Empire by bankrupting it. This is how the Jews were able to provoke the attacks on Armenians. They also led the Turks to fear Christian missionary work in the Empire, and scapegoated the Armenian Christians for it. The Jews desperately wanted to provoke Christians to kill off Moslems, and Moslems to kill off Christians. After provoking Turks and Kurds to kill Armenian Christians by scapegoating the Armenians for the woes the Jews had caused the Turks, and promising them the booty from the Armenians, the Jews then scapegoated the Turks and Kurds for the massacres the Jews had provoked.

The Jews, who were the preeminent revolutionary force in the Turkish Empire and the World, laid all the blame and cast all the suspicion on the Armenians, Greeks, Christian missionaries, and Christians in general, for all of the revolutionary activity in the Empire. While it is certainly true that there were revolutionaries among the Greeks, Slavs, Armenians, and other Christians, the Armenians were generally very loyal and prosperous, and the Jews were the principle revolutionary group.

Jews are taught to scapegoat others in the Jewish book of *Leviticus*, chapter 16, and in the Jewish Talmud in the book of *Yoma*. Mordecai Manuel Noah was an American Zionist Jew, who pitted American Christians against Turkish Moslems in the first half of the Nineteenth Century. Noah proudly stated in 1844 that Jewish bankers controlled the economy and treasury of the Turkish Empire—and the world. Mordecai Manuel Noah stated in 1818,

> "Never were prospects for the restoration of the Jewish nation to their ancient rights and dominion more brilliant than they are at present. There are upwards of seven millions of Jews(16) known to be in existence throughout the world, a number greater than at any period of our history, and possessing more wealth, activity, influence, and talents, than any body of people of their number on earth. The signal for breaking the Turkish sceptre in Europe will be their emancipation; they will deliver the north of Africa from its oppressors; they will assist to establish civilization in European Turkey, and may revive commerce and the arts in Greece; they will march in triumphant numbers, and posses themselves once more of Syria, and take their rank among the governments of the earth. This is not fancy. I have been too much among them in Europe and Africa—I am too well acquainted with their views and sentiments in Asia, to doubt their intentions. They hold the purse strings, and can wield the sword; they can bring 100,000 men into the field."[106]

Influential Jewish American Zionist Mordecai Manuel Noah stated in 1837,

> "My belief is, that Syria will revert to the Jewish nation by *purchase*, and that the facility exhibited in the accumulation of wealth, has been a providential and peculiar gift to enable them, at a proper time, to re-occupy their ancient possessions by the purse-string instead of the sword."[107]

Pro-slavery, warmongering Modecai Manuel Noah stated in 1844,

> "The Jews are, at this day, the most influential persons connected with the commerce and monetary affairs of Turkey, and enjoy important privileges, but hitherto they have had no protecting influence, no friendly hand stretched forth to aid them."[108]

The Jewish Talmud also teaches Jews to cover up their acts of murder with a covering blanket of lies. Jews are taught to make it appear that they are doing a good deed for the community, when they are in fact deliberately murdering innocent human beings. The Talmud in the Jewish book of *Abodah Zarah*, folio 26*a*-26*b*, teaches Jews that when they murder someone by casting that person into a pit, they should scape off any steps in the pit, remove all ladders from the pit, and cover the pit with a stone, so as to ensure the death of their victim. Should someone catch the murderous Jew scraping away the steps in a pit, making off with a ladder, or covering the pit with a stone, the Jewish Talmud recommends that the Jew should deceive the witness and claim that the Jew needs the ladder to rescue his son from a rooftop, or is covering the pit with a stone so that cattle do not fall in, or that he is scraping off the steps so that cattle are not lured into the pit.

It does not appear to be a coincidence that the negative stereotypes of Jewish behavior, common to those nations in which Jews have resided in large numbers, mirror the behavior that Jews have learned and incorporated into their culture through their religious literature. Judaism creates and perpetuates a culture of racism, war, genocide, segregation, deceit, theft, exploitation, supremacism, human sacrifice, etc. The Jewish genocide of Armenian Christians makes for a good case study of classical and cultural Jewish racism and Jewish deception. It demonstrates the highly developed Jewish arts of genocide, war, control of public opinion to do evil while appearing to be the victim, scapegoating others for Jewish crimes, etc.

Crypto-Jews, who had infiltrated both Christianity and Islam, created and fostered bogus self-destructive interpretations of each religion among the followers of Christianity and Islam, so as to have them not only welcome their own demise, but to insist upon it. Jews also artificially created economic hardships so as to create a climate which would enable them to easily foment war and revolution. They did this by means of the press, banks, universities, labor unions, government, etc. Jews deliberately caused the People hardships, then scapegoated Gentile government for the hardships the Jews had deliberately caused, so that the Gentiles themselves would

loathe their own government and destroy it, thereby doing the Jews' religious work for them.

One of the hardships the Jews caused was poverty. The Rothschilds ran the Turks deeply into debt and then offered to fix things for them if the Turks would sell Palestine to the Rothschilds—and kill off the Armenian "Amalekites". Jewish Racist Zionist Theodor Herzl proposed that,

> "Supposing His Majesty the Sultan were to give us Palestine, we could in return pledge ourselves to regulate the whole finances of Turkey."[109]

Both sides of this bargain would appear to benefit the Zionist Jews and take from Turkey. The Sultan of Turkey was in a financial crisis bought on by Jewish bankers, just as the Egyptian Khedive Ismail Pasha was in a financial crisis brought on by Jewish bankers when Disraeli purchased shares in the Suez Canal with the Bank of Rothschild, in fulfillment of Mordecai Manuel Noah's plan to draw the British into Egypt.[110] Ultimately, there were many reasons why the Zionists did not simply buy the land of Palestine and end Turkey's humiliation, as Herzl had proposed at the Zionist Conference of 1897, and as the Rothschilds had proposed long before.[111]

Herzl knew that the Jewish financiers who had caused the Turkish Empire's financial crisis were willing to cure it (for a brief period) in exchange for the land of Palestine, and that the Sultan would agree to that deal. The Zionists had additional leverage on the Sultan due to the attacks on Armenian Christians, which crimes could be used in the Jewish controlled press to hurt the Turkish Empire financially and politically, and to foment a war between Christianity and Islam. Though Jewish bankers were ultimately responsible for these attacks, they threatened to inflame the Christian world against the Turks. As so often happens to politicians, Jews coaxed the Sultan into committing crimes, which offenses were then used to blackmail the Sultan.

Herzl promised that he could improve the Sultan's public image, and prevent a Christian backlash against the Turkish Empire, through his contacts in the Jewish controlled press. Herzl pledged that warm Jews in the media would bury the story of the Armenian attacks, and praise the Sultan and the Turkish Empire, if the Sultan would agree to sell Palestine to the Rothschilds.

In 1902, an article published in *The American Monthly Review of Reviews* (this journal was created by William T. Stead to promote the views of Cecil Rhodes, who was himself a Rothschild agent who sought to establish a World government run by bankers[112]) addressed some of the problems facing the Turkish Empire at the time Herzl tried to blackmail the Sultan and cover up the Jewish massacres of Armenians,

> "WHERE THE SULTAN FAILED.
> Corrupt these pashas were. Many had come from low, and some were of

ignoble, origin. Their birth was as varied as the races of the empire they administered but did not rule. The weakest Ottoman sultan does that. But they were undeniably able. They have disappeared. They have no successors. Palace has supplanted ministerial rule. Personal secretaries have taken the place of pashas. The grand vizierate has become an empty shade, unless Said Pasha change it. Nor is this likely. Able, shrewd, consummate diplomat, Abdul Hamid, for a decade and more equal to the task of inflicting on the European concert a fatal paralysis, until Austria acted alone in 1897, has proved unable to organize administration or to depute authority. The army he turned over to Goltz Pasha, and it is efficient, as the Greek war proved. The men are unpaid, but their cartridge-boxes are never empty. They are unshod, but their arms are serviceable. There are few or no ambulances, but the artillery is well horsed. The navy has disappeared. But in civil administration no man is secure. Imperial orders go above, below, and around. Some negro eunuch or palace underling may palsy the administration of a province or bring to disgrace by a secret order the ablest of valis, or provincial governors. Despotism in strong hands may prove both able and beneficent by organizing administration. But personal rule, smitten with a mania of fear of conspiracy, trusting no one, filling the empire with espionage, and selecting as instruments ignorant and ignoble personal attendants was certain to end in the collapse now clear.

For a season it prospered. In 1895, all held Abdul Hamid, doubtless, the subtlest schemer of his long line in generations, but in the broad sense successful. In twenty years, 1879-99, the population of the empire, excluding tributary states, grew from 21,000,000 to 25,000,000— above the average of West Europe. The value of real estate advanced down to 1895 in all Turkish cities. In those with which I am most familiar in eastern Turkey, a fair 25 per cent. increase or more, in twenty years. There was no Turkish city, and I met residents from all, where building was not in progress in this period. All complained of taxes and oppression, and in all population, buildings, and realty values were growing. Imports, 1878 to 1898, rose from (estimated) $60,000,000 to $120,000,000, and exports from $35,000,000 to $68,750,000, an increase which stands for prosperity. The principal railroad in Asiatic Turkey, Smyrna-Aidin, 318 miles, increased its gross earnings from £140,538 to £354,406 from 1883 to 1893, and later lost its dividends.

But while figures of this character could be multiplied, the government itself was passing from one abyss of bankruptcy to another, if the imperial revenue only, averaging, 1892-95, $106,500,000—say $4 per capita—were collected in taxes, the burden would not be heavy. A semi-civilized country can easily raise a pound sterling a head, and a country like the United States averaged $16 in 1890, and did not feel the burden. But by universal consent,

the Turkish revenue is extorted manifold by a system of farming the taxes and official peculation. The old government, by pashas, was ill. The new, by palace favorites, is worse. After wholesale repudiation in 1875,—the Porte compounded with its creditors in 1881,—Iradé, December 8-20, 1881, admitted the bailiff in the shape of a debt commission, and paid 1 per cent. on the unsecured debt. The nominal amount of the debt in 1875 was $1,200,000,000. It was scaled to $530,000,000 in 1881. In 1900, it was $682,000,000,—no great increase as national debts go. It is all held abroad,—77 per cent. in France, 10 per cent, in Germany, 9 per cent. in England, and 4 per cent. in Austria.[*Footnote:* London *Statist*, October 3, 1896.] The aggregate national mortgage is not large—in all, in 1896, government, railroad, and other stocks, $792,370,000 at par, $397,125,000 quoted value, two thirds (67 per cent.) in France, 17 per cent. in Germany, 12 per cent. in England, and 4 percent, in Austria. A fair measure this of time pressure the diplomacy of these lands will on a pinch exert.

The debt commission collected $12,876,207 in 1900, against $9,998,230 in 1885—a fairly elastic revenue. An Oriental country whose salttax receipts grew in fifteen years from $3,071,502 to $3,729,721—twice as fast as population—plainly only needs decent administration for a prosperous budget. Instead, time treasury has wallowed for years in irretrievable deficits averaging $5,000,000 to $7,000,000, according to Sir Edward Vincent's last report. The treasury, a few weeks ago, borrowed a small sum for the most sacrosanct of all Moslem expenditures, the carpet and its escort, which the Sultan yearly, as caliph, sends to the Kaaba, at Mecca. it is as though the Pope had to raise a floating loan for the wine and wafer of the Easter eucharist. Every inquiry shows how easily the Turkish treasury might be solvent. Every week finds it unable to meet any expenditure.

ARMENIAN MASSACRE AND ITS CAUSE.

The Sultan's policy five years ago had, therefore, greatly reduced European interference in Turkish affairs, and greatly increased imperial authority, without securing either a stable budget or an efficient administration. Nothing is, perhaps, so dangerous in the affairs of state as unlimited power joined to none of the machinery which gives certainty to taxation or ordered action to authority. Such prosperity as had come was little felt by Moslems. There is that about the Moslem creed, code, and character which incapacitates for all practical affairs but war and rule. Turkish treasury accounts have always been kept by Greeks and Armenians. If a Turk owns land, some Christian keeps its rent-roll. If he has a business, Christian clerks manage it, If he owns mines or works the richer placer of official extortion, some Christian engineer or scribe manages and manipulates his accounts. Such prosperity as there was through the twenty years of Abdul Hamid's

reign, which seemed prosperous, went to Christians. In all the cities where massacre came, it was the Christian and Armenian quarter that was thriving and rising in value. Armenian villages were waxing rich, buying land and renting it. Armenian bankers were making loans. When massacre fell in one city, not a signature was left known to Constantinople bankers. Western manufactures, which were ruining native handicrafts, were all handled by Armenians. Economic strain and stress produced by this disproportionate prosperity of the small Christian fraction, gaining in wealth, education, and political aspiration, was a perilous irritant to add to the pride of a ruling and soldier caste and the fanaticism kindled by Moslem renaissance. The match of administrative order, or even administrative suggestion, had only to be touched to these explosive conditions to bring the Armenian massacres.

Into their history, it is no purpose of mine to enter. Beyond all refutation, the Sultan successfully prevented European interference or the punishment that was due. But great crimes of state bring their own inexorable penalty. For five years, since time last of the massacres, the Sultan visibly lost ground. Awful as is massacre, communities recover, if order is restored. Over the Armenian plateau this has never come. In all the empire a blight has fallen on trade. The fall in wool ruined southeastern Turkey and it is estimated there are 40,000,000 sheep between the Black Sea and the Persian Gulf. The silk collapse laid North Syria in ruins, and brought Beirut to beggary. The capital has never recovered from the mere business shock of massacre. The Greek war broke credits on the Levantine coast. From the Greek revolution to Bulgarian independence, 1828-78, the dismemberment of the Turkish empire had been accompanied by the appearance of communities capable of self-government. Even Algeria-Tunis and Egypt, which have passed under foreign control, had not done so until a separate, albeit despotic, autonomy had been gained. Driven back to its Moslem limits, nothing like this has appeared in the empire, in twenty years. Crete is separated, the hardships of its going being a measure of the relatively larger Moslem population. In Turkey proper, neither improvement in the central administration nor provinces capable of autonomy appear. Without either, the empire sinks in the slough of difficulties created by racial and physical problems. For a season these and all reforms were held at bay. Macedonian autonomy, Armenian protection, equitable taxation, improved administration—all these pledges of the Berlin treaty in 1878 remain unperformed through twenty years of Europe and an empire both without initiative, and both controlled by the inertia of events, the fear of a general war, and the address at intrigue of Abdul Hamid.

But the lack of sound government and an honest ruler nothing compensates—not even material prosperity, increasing trade, growing population, schools, museums, revived Islamism, and all the fruits of the

> reign marshaled by court journals when the quarter-century of the Sultan was celebrated. Instead, when collapse comes, as collapse has, and the powers, one by one, demonstrate the weakness of the empire, problems long postponed appear, as creditors haunt lesser lives in days of disaster."[113]

By killing off the Armenians, who ministered the Turkish Empire, the Jews assured the demise of the Empire. By killing off the intellectuals of the Empire, they prevented any "counter-revolution" to the Jewish takeover. Jewish Bolsheviks used the same murderous tactics in the Bolshevik Revolution to destroy the Russian People and assure Jewish domination of the country through the mass murder of the Russian *intelligentsia*. Leading Jews sought to weaken the genetic stock of "counter-revolutionary" forces, meaning the Goyim. The Jewish "world revolution" was meant to be a Jewish takeover of all the World, followed by the murder of the "best of the Gentiles", to be followed by the genocide of all Gentiles, as prophesied in Jewish mythology.

The first act of the First Zionist Congress in 1897 was to pass a resolution thanking the Sultan of Turkey, who, at the instigation of Jews and crypto-Jews, was committing atrocities against the Armenians. Crypto-Jews were the motive force behind the Sultan's atrocities against Armenian Christians. Jewish bankers, and crypto-Jewish bankers posing as Greek and Armenian Christians, and Greek and Armenian Christians who had betrayed their Peoples to the Jewish bankers in hopes of national independence, managed the Sultan's accounts and led him into bankruptcy, while they, themselves, became immensely wealthy at the expense of the Turkish Empire. Jewish *agents provocateur* whispered tales of Christian plots to take over the Empire into the Sultan's ear and drove him to incapacitating and self-destructive paranoia.

Jews led the Sultan to believe that Armenian revolutionaries were working with Christian missionaries to take over the Empire. Jews pitted the Sultan against Christians and prompted him to commit atrocities, which the Jews knew they could then use to pit Christians against Moslems, and instigate the Balkan Wars, the First World War and the destruction of the Turkish, Russian, German and Austro-Hungarian Empires.

Jews prompted the Sultan to retaliate against innocent Armenian Christians, falsely blaming them for the Jewish theft and Jewish revolutionary aspirations, and diverting attention away from the criminal Jews. The willingness of the political Zionists to fund and forgive (with their self-admitted corruption of the press) Jewish-Turkish atrocities began with their beginning and culminated in the genocide of the Armenians after the Sultan's Government was overthrown by the Jewish "Young Turks" in 1915—a group led by crypto-Jewish[114] positivist revolutionaries whose philosophies stemmed from Henri de Saint-Simon and Auguste Comte—philosophies which were popular among Jewish intellectuals, especially in

Salonika, Paris, and Vienna; where the Jewish-controlled "Young Turk" and Masonic Lodges were strongest and published newspapers and other forms of corrosive propaganda by revolutionary Zionist Jews including Vladimir Jabotinsky and Alexander Israel Lazarevich Helphand, a. k. a. "Parvus".

Thomas R. Bransten wrote in his compilation of David Ben-Gurion's *Memoirs*,

> "*No Messiah but nineteenth-century positivism as coupled to Biblical affirmation of the Jews' historical place in the land of Israel prompted their massive return.*"[115]

The Armenians are among the most ancient group of Christians—Christians whom some Jews have long sought to destroy. The Armenians were unwise enough to sponsor the Zionist venture in Palestine and publicly endorsed the Balfour Declaration in the hopes that it would protect them from the Turks and eventually result in the formation of an independent Armenian State, not realizing that the Young Turks were massacring the Armenians in the millions at the instigation of their crypto-Jewish leadership. Immensely wealthy Armenian leaders were corrupted by Zionist Jews and betrayed the Armenian People to their deaths.

Theodor Herzl made clear his evil intentions and duplicity in his diaries. Herzl's deceit was exposed in the eleventh edition of the *Encyclopædia Britannica* in 1911 in an article on "Zionism". The Zionists had cut a deal with the Sultan through Newlinsky to use their influence in the news media to control public opinion concerning the atrocities the Turks had committed against the Armenians at the behest of the Jews in the Nineteenth Century,

> "The most encouraging feature in Dr Herzl's scheme was that the Sultan of Turkey appeared favourable to it. The motive of his sympathy has not hitherto been made known. The Armenian massacres had inflamed the whole of Europe against him, and for a time the Ottoman Empire was in very serious peril. Dr Herzl's scheme provided him, as he imagined, with a means of securing powerful friends. Through a secret emissary, the Chevalier de Newlinsky, whom he sent to London in May 1896, he offered to present the Jews a charter in Palestine provided they used their influence in the press and otherwise to solve the Armenian question on lines which he laid down. The English Jews declined these proposals, and refused to treat in any way with the persecutor of the Armenians. When, in the following July, Dr Herzl himself came to London, the Maccabaean Society, though ignorant of the negotiations with the Sultan, declined to support the scheme. None the less, it secured a large amount of popular support throughout Europe, and in 1910 Zionism had a following of over 300,000 Jews, divided into a thousand electoral districts. The English membership is about 15,000. [***] Modern

> Zionism is vitiated by its erroneous premises. It is based on the idea that anti-Semitism is unconquerable, and thus the whole movement is artificial. Under the influence of religious toleration and the naturalization laws, nationalities are daily losing more of their racial character. The coming nationality will be essentially a matter of education and economics, and this will not exclude the Jews as such. With the passing away of anti-Semitism, Jewish nationalism will disappear. If the Jewish people disappear with it, it will only be because either their religious mission in the world has been accomplished or they have proved themselves unworthy of it."

Marwan R. Buheiry investigated these issues and made plain Herzl's treachery in an article, "Theodor Herzl and the Armenian Question", *Journal of Palestine Studies*, Volume 7, Number 1, (Autumn, 1977), pp. 75-97. As Buheiry proves, there were indeed very influential British press Jews who obliged Herzl's schemes, including Lucien Wolf.

James Aratoon Malcolm was an influential Zionist in England, allegedly of Persian-Armenian[116] descent—though perhaps a crypto-Jew, who helped the Jewish Zionists, through the Frankist-Zionist-Jewish traitor, Supreme Court Justice Louis Dembitz Brandeis, to bring America into the First World War on the side of the British and the Zionists. Malcolm was treacherous to the Americans, and also to the Armenians, who had been betrayed and butchered by the Zionist Jews. Malcolm published numerous letters and articles in *The London Times* over the course of his life, which strongly advocated Zionism, but which rarely mentioned the plight of the Armenians at the hands of the crypto-Jewish "Young Turks" and the crypto-Jewish Bolsheviks.

Political Zionist leader Samuel Landman repeatedly confirmed the fact that Zionist Jews had used President Woodrow Wilson to bring America into the war on the side of the Allies in exchange for the Balfour Declaration. If Germany should win the First World War, the Zionists would obtain Palestine as a concession to the Jewish bankers for financing the war; and should England win the war, the Zionists still would obtain Palestine as a concession for bringing America into the war on the side of the British.[117] Zionist Jews had no loyalty to Turkey, Russia, England, Germany *or America*. Their only loyalty was to the Jewish tribe. In fact, many Jews delighted in the vast destruction of the war, which many Jews hoped would leave Europe grossly weakened and ripe for Jewish Bolshevik revolution.

Samuel Landman wrote in 1936,

> "During the critical days of 1916 and of the impending defection of Russia, Jewry, as a whole, was against the Czarist regime and had hopes that Germany, if victorious, would in certain circumstances give them Palestine. Several attempts to bring America into the War on the side of the Allies by

influencing influential Jewish opinion were made and had failed. Mr. James A. Malcolm, who was already aware of German pre-war efforts to secure a foothold in Palestine through the Zionist Jews and of the abortive Anglo-French démarches at Washington and New York; and knew that Mr. Woodrow Wilson, for good and sufficient reasons, always attached the greatest possible importance to the advice of a very prominent Zionist (Mr. Justice Brandeis, of the US Supreme Court); and was in close touch with Mr. Greenberg, Editor of the *Jewish Chronicle* (London); and knew that several important Zionist Jewish leaders had already gravitated to London from the Continent on the *qui vive* awaiting events; and appreciated and realised the depth and strength of Jewish national aspirations; spontaneously took the initiative, to convince first of all Sir Mark Sykes, Under-Secretary to the War Cabinet, and afterwards Monsieur Georges Picot, of the French Embassy in London, and Monsieur Goût of the Quai d'Orsay (Eastern Section), that the best and perhaps the only way (which proved so to be) to induce the American President to come into the War was to secure the co-operation of Zionist Jews by promising them Palestine, and thus enlist and mobilise the hitherto unsuspectedly powerful forces of Zionist Jews in America and elsewhere in favour of the Allies on a *quid pro quo* contract basis. Thus, as will be seen, the Zionists, having carried out their part, and greatly helped to bring America in, the Balfour Declaration of 1917 was but the public confirmation of the necessarily secret 'gentleman's' agreement of 1916 made with the previous knowledge, acquiescence and/or approval of the Arabs and of the British, American, French and other Allied Governments, and not merely a voluntary altruistic and romantic gesture on the part of Great Britain as certain people either through pardonable ignorance assume or unpardonable ill-will would represent or misrepresent.

Sir Mark Sykes was Under-Secretary to the War Cabinet specially concerned with Near Eastern affairs, and, although at the time scarcely acquainted with the Zionist movement, and unaware of the existence of its leaders, he had the flair to respond to the arguments advanced by Mr. Malcolm as to the strength and importance of this movement in Jewry, in spite of the fact that many wealthy and prominent international or semi-assimilated Jews in Europe and America were openly or tacitly opposed to it (Zionist movement), or timidly indifferent. MM. Picot and Goût were likewise receptive.

An interesting account of the negotiations carried on in London and Paris, and subsequent developments, has already appeared in the Jewish press and need not be repeated here in detail, except to recall that immediately after the 'gentleman's' agreement between Sir Mark Sykes, authorized by the War Cabinet, and the Zionist leaders, cable facilities through the War Office, the

> Foreign Office and British Embassies, Legations, etc., were given to the latter to communicate the glad tidings to their friends and organizations in America and elsewhere, and the change in official and public opinion as reflected in the American press in favour of joining the Allies in the War, was as gratifying as it was surprisingly rapid. [***] In Germany, the value of the bargain to the Allies, apparently, was duly and carefully noted. In his 'Through Thirty Years' Mr. Wickham Steed, in a chapter appreciative of the value of Zionist support in America and elsewhere to the Allied cause, says General Ludendorff is alleged to have said after the War, that: 'The Balfour Declaration was the cleverest thing done by the Allies in the way of propaganda, and that he wished Germany had thought of it first.' [*Footnote:* Volume 2, page 392.] As a matter of fact, this was said by Ludendorff to Sir Alfred Mond (afterwards Lord Melchett), soon after the War. The fact that it was Jewish help that brought U.S.A. into the War on the side of the Allies has rankled ever since in German—especially Nazi—minds, and has contributed in no small measure to the prominence which anti-Semitism occupies in the Nazi programme."[118]

The Zionists asserted their influence in the uppermost positions in the United States Government through corrupt means. It is widely known that while serving as president at Princeton University, Woodrow Wilson, who was to become President of the United States of America, had an affair with a married woman known as "Mrs. Peck" (Mary Allen Peck a. k. a. Mary Allen Hulbert). Mrs. Peck divorced her husband and remarried, which second marriage also failed. Mrs. Peck retained Louis Marshall's law partner Samuel Untermyer (Zionist patron,[119] together with Brandeis a Rothschild partisan in the banking investigations,[120] corrupt war profiteer, coauthor of "Ford's" apology and later one of the chief organizers of the international boycott against German goods in 1933[121]) to bring suit against President Wilson for breach of promise. She alleged that Wilson had promised to marry her when his wife died.

Mrs. Peck offered up Wilson's love letters as proof of her allegation; but Wilson did not marry Mrs. Peck when his first wife died and instead married Mrs. Edith Bolling Galt. Mrs. Peck demanded $75,000.00USD from the President for breach of promise. Wilson did not have the money. If made public, these letters could have destroyed Wilson's political life.

Samuel Untermyer and Louis Brandeis blackmailed President Wilson with Wilson's love letters from his affair with Mrs. Peck, forcing Wilson to nominate the outspoken and unpopular racist Zionist Louis Dembitz Brandeis for the United States Supreme Court. Brandeis was the most hated lawyer in the United States.

In return, Untermyer paid Mrs. Peck[122] $65,000.00USD through the Zionist banker and multi-millionaire Bernard Baruch, who became Chairman of the War Industries Board under Wilson, and was a notorious war profiteer—Baruch

proclaimed that he had more power during the war than any other person.[123] The Jewish leadership in America profiteered immensely from the First World War and cared not about the American lives lost to generate their profits. *The New York Times* reported on 25 August 1917 on the front page,

"AMERICAN BOARD TO BUY FOR ALLIES

Baruch, Lovett, and Brookings Named to Make All Purchases Here.

BIG ECONOMIES EXPECTED

European Allies Have Been Boosting Prices by Competitive Dealings—More Loans.

Special to The New York Times.

WASHINGTON, Aug. 24.—Official announcement was made tonight that an agreement had been reached between the Governments of the United States, Great Britain, France, and Russia, by which all purchases in this country for these allied Governments would be made by an American commission composed of Bernard M. Beruch, Robert S. Lovett, and Robert S. Brookings.

The announcement followed conferences today between the Secretary of the Treasury, Lord Northcliffe, special representative of Great Britain; Ambassador Jusserand of France, and Ambassador Bakhmeteff of Russia. The agreement provides that hereafter all purchases of supplies of every description shall be made for account of this Government and the allied Governments concerned.

It is understood that Italy will assent to the agreement.

The official announcement, issued by Secretary McAdoo, was as follows:

'Formal agreements were signed today by the Secretary of the Treasury, with the approval of the President, on behalf of the United States, and by the representatives of Great Britain, France, and Russia for the creation of a commission with headquarters at Washington, through which all purchases made by those Governments in the United States shall proceed. It is expected that similar agreements will be signed with representatives of other allied Governments within the next few days.

'The agreements name Bernard M. Baruch, Robert S. Lovett and Robert S. Brookings as the commission. These gentlemen are also members of the

recently created War Industries Board of the Council of National Defense, and will thereby be able thoroughly to coordinate the purchases of the United States Government with the purchases of the allied powers.

'It is believed that these arrangements will result in a more effective use of the combined resources of the United States and foreign Governments in the prosecution of the war.'

As rapidly as practicable other countries engaged in the war against the Central Powers will be brought into the arrangement. The purchasing commission will have headquarters in Washington and will avail itself of all the organized facilities already in operation for the prosecution of the war. The War Industries Board has had charge of enormous buying projects in the short time it has been in existence. Its members are intimately acquainted with every phase of the many business conditions involved in the supply of munitions and war supplies. They have acted with the constant co-operation and direction of President Wilson.

The action taken in forming the purchasing commission to take charge of the buying for all the Allies has been rendered necessary because of the continual disadvantages in the markets for various supplies resulting from the competitive buying of the many representatives of the different belligerent countries in the United States.

One of the most distinct difficulties occurring in this line became known within the past ten days, when it was found that France was buying copper in very large amounts in this country at a price far in excess of the likely to be paid by the United States under existing agreements with the copper syndicate. Similar instances were also found in the matter of buying wheat and meat supplies. In some cases it was found that agents of the allied countries had combed the Western markets for grain months in advance of any efforts of American buyers and had large quantities of materials stored awaiting favorable conditions of shipment, while prices went upward in consequence of the steadily increasing scarcity of certain staples.

The commission will begin its work at once. All programs for the purchase of war supplies will be laid before it and will receive its consideration and be carried out under its direction.

In the conferences today it was developed that the monthly program of advances of money by this Government to the Allies would be subject to a material increase in totals. The Italian campaign will require a larger credit, and other allowances will be larger hereafter. The ttotal of $500,000,000 a month heretofore loaned will be increased to $600,000,000. This money will be for the greater part expended in this country in the purchase of war supplies for the Allies and under the direction of the new Purchasing Commission."

Brandeis became the first Jewish Supreme Court Justice appointed to the United States Supreme Court, though not the first nominated. Untermyer was very active in Brandeis' nomination and subsequent appointment. It should be noted that Brandeis and Untermyer were men of ill repute and Brandeis' nomination was scandalous and was strongly opposed by many newspapers, the bar association, senators, former President Taft, etc.[124] Brandeis and Untermyer worked together to secure the banking interests of the United States for the Rothschild family. Both Brandeis and Untermyer (and Untermyer's law partner Louis Marshall) were notorious "shysters".[125] Many former government officials and numerous active officials in the government sought to prevent Brandeis' appointment to the Supreme Court and a massive campaign was waged against him in fear that he might be appointed, which story was well covered in *The New York Times* over the period of several months.

Louis Dembitz Brandeis was a Frankist Jew. Frankist Jews were committed to the destruction of Gentile society. They deliberately wormed their way into positions of power in order to subvert Gentile religions and governments and bring them into war, debt, revolution and ruin. Brandeis brought America into the First World War in a *quid pro quo* deal with the British in exchange for the Zionist Balfour Declaration by blackmailing Woodrow Wilson with love letters Wilson had written to Mrs. Peck. Brandeis and his leading Jewish friends instituted Rothschild's banking system in America, which led to the Great Depression. Brandeis was known as the most deceitful lawyer in America. His appointment to the United States Supreme Court was the most scandalous event in the Court's history. Like all Frankist Jews, Brandeis returned Gentile generosity with treachery. Arthur Hertzberg discussed Brandeis' Frankist roots,

> "On the surface Brandeis was a strange kind of leader for the Zionists. Born in Louisville, Kentucky, in 1856 to recent immigrants from Bohemia, who were not much involved in Jewish life, Brandeis had a brilliant career at Harvard Law School, and by the late 1880s had become a successful Boston lawyer. True, many of his initial clients were 'German Jews' to whose social set he inevitably belonged, but he was even more peripheral to the Jewish community than the most assimilated among them. There was some memory in his family of its origins in Prague in a circle that still harbored loyalty to the memory of Jacob Frank, the false messiah who had appeared in Poland in the latter half of the eighteenth century. Brandeis's mother was very opposed to Jewish particularism. In his earliest Boston years, he was to be found, at least once, on the list of contributors to the First Unitarian Church. On the other hand, he had been deeply influenced in his earliest years by an uncle, Louis Dembitz (whose family name he adopted as his own middle name), a learned, Orthodox Jew."[126]

If Untermyer and Brandeis had not blackmailed Wilson, Brandeis, who was so widely hated and of such poor reputation, never would have been nominated or appointed to the Supreme Court. Nicholas Murray Butler wrote in 1936,

> "When on January 28, 1916, President Wilson nominated Louis D. Brandeis of Boston to be an Associate Justice of the Supreme Court of the United States, there was furious criticism and opposition to the confirmation of this appointment from many members of the bench and bar."[127]

Brandeis had been recruited into racist Zionism by Theodor Herzl's honorary secretary in London, Jacob Judah Aaron de Haas,[128] and Brandeis was privy to Zionist secrets, and, being a United States Supreme Court Justice, was a powerful and very well-connected mouthpiece for, and instrument of, Zionist policy in the United States. De Haas maintained a strong influence over Brandeis, and Brandeis controlled Wilson. The Zionists had an American dictator under their control. The Zionists used their influence over Woodrow Wilson to bring America into the First World War on the side of British, in exchange for the Balfour Declaration.

W. J. M. Childs wrote in 1924, and note that Jews stabbed the Armenians, Germany, Turkey, Russia, Great Britain and America in the back—truly backstabbed the entire world by manufacturing the First World War, destroying the Russian Nation, which was an ally of the same British who had issued the Balfour Declaration, and by bringing America into the First World War at a point when Germany was about to win the war and bring about an equitable peace—all this death and destruction at the behest of treacherous Jews so that a few hundred thousand Eastern European Jews could be forced against their will and better judgement to move to Palestine—and note especially the line, "The entry of Turkey into the war brought the hitherto impracticable dreams of Zionism within the bounds of possible attainment",

> "Much is heard of the [Balfour] Declaration as an instrument conferring upon the Jewish race unwarrantable privileges in a land from which that race had been effectively dispersed. There has been remarkably little said as to the reasons of high policy which impelled the Allies to adopt the purpose of the Declaration as one of their war aims.
>
> To some extent altruistic motives influenced certain Gentile protagonists of the Zionism expressed in the Declaration. At a time when justice for oppressed races and small peoples had become an Allied slogan it was at least consistent to include the Jews among those whose wrongs might be righted as an outcome of the War. But we well may doubt how far such considerations, standing alone, would have carried the Allied Governments towards accepting the restoration of the Jewish people to Palestine as a war

aim. The truth is, of course, that for Great Britain and her Allies the policy indicated in the Declaration was most definitely a war measure, well calculated to yield results of immense importance to the Allied cause. And, further, that for Great Britain special reasons existed why she should adopt and support the policy of the Declaration.

These may be found in the obvious advantages of covering the Suez Canal by an outpost territory, in which important elements of the population would not only be bound to her by every interest, but would command the support of world Jewry. That was the long view of British Imperial interests, taken in 1916 and 1917; it counted for much then, but for even more after the war.

But apart from exclusive British interests, the Declaration may be described as essentially a war measure adopted by the Powers of the Entente in the furtherance of their own vital interests. Defined in greater detail, it was a bold, imaginative, and statesmanlike effort to prevent the incalculable and universal influence of Jewry being exerted on the side of the Central Powers—as, indeed, it was, to a serious extent, then being exerted—and to transfer this highly important influence to the cause of the Entente. Nor was it a project of sudden origin, or hastily embraced. The advantages to be gained if the policy of the Declaration were adopted had long been urged; opposition to that policy had long been active. Before the British Government gave the Declaration to the world it had been closely examined in all its bearings and implications, weighed word by word, and subjected to repeated change and amendment. Unless full weight be given to these antecedent facts, no correct judgment upon the Declaration and its policy in operation can be formed.

2. *The Zionists and the Declaration.* Zionism had been a living and ambitious force in the Jewish world long before 1914. While awaiting its real opportunity it had, in 1905, rejected the tempting offer of territory for the creation of a Zionist State in Uganda, under the British flag. It had steadily looked to Palestine as the one land which could provide the historical connexion essential to Zionist aims. The entry of Turkey into the war brought the hitherto impracticable dreams of Zionism within the bounds of possible attainment. If the goodwill of the Allies, particularly of Great Britain, could be secured, and provided that ultimate success should attend the Allied arms, much might be done to realize the dearest ambitions of Zionism. It lay with Zionist leaders to bring their ideal before the British Government as a scheme likely to be of advantage to the Entente.

Suffice to say that at this crisis of its fortunes Zionism was fortunate, that in Dr. C. Weizmann and Mr. N. Sokolov it found two leaders equal to the great occasion, that British Statesmen, including Mr. (now Lord) Balfour,

Lord Milner, Mr. Lloyd George, Lord Robert Cecil, immediately recognized the political importance and value of the Zionist suggestions, and that in the subsequent long negotiations and discussions by which the aims of Zionism were harmonized with the political realities of the situation, the British negotiators were Mr. Balfour and the late Sir Mark Sykes, both of them convinced and ardent supporters of Zionist aspirations. These British representatives and the Zionist leaders just named must be credited with the chief part in framing the policy of the Declaration.

Support of Zionist ambitions, indeed, promised much for the cause of the Entente. Quite naturally Jewish sympathies were to a great extent anti-Russian, and therefore in favour of the Central Powers. No ally of Russia, in fact, could escape sharing that immediate and inevitable penalty for long and savage Russian persecution of the Jewish race. But the German General Staff desired to attach Jewish support yet more closely to the German side. With their wide outlook on possibilities they seem to have urged, early in 1916, the advantages of promising Jewish restoration to Palestine under an arrangement to be made between Zionists and Turkey, backed by a German guarantee. The practical difficulties were considerable; the subject perhaps dangerous to German relations with Turkey; and the German Government acted cautiously. But the scheme was by no means rejected or even shelved, and at any moment the Allies might have been forestalled in offering this supreme bid. In fact in September 1917 the German Government were making the most serious efforts to capture the Zionist movement.

Another most cogent reason why the policy of the Declaration should be adopted by the Allies lay in the state of Russia herself. Russian Jews had been secretly active on behalf of the Central Powers from the first; they had become the chief agents of German pacifist propaganda; by 1917 they had done much in preparation for that general disintegration of Russian national life, later recognized as the revolution. It was believed that if Great Britain declared for the fulfilment of Zionist aspirations in Palestine under her own pledge, one effect would be to bring Russian Jewry to the cause of the Entente.

It was believed, also, that such a declaration would have a potent influence upon world Jewry in the same way, and secure for the Entente the aid of Jewish financial interests. It was believed, further, that it would greatly influence American opinion in favour of the Allies. Such were the chief considerations which, during the later part of 1916 and the next ten months of 1917, impelled the British Government towards making a contract with Jewry.

But when the matter came before the Cabinet for decision delays occurred. Amongst influential English Jews Zionism had few supporters, at

all events for a Zion in Palestine. It had still fewer in France. Jewish influence both within and without the Cabinet is understood to have exerted itself strenuously and pertinaciously against the policy of the proposed Declaration.

Under the pressure of Allied needs the objections of the anti-Zionists were either over-ruled or the causes of objection removed, and the Balfour Declaration, as we have seen, was published to the world on 2nd November 1917. That it is in purpose a definite contract with Jewry is beyond question. Subsequently the Declaration was accepted and endorsed by the Governments of France, Italy, and Japan.

That it is in purpose a definite contract between the British Government and Jewry represented by the Zionists is beyond question. In spirit it is a pledge that in return for services to be rendered by Jewry the British Government would 'use their best endeavours' to secure the execution of a certain definite policy in Palestine. No time limit is set for performance; completion alone appears to have been intended as the conclusion of the contract. It would thus seem to be an agreement incapable of being greatly varied except by consent.

How far the implied services of Jewry have been or may yet be rendered cannot be estimated, and must always remain a matter of opinion. The Declaration certainly rallied world Jewry, as a whole, to the side of the Entente. The war was won by the Entente; and to the Declaration as a measure to that end may be attributed a share in achieving the great result. And it is possible to understand from many sources that directly, and indirectly, the services expected of Jewry were not expected in vain, and were, from the point of view of British interests alone, well worth the price which had to be paid. Nor is it to be supposed that the services already rendered are the last—it well may be that in time to come Jewish support will much exceed in importance any thought possible in the past. That, however, is a possibility for Palestine of the future to demonstrate."[129]

In reference to the above article, treacherous Zionist James A. Malcolm, who was perhaps a crypto-Jew, wrote in a Letter to the Editor, which was styled, "Migration into Palestine: Balfour Declaration", published in *The London Times*, on 25 July 1944, on page 2,

"As, during the last war, it was my lot to initiate the negotiations which culminated in the Balfour Declaration[. . . .] The official historian of the Peace Conference, Professor H. W. V. Temperley, calls it a 'definite contract between the British Government and Jewry.'

James A. Malcolm's obituary in *The London Times*, on 14 August 1952, on page

6, stated, among other things, in a section written by "a Zionist correspondent",

> "[I]t was James Malcolm's useful and timely initiative in 1916 which brought together the War Cabinet and the Zionist leaders. Out of this contact there eventually emerged an agreement whereby the Zionists helped to gain the good will of United States Jewry and in particular help in gaining the United States as an ally; in return the restoration of Palestine to the Jews was to be declared a war aim."

Bernard Shaw wrote in 1930,

> "The controversy proved superfluous after all; for the foreign trade department at the Admiralty, in the sensible hands of Sir Richard Webb, consented to pay for the confiscated cargoes; the support of the American Jews was purchased by Lord Balfour at the price of Jerusalem (Zion); and the sinking of the Lusitania by a German submarine not only removed the danger of America coming into the war on the German side, but practically forced her in on our side."[130]

Concerned that the Jewish Zionist Chaim Weizmann had not recognized James A. Malcolm's[131] leading role in drawing America into the war through the influence of American Jews—including Brandeis; Malcolm Thomson[132] wrote in a Letter to the Editor published as "Origin of the Balfour Declaration" in *The [London] Times Literary Supplement* of 22 July 1949 on page 473, in response to their review of Chaim Weizmann's book *Trial and Error*,[133] quoting from Adolf Böhm's *Die Zionistische Bewegung*,

> "'Mr. Malcolm, President of the Armenian National Committee in London, advised Sir Mark Sykes to influence Wilson through Brandeis, and to guarantee Palestine forthwith to the Jews, in order to gain their support. After discussion with Lord Milner, Sykes begged Mr. Malcolm to put him into touch with the Zionist leaders, because Sir Edward Grey and Mr. Balfour were convinced of the justice of the Zionist demand for Palestine. Through Greenburg, Malcolm made contact with Weizmann.' [***] [T]he Foreign Office had sent word to Brandeis and through him had worked on Wilson, in Washington."

> "Mr. *Malcolm*, Präsident des Armenischen National-Komitees in London, riet Sir *Mark Sykes*, *Wilson* durch *Brandeis* zu beeinflussen und den Juden, um sie günstig zu stimmen, gleichzeitig Palästina zu sichern. Nach Rücksprache mit Lord *Milner* bat *Sykes* Mr. *Malcolm*, ihn mit den zionistischen Führern

> in Verbindung zu setzen, da Sir *Edward Grey* und Mr. *Balfour* von der Gerechtigkeit der zionistischen Forderung auf Palästina überzeugt seien. Durch *Greenberg* trat *Malcolm* auch mit *Weizmann* in Verbindung. [*Footnote:* Über die hier dargestellten Vorgänge siehe den Bericht über die ,,Balfour-Declaration'' von *S. Landmann*, der von 1917-1922 Sekretär der zionistischen Exekutive war, in ,,World Jewry'', London, 1935, Nr. 42 und 43.]"[134]

Malcolm Thomson wrote in a Letter to the Editor under the heading, "The Balfour Declaration", in *The London Times*, on 2 November 1949, on page 5,

> "A change of attitude was, however, brought about through the initiative of Mr. James A. Malcolm, who pressed on Sir Mark Sykes, then Under-Secretary to the War Cabinet, the thesis that an allied offer to restore Palestine to the Jews would swing over from the German to the allied side the very powerful influence of American Jews, including Judge Brandeis, the friend and adviser of President Wilson."[135]

British Prime Minister David Lloyd George stated before the House of Commons on 19 June 1936,

> "The obligations of the Mandate are specific and definite. They are to encourage the establishment of a national home for the Jews without detriment to any of the rights of the Arab population. I agree that it is a dual undertaking, and we must see that both parts of the Mandate are thoroughly enforced. But look at the conditions under which we entered into it. It was one of the darkest periods of the War when Mr. Balfour prepared his Declaration. Let me recall the circumstances to the House. At the time the French army had mutinied, the Italian army was on the eve of collapse and America had hardly started preparing in earnest. There was nothing left but Britain confronting the most powerful military combination the world has ever seen. It was important for us to seek every legitimate help we could get. We came to the conclusion, from information we received from every part of the world, that it was vital we should have the sympathies of the Jewish community. I can assure the Committee that we did not come to that conclusion from any predilections or prejudices, certainly we had no prejudices against the Arabs, because at that moment we had hundreds and thousands of troops fighting for Arab emancipation from the Turk.
>
> In these circumstances and on the advice which we received we decided that it was desirable to secure the sympathy and co-operation of that most remarkable community, the Jews throughout the world. They were helpful in

America and in Russia, which at that moment was just walking out and leaving us alone. In these conditions we proposed this to our Allies. France accepted it, Italy accepted it, and the United States accepted it, all the other Allies accepted it, and all the nations which constitute the League of Nations accepted it. And the Jews—I am here to bear testimony to the fact—with all the influence they possess responded nobly to the appeal which was made. I do not know whether the House realises how much we owe to Dr. Weizmann with his marvellous scientific brain. He absolutely saved the British army at a critical moment when a particular ingredient which was essential we should have for our great guns was completely exhausted. His great chemical genius enabled us to solve that problem. But he is only one out of many who rendered great services to the Allies. It is an obligation of honour which we undertook, to which the Jews responded. We cannot get out of it without dishonour."[136]

Frank Owen wrote in his book *Tempestuous Journey: Lloyd George: His Life and Times,*

"Enough for a day? No. There was trouble in the House of Lords about Honours. And there was always Ireland. But something—or rather, somebody—else was about to cause still more division in the War Cabinet.

There was another persistent people knocking at the door—and one with a still older history of oppression and exile. The Jews.

For nearly 2,000 years, the Jews had been wanting and waiting to return to the Land of their Fathers. ('Next Year in Jerusalem' they toasted at their Passover.) But it was not until about the dawn of the present century that the powerful Zionist Movement had been born, a world-wide organization pledged to restore Palestine as the national homeland of the Jewish people. They were not likely to overlook the possibilities of action opened up by a world war, and when the contemporary tyrant occupier of their ancient country (the Turk) took the side of the Central Powers, the Zionists naturally sought succour from the Allies. One of their leading members was a Russian Jew named Dr. Weizmann.

The reader has met him already, with Lloyd George one day in 1915 at the Ministry of Munitions, when the brilliant scientist set to work to produce the then vitally-needed acetone. In declining any honour or award to himself for his services, he had told Lloyd George of the national aspirations of his own people. Dr. Weizmann already knew Balfour, and had worked under him at the Admiralty. To him, too, the ardent Zionist confided his dreams, and Balfour had been perhaps more impressed.

Asquith, who was still Prime Minister in those days, had not been so

encouraging. He had his good reasons. One was that secret Sykes-Picot Pact of May, 1916, whereby the Allies had agreed to carve up the Turkish Empire in the Middle East into Russian, French and British zones; the proposed Anglo-French dividing line cut right through Palestine. By the autumn of that year, however, a still stronger reason had arisen for revising this arrangement. This was the urgent necessity of winning over the goodwill of American Jewry to the Allied cause. For the Germans had not been idle in courting Zionism, either, notably addressing themselves to the Russian Jews.

So, under a new War Cabinet which included Lloyd George, Balfour and Smuts (another strong sympathizer with the ideas of Zionism), there had gone forth secret assurances to the Zionist leaders that Britain would support their claims, if she could carry her Allies with her. One thus addressed was Justice Brandeis, an outstanding figure of the Movement in the United States, and a close personal friend of President Wilson. A Zionist delegation, which included Dr. Weizmann, Sir Herbert Samuel and Mr. James de Rothschild, M.P., had journeyed to Paris, and there secured the agreement of the French Government.

Throughout the summer of 1917, Balfour kept up his talks with the Zionists, and on 3 September, he laid before the War Cabinet the draft of a public statement to be made by the British Government endorsing and proclaiming all that had been promised in private.

But not everybody was pro-Zionist, and perhaps the least unanimous (in fact, they were about equally divided) were the people most concerned. Within the War Cabinet itself two more meetings were required before a bridge could be built to span the differences, and in public life, outside, the rifts long remained. Fiercest opposition of all came from wealthy Jews, who feared that if a Jewish National State were established they might lose their own status as citizens of the countries where they and their forbears had long dwelt and prospered. Lloyd George's own old friend, Sir Charles Henry, M.P., was foremost among these Anti-Zionists, and he did not delay any longer to found an anti-Zionist newspaper, *The Jewish Guardian*, to express his views.

In the War Cabinet, the new Secretary of State for India, Edwin Montagu, led the Anti-Zionist party. In a stormy meeting on 4 October, 1917, Balfour warned of a new German drive to capture the Zionist forces for the enemy side, and he claimed that though some rich Jews in Britain might oppose the idea of Zionism, it was enthusiastically backed by those in America and Russia. On whose side were those influential people to be ranged? There was no inconsistency whatever in having a Jewish National Home and Jews being members of other States. The French Government were sympathetic to the idea, and so, as he personally knew, was President Wilson.

Edwin Montagu rose. He most strongly objected to a 'National Home' for Jews, insisting that the Jews were really only a religious community and that he was himself a 'Jewish Englishman'. He turned to Lloyd George. 'All my life,' he said, 'I have been trying to get out of the Ghetto. You want to force me back there!'

Curzon was opposed to the proposal on other grounds. Ah! well did he recollect a journey he had made through the Promised Land, many years ago now. Alas! It was a barren land, with little cultivation even on the terraced slopes, and watered by all too few streams. How could this place of stone and sand become a home for millions more Jews? Moreover, what about the Moslems already living there?

Milner interposed to declare himself in favour of the National Home for Jews—provided nothing was done to prejudice the civil and religious rights of the non-Jews in Palestine, or the political status of Jews elsewhere.

The Prime Minister ruled that the War Cabinet had heard enough for one day. There was still a war on. Resolved: to hear the further views of Zionists, Anti-Zionists, Non-Zionists, and President Wilson.

The days passed. A week. Three weeks.

The Jews (at any rate, the pro-Zionist Jews) were getting restive. In particular, Lord Rothschild, the Head of his House. He had been in correspondence with Balfour since mid-July, and was beginning to wonder if anything was going to happen in the War Cabinet or not? Because, decidedly, something was happening in Palestine.

The British Army was marching in.

After three years' hold-up, 80 per cent of it by Turkish bluff (the considerable contribution of British Army Intelligence in accepting it must not be entirely overlooked), our far more powerful forces in Egypt had begun to take the offensive against a war-weary enemy, who now counted as many deserters as troops remaining on his battle strength.

'Jerusalem by Christmas!' Lloyd George had demanded of General Allenby, in appointing him to the Egypt Command in the summer of 1917. Now Allenby had crossed the desert from Egypt, turned the weak Turkish line at Gaza by a brilliant manœuvre and was moving on the Holy City. This he would take, entering humbly on foot a fortnight before Christmas Day.

At a third War Cabinet, 31 October, 1917, Balfour once more brought up the question of the National Home. How could its establishment possibly prejudice Jews elsewhere? Surely, on the analogy of a European immigrant in the United States, it would help that they had a recognized land of origin? As for the present poverty of Palestine, the scientific development of her resources might yet make it a land flowing with milk and honey.

Curzon followed. He delivered another reminiscent address on his travels

in the Middle East, which the Prime Minister this time interrupted to ask if he agreed with some expression of sympathy? Resolved:

> 'His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish People, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall he done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.'

Next day, Lloyd George presented this draft to the leaders of British Jewry. Of eight of them, four accepted it, including the Chief Rabbi, Dr. Hertz, one was neutral and three were hostile. Thus, the famous Balfour Declaration was delivered to the world. Next year, France, Italy and the United States all declared their accord with this policy.

But what *was* the policy? Lloyd George himself, in later years, insisted that what he had meant was that Jews should be free to go to Palestine and settle there in such strength as the land could support—or be made to support. Then, in due course, they should set up their own autonomous Jewish Administration. By no means all Jews would go there, any more than all the Irish-born return to Ireland.

It did not work out that way. The Jewish Question, like the Irish Question, had been too long part of History to be dismissed from it overnight. But the troubles this generation has known were far ahead in October, 1917. [***] There was also a new row raging between the Zionist and the anti-Zionist Jews. His Foreign Secretary, Balfour, was no Jew, but he was the foremost and certainly the most famous Christian Zionist."[137]

William D. Rubinstein argues that one of the drafts of the Balfour Declaration was written by a crypto-Jew named Leopold Charles Moritz Stennett Amery.[138] Amery's family feigned conversion to Protestantism. His mother was perhaps the child of Frankist Jews who fled Hungary after the revolution of 1848, who eventually settled in England by way of Constantinople—many Jews and crypto-Jews emerged from Turkish *Dönmeh* training grounds to become prominent Zionist spokesmen and leaders, as well as revolutionaries who sought to subvert the societies into which they moved.[139] Perhaps beginning with Bohemia, Poland, Salonika and Paris, these crypto-Jewish *Dönmeh* have established subversive groups around the world.

Amery was a leading force in unseating Chamberlain's government and installing longtime Zionist Winston Churchill as Prime Minister. Leopold Amery's son John, outwardly an anti-Semite and a Fascist—like so many crypto-Jewish Zionists of the period—betrayed England and helped the Zionist Nazis to chase the Jews of Europe toward Palestine. He was hanged for treason after the war. A typical Zionist leader of his time, Leopold Amery, together with Chaim Weizmann, also helped betray one

million, by his own account, Hungarian Jews to death.

Benjamin Harrison Freedman wrote of the treacherous Persian-Armenian (crypto-Jew?) James A. Malcolm,

> "Mr. James A. Malcolm was an Oxford-educated Armenian who had been appointed to take charge of Armenian interests during and after the War. In his official capacity as advisor to the British Government on Eastern affairs. . . he had frequent contact with the Cabinet Office, the Foreign Office, the War Office and the French and other Allied embassies in London and made visits to Paris for consultation with his colleagues and leading French officials.
>
> He was passionately devoted to an Allied victory. While his home in London was being bombed by the Germans in 1944, he prepared the following account which speaks for itself. Mr. Malcolm feared he would not survive, and prepared the following which he deposited in the British Museum for the benefit of posterity. It has become one of the most important documents explaining how the United States was railroaded into World War I, and follows here:
>
> > During one of my visits to the War Cabinet Office in Whitehall Gardens in the late summer of 1916 I found Sir Mark Sykes less buoyant than usual. . . I enquired what was troubling him. . . [H]e spoke of military deadlock in France, the growing menace of submarine warfare, the unsatisfactory situation which was developing in Russia and the general bleak outlook. . . [T]he Cabinet was looking anxiously for United States intervention. . .
> >
> > [H]e had thought of enlisting the substantial Jewish influence in the United States but had been unable to do so. . .
> >
> > [R]eports from America revealed a very pro-German tendency among the wealthy American-Jewish bankers and bond houses, nearly all of German origin, and among Jewish journalists who took their cue from them. . . I inquired what special argument or consideration had the Allies put forward to win over American Jewry. . . Sir Mark replied that he made use of the same argument as used elsewhere, viz., that we shall eventually win and it was better to be on the winning side. . .
> >
> > I informed him that there was a way to make American Jewry thoroughly pro-Ally, and make them conscious that only an Allied victory could be of permanent benefit to Jewry all over the world. . . I said to him, 'You are going the wrong way about it. . . do you know of the Zionist Movement?'. . . Sir Mark admitted ignorance of this movement and I told him something about it and concluded by saying, 'You can win the sympathy of the Jews everywhere in one way only, and that way is by offering to try and secure Palestine for them'. . . Sir Mark was taken aback.

> He confessed that what I had told him was something quite new and most impressive. . .
>
> He told me that Lord Milner was greatly interested to learn of the Jewish Nationalist movement but could not see any possibility of promising Palestine to the Jews. . . I replied that it seemed to me the only way to achieve the desired result, and mentioned that one of President Wilson's most intimate friends, for whose humanitarian views he has the greatest respect, was Justice Brandeis of the Supreme Court, who was a convinced Zionist. . .
>
> [I]f he could obtain from the War Cabinet an assurance that help would be given towards securing Palestine for the Jews, it was certain that Jews in all neutral countries would become pro-British and pro-Ally. . . I said I thought it would be sufficient if I were personally convinced of the sincerity of the Cabinet's intentions so that I could go to the Zionists and say, 'If you help the Allies, you will have the support of the British in securing Palestine for the Jews'. . .
>
> [A] day or two later, he informed me that the Cabinet had agreed to my suggestion and authorized me to open negotiations with the Zionists. . . the messages which were sent to the Zionist leaders in Russia were intended to hearten them and obtain their support for the Allied cause. . . other messages were sent to Jewish leaders in neutral countries and the result was to strengthen the pro-Allied sympathies of Jews everywhere. . .
>
> [A] wealthy and influential anti-Zionist Jewish banker there was shown the telegram announcing the provisional promise of Palestine to the Jews… he was very much moved and said, 'How can a Jew refuse such a gift?'...
>
> [A]ll these steps were taken with the full knowledge and approval of Justice Brandeis, between whom and [Zionist leader] Dr. Weizmann there was an active interchange of cables. . . [A]fter many anxious weeks and months, my seed had borne fruit and the Government had become an ally of Zionism. . . the Declaration is dated 2nd November, 1917, and is known to history as the Balfour Declaration. . . its obligation to promise British help for the Jews to obtain Palestine."[140]

The *Jewish Daily Bulletin* allegedly wrote on 30 October 1934, on page 3,

> "The New Germany persists toward the complete extermination of the Jew because it was Jews who instigated the United States to enter the World War, accomplishing the defeat of Germany, and who later caused the inflation in Germany, Herr Richard Kunze, a leading Nazi Parliament figure, declared at a mass meeting in Magdeburg yesterday."[141]

Winston Churchill told William Griffin in August of 1936 in an interview published in the *New York Enquirer*,

"America should have minded her own business and stayed out of the World War. If you hadn't entered the war, the Allies would have made peace with Germany in the spring of 1917. Had we made peace then there would have been no collapse in Russia followed by Communism, no breakdown in Italy followed by Fascism, and Germany would not have signed the Versailles Treaty, which has enthroned Nazism in Germany. If America had stayed out of the war, all these 'isms' wouldn't today be sweeping the continent of Europe and breaking down parliamentary government, and if England had made peace early in 1917, it would have saved over one million British, French, American and other lives."[142]

Zionist[143] British Prime Minister David Lloyd George wrote in 1939,

"The Germans were equally alive to the fact that the Jews of Russia wielded considerable influence in Bolshevik circles. The Zionist Movement was exceptionally strong in Russia and America. The Germans were, therefore, engaged actively in courting favour with that Movement all over the world. A friendly Russia would mean not only more food and raw material for Germany and Austria, but fewer German and Austrian troops on the Eastern front and, therefore, more available for the West. These considerations were brought to our notice by the Foreign Office, and reported to the War Cabinet.

The support of the Zionists for the cause of the Entente would mean a great deal as a war measure. Quite naturally Jewish sympathies were to a great extent anti-Russian, and therefore in favour of the Central Powers. No ally of Russia, in fact, could escape sharing that immediate and inevitable penalty for the long and savage Russian persecution of the Jewish race. In addition to this, the German General Staff, with their wide outlook on possibilities, urged, early in 1916, the advantages of promising Jewish restoration to Palestine under an arrangement to be made between Zionists and Turkey, backed by a German guarantee. The practical difficulties were considerable; the subject was perhaps dangerous to German relations with Turkey; and the German Government acted cautiously. But the scheme was by no means rejected or even shelved, and at any moment the Allies might have been forestalled in offering this supreme bid. In fact in September, 1917, the German Government were making very serious efforts to capture the Zionist Movement.

Another most cogent reason for the adoption by the Allies of the policy of the declaration lay in the state of Russia herself. Russian Jews had been secretly active on behalf of the Central Powers from the first; they had become the chief agents of German pacifist propaganda in Russia; by 1917 they had done much in preparing for that general disintegration of Russian

society, later recognised as the Revolution. It was believed that if Great Britain declared for the fulfilment of Zionist aspirations in Palestine under her own pledge, one effect would be to bring Russian Jewry to the cause of the Entente.

It was believed, also, that such a declaration would have a potent influence upon world Jewry outside Russia, and secure for the Entente the aid of Jewish financial interests. In America, their aid in this respect would have a special value when the Allies had almost exhausted the gold and marketable securities available for American purchases. Such were the chief considerations which, in 1917, impelled the British Government towards making a contract with Jewry."[144]

Sigmund Freud and William C. Bullitt wrote in 1932,

"Balfour had replaced Grey as British Foreign Secretary. He came to America in April 1917 to inform Wilson that the condition of the Allies was desperate, that Russia was more than likely to withdraw from the war, that the morale of France was collapsing, that the financial condition of England threatened calamity and that the United States would have to carry a war burden enormously greater than either Wilson or anyone else in America had anticipated. He was prepared to reveal to Wilson some at least of the secret treaties of the Allies and to discuss war aims, assuming naturally that Wilson would insist on defining the precise aims for which he must ask the people of the United States to pour out a flood of blood and wealth.

Wilson wished to settle the question of war aims with Balfour definitely and at once. At that moment he might have written his own peace terms and might possibly have turned the war into the crusade for peace which he had proclaimed. The Allies were completely at his mercy. But House persuaded him not to demand a definition of war aims from Balfour by the argument that the discussion which would ensue would interfere with the prosecution of the war. Both Wilson and House overlooked the fact that all the warring powers had discussed their peace terms in detail while prosecuting the war with notable efficiency. House also inserted in Wilson's mind the picture of a Peace Conference at which England would loyally cooperate with the United States in establishing a just and lasting peace. And Wilson, always anxious to 'dodge trouble,' let slip this opportunity to avoid the terms of the Treaty of Versailles and secure the just peace of which he dreamed. Both the President and House seem to have misunderstood totally the sort of respect that the governments of Europe had for Wilson. For the President as wielder of the physical strength of America, they had the greatest respect; for Woodrow Wilson as a moral leader, they had no respect. So long as the

> physical assistance of the United States was vital to the Allies they had to defer to the President of the United States; but Woodrow Wilson was never able to make any European statesman 'drunk with this spirit of self-sacrifice.'
>
> Balfour mentioned the existence of some of the secret treaties to Wilson and promised to send them to Wilson; but he never sent them and, having arranged for the utmost physical assistance from the United States, went home happy."[145]

Many revisionists have argued that the great debts the Allies had accrued caused Wilson to enter the war in order to ensure that America could recover its loans.[146] This argument does not seem plausible for the simple reason that America incurred more expenses by going to war and making additional loans to the Allies, than the total monies it stood to lose if England and France were to default on their initial loans. America could not recover these internal expenses and America itself was financed by its own citizens, who invested large sums in government bonds.

Prior to the close of World War I, Germany had provided Jews with more opportunities than any other nation on Earth. In return, Germany benefitted from Jewish contributions in Mathematics, the Arts and Sciences, the professions, high finance, and from Jewish educators. Many of the most prosperous of the Americans of Jewish descent had emigrated to America from Germany and promoted German businesses and culture in America—until the political Zionists began to smear the Germans (just as today Zionist Jews dehumanize Moslems and promote war against them), Germans who had done so much to help Jews throughout the world. Then, Germany became a pariah nation in the American press. Germans and those of German descent, including German-Jewish immigrants, were resented and persecuted in America, and America entered the war on England's side. Many Germans knew that the British then issued the Balfour Declaration (actually drafted by Zionists) to Rothschild in fulfilment of a contract with Zionists to win the war for England in exchange for Palestine by bringing in America on the Allies' side. The Balfour Declaration states,

> "Foreign Office.
> November 2nd, 1917.
>
> Dear Lord Rothschild,
>
> I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet
>
> 'His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and

religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.'

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation."

The British had no lawful authority to make this declaration. The British did not control Palestine, and even if they had, they would have had no right to offer it up to the Jews for settlements. Henry Morgenthau pointed out that leading Jews misrepresented the precise language of the Balfour Declaration, which did not offer to give Palestine to the Jews, but merely expressed support for the idea that Jews might wish to live there under the rule of the indigenous population,

> "It is worth while at this point to digress for a moment from my main argument, to point out that the Balfour Declaration is itself not even a compromise. It is a shrewd and cunning delusion. I have been astonished to find that such an intelligent body of American Jews as the Central Conference of American Rabbis should have fallen into a grievous misunderstanding of the purport of the Balfour Declaration. In a resolution adopted by them, they assert that the declaration says: 'Palestine is to be a national home-land for the Jewish people.' Not at all! The actual words of the declaration (I quote from the official text) are: 'His Majesty's Government views with favor the establishment *in Palestine of a national home for the Jewish people*.' These two phrases sound alike, but they are really very different. I can make this obvious by an analogy. When I first read the Balfour Declaration I was temporarily making my home in the Plaza Hotel. Therefore I could say with truth: 'My home is in the Plaza Hotel.' I could not say with truth: 'The Plaza Hotel is my home.' If it were 'my home,' I would have the freedom of the whole premises, and could occupy any room in the house with impunity. Quite obviously, however, I would not venture to trespass in the rooms of my friend, Mr. John B. Stanchfield, who happened at the same time also to have found 'a home-land in the Plaza,' nor in the private quarters of any other resident of that hostelry, whose right to his share in it was as good as mine, and in many cases of much longer standing."[147]

The Armenian Christians had for a long time been persecuted by the Jews through the Turks. The Young Turks, led by crypto-Jews[148] who carried out a revolution against the Sultan which had been planned for centuries by the *Dönmeh* Jews, and who pretended to be Moslem, slaughtered the Armenians. Jews committed the Armenian genocide. The Armenian people were largely blind to the fact that it was the Zionists who had caused the persecutions. Their well-paid leaders, who worked for the Zionists, betrayed them. *The New York Times* issued a report on 19

November 1917, on page 5, giving evidence of the cooperation of the Armenian leadership with the Zionists, in spite of the fact that Zionist Theodor Herzl had secretly conspired with the Sultan of Turkey to cover up the persecution of Armenians, and the "Young Turks" under crypto-Jewish leadership mass murdered the Armenians,

"JOIN ZIONIST MOVEMENT.
Enlistment of Two Rothschilds
Reported in London Dispatch.

The Jewish Morning Journal published the following yesterday as a special dispatch from London:

'At a reception held in Princess Hall, Piccadilly, London, given by Lord Rothschild, the head of the Rothschild family in England, in celebration of the official declaration by the British Government in favor of a Jewish home land in Palestine, Lord Rothschild announced that his younger brother, Charles, and Baron Edmund De Rothschild of Paris, head of the French branch of the Rothschild family, had joined the Zionist movement.

'The reception was attended by all the Zionist leaders in England as well as by prominent Jews and gentiles. One of the latter, a priest, presented Lord Rothschild with a handsome volume of suitable texts relating to the return of the Jews to Palestine.

'The prevailing opinion in well-informed Zionist circles in London is that Russia will urge the interallied conference, to be held soon in Paris, to give its approval to Zionism. The Armenian Consul in London congratulated the Zionist leaders on their excellent prospect of getting Palestine, and expressed a hope that the Jews would prove good neighbors.

'Lord Swaythling, Lucien Wolf, the publicist, who is the foreign editor of the London Daily Graphic, and Sir Philip Magnus, a Member of Parliament, formed a league of British Jews to combat the view that the Jews form a nation, as manifest by the Palestine declaration of the British Government. This league, however, expresses the readiness to facilitate the settlement of the Jews in Palestine.

'The German newspaper, Germania, organ of the German Catholic Party, urges the German Government to take steps against the alliance of Great Britain and the Zionists.'"

The New York Times reported on 10 December 1917, on page 4,

"ARMENIANS FAVOR ZION.
London Association Sends Resolutions

to Justice Brandeis.

The Provisional Zionist Committee yesterday announced that Justice Louis D. Brandeis of the United States Supreme Court has received a letter of congratulation from the Armenian United Association of London on the British declaration in favor of the establishment of a national Jewish home in Palestine, to which the Cabinet promises that 'his Majesty's Government will exert its best endeavors.'

The resolution accompanying the letter follows:

The council of the Armenian United Association of London, having read in the press that the British Government had now formally expressed its sympathy with the project for the reconstruction of Palestine as the national home of the Jewish people, at their meeting held on Nov. 10, 1917, at the offices of the association,

Resolved, To record their unalloyed gratification and to convey their cordial congratulations and sincere and neighborly greetings to the President, Dr. C. F. Weitzman, committee and members of the Zionist Federation of Great Britain, and through them to all other Zionist leaders and Zionist organizations, and especially those in the United States, Russia, France, Italy, Poland, and Rumania, upon the recognition of Jewish nationality and their righteous, inalienable claim to the historic soil and country of their ancestry.

Resolved, further, to request the Honorary Secretary to send copies of this resolution to Chief Rabbi, Dr. Weitzman, to Lord Rothschild, to Baron Edmond de Rothschild, to Mr. Nahoum Sokolow, to Dr. Tschlenow of Moscow, to Judge Louis D. Brandeis of the United States Supreme Court, and to the press."

The New York Times reported on 14 December 1917,

"The Jews of Russia, he predicts, will have an important influence. The capture of Jerusalem by the British, he says, will be a weighty factor in the situation."[149]

In the 1840's, the Rothschilds considered buying Palestine from the Turkish Empire. The real difficulties the Rothschilds faced did not come from the Turks, but rather from the Arabs, especially the Egyptians, and from the Christians, especially the Catholics. The Jews feared that the Arabs would swarm over them if the Jews took over Palestine, which had been managed by the Egyptians. The Jews expected that a Jewish migration *en masse* to Palestine, and especially to Jerusalem, and most especially if followed in short succession by the anointment of a Jewish King—no doubt a Rothschild—and the destruction of the Dome of the Rock and Al Aqsa Mosque in order to "rebuild" the Jewish Temple and reinstitute ritual sacrifices, as Jewish prophecy demanded, would provoke the Moslems to attack the Jews and wipe them out.

The reason the Rothschilds did not move more aggressively on Palestine, though

they had the financial might to buy it, was that whenever they tested the world's reaction to their designs, they discovered that the Jews did not want to go, that the Arabs opposed them (as opposed to the Turks), and that the Catholics thought of them as the Anti-Christ. The Rothschilds feared that the Christians would recognize the Biblical implications of Jewish financiers using their corruptly gotten gains to purchase Jerusalem, as the manifestation of the Anti-Christ. The Jewish financiers feared that the Christians would join forces with Islam to crush the Anti-Christ and the Jews, that is to say smite the Rothschilds and sack the Jews.

I *John* 2:18, 22 states:

"18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. [***] 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."

I *John* 4:2-3 states:

"2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is *that spirit* of antichrist, whereof ye have heard that it should come; and *even* now already is it in the world."

II *John* 1:7 states:

"7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

Hosea 8:14 states:

"For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof."

Matthew 5:9 states:

"Blessed *are* the peacemakers: for they shall be called the children of God."

Matthew 10:16-18 states:

"16¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore

wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles."

Matthew 12:30 states:

"He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Matthew 21:43-45 states:

"43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them."

Matthew 23:31-39 states:

"Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the LORD."

Matthew 27:25 states:

"Then answered all the people, and said, His blood *be* on us, and on our children."

Mark 8:15 states:

"And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod."

John 3:15-18 states:

"15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

John 5:15-18 states:

"15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16¶ And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these *things* on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."

John 5:41-47 states:

"41 I receive not honour from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? 45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?"

John 7:1 states:

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

John 7:13 states:

"Howbeit no *man* spake openly of him for fear of the Jews."

John 8:37-40 states:

"37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak *that* which I have seen with my Father: and ye do *that* which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham."

John 8:44-45 states:

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

John 10:19-38 states:

"19 There was a division therefore again among the Jews for these sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? 22¶ And it was at Jerusalem *the feast of* the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. 29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. 30 I and *my* Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God

> came, and the scripture cannot be broken; 36 Say ye *of him*, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him."

John 19:38 states:

> "And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus."

John 20:19 states:

> "Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you."

In contradiction to "Christian Zionists", who pretend to know the dates of "End Times" prophecies and who collaborate with Israel to artificially and deliberately bring them about, *Matthew* 24:34-36 states:

> "34 Verily I say unto you, This generation shall not pass, till all these *things* be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only."

Acts 1:6-7 states:

> "6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know *the* times or *the* seasons, which the Father hath put in his own power."

The "New Testament", which literally means "New Covenant", repeatedly reminds Christians that the Jews broke the Old Covenant. *Romans* 2:28-29 states:

> "28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: 29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not *in* the letter; whose

praise *is* not of men, but of God."

Galatians 3:16-29 states:

"16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Galatians 4:9-11 states:

"9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain."

Philippians 3:2-3 states, in reference to Judaizers:

"2 Beware of dogs, beware of evil workers, beware of the concision. 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

The New Testament repeatedly warned against Judaizers of Christianity (*John*

8:37-45. *Acts* 15:1-12; 16:3. *Romans* 2:21-29; 6:3-11, 9:6-8; 14:14,20; 16:18. I *Corinthians* 2:2; 3; 7:18-19; 10:18. II *Corinthians* 3:18-4:6; 11:12-12:10. *Galatians* 1:7-8; 2:12, 19; 3:1, 16-29; 4; 5:2-3, 11, 24; 6:11-18. *Philippians* 3:2-3. *Colossians* 1:12-13; 2:8, 16, 20. I *Thessalonians* 2:14-16. I *John* 4:2-3. *Revelation* 2:9; 3:9), whom Paul called "dogs" and "evil workers" (*Philippians* 3:2-3). Judaizers have since made Christians their sword with which to destroy humanity.

I *Thessalonians* 2:14-16 states:

> "For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."

Revelation 2:9 states:

> "I know thy works, and tribulation, and poverty, (but thou art rich) and I *know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan."

Revelation 3:9 states:

> "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Jewish financiers realized that it would be an enormous risk to finance the Zionist endeavor, which would likely end up in a holy war they could not then win. Though they prodded and probed over the course of many centuries, Jewish financiers made no move into the desert until the Holocaust of the Second World War primed the pump by making the Jews appear to be meek victims and no threat to the world in the form of the Anti-Christ.

The Rothschilds decided to pit the Christians against the Moslems and have them destroy each other, which would leave the Jews standing in Palestine, and eventually Greater Israel. The Jewish genocide of the Armenians was one of the first of the major massacres in this Jewish-led slaughter. The Bolshevik Jews have mass murdered tens of millions of innocents, as have the Jewish leaders' World Wars. The Iraqis and Turks, at the behest of Jewish leaders, have mass murdered Kurds and Iranians. Americans, at the behest of Jewish leadership, have mass murdered millions

of Iraqis and will soon attack Iran and Syria.

The Jews have scripted their puppet Mahmoud Ahmadinejad to play the rôle of the Persian King who foreshadows the rise of "Armilus", the mythical anti-Jewish false Messiah the Jews prophesied would take over the world and battle against the Jews. The Jews want to destroy Syria, and especially Damascus, because they believe that Armilus, the leader of the prophesied mass attack against them as foretold in the myth of *Sefer Zerubbabel* (*Book of Zerubbabel*), *The Wars of King Messiah* and the writings of Rabbi Simon Ben Yohai—Armilus will rise in Damascus as heir to the Jews' ancient enemy Antiochus IV, who forced the Jews to sacrifice pigs in the Jewish Temple to pagan gods, and who suppressed Judaism.

The Syrians and Iranians will pay a dear price for these racist and genocidal Jewish myths. The Jews will attempt to exterminate them, just as they sought to exterminate the Armenians, whom the Jews call "Amalekites".

1.5 Blotting Out the Armenian Amalekites—The Motive

Jews have wanted to exterminate the Armenians for a very long time. Jews are taught that God commands them to kill every man, woman and child of the Jews' most ancient "racial" enemy, the Amalekites, whom the Jews claim descended from the mythical character Esau, and ultimately Cain, and who are said to have spawned the mythical character Haman and ultimately the Armenians. Jews believe that the Armenians are the Amalekites—the perpetual genetic enemy of the Jews, and that if the Jews fail to kill off every last Armenian—to blot out every last trace of Armenian blood—God will kill off the Jews.

In its article entitled "ARMENIA", *The Encyclopedia Judaica*, Volume 3, The Macmillan Company, Jerusalem, (1971), cols. 472-476, at 473; states,

> "Armenia is also sometimes called Amalek in some sources, and Jews often referred to Armenians as Amalekites. This is the Byzantine term for the Armenians."

In its article entitled "ARMENIA", by Isaak Markon, *The Universal Jewish Encyclopedia*, Volume 1, The Universal Jewish Encyclopedia, Inc., New York, (1939), pp. 482-483, at 483; states:

> "Since the Armenians are considered descendants of the Amalekites, they are called among the Jews of the Orient also *Timheh* ('Thou shalt blot out,' *Deut.* 25:19, referring to the Amalekites)."

Amalek (*Genesis* 36:9-12) was first to wage war on Israel, and therefore the first to expose the vulnerability of the Jews. Amalek was the grandson of Esau, twin

brother of Jacob. Esau symbolizes the alleged genetic hated of Gentiles to the Jews, who consider themselves to be the Jewish God's chosen people, Jacob. The Jewish God obliged the descendants of Jacob—Israel, to utterly destroy the seed of Amalek—obliged Israel to exterminate the Armenians (*Sanhedrin* 20*b*). This Jewish commandment to genocide is repeatedly stated in the Jewish *Torah*, and throughout the Hebrew Bible (*Genesis* 14:7; 36:12, 16. *Exodus* 17:8-11, 13-14, 16. *Numbers* 13:29; 14:25, 43, 45; 24:20. *Deuteronomy* 25:17-19. *Judges* 3:13; 5:14; 6:3, 33; 7:12; 10:12; 12:15. I *Samuel* 14:48;15:2-8, 15, 18, 20, 32; 27:8; 28:18; 30:1, 13, 18. II *Samuel* 1:1, 8, 13; 8:12. I *Chronicles* 1:36; 4:43; 18:11. *Psalm* 83:7).

The Jewish book of *Deuteronomy* 25:17-19 states,

> "17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; 18 How he met thee by the way, and smote the hindmost of thee, *even* all that were feeble behind thee, when thou *wast* faint and weary; and he feared not God. 19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*."

The Jewish book of *Exodus* 17:14-16 states,

> "And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi: For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation."

The Jewish book of *Numbers* 24:17-20 states,

> "17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. 18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. 19 Out of Jacob shall come *he* that shall have dominion, and shall destroy him that remaineth of the city. 20 ¶And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever."

Numbers 33:50-56 states,

"50 And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying, 51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; 52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: 53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it. 54 And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. 55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, *that those* which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. 56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them."

The Jewish book of I *Samuel* 15:1-35 states:

"Samuel also said unto Saul, The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. 2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt. 3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. 4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. 5 And Saul came to a city of Amalek, and laid wait in the valley. 6 ¶ And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. 7 And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that *is* over against Egypt. 8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. 9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that* was good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly. 10 Then came the word of the LORD unto Samuel, saying, 11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. 12 And when Samuel rose early to meet Saul in the morning, it was

told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. 13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD. 14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? 15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. 16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. 17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel? 18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. 19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? 20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. 22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams. 23 For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king. 24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. 25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. 26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. 27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. 28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou. 29 And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent. 30 Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. 31 So Samuel turned again after Saul; and Saul worshipped the LORD. 32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him

delicately. And Agag said, Surely the bitterness of death is past. 33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. 34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. 35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel."

The Jewish book of *Malachi* 1:1-14 states,

"1 The burden of the word of the LORD to Israel by Malachi. 2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob, 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. 4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever. 5 And *your* eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel. 6 A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? 7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible. 8 And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. 9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts. 10 Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. 11 For from the rising of the sun even unto the going down of the same my name *shall* be great among the Gentiles; and in every place incense *shall* be offered unto my name, and a pure offering: for my name *shall* be great among the heathen, saith the LORD of hosts. 12 But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible. 13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. 14 But cursed *be* the

deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen."

The Jewish Talmud, in the book of *Sanhedrin*, folio 20*b*, states,

"It has been taught: R. Jose[12] said: Three commandments were given to Israel when they entered the land; [i] to appoint a king; [ii] to cut off the seed of Amalek; [iii] and to build themselves the chosen house [i.e. the Temple] and I do not know which of them has priority. But, when it is said: *The hand upon the throne of the Lord, the Lord will have war with Amalek from generation to generation,*[13] we must infer that they had first to set up a king, for '*throne*' implies a king, as it is written, *Then Solomon sat on the throne of the Lord as king.*[14] Yet I still do not know which [of the other two] comes first, the building of the chosen Temple or the cutting off of the seed of Amalek. Hence, when it is written, *And when He giveth you rest from all your enemies round about etc.,* and then [Scripture proceeds], *Then it shall come to pass that the place which the Lord your God shall choose,*[15] it is to be inferred that the extermination of Amalek is first. And so it is written of David, *And it came to pass when the king dwelt in his house, and the Lord had given him rest from his enemies round about,* and the passage continues; *that the king said unto Nathan the Prophet: See now, I dwell in a house of cedars etc.*"[150]

The Jewish Cabalistic book the *Zohar*, Volume I, 25*a*-25*b*, states that peoples other than the Jews will be exterminated when the Jews form a state in Palestine,

"But as '*tohu* and *bohu*' gave place to light, so when God reveals Himself they will be wiped off the earth. But withal redemption will not be complete until Amalek will be exterminated, for against Amalek the oath was taken that 'the Lord will have war against Amalek from generation to generation' (Ex. XVII, 16)."[151]

The Jewish *Zohar*, Volume I, 28*b*-29*a*, states,

"At that time the mixed multitude shall pass away from the world [***] The mixed multitude are the impurity which the serpent injected into Eve. From this impurity came forth Cain, who killed Abel. [***] for they are the seed of Amalek, of whom it is said, 'thou shalt blot out the memory of Amalek' [***] Various impurities are mingled in the composition of Israel, like animals among men. One kind is from the side of the serpent; another from the side of the Gentiles, who are compared to the beasts of the field; another

from the *mazikin* (goblins), for the souls [29*a*] of the wicked are literally the *mazikin* (goblins) of the world; and there is an impurity from the side of the demons and evil spirits; and there is none so cursed among them as Amalek, who is the evil serpent, the 'strange god'. He is the cause of all unchastity and murder, and his twin-soul is the poison of idolatry, the two together being called Samael (lit. poison-god). There is more than one Samael, and they are not all equal, but this side of the serpent is accursed above all of them."[152]

Rabbi Shlomo Yitzhaki's (Rashi's) *Commentary on the Pentateuch*, Exodus 17:14-16, states,

"**14. Write this (for) a memorial** that Amalek came to battle against Israel prior to all the (other) nations. **And rehearse (it) in the ears of Joshua** who will bring into the land, that he should command Israel to recompense him (Amalek) for his deed. Here it was hinted to Moses that Joshua would bring in Israel to the land. **For I will utterly blot out** Therefore I admonish you thus, for I desire to blot them out. **15. And he called the name of it** (I. e.,) of the altar. Adonai-nissi (lit., the Lord is my banner (or miracle). The Holy One Blessed Be He wrought for us here a 'miracle'. It is not that the altar was called 'Lord' but (that) he who mentioned the name of the altar would recall the miracle which the Omnipresent wrought: 'The Lord He is our miracle.' **16. And he said** (I. e.,) Moses, **The hand upon the throne of the Lord** The hand of the Holy One Blessed Be He was raised to swear by His throne that there would be for Him war and hatred against Amalek forever. And why is (it written) (throne) and not stated [***]? Is then the (Divine) Name also divided in half (i. e.: [***] instead of the full name)? The Holy One Blessed Be He swore that His name will not be whole (i. e., [***] instead of the full name) nor His throne whole (i. e. [***]) instead of [***] until there will be blotted out the name of Amalek utterly. And when his (Amalek's) name will be blotted out (then) will the (Divine) Name be whole, and it is stated (Ps. 9.7): 'O thou enemy, the waste places are come to an end forever' this refers to Amalek, regarding whom it is written Amos 1.11): 'And his anger he kept forever,' 'And the cities which thou didst uproot Their very memorial is perished' (Ps., *ibid*. 7). What does (Scripture) state after this? 'But the Lord is enthroned forever' (verse 8)—behold the (Divine) Name is whole (expressed in full); 'He hath established His throne for judgment' (*ibid.*)—behold his throne is whole [***]."[153]

Jewish historian Louis Ginzberg stated in his *The Legend of the Jews*,

"Although Amalek had now received the merited punishment from the

hands of Joshua, still his enterprise against Israel had not been entirely unavailing. The miraculous exodus of Israel out of Egypt, and especially the cleaving of the sea, had created such alarm among the heathens, that none among them had dared to approach Israel. But this fear vanished as soon as Amalek attempted to compete in battle with Israel. Although he was terribly beaten, still the fear of the inaccessibility of Israel was gone. It was with Amalek as with that foolhardy wight who plunged into a scalding-hot tub. He scalded himself terribly, yet the tub became a little cooled through his plunge into it. Hence God was not content with the punishment Amalek received in the time of Moses, but swore by His throne and by His right hand that He would never forget Amalek's misdeeds, that in this world as well as in the time of the Messiah He would visit punishment upon him, and would completely exterminate him in the future world. So long as the seed of Amalek exists, the face of God is, as it were, covered, and will only then come to view, when the seed of Amalek shall have been entirely exterminated.

God had at first left the war against Amalek in the hands of His people, therefore He bade Joshua, the future leader of the people, never to forget the war against Amalek; and if Moses had listened intently, he would have perceived from this command of God that Joshua was destined to lead the people into the promised land. But later, when Amalek took part in the destruction of Jerusalem, God Himself took up the war against Amalek, saying, 'By My throne I vow not to leave a single descendant of Amalek under the heavens, yea, no one shall even be able to say that this sheep or that wether belonged to an Amalekite.'

God bade Moses impress upon the Jews to repulse no heathen should he desire conversion, but never to accept an Amalekite as a proselyte. It was in consideration of this word of God that David slew the Amalekite, who announced to him the death of Saul and Jonathan; for he saw in him only a heathen, although he appeared in the guise of a Jew.

Part of the blame for the destruction of Amalek falls upon his father, Eliphaz. He used to say to Amalek: 'My son, dost thou indeed know who will possess this world and the future world?' Amalek paid no attention to this allusion to the future fortune of Israel, and his father urged it no more strongly upon him, although it would have been his duty to instruct his son clearly and fully. He should have said to him: 'My son, Israel will possess this world as well as the future world; dig wells then for their use and build roads for them, so that thou mayest be judged worthy to share in the future world.' But as Amalek had not been sufficiently instructed by his father, in his wantonness he undertook to destroy the whole world. God, who tries the reins and the heart, said to him: 'O thou fool, I created thee after all the

> seventy nations, but for thy sins thou shalt be the first to descend into hell.'
>
> To glorify the victory over Amalek, Moses built an altar, which God called 'My Miracle,' for the miracle God wrought against Amalek in the war of Israel was, as it were, a miracle for God. For so long as the Israelites dwell in sorrow, God feels with them, and a joy for Israel is a joy for God, hence, too, the miraculous victory over Israel's foe was a victory for God."[154]

The Judaic religious doctrine of the genocide of the seed of Amalek is alive today. Yehoshafat Harkabi wrote in his book *Israel's Fateful Hour*,

> "Some nationalistic religious extremists frequently identify the Arabs with Amalek, whom the Jews are commanded to annihilate totally (Deuteronomy 25:17-19). As children, we were taught that this was a relic of a bygone and primitive era, a commandment that had lapsed because Sennacherib the Assyrian king had mixed up all the nations so it was no longer possible to know who comes of the seed of Amalek. Yet some rabbis insist on injecting a contemporary significance into the commandment to blot out Amalek."[155]

In more recent times, the Jews have used the Kurds as a human sacrifice to discredit the governments the Jews control in the Middle East. The Jews have promised the Kurdish People that after a series of terrible, genocidal massacres, the Kurds will at long last be given the land of Kurdistan to rule as their own. The Jews have also promised the Kurds that Greater Israel—the "promised land" from the Nile to Euphrates—that a greatly expanded "Jewish State" will secure the Kurds from future attack.

The Jews have duped the Kurds into helping them destroy Iraq, Turkey, Iran and Syria, on the false promise that Israel will enlarge its borders and secure the land of Kurdistan for the Kurds as an independent nation. In reality, if the Jews succeed in their plan to pit Moslems against other Moslems, and against Christians, they will wipe out the Kurds after having severely weakened them through their controlled opposition in the form of the Jewish puppet governments formerly led by Saddam Hussein and today Mahmoud Ahmadinejad and the Turkish military. Jews have used and massacred Kurds, just as Jews used and massacred Armenians. The Jews are not yet done with the Kurds, or the Armenians. The Jews have planned far worse genocidal massacres—nuclear massacres.

Jews to this day celebrate the genocidal destruction of their enemies, and their hatred of Gentiles, once every year at the festival of *Purim*, which commemorates the execution of Haman and the genocidal mass murder of the "enemies of the Jews". Haman is said to have descended from Amalek through Hammedatha the Agagite,[156] and was allegedly the archenemy of the Jews and sought to exterminate them (*Esther* 3)—it is clear that the story of Esther, itself a fabrication in its entirety, fabricates the

pretext of a Haman conspiracy in order to justify the Jewish genocide of the "Amalekites" which Jewish commandment to genocide predated the story of Esther.

In the story, the crypto-Jewess Esther (Hadassah) and Mordecai wormed their way into power under false pretensions, concealing the fact that "Esther" was Jewish. The name "Esther" means "that which is hidden".[157] Her true Jewish name was Hadassah. She was one of the first "crypto-Jews", Jews who conceal their identity in order to corrupt societies and betray those who trust in them. Jews annually celebrate the genocidal mass murder Mordecai and Esther supposedly then committed against the "Amalekites".

Purim is the most beloved of all the Jewish holidays. Jews wear costumes which conceal their identity in celebration of the crypto-Jew who exterminates Gentiles.

The Jewish hatred of the Armenian "Amalekites" during the period of the Jewish genocide of Armenian Christians is well documented. Jews in general turned a blind eye to the slaughter of Armenians, which was conducted under the leadership of *Dönmeh* Jews, as the Hebrew language newspaper *Hatzvi* noted on 16 May 1909, while mocking Jewish prejudice,

> "A slight grimace on their lips, a short heartfelt sigh, and nothing more. The Armenians are not Jews, and according to folk tradition the Armenians are nothing more than Amaleks! Amaleks? We would give them help? To whom? To Amaleks? Heaven forbid!"[158]

In his book *Reckless Rites: Purim and the Legacy of Jewish Violence*, Elliott Horowitz wrote of the Jewish stigmatization of the Armenians as if "Amalekites",

> "In the nineteenth century the term 'Amalekite' was almost always used negatively with regard to Armenians, possibly as a result of the economic competition that often prevailed between them and the Jews, both of whom were known for their sly business practices. [***] In 1839, as mentioned in the introduction, the British missionary Joseph Wolff found it 'remarkable that the Armenians, who are detested by the Jews as the supposed descendants of the *Amalekites*, are the only Christian church who have interested themselves for the protection and conversion of the Jews.' Three years later, as also mentioned there, the Scottish missionaries Bonar and McCheyne suggested that 'the peculiar hatred which the Jews bear to the Armenians may arise from a charge often brought against them, namely that Haman was an Armenian, and that the Armenians are the *Amalekites* of the Bible.'[58] Late in the nineteenth century Joseph Judah Chorny reported hearing from the Jews of Georgia, among whom he had traveled, of their ancestral tradition that the Armenians were descendants of the Amalekites, and another Jewish traveler reported a bizarre practice in eastern Galicia, whereby the

> Armenians who did business with the local Jews would mourn Haman's death every Purim, and light candles in his memory.[59] If there was any truth to the latter report, it is likely that Armenians were paid to do so by the local Jews, as a form of Purim entertainment, just as elsewhere in Eastern Europe Jews would often hire Christians to play the role of Haman in their Purimshpiel. During the final decade of the nineteenth century the Latvian-born scholar and polemicist Ephraim Deinard published a (privately printed) pamphlet against the use on the holiday of Sukkot of *etrogim* (citrons) from Greece, especially those grown on the island of Corfu, where, in 1891, a blood libel had caused most of the seven thousand local Jews to flee for their lives. The *etrogim* of Corfu had been a controversial subject throughout the nineteenth century, primarily because of problematic rabbinic supervision, and the controversy had been rekindled in 1875 after dealers raised their prices. Deinard's pamphlet, which carried the provocative title *Milhama la-Shem be-'Amalek* (God's War with Amalek), was perhaps the most rabid contribution to the renewed debate. Among the reasons he gave for boycotting the *etrogim* of Greece was that its denizens were descendants of Amalek.[60] His strange confidence in making this assertion would seem to have drawn on the tradition maintained for centuries that the Armenians (including members of their large Diaspora) were Amalekites. Both the Armenians and the Greeks were minorities within the world of Christendom with a prominence nonetheless in the holy city of Jerusalem. The venerable tradition of regarding the former as Amalekites evidently allowed Deinard to extend the category to the latter as well."[159]

In 1919, a handwritten document detailing the plan to exterminate the Armenians found its way to a British official in Constantinople. Note the Jewish nature of the "Ten Commandments", which, like the Hebrew Bible, call for the extermination of the Jewish enemy—the Armenian "Amalekites". The Turks had no reason to kill the Christians, and the mass murder of Armenians hurt the Turkish Empire. Only the Jews had a motive to kill the Christians in the Turkish Empire, which Empire the Jews sought to destroy. The "10 Commandments" state:

> "(1) Profiting by Art: 3 and 4 of Comité Union and Progres, close all Armenian Societies, and arrest all who worked against Government at any time among them and send them into the provinces such as Bagdad or Mosul, and wipe them out either on the road or there.
>
> (2) Collect arms.
>
> (3) Excite Moslem opinion by suitable and special means, in places as Van, Erzeroum, Adana, where as a point of fact the Armenians have already won the hatred of the Moslems, provoke organized massacres as the Russians

did at Baku.

(4) Leave all executive to the people in provinces such as Erzeroum, Van, Mamuret ul Aziz, and Bitlis, and use Military disciplinary forces (i.e. Gendarmerie) ostensibly to stop massacres, while on the contrary in places as Adana, Sivas, Broussa, Ismidt and Smyrna actively help the Moslems with military force.

(5) Apply measures to exterminate all males under 50, priests and teachers, leave girls and children to be Islamized.

(6) Carry away the families of all who succeed in escaping and apply measures to cut them off from all connection with their native place.

(7) On the ground that Armenian officials may be spies, expel them and drive them out absolutely from every Government department or post.

(8) Kill off in an appropriate manner all Armenians in the Army—to be left to the military to do.

(9) All actions to begin everywhere simultaneously, and thus leave no time for preparation of defensive measures.

(10) Pay attention to the strictly confidential nature of these instructions, which may not go beyond two or three persons."[160]

Note the similarity of this crypto-Jewish Masonic plan to the crypto-Jewish Masonic plan carried out by Trotsky and Lenin in the Jewish Bolshevik Revolution in Russia. Jews there mass murdered the Slavs, targeting especially government officials, military officers, soldiers, professors, teachers, priests, etc., on the pretext that they were "counter-revolutionaries".

The crypto-Jewish leader of the so-called "Young Turks", Talaat, called for the utter destruction of the Armenians. This Jewish dictator demanded that the Armenian "Amalekites" be "blotted out" utterly, just as the Jews are commanded to do in their religious literature. The crypto-Jewish *Dönmeh* leader of the "Young Turks" sought to oblige the bloodlust of the Cabalistic Jewish bankers who had put him into power, and to fulfill the ancient genocidal commandments of the mythical and racist Jewish God against innocent Armenians. Talaat wrote,

"All the rights of Armenians to live and work on Turkish land are abrogated in full. The responsibility for this is assumed by the Government, which has ordered that not even infants in cradles be spared. The results of the execution of this order are apparent in various provinces. Notwithstanding this fact, special treatments are accorded, for reasons unknown to us, to 'certain individuals' who, instead of being exiled directly to the deportation areas, are retained in Aleppo, thereby causing the Government new difficulties. Do not listen to their explanations, or reasoning; send them away, whether they be women or children, even when they are not able to move. . . . In place of the

> indirect means (harshness, haste, hardships of travel, misery, and poverty) used in other areas, it is feasible to use direct methods with safety. Inform those officials who have been designated to do this job, that they can accomplish our real purpose without fear of being held responsible."[161]

Talaat also stated,

> "It was previously reported to you that under orders from the Djemiet, the Government has decided to exterminate, to the last man, all the Armenians in Turkey. Those who are opposed to this order and decision cannot remain in office in the Empire. Their existence must be ended, no matter how harsh the means employed may be, without any consideration whatever for age, sex, and conscience."[162]

Talaat, a Jew, demanded that the Armenian "Amalekites" be completely blotted out,

> "We have been informed that in Sivas, Mamouret-al-Aziz, Dairbekir, and Erzerum, a few Mohammedan families have either adopted or taken as servants little children of Armenians. . . . We hereby order you to gather together all such children in your province and send them to the deportation camps."[163]

The *Dönmeh* crypto-Jew, Talaat said,

> "We have heard that certain newly-opened orphanages are also admitting Armenian children. This is done because our intentions are not known by them. . . . The Government considers the feeding of such children or attempts to prolong their life as acts that are contrary to its aims, because the Government views the life of these children detrimental. I shall arrange so that such children are not admitted to orphanages nor attempts made to found new ones for them."[164]

Mevlânzade Rifat, who stated that he was one of the Directors on the Central Board of the Committee of Union and Progress,[165] wrote in his book *Türkiye inkilâbinin iç yüzü*, Aleppo, (1929), of the meeting at which the "Young Turks" plotted to blot out the Armenian "Amalekites". Rifat quoted one of the organizers of the genocide, Dr. Nazim, a *Dönmeh* crypto-Jew,

> "It is imperative that the Armenian people be completely exterminated; that not even one single Armenian be left on our soil; that the name, Armenian,

> be obliterated. We are now at war; there is no more auspicious occasion than this; the intervention of the great powers and the protests of newspapers will not even be considered; and even if they are, the matter will have become an accomplished fact, and thus closed forever. The procedure this time will be one of total annihilation—it is necessary that not even one single Armenian survive this annihilation. Perhaps some of you might say, to go that far will be bestial—what harm could possibly come from children, the aged, and the infirm that their extermination should also be considered necessary? Only those who are culpable should be punished. . . . I beg of you, gentlemen, don't be so weak and compassionate, that's a deadly ailment. [***] Pitiful will be our lot, if a total liquidation, a total extermination, is not consummated[.]"[166]

Note the Jewish sensibility present in the desire to remove the name of the Amalekites from the Earth forever—the need to kill every last Armenian man, woman and child; or face the wrath of the jealous Jewish God (*Exodus* 17:14-16. *Deuteronomy* 25:17-19. *Numbers* 24:17-20. I *Samuel* 15). When Jews speak of their enemies, they often state their desire that their names be forgotten. The Jewish book of *Proverbs* 10:7 states,

> "The memory of the just *is* blessed: but the name of the wicked shall rot."

The Jewish book of *Deuteronomy* 7:2 states,

> "And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:"

Rifat quoted Hassan Fehmin, who also expressed the Jewish desire to blot out the name of Amalek forever, and recall that in the Hebrew Bible, the Jewish God was furious with the Israelites for not murdering every single Amalekite,

> "Total annihilation without leaving behind even one single soul, is legal [right?]. . . . As it has been said, every one shall be destroyed; there shall be no exempting of the aged, the sick, women, and children. I am thinking of an easy method of extermination: we are at war. We can send those young Armenians who can bear arms to the front lines. There, coupled between fire by Russians facing them and by special forces in their rear dispatched by us for that purpose, we can trap and annihilate them. In the meantime, we can order our faithful adherents to plunder and to liquidate the old and the infirm, women and children, who remain behind in their homes. . . . This seems a

suitable method."[167]

The *Dönmeh* crypto-Jew Djavid deceived the Turkish and Kurdish Moslems with the lie that it was in their best interest to accomplish for the Jews their religious mission to exterminate the Armenian "Amalekites", which genocide also benefitted the Jews by eliminating their competition for dominance over the Turkish Empire and its commerce, and by ensuring that the Turks would be unable to manage the Empire sans the Armenians,

> "The annihilation to the very last man of the Armenians is just as urgent a need from the viewpoint of our national policy, as it is important for the purpose of attaining economic domination by the Turk."[168]

2 THE GENOCIDAL "YOUNG TURKS" WERE ZIONIST CRYPTO-JEWS

Jewish bankers orchestrated an alliance of Greek and Russian Orthodox Christians to diminish or utterly destroy Turkish influence, especially in Greek and Slavic regions, which confrontation benefitted the Jews by opening up Palestine—which was a part of the Turkish Empire—to Jewish colonization. These conflicts established the groundwork for the World Wars, which would lead to peace conferences that would establish a Jewish State and a World Government run by Jews.

> "Maître Salem, although for some years past technically an Italian subject, is an influential Turkish Freemason, a close friend of Djavid and Talaat Beys, and an influential member of the Sephardic Jewish community in the Levant."—"Hopes of an Understanding", *The London Times*, (24 February 1912), p. 7.

2.1 Introduction

For many centuries, Jews have been fomenting wars of extermination and genocidal revolutions in the nations of the world. They have desperately and successfully sought to bring England, Russia and the Turkish Empire into world war. Jews have weakened all of the major powers through war and debt in order to dissolve them through revolution and replace them with pan-Jewish Empires, as happened with the Roman Empire, the Holy Roman Empire, the Turkish Empire, the Soviet Empire and the Nazi Empire.

Jewish leaders employ many means to destroy Gentile nations. They foment wars in order weaken societies and bring them into debt and physical ruin. They conduct strikes and defame leaders and governments in order to weaken societies and in order to drive a wedge between Peoples and their governments.

Jewish leaders artificially created the Crimean Wars, the Balkan Wars and the World Wars in order to wrest Palestine from the Turkish Empire, destroy the Slavs and Moslems, and discredit Gentile government to the point where Gentiles would welcome a Jewish-ruled world government which promised peace in exchange for the loss of national sovereignties. Jews then mass murdered Gentiles in the pan-Jewish Empires the Jews created for themselves in the Turkish Empire, the Soviet Empire and the Communist Chinese Régime.

2.2 Jews Foment Wars of Extermination and Genocidal Revolutions

The New York Times published the following article on 22 May 1916, on page 2, and note the power of Jewish interests in both America and Turkey evinced by the fact

that Morgenthau, a prominent American Jew, and the Chief Rabbi of Turkey, Haim Nahoum (a good friend of Talaat Bey), were prominent figures in both nations, the one nation predominantly Christian and the other predominantly Moslem—note especially that Morgenthau, a Zionist Jew, represented Christian America to Moslem Turkey and that Nahoum, a Jewish Rabbi, would represent Moslem Turkey to Christian America; note further that the Jews were very aware that they had eliminated their Armenian competition in the Turkish Empire; note still further that the old Rothschild and Mordecai Manuel Noah plan to ruin Turkey and then buy Palestine appeared to bear fruit; beyond this note that two other prominent Zionist Jews, Oscar S. Straus and Abraham Elkus, also served as American Ambassadors to the Turkish Empire,

"FOUND TURKS EAGER TO SELL PALESTINE

Mr. Morgenthau, in Speech, Discloses Fact That They Discussed the Matter.

EVEN GOT DOWN TO FIGURES

Ministers Argued Whether the Holy Land Should Be an International State or a Republic.

Special to The New York Times.

CINCINNATI, May 21.—How the sale of Palestine after the war was discussed seriously with Turkish officials was told tonight by Henry Morgenthau, recently Ambassador to Turkey, who spoke at the Wise Center Forum. He broached the matter to the Turkish Ministry, and found the project eagerly approved. He said to them, according to his statement:

'You will need money. Why do you not get it, and not have to pay it back? Why do you not sell Palestine?

'We even got down to figures,' the former Ambassador went on. 'They argued as to whether it should be an international state or a republic. I told them that if harbors were built at Jaffa, Jerusalem would yearly attract 500,000 visitors. Roads must also be built, each of these visitors would spend $100. The mouths of the Turkish officials watered.

''Why wait until you raise the money?' they told me. 'We will make the concessions now. Build your harbors and hotels.'

'It may seem strange,' continued Mr. Morgenthau, 'but Turkey is considering seriously the sending of the Grand Rabbi of Turkey, Nahoum, as

Ambassador to the United States.

'The Turkish officials will do anything if they have no fear of punishment or censure. The Turks gladly would have made a bargain with me that they would protect the Jews and do what they desired with the Christians.

'The Turks cannot understand about Zionism,' said Mr. Morgenthau. 'If people get the idea of taking land from Turkey they will look upon it with a great deal of opposition.

'It is utterly impossible to place several millions of people in Palestine. There would be grave danger from the Arabs. It is a good idea to have a model colony there. If Jews continue there as at present, at the end of the war there will be no friction. I believe the Zionists will not provoke the Government. Turkey needs the Jews. They have lost the Armenians and must fill the gap.'"

Morgenthau stated, "It may seem strange, but Turkey is considering seriously the sending of the Grand Rabbi of Turkey, Nahoum, as Ambassador to the United States. The Turkish officials will do anything if they have no fear of punishment or censure. The Turks gladly would have made a bargain with me that they would protect the Jews and do what they desired with the Christians." That deal had been struck long ago, but it was instead financing for slaughter and land, though Morgenthau would not openly admit that fact. The Chief Rabbi of Turkey, Haim Nahoum knew that Jews had participated in the massacres of Armenians in the 1890's. Yair Auron wrote in his book *Zionism and the Armenian Genocide: The Banality of Indifference,*

"The fact that Jews were involved in the acts of murder of Armenians in 1895 and 1896 is confirmed by internal Jewish archival documentation. This fact also created a degree of tension between the Jews and the Armenians in Constantinople.

Rabbi Chaim Nachum, the Chief Rabbi of Turkish Jewry for many years and a supporter of the Sultan, reported in 1908 to the president of the 'Kol Yisrael Chaverim' Association (the French-Jewish association, Alliance Israélite Universelle) about 'an important visit,' in his words, which he made to the former Armenian Patriarch, who had lived in exile for twelve years and had recently returned to Constantinople.

He had occupied this position at the time of the massacre of the Armenians, when marginal elements among the Jews in Haskoy [a Jewish Quarter in Constantinople where many Armenians also lived] played a shameful part (which cannot be acknowledged) in helping the Kurds to search out the hiding places of victims. This has left hatred in the hearts of the Armenians toward the Jews. I wished to make this visit in order to repair the past and to promise the sentiments of solidarity of the Jewish community toward the Armenian community. He was very touched by this.[9]'"[169]

In 1908, the dishonest Rabbi sought to set up the Armenians for the additional slaughters yet to come. As is so often the case, a Jewish leader conspired to conceal the history of Jewish atrocities against non-Jews, while concurrently seeking to earn their trust so that they would be destroyed. Several other Jewish leaders in Constantinople sought the assistance of the *Alliance Israélite Universelle* in an effort to cover up the Jewish slaughter and betrayal of innocent Armenians. These Jews justified their further corruption of corrupt and murderous Jewish acts by scapegoating the "Antisemites" for forcing the Jews to lie about what the Jews had done lest "Antisemites" have ammunition to use against Jews, that ammunition being the truth.[170]

The London Times reported on 23 May 1916, on page 7,

"TURKEY AND THE ZIONISTS.

REPORTED WILLINGNESS TO SELL PALESTINE.

(FROM OUR CORRESPONDENT.)

NEW YORK, MAY 22.

Mr. Henry Morgenthau, late American Ambassador at Constantinople, in a speech at Cincinnati yesterday evening, disclosed the fact that he had recently broached to the Turkish Ministry the advisability of their selling Palestine to the Zionists after the war.

The Turkish Ministers, he said, eagerly approved of the project. They discussed figures and argued whether Palestine should be converted into a republic. 'I told them that if harbours were built at Jaffa half a million visitors would be attracted yearly to Jerusalem, each one of whom would spend £20.' 'Why wait until you raise the money?' they responded. 'We will grant concessions now, so build your harbours and hotels.'

Mr. Morgenthau added that the Turks were seriously considering sending the Grand Rabbi of Turkey, Nahoum, as Ambassador to the United States."

This must have caused the British to panic and fear that World Jewry would side with the Central Powers against the Allies in the First World War, which was then raging, and which was not going well for the Allies. World Jewry had the power to influence both Russia and the United States of America. World Jewry could bring America into the First World War on the side of Germany and the Turkish Empire. World Jewry could also cripple Great Britain's ally, Russia, as World Jewry did, indeed, eventually do. The next day, *The London Times* reported under the heading "Imperial and Foreign News Items", on 24 May 1916, on page 7, some one-and-one-half years before the Balfour Declaration,

> "Sunday, June 4, has been fixed by the English Zionist Federation as 'Declaration Day.' Signatures are being obtained to a declaration which reads:— 'We earnestly desire the establishment of a publicly-recognized, legally-secured Home for the Jewish people in Palestine, as formulated by the First Zionist Congress in 1897."

It appears that Morgenthau's proclamations were in part a stunt to force the British towards Zionism, such that the Jews would steal Palestine whether the British, or the Germans, won the war. The British responded and the pendulum soon swung the other way, though the Zionists continued to secure their interests on both sides of the horrendous World War the Zionists had deliberately caused for the purpose of stealing Palestine from its indigenous population.

The New York Times reported on 12 November 1917, on page 13, that the Germans knew that the Zionist Jews Henry Morgenthau, Lord Rothschild, Felix Frankfurter, and their puppet American President Woodrow Wilson, had conspired to bring America into the First World War against Germany, in exchange for the Balfour Declaration,

"ZIONISTS HERE SEE TEUTON PLAN HALTED

British Victories in the Holy Land Thwart Germany's Ambition to Control Palestine.

HER PRESS CAMPAIGN BARED

Its Aim Was to Save Enough Eastern Territory to Menace the Suez Canal.

American Zionists who have been watching with interest the various military operations near the Holy Land have been tremendously relieved by the events of the last few days. The British victories at Beersheba and Gaza,

forecasting the eventual occupation of Jerusalem, and the promise given last week by Mr. Balfour, in the name of the British Government, that they would 'use their best endeavors to facilitate the establishment of Palestine as a national home for the Jewish people,' have apparently spiked a German scheme for setting up in Palestine a Jewish State, nominally autonomous, but really under German control.

A statement issued yesterday by the Provisional Executive Committee for General Zionist Affairs gave a detailed account of a press campaign supporting this scheme which has been going on in Germany and Austria for some time. This is held to indicate that the German military leaders foresaw the collapse of the Berlin-to-Bagdad plan and were preparing another arrangement by which it was hoped that Germany might save from the wreck of its plans in the Near East enough to form a constant menace to the Suez Canal, Egypt, and India.

'To accomplish this purpose,' says the committee, 'Germany was evidently preparing to ride roughshod, if need be, over its present ally, should Turkey refuse to recognize that it was to her 'best interests' to fall in with the new project. To give 'punch' to its publicity campaign, Germany unearthed a conspiracy between America and the Zionist Organization, including United States Supreme Court Justice Louis D. Brandeis, Judge Julian W. Mack, head of the American Military Insurance Department; Felix Frankfurter of the War Department, as well as Lord Walter Rothschild, leader of the English Zionists, and former Ambassador Henry W. Morgenthau to seize Palestine for exploitation by the Jews, Christian missionaries, and capitalists.

'In the end, if General Allenby hadn't gotten the jump on her by striking hard and quickly, Germany would one day soon have blandly announced the establishment of a Jewish republic under its auspices and suzerainty, and in response to Turkey's protests would have pointed to the overwhelming demand of the German people, and quoted for the benefit of its ravished ally, 'Vox populi, vox Dei.'

'If it had carried out its new plan, the establishment of an autonomous Jewish State in Palestine under its overlordship, whether with the consent of the Ottoman Government or in utter disregard of Turkey's wishes, Germany would have had, in addition to the strategical advantage that this would mean for the next war,' also the satisfaction of 'beating the Allies to it.' England, France, Italy, and Russia have already made it clear that the establishment of a Jewish State in Palestine is one of their aims in this war, and in Jewish circles in America it is held that Washington's view as to the desirability of this coincides with that of the Allies.

'Some echoes of these whisperings must have reached Germany, and several of its leading publications speak harshly of these 'infamous American

Zionist proposals.' Thus Die Kölnische Zeitung, published in Cologne, publishes a long screed impugning the honesty of President Wilson, and ending with these complimentary allusions to Americans in general:

> The Americans belong to that class of ?????? that have been for the last sixty years undermining the proud edifice of the Turkish Empire, and haven't stopped it yet. The Palestine action fully reveals Wilson's intentions. America has dropped its mask and shown itself in its true colors—a power that has the greatest interest from the capitalistic and religious point of view to bring Turkey under the influence of missionaries and capitalists. This is the true American humanity, which is based on the alliance of the religious men with the king of trusts. Turkey has watched this campaign with the utmost patience, and now it has received the cruelest reward. It can see now that America is not far behind the other Entente Powers in their enmity to Turkey and their plans for its destruction.

Kaiser Visits Palestine.

'For Germany to give its consent to the establishment of the Jewish nationality on its historic soil, requires a reversal of its previous attitude toward Palestine. Attempts have been made to establish German colonies in the Holy Land, and Kaiser Wilhelm has paid several visits to Palestine in order to win favor with the peoples of that country, and to encourage his subjects in their vain attempts to gain a strong footing there.

'The way was being prepared by a rather obvious campaign which began with the publication of apparently innocent scientific articles, by experts, on the near East, which discussed at great length, and with much detail, the accomplishments of the Jewish colonists and the vast possibilities of Palestine from an economic standpoint. A remarkable array of such articles, studying Palestine from every conceivable angle, has been published in over a hundred periodicals in Germany and Austria. These were followed by 'letters to the editor' and now the propaganda has attained the editorial stage.'

Among the first of these articles was one by Major Carl Frank Enders to make clear to the German people that it had better give up all hope of colonization in the Holy Land, and at the same time warn Turkey not to put any obstacles in the way of the Jewish operations there. Major Enders wrote:

> The realization of the Zionists idea means infinitely more to our economic life than those fantasies and dreams of the German people that the Near East will create for us the lost world markets. * * * It will not be politically wise for Turkey to hinder the Jewish immigration into Palestine * * * German colonization in Palestine is nothing but a dream, beyond the realm of realization, which I would advise the German people to forego.

'The Munich Neueste Nachrichten makes the frank statement that 'Zionism has become a question of the first magnitude, and Germany and Turkey have no choice but to give it serious consideration.' Gustave von Dobeller said: 'For many years the object which our Kaiser tried to

accomplish by arduous political effort has been the making of a strong Turkey. A method not to be despised would be the establishment of a strong Jewish State, under Turkish suzerainty. As the Jewish people favor republics, let them, therefore, establish a republic, which must, however, be under the protection of the Ottoman Empire. It is always a question of importance whether you or your opponent has the key of the door. The idea of establishing a Jewish State is good for that power which effects it.'

Sees No Gain to Jews.

'The Vice President of the Austrian Parliament, Professor Paul Rohrbach, whose job was that of persuading the Jews of Germany and Austria-Hungary that the political schemes of the Allies are not to be trusted, wrote: 'The national aspirations of the Jews will be listened to with more sympathy by the allies of Middle Europe than by the Entente, even though certain papers and politicians on that side have lately been promising great things to the Jews. I do not believe that, even if the Entente were victorious and Turkey dismembered so that Palestine came under the suzerainty of either England of France, the Jews would benefit by this. Jews will have nothing to gain by the imperialistic schemes of England.'

'The Frankfurter Zeitung said:

'Pan Turkish ideas have no meaning in Palestine, where practically no Turks dwell.'

'Die Reichsbote, the mouthpiece of the Junkers, is calling upon the German Government to act promptly for the establishment of a Jewish State to 'offset the American Zionist proposals.' This must be done, it insists, to counteract the Wilson intrigue and 'to prevent England from making use of these American Zionist proposals as a backdoor which will enable her to pass freely from Egypt to India. For this purpose,' it says, 'the German-Austrian Zionist plans for a Jewish settlement must be strengthened. This is the opportune moment for the Zionist movement to attain its ideal.'

'These 'American Zionist proposals' are creating a real panic in the minds of Germany. The indications are that the German Press is alluding to the Palestine Commission appointed by President Wilson last Summer, consisting of Former Ambassador Morgenthau and Felix Frankfurter of War Secretary Baker's Advisory Council. At any rate, the Deutsche Worte speaks of them as a 'graver calamity than a declaration of war by a small or even medium-sized nation would be,' and charges the enemies of Germany with 'trying to enlist in their service the Zionist movement.' But it sees through the game of the Allies. 'We know very well what Mr. Morgenthau and Lord Rothschild are doing in this behalf for America and England,' it declares, the while it admits that if 'this plan of our enemies succeeds, it will go very badly with us.'

'These editorials will suffice to indicate how Germany was making ready to 'beat the Allies to it' in Palestine. General Allenby had not beaten Germany by taking Beersheba and capturing the highway to Jerusalem. The unfurling of the Union Jack over the hills of the Holy City will signalize the end of the 'Berlin to Bagdad' dream.'"

Morgenthau later published a Zionist appeal which is consistent with the accusation: "The Future of Palestine", *The New York Times,* (12 December 1917), p. 14; and he published a racist polemic against the Germans and the Kaiser, *Ambassador Morgenthau's Story*, Doubleday, Page, Garden City, New York, (1918). In this book, the Jewish Zionist Morgenthau used the Armenian tragedy to vilify the Turkish and German Empires, and as a pretext to sponsor an American war effort against the Germans *and the Turks;* which would eventually deliver Palestine to the Jews.

After the Jews had their Armenian holocaust, their burnt offering to their Jewish God, they sought to ride the back of the remnant of Armenians in a campaign to divvy up the Turkish Empire the Jews had destroyed, in the Zionist, Jewish controlled, Jewish created League of Nations. *The New York Times* reported on 17 February 1919, on page 6,

"INSIST THAT TURKEY BE DISMEMBERED

Representatives of Armenians, Greeks, and Jews Discuss National Aspirations.

WANT PLAGUE WIPED OUT

Three Peoples, Dr. Vassardakis Declares, Seek Fulfillment of Age-Long Dream.

Representatives of the Armenians, Greeks, and the Jews who shared common oppression under the rule of the Turk meet yesterday afternoon at the Century Theatre and pledged each other support for their respective national aspirations. The speakers were Dr. M. Sevasley, head of the Armenian National Union of the United States; Dr. C. Vassardakis, formerly Hellenic Consul General at San Francisco, and Rabbi Stephen S. Wise. Dr. Nicholas Murray Butler was Chairman.

As outlined by the speakers, the Greeks desire union with the Greeks formerly under the rule of Turkey and other countries; the Armenians desire national independence, and the Jews desire Palestine as a Jewish homeland

under the trusteeship of Great Britain acting as mandatory for the League of Nations.

Unless the Turkish plague was wiped out, said Dr. Vassardakis, the war would have been fought in vain. He said that the shameful intrigues of imperialistic Governments against smaller nationalities could no longer endure in a democratic world.

'We, the representatives of the Jews, Armenians, and Greeks of this city, and so far as we may be this country, are gathered here today to send word to the peace delegates at the Paris Conference that in our desire for the fulfillment of our national aspirations we voice the united will of our communities,' he continued. 'It would be farcical to talk of world democracy if self-determination were not applied to Syria, Armenia, the Greek, the Jews, and the Arabians. There must be a free, self-governing Armenia from the Caucasus to the Mediterranean. There must be a free, self-governing Jewish State. There must be a national Hellenic State comprising in its boundaries Northern Epirus, Eastern Macedonia, the Dodecansus, the Island of Cyprus, Western and Northwestern Asia Minor, Thrace, and Constantinople. Vemzelos has made one condition respecting Constantinople; if it does not go to the League of Nations, it is to go to Greece. It is a Greek City. As Constantinople is the sacred city of the Greeks, Jerusalem the holy city of the Jews, so Mount Ararat is the rallying point of the Armenians.

'Greece granted to the Jews full civil, national, political, and religious rights, denied them in some countries today, and we three peoples stand together, united in a common aspiration for the fulfillment of our age-long dream.'

Says the Turk's Reign is Ended.

Dr. Wise, after pointing out that the three peoples represented at the meeting had suffered under a common yoke, asserted that if the Peace Conference singled out any men for punishment by the outraged sense of humanity, Enver Pasha and Talaat Bey ought to suffer at least one-thousandth part of the wrongs they caused to be visited on the Armenian people.

But the reign of the assassinocracy of the Turk had ended, Dr. Wise added, and the reply he wanted to make to any who might plead for the Turk, opposing dismemberment of Turkey, was that there were two continents on which there should be no Turkish empire, Europe and Asia. Turkey, he pointed out, must be closely watched hereafter in order to circumvent any possibility of the Turk plotting to make trouble for the newly liberated peoples of Armenia, Syria, Judea, and Arabia.

Dr. Wise scouted the idea of the establishment of a Near Eastern Confederation of States designed to include any of the subjects of the old Turkish Empire. 'Turkey is done,' he said. 'Let there be no resurrection of the

Turk. The Hellenes, the Christians and the Hebrews, represented at this meeting are the three streams which have fructified the civilized peoples of the earth. We are bound together by the memories of our great past.

'Europe would sweep the Peace Conference away and out of Paris if it failed to do justice to the ardent desires and longings of the Greeks, the Armenians and the Jews. We crave no favors or boons. We demand that the Peace Conference make an allied peace and not a Prussian peace, which would have made an end of Greece, restored the Armenians to Turkey and the Jews of Palestine would have remained victims of the exactions and lawless legality that obtains in any province where Turkey rules.'

After talking with representatives of the British, French and American Governments at Paris recently Dr. Wise said he found no one clothed in power who did not respond to the dictum that the Peace Conference must satisfy the aspirations of Greeks, Jews and Armenians.

Scope of Trusteeship.

Trusteeship under the mandatory from the League of Nations, he said, was not a veiled attempt at subjection, but an attempt to safeguard and make secure independence. He could wish for nothing better than that Palestine and Armenia would come under the trusteeship of America. He added that America could never have a mandate of trusteeship over Armenia if the Armenians in the United States did not desire it, and these things he pointed out would not come to pass unless President Wilson was supported in his plans for the League of Nations. He urged the casting aside of all political convictions in the next few months so that the people would make it clear to the United States Senate and 'the senate of the world in Paris' that the League of Nations is needed so that the lesser nations may be safeguarded.

Dr. Sevasley, charging that European diplomacy was much to be blamed for Armenia's plight, and that Armenia had been crucified on the altar of European imperialism, said that the polar star of all Armenians was national independence, and from that position they would not withdraw one inch. Without the military co-operation of Armenia, the Mesopotamian campaign would have been a failure, he asserted, and for this reason and because of additional military aim, Armenia had asked nothing of the Peace Conference, but recognition as a belligerent and the right to have representatives at the conference. He urged the integral restoration of Armenia to include the territory from the Black Sea to the Gulf of Alexandretta. Asserting that if Armenia did not obtain its national independence the war would have been fought in vain, Dr. Sevasley closed with a tribute to President Wilson in whom the Armenians, he said, had complete confidence, and who they felt would battle so that they might have representation at Paris.

Unanimous concurrence of the meeting was obtained on the preliminary

> draft of a resolution to be sent to President Wilson and the diplomats at Paris. The resolution requested all possible measures to be taken by the conference so that the Jews, Armenians and Greeks might establish their national governments within their historical boundaries. Copies of the resolution in its final form will be sent to the accredited representatives of the three peoples in Paris."

Morgenthau, Sr., later came to oppose the Zionists. His son, Henry Junior, became an arch political Zionist. However, Morgenthau Senior published an anti-Zionist article "Zionism a Surrender, Not a Solution", *The World's Work*, Volume 42, Number 3, (July, 1921), pp. i-viii; when Chaim Weizmann and the Eastern European Jews took over the Zionist movement in America at the infamous Cleveland Convention of American Zionists in the summer of 1921. As a Jewish Zionist and Ambassador to Turkey, Morgenthau very much had an incentive to hide the Jewish rôle in the Jewish genocide of Armenian Christians.

Though the Jews had promised Armenian leadership that the massacre of Armenians would bring about the ruin of the Turkish Empire and the rise of an Armenian Republic and a Jewish State; another crypto-Jewish leader in the Turkish Empire, the man who would completely dissemble the Empire into a Republic, Mustafa Kemal destroyed the fledgling Armenian Republic in 1920, and helped the Jewish Bolsheviks of the Soviet Union to enslave the People of Armenia by making their State a mere Soviet Republic.[171] Zionist Wilson's promises were nothing but another trap. The Bolshevik Jews of the Soviet Union and the crypto-Jewish *Dönmeh* of the "Young Turks" divided the Armenian homelands between themselves and destroyed the ancient Armenian culture.

Kemal became the dictator known as Atatürk. The Zionist Jews who had led the Armenians into a holocaust with the promise of an independent state following the planned break up of the Turkish Empire, ultimately reneged on their promises. The Zionists also betrayed the Kurds.

The New York Times quoted Reverend George H. Filian on 14 January 1895, on page 3,

"THE WORST WAS NOT TOLD

Armenian Massacres Described by the Rev. George H. Filian.

HORRIBLE ATROCITIES OF THE KURDS

Still More Revolting Cruelties Prophesied—
Turkey's Denials Declared
to be False—Future

of Armenia.

The Rev. George H. Filian, an Armenian exile, lectured yesterday afternoon in Association Hall, Brooklyn, on the recent massacre of Armenians by the Kurds. He declared that the stories published about the massacre were not exaggerated, but that the outrages were even worse than reported, and he prophesied that within two months still greater atrocities would be perpetrated.

'The most popular Turkish proverb,' he said, 'is, 'A lie is the strongest fortress of the brave. Rob, kill, and deny.''

Mr. Filian described the location and surroundings of Armenia.

'Armenia,' he said, 'was the first Christian civilized nation. It had a population of 40,000,000 before Christ, many of whom embraced Christianity in Christ's time, and in A. D. 310 the entire nation became Christian. In Armenia are the Garden of Eden and Mount Ararat. In A. D. 410 the entire Bible, from Genesis to Revelation, was translated into the Armenian tongue, and it remains at this day the best translation of the Bible. From Armenian minds no atheistic books have ever sprung. The Armenians are a religious people. They found their faith in the Trinity.

'The Turks came to Armenia in the twelfth century and began to destroy and kill. We shall meet more Armenian martyrs in heaven than martyrs of all other Christian nations combined. Armenia's population of 40,000,000 has been reduced by the Turks to 4,000,000.

'After the Crimean war the Sultan of Turkey became the 'sick man of Europe,' and after the Russo-Turkish war he became the 'dead man of Europe,' and ought to be buried. All the powers want to bury Turkey, but jealousy prevents any of them from consenting to the burial. The reason is that there are some valuable jewels on the corpse.

'After the Turkish war the Government lost in population. It was formerly 40,000,000, but was reduced to 17,000,000 by the loss of Roumania, Servia, Bulgaria, and Egypt. Its population is now 18,000,000, of whom 12,000,000 are Turks, 4,000,000 Armenians, and 2,000,000 Greeks. The only Christian nation under the domination of the Turkish Government is Armenia, and I say that within three years Armenia will be liberated.

'The Armenians are as highly educated as Americans. They speak English fluently. It is taught in all the colleges, and young men and women marry others of European countries and Americans. The American Consul General in Turkey, Mr. Jewett, married an Armenian woman.

'Four years ago the Sultan called his Grand Vizier and other counselors together and asked them what should be done to repress the Armenians. He said they were wealthy and educated and held themselves above their

masters. Said Pasha spoke up and told the Sultan the only solution of the problem was to kill the Armenians or they would rule the Turks. And the Sultan took Said Pasha's advice. I was in Constantinople at the time, and I saw bands of Kurds received at the palace by the Sultan, decorated with medals, armed with rifles made in America, and then sent to Armenia to do there as they pleased. And the Kurds went to Armenia and they began to kill. Armenians who protested were arrested as traitors. Mousa Beg was the leader of the Kurds, and the representatives of other powers insisted that he should be tried for his murders. The Sultan had to try him and acknowledge that he was guilty, but he only banished him to Arabia. And then a short time after he appointed Mousa Beg's uncle, Bahri Pasha, Governor of Armenia, and he began to massacre and plunder.

'The Armenians arose and fought the Kurds, and the Governor telegraphed to the Turkish Government, that the Armenians were rising against the soldiers of the Sultan, and then the Sultan sent word to the Governor to exterminate the Armenians, and that is how the recent massacre was brought about. Sixty thousand Kurds were let loose in Armenia, and they destroyed no less than forty villages and killed between 10,000 and 15,000 persons. This is the truth, and it can be proved. The Turkish Sultan, of course, denies it, but his watchword is: 'A lie is the strongest fortress of the brave.'

'The Kurds killed the men first, and then they told the women that if they would renounce Christianity, accept Mohammedanism, and become their wives they would be spared; otherwise they would be killed. And the women said: 'We will never deny Christ, and we are ready to die for Him. We are no better than our husbands were, and they were killed.'

'Three hundred women were killed in one church. One woman, named Shahe, whose husband, Grago, had been killed, took her child to a high rock, and called upon other women to follow her and to leap from the rock rather than fall into the hands of the Kurds. She jumped from it and was killed, and others did likewise. This story has already been denied, but it is true. I have evidence of eye witnesses. Some women were crucified head downward, and hot water was poured over them until they died.

'The Armenians deserve sympathy. If your Government won't do anything, the men and women of this country will give their money and support to the Armenian cause. My nation is a wounded, a massacred, a killed nation. It fell into the hands of brigands, into the hands of the unspeakable Turk. England passed her by; Russia passed her by; France passed her by, but the American Nation is the Good Samaritan, and you will not pass by on the other side.'"

In a subtle betrayal of the Armenian People, Filian glorified the martyrdom of

Armenian Christians. Though Jews alone stood to gain by wars of extermination between Christians and Moslems, Jewish leaders promised Armenian leaders that if they sacrificed large numbers of their own people, the massacres of innocent Armenians would serve as a *casus belli* for the Western Powers to attack and destroy the Turkish Empire. Jewish leaders promised the Armenians that they would be given an independent nation after the Turkish Empire was dismantled into "racially" segregated nations. Jewish leaders made similar promises to Kurdish leaders, promising them the formation of an independent Kurdistan, and an opportunity to plunder Armenian wealth, if they exterminated the Armenians. In this manner, leading Jews were able to foment wars of extermination between Christians and Moslems, by creating incentives for these populations to slaughter each other. This also enabled Jews to scapegoat Moslems and Christians for the genocide Jews had covertly committed.

Through their control of the press and of "secret societies", Jews were able to create anxiety in the Sultan that Christians were gaining power in the Empire, and that Jews could solve the Sultan's financial problems, which Jews had deliberately caused. Jews led Armenian leaders to betray their own people by bribing them, by promising them an Armenian nation, and through the use of crypto-Jews who pretended to be Armenian Christians. Jews were able to provoke the Kurds to mass murder Armenian Christians by offering them an independent Kurdistan, and by offering them the captured wealth of the Armenians, and promising them that they would not only receive immunity from their crimes, but would actually be rewarded for murdering Christians.

In its article "Armenia", *The Encyclopædia Britannica*, Eleventh Edition, Cambridge University Press, New York, (1910), pp. 564-568, at 568; wrote,

> "The massacres were apparently organized and carried out in accordance with a well-considered plan. They occurred, except in six places, in the vilayets to which the scheme of reforms was to apply. At Trebizond they took place just before the sultan accepted that scheme, and after his acceptance of it they spread rapidly. They were confined to Gregorian and Protestant Armenians. The Roman Catholics were protected by France, the Greek Christians by Russia. The massacre of Syrians, Jacobites and Chaldees at Urfa and elsewhere formed no part of the original plan. Orders were given to protect foreigners, and in some cases guards were placed over their houses. The damage to the American buildings at Kharput was due to direct disobedience of orders. The attacks on the bazars were made without warning, during business hours, when the men were in their shops and the women in their houses. Explicit promises were given, in some instances, that there would be no danger to those who opened their shops, but they were deliberately broken. Nearly all those who, from their wealth, education and influence, would have

had a share in the government under the scheme of reforms, were killed and their families ruined by the destruction of their property. Where any attempt at defence was made the slaughter was greatest. The only successful resistance was at Zeitun, where the people received honourable terms after three months' fighting. In some towns the troops and police took an active part in the massacres. At Kharput artillery was used. In some the slaughter commenced and ended by bugle-call, and in a few instances the Armenians were disarmed beforehand. Wherever a superior official or army officer intervened the massacre at once ceased, and wherever a governor stood firm there was no disturbance. The actual perpetrators of the massacres were the local Moslems, aided by Lazis, Kurds and Circassians. A large majority of the Moslems disapproved of the massacres, and many Armenians were saved by Moslem friends. But the lower orders were excited by reports that the Armenians, supported by the European powers, were plotting the overthrow of the sultan; and their cupidity was aroused by the prospect of wiping out their heavy debts to Armenian pedlars and merchants. No one was punished for the massacres, and many of those implicated in them were rewarded. In some districts, especially in the Kharput vilayet, the cry of 'Islam or death' was raised. Gregorian priests and Protestant pastors were tortured, but preferred death to apostasy. Men and women were killed in prison and in churches in cold blood. Churches, monasteries, schools and houses were plundered and destroyed. In some places there was evidence of the previous activity of secret societies, in others none. The number of those who perished, excluding Constantinople, was 20,000 to 25,000.[1] Many were forced to embrace Islam, and numbers were reduced to poverty. The destruction of property was enormous, the hardest-working and best tax-paying element in the country was destroyed, or impoverished, and where the breadwinners were killed the women and children were left destitute. Efforts by Great Britain and the United States to alleviate the distress were opposed by the authorities, but met with some success. After the massacres the number of students in the American schools and colleges increased, and many Gregorian Armenians became Roman Catholics in order to obtain the protection of France."

The Jews killed off the Armenians, in part because the Armenians were the class of persons most likely to conduct a counter-revolution to the crypto-Jewish "Young Turk" Revolution which was about to occur, and which had long since been planned. The Jewish Bolsheviks would use similar tactics in Russia to prevent the Russian People from defending themselves from the Jewish led genocide of the Slavic Christians. Jews have repeatedly and deliberately killed off the brightest and best of Gentile society. Their genocidal campaigns left the Turkish and Russian Empires

without the ability to recover from the Jewish onslaught. They assured that the Turkish and Russian Empires would be destroyed by killing off those who made the Empires prosper. The Jews wanted to destroy the Turkish Empire and one of the best ways to destroy the Turkish Empire was to destroy the Armenians who ran the Turkish Empire.

Today, Jewish leaders are again using the Kurds to foment war and disaster for the Turkish People, whom the Jews have been planning to exterminate for thousands of years. Israelis have infiltrated Kurdish leadership and are training the Kurds to create discord and war in Iraq, Iran, Turkey and Syria in an effort to instigate World War III in this region. Jews have again promised the Kurds an independent Kurdistan and the wealth of their neighbors, if they will fight for the Jewish cause and massacre their neighbors.

In 1896, recalling Jewish genocidal bloodlust, United States Rear Admiral Francis Asbury Roe called for the extermination of the Turks, with the Christian massacres as a pretext—Jews were often successful in pitting Christians and Moslems against one another in unnecessary and artificially manufactured wars of extermination. Today, as in the Nineteenth Century, Jews have duped Dispensationalist Christians in America to call for a genocidal nuclear war against Moslems, and have infiltrated Moslem Governments so as to bring them into war against the interests of their Peoples. Under the heading "'The Assassin' in Greece", Roe wrote in *The New York Times* on 6 December 1896, on page 5,

> "**Extermination of the Turk the Only Cure.**
>
> He professes the religion of the Koran, but he has turned it into the religion of Satan. Every treaty signed by Turkish Sultans with Russia or the European powers has provided rigorously for equal justice and protection to his Christian subjects with those of his own race, and he has violated every one, and broken every pledge, and laughed at every promise, from the capture of Constantinople to the treaty of Berlin.
>
> If England has much to answer for his life of brigandage and massacre in Europe, France has far more. Thrice Russia has been at the door of the Turk, and thrice she has been driven back by France and England.
>
> Like the Canaanites of old, Turkey is a plague-spot, and a contamination to the nations by whom she is surrounded; and, like the ancient Hebrews, the modern world is waiting wearily for another Joshua to exterminate the Turk, as he exterminated the Canaanites.
>
> F. A. ROE."

At about the time of the Jewish genocide of the Armenians, Gustave Hervé argued the Turkish Empire should be dismantled in order to create, among other

independent nations, a Jewish State in Palestine. Hervé was widely known as a Communist mouthpiece for the Jewish bankers.[172] He tried desperately to destroy France. In an article entitled "What Is to Be Done with Turkey?" published in *The New York Times* on 9 May 1915, on page SM6, Hervé wrote,

> "Would there be any objection if the French Republic turned over Palestine to those Jews who have preserved a consciousness of Jewish nationality and who dream of reconstructing on the lands of their fathers their country which was destroyed 2,000 years ago by the sword of a conqueror?"

"A Student of Turkish Affairs" called for the divvying up of the Turkish Empire to create a Jewish State in *The New York Times* on 24 January 1915, on page XX1,

> "In the readjustment of the Turkish territories, the Jew has a legitimate right to recognition. The creation of an independent Judea is not only a recognition of a just Jewish national right, but it also should serve to solve some of the Jewish problems in other lands.
>
> Jerusalem City and environs should be converted into a neutral country under a joint international commission.
>
> The right of England in the territories assigned to her is well recognized and, therefore, no additional comment thereon is necessary."

Jewish leaders committed genocide against Armenian Christians, instigated the Balkan Wars, instigated World War I and destroyed the Turkish Empire; all so that they could steal Palestine from its inhabitants.

2.3 Jewish Bankers Destroyed the Turkish Empire

The Jewish Encyclopedia wrote of the Camondo family, of the "Rothschild of the East",

> "**CAMONDO:** Well-known family of Jewish financiers and philanthropists of Spanish-Portuguese origin. Several centuries ago it established itself at Venice, where some of its members became famous by their scholarship and by the services which they rendered to their adopted country. After having lived for a long time at Venice, the Camondo family in the nineteenth century established itself in Constantinople.
>
> **Count Abraham Camondo:** Italian and Turkish financier and philanthropist; born at Constantinople 1785; died at Paris, his place of residence, March 30, 1873. In 1832 he inherited from his brother Isaac (who died without children) a fortune, and managed it so wisely that at his death

he was estimated to be worth 125,000,000 francs. While Venice was under Austrian rule, he received as an Austrian subject the title of Chevalier of the Order of Francis Joseph. When Venice again became an Italian possession, Camondo, as a Venetian citizen, presented large gifts to several Italian philanthropic institutions, in recognition of which King Victor Emmanuel conferred upon him the title of count, with the privilege of transmitting it in perpetuity to the eldest son of the family.

Count Camondo's career in Turkey was an extraordinary one. He exercised so great an influence over the sultans 'Abd al-Majid and 'Abd al-'Aziz, and over the Ottoman grand viziers and ministers, that his name became proverbial. He was banker to the Ottoman government before the founding of the Ottoman Bank. It was he who obtained from the Porte a firman by virtue of which the privilege of possessing real estate in Turkey, which until then had been restricted to subjects of the Ottoman empire, was extended to those of foreign nations.

Profiting by this decree, Camondo erected such a large number of houses at Pera (Constantinople) that in the year 1902 the family is one of the richest landholders in the Ottoman capital.

Camondo was especially active in behalf of his Eastern coreligionists. He established at Constantinople a central consistory for the Jews of Turkey, of which he was almost continuously the president; he introduced reforms into the communal administration; and he founded in 1858 an educational institution, the Institution Camondo, at Peri Pasha, the poorest and most densely populated suburb of the capital. Shops for tailoring and shoemaking were soon added. On account of this school its benevolent founder was excommunicated by certain fanatical rabbis, and he endured otherwise much vexation; yet it has flourished for thirty-two years, and trained the majority of the Jewish officials now in the service of the Ottoman government.

Dying at Paris at the age of eighty-eight, Camondo, according to his last wishes, was buried in his family vault in the Jewish cemetery at Haskeui (Constantinople). The Ottoman government held memorial services in his honor.

Raphael Solomon de Camondo: Born 1810; died 1866 at Constantinople. He left two sons, **Count Béhor Abraham de Camondo** and **Nissim de Camondo**, who died at Paris within a year of each other, in 1886 and 1887, respectively. Each of these two brothers left an only son: the first, **Count Isaac de Camondo**; the second, **Count Moses de Camondo**, the former died April 7, 1911.

Solomon Camondo: Turkish rabbi and man of letters; lived at Salonica in the second half of the eighteenth century; related to the Camondo family of Constantinople. He is the author of responsa, published under the title

'Neharot Dammeshek,' Salonica, 1772.
s. M. FR."[173]

The *Encyclopaedia Judaica* wrote in its article on the Camondos, *inter alia*,

"**CAMONDO (De),** family of Turkish financiers and philanthropists of Spanish-Portuguese origin. Its most famous member in Turkey was ABRAHAM DE CAMONDO (1785-1873), a leader of the Jewish community and a philanthropist, who was referred to as 'the Rothschild of the East,' 'the great magnate,' and 'the great official.' He exerted considerable influence at the court of sultans Abdul Medjid (1839-61) and Abdul Aziz (1861-76) and succeeded in obtaining from the Sublime Porte a firman granting to non-Muslims, including Jews and foreigners, the right of land ownership and permission to construct private houses in the Pera quarter of Constantinople. Abraham and his brother ISAAC established a banking house under the name of I. Camondo & Cie. The bank financed the Ottoman Empire during the Crimean War (1853-56), when it made loans to the government on the security of taxes, customs receipts, and monopoly revenue. Abraham was also a financial adviser to the governments of Austria and Italy."[174]

The London Times wrote on 20 October 1911, on page 5,

"THE JEWS AND THE SALONIKA COMMITTEE.

(FROM OUR CORRESPONDENT.)

VIENNA, OCT. 18.

The steps reported to have been taken by the Salonika Committee against freemasonry and the resignation of Emmanuel Carasso Effendi are regarded here as interesting symptoms of which the significance is still obscure. While in some quarters the reported severance of the connexion between the Jews and the Committee is believed to be a feint designed to neutralize criticism and opposition, while the influence of crypto-Jews like Djavid Bey remains unabated, it is claimed by other observers that the severance is real and must be interpreted as proof that the Committee is doomed. These observers argue further that unless the Jewish organizations in Turkey and elsewhere had decided to abandon their alliance with Turkish Chauvinism, a prominent Semite like Herr Harden would not have spoken so slightingly of Islam, as he spoke in his lecture here last Saturday. Future developments may be trusted to show which of these two interpretations is nearer the truth."

Indeed! And future developments showed that the crypto-Jews committed genocide against Armenian Christians under the guise of the "Young Turk" Jewish revolutionary movement—how very like crypto-Jewish subversives to call themselves "Turks".

On 27 January 1913, on page 6, under the heading "The Coup D'Etat", *The London Times* wrote, *inter alia*,

> "The local Jewish Press has lately shown an interesting parallelism with the *Neue Freie Presse* and other organs which, despite temporary infidelities, have never quite abandoned their first love for the Committee of Union and Progress. The theory is abroad that the Jews of Central Europe and of Salonika, who never concealed their longing for a consolation prize, have given more than a platonic support to the movement based on the demand for the retention of Adrianople, which, if granted or won on the battlefield, would force the Bulgarians towards Salonika, and thus save the Jews of that city from annexation by their redoubtable commercial rivals the Hellenes."

The London Times wrote on 24 February 1912, on page 7,

> "HOPES OF AN UNDERSTANDING.
> (FROM OUR OWN CORRESPONDENT.)
> VIENNA, FEB. 23.
>
> The Italian support of Syed Idris, the visit of Maître to Rome 'on business,' the unanimous enthusiasm of the Italian Chamber, and the untidy situation in Macedonia encourage a belief, or at least a hope, in several quarters here that negotiations for peace may be within sight. Maître Salem, although for some years past technically an Italian subject, is an influential Turkish Freemason, a close friend of Djavid and Talaat Beys, and an influential member of the Sephardic Jewish community in the Levant. An Austrian Jewish journal salutes his mission to-day with the words 'Salem aleikum.' While ostensibly in Rome for the purpose of securing Italian financial help for the Salonika Jewish bankers, Allatini and Modiano, Maître Salem, who enjoys the reputation of being one of the deepest wells in Turkey, has been received by the Marquess di San Giuliano, Signor Giolitti—and by the Grand Orient of Rome. It is thought possible in diplomatic circles here that his reports—albeit unofficial and, indeed, brotherly—to Djavid and Talaat Beys and the Committee of Union and Progress may help to clarify Turkish notions as to the imminent bankruptcy of Italy, and the chances both of a Parliamentary revolt against the Giolitti Cabinet and of a popular revolt against the House of Savoy. The patriotic attitude of the Italian Sephardic Jews, freemasonic and others, will assuredly not be lost upon so acute and

> astute an observer as Maître Salem, who may, perhaps, turn to account his profound knowledge of the Koran and of Turkish law in finding a formula of settlement.
>
> However little truth there may be in a despatch from Salonika to the *Zeit* this evening that the Turkish commander at Uskub, Djavid Pasha, has been ordered by Mahmud Shevket to concentrate at Uskub without delay the garrisons of Senitza, Plevlie, Priepolie, and Yenibazar in view of a possible Austro-Hungarian occupation of the Sanjak of Novi Bazar, it is certain that the Austro-Hungarian authorities would regard the Balkan outlook with greater composure were the Turco-Italian conflict to be settled before the 'melting of the snows.'"

Jewish bankers, including Camondo, Allatini, Modiano and Maître Salem,[175] had long overseen Turkish finances. They ran Turkey into ruin. The Jewish bankers oversaw and governed even the "Greek" and "Armenian" control of Turkish finances, and eventually bankrupted the Turkish Empire and destroyed the Egyptian economy. The Jewish bankers feared that the Egyptians would oppose the formation of a Jewish kingdom in Palestine, even if the Sultan of Turkey and the lands of Palestine could be bought by Rothschild. In an article entitled "Modern Jewish Worship", the *New York Evangelist*, Volume 12, Number 40, (2 October 1841), p. 1, wrote,

> "Through all their wanderings, they have followed the direction of Moses, to be *lenders* and not *borrowers*. The sovereigns of Europe and Asia, and the republics of America, are their debtors to an immense amount. The Rothschilds are Jews; and they have wealth enough to purchase all Palestine if they choose; a large part of Jerusalem is in fact mortgaged to them. The oppressions of the Turkish government, and the incursions of hostile tribes, have hitherto rendered Syria an unsafe residence; but the Sultan has erected it into an independent power, and issued orders throughout his empire, that the Jews shall be as perfectly protected in their religious and civil rights, as any other class of his subjects; moreover, the present controversy between European nations and the East seems likely to result in placing Syria under the protection of Christian nations. It is reported that Prince Metternich, Premier of Austria, has determined, if possible, to constitute a Christian kingdom out of Palestine, of which Jerusalem is to be the seat of government."

Agitated by Jews and crypto-Jews, who hated Christians, the Sultan retaliated against innocent Armenians who were blamed for allegedly stealing the wealth of the Kingdom—wealth which had been stolen by Jewish financiers. These attacks on innocent Armenians benefitted the Jewish financiers by weakening an ancient

Christian enemy in the region, one associated with the mythical exile of the lost ten northern tribes of Israelites and one associated with the Christians in Jerusalem and elsewhere in Palestine, which Christians then outnumbered the Jews in Palestine. It also deflected attention away from the crimes of the Jewish financiers. Furthermore, these attacks left the Sultan dependent on Jewish influence in the mass media to safeguard the image of the Empire from exposure of the atrocities the Turks committed against Armenians due to the instigation of Jews and crypto-Jews. The Jews led the Christians and Moslems to devour one another.

When crypto-Jewish "Young Turks"[176] finally succeeded in overthrowing the bankrupt Sultan, the crypto-Jews mass murdered the Armenians in a genocide of some 1.5 million lives lost—far worse atrocities than had ever been committed under the Sultan. The Zionist Jews hoped that the atrocities could be used as wartime propaganda to inspire hatred of the Turks and of the Germans in America and elsewhere; and would draw the British and French into the region—a goal Cabalistic Jews had lusted after for centuries.

An article entitled, "The Turkish Situation by One Born in Turkey", *The American Monthly Review of Reviews*, Volume 25, Number 2, (February, 1902), pp. 182-191, at 186-188 states:

> "Turkish treasury accounts have always been kept by Greeks and Armenians. If a Turk owns land, some Christian keeps its rent-roll. If he has a business, Christian clerks manage it, If he owns mines or works the richer placer of official extortion, some Christian engineer or scribe manages and manipulates his accounts. Such prosperity as there was through the twenty years of Abdul Hamid's reign, which seemed prosperous, went to Christians."

The Zionists deliberately bankrupted Turkey, which owned Palestine, through war and debt, so that they could blackmail the Sultan into surrendering the territory to the Jews. Soon after the Young Turk revolutionaries gained power under their *Dönmeh* crypto-Jewish leadership,[177] the Zionist bankers largely had their way. The Zionists scripted Young Turks to betray the interests of the Turkish Empire and the Moslem faith, and favor the interests of Zionist Jews. *The London Times* reported on 12 March 1909 on page 4,

> "A TURKISH DEPUTY ON ZIONISM.—The *Jewish Chronicle* of to-day states:—Dr. Riza Tewfik, a member of the Chamber of Deputies and one of the foremost leaders of the Young Turk party, delivered a lecture on the Jewish question recently in Constantinople, under the auspices of the Society of Young Jews. At the close of the lecture, Dr. Riza Tewfik invited questions, and in reply to the inquiry, whether a good Ottoman could be a Zionist, he replied, 'Certainly, I myself am a Zionist. Zionism is fundamentally nothing

more than the expression of the solidarity which characterizes the Jewish people. What is the aim of Zionism? A humanitarian one: to find a more friendly fatherland for unfortunate co-religionists, where they can live as free men in the enjoyment of their rights. The methods of Zionism are exclusively peaceful. Palestine is your land more than it is ours; we only became rulers of the country many centuries later than you. A service would be rendered to our common fatherland by undertaking the colonization of that uncultivated land, Palestine. Your nation has incomparable qualifications for trade; your fellow-Jews are sober and industrious. They would restore this desolate land. They would devote all their energies to the service of our dear fatherland, and I assure you that my co-operation will never fail you in order to attain this aim.'"

The London Times reported on the Turks' suspicion of cryto-Jewish and Zionist Jewish financial influence on the Empire, on 3 March 1911, on page 5,

"THE TURKISH CHAMBER AND ZIONISM.

(FROM OUR CORRESPONDENT.)

CONSTANTINOPLE, MARCH 1.

In to-day's debate on the Budget in the Chamber Ismail Hakki, Deputy for Gumuldjina, made a long criticism of Djavid Bey's financial policy, at the close of which, after expressly declaring his confidence in the loyalty of the great majority of the Ottoman Jews, he hinted that the Minister had shown undue preference to Jewish capitalists and their agents, some of whom he accused of favouring Zionism. He also drew the attention of the House to the growth of Zionist propaganda in Turkey and to the efforts of the foreign Jewish agents on behalf of that cause.

The leader of the 'People's Party' then treated the House to something of an anticlimax, naming Sir Ernest Cassel and other unlikely persons as presumable Zionists. The Grand Vizier explained that Sir Ernest Cassel was a member of the Anglican Church, and was an intimate friend of the late King, and therefore a 'true and loyal friend of the Ottoman Empire.'

Talaat Bey, answering the statement of Ismail Hakki, said that proposals had been made to him and to Djavid Bey by the Jewish General Colonization Society, which they had been unable to accept. He admitted Zionist activity, but said that the law preventing Jewish immigration into Palestine remained in force.

Ismail Hakki Bey Babnzadeh has been appointed Minister of Public Instruction.

The monopolies which the Government intend to create, as announced by Djavid Bey in his recent Budget speech, do not include petroleum. I understand that the Government proposes, subject to the consent of the interested Powers, to establish an Excise duty on petroleum instead of creating a monopoly."

Zionist activity in Turkey became so noxious that it threatened to lead to anti-Semitism in the Turkish Empire, which Turkey had not known. Note that before the Zionists stabbed Germany in the back in favor of England, the German Government and the Zionists had worked together and the German Government was very good to Jews, and to Zionists in particular. *The London Times* stated on 14 April 1911 on page 3,

"THE YOUNG TURKS AND ZIONISM.

HOSTILITY TO THE MOVEMENT.

(FROM OUR OWN CORRESPONDENT.)

CONSTANTINOPLE, APRIL 9.

A curious incident, the news of which has just reached the capital from Salonika, reveals in unmistakable fashion the rapid growth of Turkish hostility to the Zionist movement. A well-known Zionist propagandist, Santo-Semo Effendi, having obtained the permission of the Committee of Union and Progress to use its Club at Salonika for the purpose of a lecture on immigration into Mesopotamia, a large number of Jewish and Turkish members of the Committee promised to be present on this occasion.

They kept their promise, but when the lecturer, after discussing various schemes for the colonization of Mesopotamia, delivered a violent attack on Great Britain, accusing her of opposing German commercial schemes in Mesopotamia simply with a view to the eventual economic and political conquest of Irak, many of the Turks present hooted the lecturer and the meeting was for a time so disturbed that several of the leading Jews present withdrew. Quiet was soon restored, but on the following day the Turkish *Rumeli*, which is now the organ of the Salonika Committee and is believed especially to reflect the views of its military members, published a violent attack on Zionism, which it described as being simply and solely a cloak for German designs and notably for schemes for the economic conquest and exploitation of Mesopotamia. These views certainly appear now to prevail among many Turks both within and without the Committee organization, who profess to find evidence of German support of Zionism in the strongly Germanophile and Anglophobe tendencies of the principal Zionist organs

> published in Turkey, and the fact that some of the chief Zionist propagandists here are German subjects. However this may be, it is to be hoped that the anti-Zionist feeling, which has become very marked of late, may not degenerate into Anti-Semitism from which Turkey has till now been free."

Nothing served the purposes of Zionism more than anti-Semitism.

At various times, duplicitous Zionist Jews used the French, Russians, Germans, and English against the Turks, leading each nation to believe it was in its own best interests to war with the Turks and install a Jewish nation in the region. The Jewish Zionists were loyal to no nation but themselves. France, Russia, Germany and England each suffered for the loyalty they showed to Zionist Jews—as did the Turkish Empire, which had also been very good to Jews. The Zionists even used themselves as bait to create a war between the Germans and the British over Mesopotamia—and Palestine, and to drive a wedge between the Germans and the Turks on the eve of the First World War.

These facts were becoming increasingly obvious to the Turks, such that the Zionists felt obliged to protest loudly against such accusations. The Zionists even went so far as to blame the Turks for the Zionists' continued intrigues in Turkey, on the sophistical and false premise that they were obliged to continue to intrigue in Turkey so as to dispel the alleged myth that they were intriguing in Turkey. The fact that the Zionists played both sides of the struggles the Zionists themselves had fomented is further revealed in their denials of the facts—the Zionists were primarily Russian Jews operating around the world—disloyal Russian Jews who wanted to bring England, Germany, Russia and Turkey into war. *The London Times* reported on 9 May 1911 on page 7,

"ZIONISM AND TURKEY.

(FROM A CORRESPONDENT.)

COLOGNE, MAY 4.

> The International Council of the Zionist Organization, which has just concluded a two days' Conference at the Central Office, conducted most of its proceedings in private, as they were devoted to a discussion of the Zionist situation in the Ottoman Empire. It was announced that the following resolution had been adopted:—
>
> The International Council, having carefully considered the Zionist situation in Turkey and the reports which it has received from there, declares that the charges recently brought against Zionism are based upon a deficient knowledge of the real character of the movement, and upon an incorrect conception of its aims and endeavors. It is firmly convinced that Zionist aspirations are in complete accord with the interests of the Ottoman Empire, and considers it its duty to continue its efforts in Turkey so that the real import and aims of the Zionist movement may be rightly understood.

In connexion with the Conference, meetings of the Jewish National Fund, the Anglo-Palestine Company, and the Anglo-Levantine Banking Company—which are all Zionist institutions—also took place."

In yet another of the countless instances where Zionists have played both sides of an issue with mutually exclusive and contradictory arguments, a Zionist leader named Wolffsohn attacked the *London Times'* reporting on the basis that the Jews had no desire to take over Palestine. The Zionists later would reverse this stance and go so far as to claim that the Balfour Declaration of 1917 was their deed to the Land of Palestine—this in spite of the fact that England had no right to issue the Declaration and it did not give Palestine to the Jews for the formation of State, but merely looked favorably on the idea of Jews living under a Palestinian Government. It had perhaps escaped Wolffsohn's memory that Theodor Herzl's book was titled, "The Jewish State", which would lead a reasonable person to believe that the political Zionists sought to form a State, no matter what lies the political Zionists told the world public as a means to regulate public opinion, and no matter what public political expressions they were forced to accept. History has put the lie to Wolffsohn's sophistry. The brazen dishonesty of the Zionists is apparent, given the events of the First World War, which contradict Wolffsohn's deceitful reassurances.

On 10 May 1911, on page 8, *The London Times* published the following Letter to the Editor,

"THE YOUNG TURKS AND ZIONISM.

TO THE EDITOR OF THE TIMES.

Sir,—I shall feel much obliged if you will allow me to make a few observations upon the article of your Constantinople Correspondent on the 'Young Turks and Zionism,' which appeared in your issue of April 14, and regret that my recent absence from Cologne has prevented me from writing to you before. I particularly regret this inevitable delay, as several statements in the article are quite incorrect, and as they have not yet been challenged or rectified in your columns, I fear they may have found acceptance in certain quarters. Knowing, however, that you are far from desiring that any injustice should be done through any article in your paper to the cause that I represent, I feel sure that you will grant hospitality to few notes of correction and explanation.

While fully admitting the evident desire of your Correspondent to present an objective and impartial account of Zionism in the Ottoman Empire, I regret that his limited knowledge of our movement and the sources from which he appears to have derived it made it impossible for him to realize that

desire. The cardinal defect of his article consists in the assumption that Zionism is a scheme for the foundation of a Jewish State in Palestine. This assumption is wrong. His comments upon our movement and his account of the views upon it in Turkish circles are mainly dependent upon this assumption. As his premiss is incorrect, his conclusions are of interest only in so far as they represent the state of mind shared by others in Turkey who have likewise been misled as to our aims and intentions.

The object of Zionism is clearly defined in its programme adopted at our first Congress at Basel in 1897, and hence known as the Basel Programme. This programme is 'To create a publicly recognized and legally secured home for the Jewish people in Palestine.' The aim thus formulated is essentially different from the aspiration to found a State, and those who attribute to us such an aspiration misrepresent us in a very serious degree, as they are likely, however unwittingly, to cause difficulties being put in our way. It is because this erroneous notion has secured a strong hold upon the minds of many people that disparaging remarks were made upon Zionism in the Turkish Chamber several weeks ago. The misinterpretation of our position is all the more strange and inexcusable as I expressly declared at the ninth Zionist Congress at Hamburg in December, 1909, that our work is guided and governed by the deepest respect for the Constitution and by the fullest recognition of the sovereignty of the Porte. We are simply desirous of making Palestine once again the national home of the Jewish people; and, to achieve that end, we are working for the economic and intellectual regeneration of the Holy Land in full conformity with the law.

Our object is so peaceful and our aims are calculated so highly to benefit the interests of the Ottoman Empire that we are painfully surprised that our movement should arouse any distrust in authoritative circles in Turkey. This circumstance can be ascribed only to the prevalence of various fantastic legends that have been put into circulation by our opponents, who, I regret to say, include many Jews. The latest of these legends is that Zionist activity is being conducted in the specific interests of Germany. This story is utterly without foundation in substance or fact, as we have no relations of any kind that can be construed as specially favouring the economic interests of Germany. The *data* advanced in support of the story are also incorrect. The *Jeune Turc* cited by your Correspondent is a purely Turkish paper, which, it is quite true, has more than once advocated a Jewish immigration into the Ottoman Empire in the interests of the Empire itself, but there is not the least ground for deducing from this that we are even in the least responsible for the policy of the paper. It is therefore immaterial to us whether the proprietor, Herr Hochberg, is a German Jew, or, as I have just been informed on excellent authority, a Russian Jew. Dr. V. Jacobson, who is one of the leading

Zionists in Constantinople and manager of an English company—the Anglo-Levantine Banking Company—is also a Russian subject.

Finally, I wish to point out that the Zionist Organization has absolutely no connexion with the General Jewish Colonizing Organization of Berlin. Hence the activity of this organization, or rather of its representative, Dr. Nossig, does not form a 'new phase'—or, indeed, any 'phase'—of Zionism, and the conclusions derived from this activity cannot be used as an argument against our movement.

I feel sure that when those who are interested in Zionism will have purged their minds of the various fantastic fables that have been put into circulation to damage it, they will realize its peaceful intentions and beneficent aims. Our organization has already given a powerful impetus to commercial and industrial life in Palestine during the few years it has been active in the country, mainly through our companies which carry on their operations there. These companies—the Anglo-Palestine Company (Limited), the Jewish National Fund (Limited), and the Palestine Land Development Company (Limited)—have all been registered in London as English companies. The part they are playing in the economic amelioration of Palestine is but an earnest of the great work that Zionism is destined to do, and which, with the good will of the Ottoman Government, it will accomplish.

Yours obediently,

D. WOLFFSOHN,

President of the Zionist Organization.

Cologne, May 1."

The British Ambassador to the Turkish Empire, Gerard Lowther, explained that the Zionists' denials of their intentions to destroy the Empire and take over Palestine and Mesopotamia were dishonest.[178]

2.4 Talaat Pasha, Djavid Bey, Atatürk, Etc., Were Jews

The London Times quoted the Archbishop of Canterbury on 15 December 1915, on page 7,

"The massacre of Armenian and Assyrian Christians in the Turkish Empire is a crime which in scale and horror has probably no parallel in the history of the world, and the sufferings baffle description which are now being endured by the rapidly dwindling number of hunted and persecuted survivors."

Prof. M. Avrum Ehrlich wrote in his article "Sabbatean Messianism as Proto-Secularism: Examples in Modern Turkey and Zionism",

"The extent to which Jews were involved in the Young Turk revolution is debated, some arguing that Jews and Donme dominated the Committee of the Union and Progress Party (C. U. P) which gained control of the State. Others argue that this was anti-Semitic rhetoric and exaggerated and that while the Jews supported the revolution on a grass roots level, they were not highly represented in the upper echelons of the party. Indeed British diplomats did report to the home office that a Jewish-Masonic conspiracy was at work favouring the revolution. The Donme are believed to have been equally involved in the revolution but exact details are less known due to a number of reasons. Many Donme were cursorily described as Jews by observers lacking an appreciation for the subtleties of the two communities. The general secrecy of the community and its increased secrecy after WWII and the threats of Islamic fundamentalism, peppered with assimilation trends and extreme secularism, makes documentation difficult. The fear of reprisal by fundamentalist groups in Modern Turkey has left the remnants of Donme communities less willing to testify to their role in the revolution. Rumours were always extant that key activists in the revolution were of Donme stock; even Ataturk was alleged by some to have Donme ancestry. It was via the Masonic lodges that the Donme, the Jews, Bektashi and secularists who were less accepted in mainstream society were able to meet on an equal footing, many of them becoming major instruments of the revolution.

Salonica was a nest of revolutionary sentiments and home to its major figures. It is no coincidence that it was also home to the strongest Donme and most vibrant Jewish community of the Empire. Coopermans' description is apt: 'Salonica afforded an eclectic and often, but not exclusively, cosmopolitan environment where Dervis sects crossed paths with the Donme, where Jewish and Turkish businesses were interspersed on the same streets, and where commercial and municipal courts were mixed. Here, where the Jewish Masonic organizations supported the creation of Muslim—Turkish lodges, and where Muslim—Turkish newspapers supported the election of Jewish municipal assembly candidates, was the source the combination of inter-communal energies which gave the revolution of 1908 its impetus'. The Donme served as a bridge between the Jewish community and the Turks which made winners all-round, improving the Jewish position, helping the revolution and bringing the Donme back to a degree of acceptance amongst Jews. Their assimilationist attitude had won them equal footing with Muslims as well as opportunities to make inroads into public life without being marked or discriminated as a Jew. Their educational doctrine was conducive to public works and revolutionary activity. They must have seen this period as a window of opportunity, their accounts of them becoming less secretive and more publicly minded. The Great Mosque (Yeni Camii) built by the

Donme in Salonica in 1903 was a public face of loyalty to Islam. Whether indicating that they no longer needed to worship in secret because their Jewish rites were less important than in the past is a subject of discussion, but secrecy was becoming less characterisitc. The Donme have been described as 'full of ardour for action …at the avant-garde of civilisation …ideas of justice and progress'. Mehmet Cavit Bey (1875-1926) was one of the most significant Donme political figures. He was active in the revolution as a highly articulate editor of a tabloid and professor of finance and was three times Finance Minister of Modern Turkey until his execution for his alleged role in the assassination attempt of Ataturk. It is believed that Cavit Bey was an ardent Zionist and saw the advantages for Turkey in the Jewish settlement of Palestine. Articles appeared that showed ardent support both for the Turc revolution and Zionism, as if part of the same process. Revolutionary activists Leon Gattegno and a Donme friend Mazlum Hakki, published a journal in Paris entitled 'Resad' under the pseudonym of 'sucro' and sent it to the great powers, condemning the Sultan's government. In an article in the C.U.P journal 'Mechveret Suppliment Francais' the Donme were mentioned to be the only group in Salonica active on behalf of the C.U.P and the revolution. Another article describes the Donme as one of the most modernised groups in the empire. According to Pukru Haniolu, about five people appear active in the Salonican branch of the C. U. P. Two were Jewish and two of possible Donme descent. Emmanuel Karasu was Grand Master of the Macedonia Risorta Masonic Lodge and invited Muslims and Donme to join the lodges of the Empire sheltering them and providing them with a framework to disseminate their ideas. Avram Galante was a writer and participated in the Second Turk Congress in Paris in 1907. Ferdinand Efendi, an Ottoman of Greek descent and possibly Donme. A man called Archbolo whose ethnic descent is unknown, and another who had a Muslim name but might also have been Donme. Dr Nazim, Nuzhet Faik, Mustafa Arif, Muslihiddin Adil, Sukru Bleda, Halide Edip Adivar and Ahmet Emin Yalman were all active in the Young Turks and of Donme families. Mehmet Kapanci (1839-1924) who was a mayor of Salonica and a well-known banker funded the C. U. P and was a Donme. Other Jews active in the Young Turks were Nissim Mazliah from Izmir and Vitali Faradji, Moise Cohen (later called Munis Tekinalp) who was an active Jew and once rabbinical student who turned to business and actively asserted a proud Turkish identity along with Zionist sentiments. Other Jews and Donme served as ranking officers in the Turkish army. Jews had always been represented in Ottoman parliaments but there had been a significant rise after the revolution reflecting their degree of participation."[179]

Prominent and influential racist Zionist Israel Zangwill wrote in his booklet *The Problem of the Jewish Race*, Judaen Publishing Company, New York, (1914), pp. 9-11, 21; which was first published as an article, "The Jewish Race", *The Independent*, Volume 71, Number 3271, (10 August 1911), pp. 288-295, at 290-291, 295, that Jews ran the Turkish Empire under the "Young Turks",

> "Rabbinic opportunism, while on the one hand keeping alive the hope that these realities, however gross, would come back in God's good time, went so far in the other direction as to lay it down that the law of the land was the law of the Jews. Everything in short—in this transitional period between the ancient glory and the Messianic era to come—was sacrificed to the ideal of mere survival. The mediaeval teacher Maimonides laid it down that to preserve life even Judaism might be abandoned in all but its holiest minimum. Thus—under the standing menace of massacre and spoliation—arose Crypto-Jews or Marranos, who, frequently at the risk of the stake or sword, carried on their Judaism in secret. Catholics in Spain and Portugal, Protestants in England, they were in Egypt or Turkey Mohammedans. Indeed the *Dönmeh* still flourish in Salonika and provide the Young Turks with statesmen, the Balearic Islands still shelter the *Chuetas*, and only half a century ago persecution produced the *Yedil-al-Islam* in Central Asia. Russia must be full of Greek Christians who have remained Jewish at heart. Last year a number of Russian Jews, shut out from a university career, and seeking the lesser apostacy, became Mohammendans, only to find that for them the Trinity was the sole avenue to educational and social salvation. Where existence could be achieved legally, yet not without social inferiority, a minor form of Crypto-Judaism was begotten, which prevails to-day in most lands of Jewish emancipation, among its symptoms being change of names, accentuated local patriotism, accentuated abstention from Jewish affairs, and even anti-Semitism mimetically absorbed from the environment. Indeed, Marranoism, both in its major and minor forms, may be regarded as an exemplification of the Darwinian theory of protective coloring. The pervasive assimilating force acts even upon the most faithful, undermining more subtly than persecution the life-conceptions so tenaciously perpetuated. [***] There are no Ottomans so Young-Turkish as the Turkish Jews[.] [***] A host of political rivalries, perilous to the world's peace, center around Palestine, while in the still more dangerous quarter of Mesopotamia, a co-operation of England and Germany in making a home under the Turkish flag for the Jew in his original birthplace would reduce Anglo-German friction, foster world-peace and establish in the heart of the Old World a bridge of civilization between the East and the West and a symbol of hope for the future of mankind."

Israel Zangwill had a close relationship with the Rothschilds, who had offered to sponsor his education.[180]

In an obituary for Carasso Effendi, *The London Times* wrote, *inter alia*, on 8 June 1934, on page 19, under the heading "A Parasite of the Young Turks",

> "In 1908 Carasso Effendi was a member of the Sephardi Jewish community of Salonika, and was known to the public as a lawyer who had successfully defended many queer cases and clients. His influence, however, was due less to his legal abilities than to his connexion through Freemasonry with the Turkish revolutionaries. A member of the Macedonia Risorta Lodge, he conceived the idea of inviting the members of the secret Committee of Union and Progress to hold their meetings in the Lodge, which was in a building owned by an Italian subject, and therefore immune under the capitulations from police search without a warrant. Many of the Young Turks became Orient Freemasons, Talaat and Enver Beys among them, and when their Revolution was successful Carasso went to Constantinople, posed as one of the makers of the Revolution, and indulged in so much propaganda and self-advertisement as to provoke one irate Gentile inquirer into complaining that when he came to Constantinople to see Young Turks he objected to be always fobbed off with an old Jew."

Turkish Moslems were not responsible for the Armenian massacres. Crypto-Jewish *Dönmeh* were principally responsible, and a few Armenians betrayed the rest of the Armenian population in hopes of profit and an independent Republic of Armenia. Lord Bryce stated in 1915,

> "There was no Moslem passion against the Armenian Christians. All was done not by the will of the Government, and done not from any religious fanaticism, but simply because they wished, for reasons purely political, to get rid of a non-Moslem element which impaired the homogeneity of the Empire, and constituted an element that might not always submit to oppression. All that I have learned confirms what has already been said elsewhere, that there is no reason to believe that in this case Musulman fanaticism came into play at all. So far as can be made out, though of course the baser natures have welcomed and used the opportunities for plunder which slaughter and deportations afford, these massacres have been viewed by the better sort of religious Moslems with horror rather than with sympathy. It would be too much to say that they have often attempted to interfere, but at any rate they do not seem to have shown approval of the conduct of the Turkish Government.
>
> There is nothing in the precepts of Islam which justifies the slaughter

> which has been perpetrated. I am told on good authority that high Moslem religious authorities condemned the massacres ordered by Abdul Hamid, and these are far more atrocious. In some cases the Governors, being pious and humane men, refused to execute the orders that had reached them, and endeavoured to give what protection they could to the unfortunate Armenians. In two cases I have heard of the Governors being immediately dismissed for refusing to obey the orders. Others more pliant were substituted, and the massacres were carried out.
>
> As I have said, the procedure was exceedingly systematic. The whole Armenian population of each town or village was cleared out, by a house-to-house search. Every inmate was driven into the street. Some of the men were thrown into prison, where they were put to death, sometimes with torture; the rest of the men, with the women and children, were marched out of the town. When they had got some little distance they were separated, the men being taken to some place among the hills where the soldiers, or the Kurdish tribes who were called in to help in the work of slaughter, dispatched them by shooting or bayoneting."[181]

Arnold Joseph Toynbee wrote in 1915 that the predecessors to the crypto-Jewish Nazis, the crypto-Jewish "Young Turks" planned and carried out their "complete 'solution'" to the "Armenian problem"—the Jewish plan to exterminate a Christian population,

> "But meanwhile the Government at Constantinople—if Government is not too good a name for Enver, Talaat, and the rest of that 'Committee of Union and Progress' which Lord Bryce has justly described as a 'gang of unscrupulous ruffians,'—meanwhile, this unprincipled and all-powerful organisation was working out its plans, and it began to put them into action in April. The scheme was nothing less than the extermination of the whole Christian population within the Ottoman frontiers. For the war had temporarily released the Ottoman Government from the control, slight as it was, which the Concert of Europe had been able to exert. The belligerents on one side were Turkey's allies and very good friends; and Enver, looking to the future, relied upon their promised victory to shield himself and his accomplices from the vengeance of the Western powers and Russia, which had always stood between the malignant hostility of the Ottoman Government and the helplessness of its Christian subjects. The denunciation of the 'Capitulations' broke down the legal barrier of foreign protection, behind which many Ottoman Christians had found more or less effective shelter. Nothing remained but to use the opportunity and strike a stroke that would never need repetition. 'After this,' said Talaat Bey, when he gave the

> final signal, 'there will be no Armenian question for fifty years.' [***] Thus the Young Turkish Government, when they had herded the remnant of the Armenians to their 'agricultural colonies,' insured themselves against any measures of relief that might at the eleventh hour have deprived their 'Armenian problem' of its complete 'solution.' [***] Nothing could show better than this how little the Turkish Government had to fear from the Armenians, and how eagerly it seized upon the quickest means to their extermination, as soon as an opportunity appeared. [***] There could be no more damning pieces of evidence than these, for they prove incontrovertibly that the crime against the Armenian race was deliberate, carefully thought out, and highly organised in its execution. [***] Thus the Ottoman Government sacrificed even military advantage to the complete execution of its Armenian scheme; and the deed is perhaps the meanest, though far from the most wicked, of all that it has perpetrated. Yet this, too, has been done without a shadow of excuse, to submissive labourers in peaceful districts, separated by impassable mountains from the seat of war. When we turn to what has happened in the real war-zone, we are confronted with atrocities so hideous that they could never be palliated by the most vital military necessity."[182]

Note that, like the crypto-Jewish Nazis to come, the crypto-Jewish "Young Turks" took advantage of the stage of war to commit acts of genocide, much to the detriment of the war effort of their host nation.

Henry Wickham Steed observed firsthand that the so-called "Young Turks" were in reality mostly terribly-corrupt and murderous old Jews, and that the top leadership of the Committee for Union and Progress were all Jews. On pages 277-279 in the first volume of his *Through Thirty Years: 1892-1922: A Personal Narrative*, Doubleday, Page & Company, Garden City, New York, (1924), Steed wrote of the events in 1908 involving the "Young Turks" which, through deliberate manipulation to bring the Germans, Turks and the British, led to the First World War. On pages 374-379, Steed wrote of his impressions of the Jewish "Young Turk" warmongers and mass murderers,

> "TALAAT
>
> In this task he failed. King Ferdinand, the chief culprit, outlived him and was destined to lead his country into yet greater disaster. Meanwhile the Turks, among whom the influence of the—largely Jewish—Committee of Union and Progress was still powerful, were accentuating the 'national' policy which had provoked the first Balkan War and were dreaming at once pan-Islamic and 'New Turanian' dreams. Many of the Young Turkish leaders I knew already. Talaat, Minister of the Interior and afterwards Grand Vizir,

I had met in Paris in 1909. Others had visited me in Vienna. Upon Talaat I called soon after reaching Constantinople. He received me with almost affectionate cordiality and began at once a magniloquent dissertation upon high politics.

'I am glad you have come,' he said. 'You will now be able to see how much we have been maligned. In England, people seem to think that we wish to control India. That is quite false. We do not intend to turn the English out of India. All we desire is to maintain close relations of friendship and of culture—the word 'culture' sounded strange in the mouth of this ignorant, semi-gipsy ex-postal official—with the Mussulman peoples of India; and if the British Government treats us as friends there is no reason why trouble should arise.'

'Talaat, my friend,' I answered, 'let me give you a piece of advice. You do not seem to know much about Englishmen. They are very strange creatures. In the belly of each one of them sleeps a small beast with powerful jaws. It is best to let it sleep, for, if you and your fellows play the fool, it will wake and bite your Empire to bits.'

We had more discourse of this amiable sort and parted on the best of terms. Next morning Djemal Bey, afterwards Djemal Pasha, called upon me. He was then military Governor of Constantinople and was always escorted by an armed bodyguard, or Fedais who, on occasion, also did duty as assassins. 'I have heard,' he said, 'that you had yesterday an important conversation with Talaat. Would you repeat it to me?'

I repeated it; and Djemal gently said that Talaat was too ignorant to know what he was talking about. 'We do not wish to have trouble with the British Empire,' he added, 'but it would be very kind of you to tell our people frankly, while you are in Constantinople, more about the situation.'

I found Djemal very attractive. His obvious villany was redeemed in part by his quick intelligence; and his knowledge was far wider than that of most Young Turks. Though he had been implicated in more than one political murder and a cruel flash in his eye showed he could be pitiless towards opponents, there was an elegant suavity about him that made him pleasant company. He had, moreover, like many Turks, a strong sense of humour. Among the distinguished blackguards of my acquaintance I have always remembered him as the most agreeable.

Less agreeable but equally interesting was Emmanuel Carasso effendi, the Salonica Jew who had helped to dethrone the Sultan Abdul Hamid. He looked like an efficient and ruthless brigand, a bold buccaneer, frank and fearless. Though he and his fellows of the Salonica Committee for Union and Progress had been responsible for the atrocious policy of 'Turkification' which had led to the formation of the Balkan League and to the Balkan wars,

their power was apparently still as great as their information was prompt and accurate. Carasso knew even then, September, 1913, of the Austrian attempt to make war upon Serbia a month before, and, as he explained to one of my friends, he was convinced that though the big war had not quite 'come off' that time, it would come before long and that Turkey would then have her chance. One Sunday, in September, I was at Prinkipo in the company of Carasso's cousin, Maître Salem, a Salonica Jew who had become, under Young Turk auspices, the leading lawyer of Constantinople. When not gambling at the Casino, Carasso joined our party and talked freely. Answering the question what he and his like were going to do with Turkey he said:

'Have you ever seen a baker knead dough? When you think of us and Turkey you must think of a baker and of his dough. We are the bakers and Turkey is the dough. The baker pulls it and pushes it, bangs it and slaps it, pounds it with his fists until he gets it to the right consistency for baking. That is what we are doing. We have had one revolution, then a counter-revolution, then another revolution and we shall probably have several more until we have got the dough just right. Then we shall bake it and feed upon it.'

Carasso's nephew, who was manager of a bank, looked at his uncle in terrified amazement. 'What is to become of business with all these revolutions?' he asked.

Carasso patted him affectionately on the head and replied, 'Don't worry, my boy. Things will come out all right.'

Maître Salem, overhearing this conversation, turned to Carasso and said sharply, 'What *are* you saying, Emmanuel?'

'Shut up, Salem,' retorted Carasso. 'What would *you* have been without the revolution? A pettyfogging little Salonica lawyer.' And Salem held his peace.

This was the amiable prospect held out for Turkey by her Jewish guardians. Before I left Constantinople I had an opportunity of seeing the prospect from another angle. It was towards the end of Ramazan, the Moslem month of fasting—and Talaat, though an atheist, was wise enough to keep up appearances and not to smoke, eat or drink till after sundown. One evening, he invited me to dine with him at the Cercle d'Orient in Pera. I arrived punctually but found him already at table, 'doing himself well.' The other guests—they included his friend Hussein Djahid Bey, editor of the *Tanin*; Ismail Hakki Babanzadé, a Kurd, who was Minister of Education; and Haladjian effendi, an Armenian, Minister for Public Works—were more courteous or less hungry. They had not yet begun to feed. Talaat, whose big chest and fat paunch were covered with an enormous napkin, explained

between mouthfuls of caviare—he had just swallowed a pound of it—that he had been too ravenous to wait, and begged us all to follow his example. Two tumblers of raki (Oriental brandy) had already disappeared down his wide throat, and he was tackling a bottle of claret which he promptly emptied. Then, as he demolished course after course of excellent food, he fell upon the champagne, two quart bottles of which quickly foamed into his glass. While we ate and drank less efficiently, Talaat, at peace with the world and none the worse for the slight refreshment he had taken, discoursed picturesquely upon the future of the Ottoman Empire. Islam, he explained, was a great force. Its teachings were more valuable than many Young Turks had at first imagined. The difficulty was to reconcile Freedom and Progress with Islam. That had been and would be the Young Turkish task; and sympathetic and enlightened strangers—he bowed as elegantly as possible in my direction—might greatly assist in its accomplishment.

At this point one of the guests, who carried his liquor less lightly than Talaat, remarked that the regeneration of Turkey would have been easier had it not been for the abominable barbarism and cruelty of the Christian Balkan peoples, who were sadly deficient in culture.

'Doubtless,' I observed humbly. 'They have been five hundred years in the Ottoman school.'

This was taken as a good joke. Then I said to Talaat, 'It is very gratifying to hear your profession of faith in Islam. My ignorance of the Koran is profound; but what little I know of it makes me think that, like other Holy Books, it is susceptible of interpretation. You fellows have tried to marry the Goddess of Reason to Mahomet. That union is bound to be barren. The Ottoman Empire is a theocracy. If you try to run it on the principles of the French Revolution, with a dash of Freemasonry thrown in, you will wreck it and yourselves in the process. Why cannot you teach your ulemas [clergy] to interpret the Koran, and persuade the Sheikh-ul Islam to interpret the Sheri Law in a liberal sense, so as to get the sanction of religion for your reforms? Hitherto, you have pretended to be democratic and progressive and have really been nationalist and fanatical. That road may lead to destruction.'

Talaat grinned and professed entire agreement with my views. Hussein Djahid also thought them sound but despaired of carrying out any policy of the kind. 'What will happen if we fail?' he asked.

'You will probably all go smash and be shot or hanged,' I said, cheerfully.

'You don't know the strength of our modern progressive ideas,' broke in Haladjian effendi, the Armenian Minister of Public Works. 'Look at our tramways. See what a fine Post Office we have built. We are putting in electric light everywhere. If you come back in a few years' time you will not recognize Constantinople. It will be brighter than Paris, midnight as light as

mid-day.'

'Nuri Osmanié' (the light of the Osmans), I answered, playing upon the name of the famous Constantinople Mosque; whereat the laughter turned against Haladjian.

Thus the evening wore on. As we parted, Talaat, replete and imperturbable, asked me to call on him again at the Sublime Porte before I left Constantinople as he wished still to say many things. When I called he was closeted with another amiable ruffian who had just been appointed Governor of Adrianople. Talaat introduced me to him, praised him highly and, when he had gone, presented me to a crippled Armenian, Vartkes effendi who, Talaat explained, had once saved his life and towards whom he felt as a brother. Another Armenian presently appeared and was treated by Talaat with every sign of affection. After all, I thought, there must be something good in this fat and jovial rascal who, with all his defects, certainly possessed good humour and courage. But my opinion was modified during the war when I learned that Talaat had caused Vartkes and the other Armenian to be murdered in cold blood, and that an Armenian reporter who had helped me in Constantinople and was on good terms with Talaat had been deported to Asia Minor and chopped to pieces with hatchets—a fate even more merciful than that which Talaat prepared for hundreds of thousands of Armenian Christians, men, women and children. If ever a man deserved assassination, that man was my friend, His Excellency Talaat Pasha, sometime Grand Vizier of the Ottoman Empire, whom an Armenian presently shot dead in the streets of Berlin."

Marcelle Tinayre published an article in *L'Illustration* in December of 1923, which was translated into English and published as "Saloniki", *The Living Age*, Volume 320, Number 4156, (1 March 1924), pp. 417-421, and which stated, among other things, at pages 419-420,

"The Jewish community, driven from Aragon in the sixteenth century, settled in Saloniki, where it has never ceased to grow and multiply. The Turks always showed themselves less anti-Semitic than the Greeks. They let the Jews of Saloniki grow rich and troubled them with no competition, because 'business'—that is to say, the manipulation of other people's money—is forbidden or at least not favored by the Koran, which prohibits taking pledges and receiving interest. Nevertheless the agreement between the masters of the sword and the masters of the gold, between the *koniak* and the money bench, was disturbed in the seventeenth century. A cabalist and a charlatan, a kind of Simon the Magician, passed himself off as the Messiah for whom Israel still waits and will be waiting to the end of time.

> Sabbetaï Seví struck the fancy of the Israelitish throng to such an extent that the Sublime Porte was disturbed. An envoy of the Sultan requested the pretended Messiah to make a choice between the bowstring and recantation. Sabbetaï Seví, not quite sure that he was divine after all, chose to recant, and with great courage became a Mussulman. His disciples followed his example by hundreds, but neither the Prophet nor his disciples gave Mohammed anything more than words and gestures. They had Mussulman tongues but Israelitish hearts. Under the shelter of the turban and the fez, beneath a Turkish name worn as a mask, they remained what they always were and what they still are. Their women cover themselves with the *tcharchaf*, their children learn to read the Koran, their young men enter Government offices,—sometimes, though more rarely, the army,—but when they are twelve years old these *deunmehs*, or converts, receive the revelation of their secret or Hebrew names. They are initiated into the mysterious rites established by Sabbetaï Seví. They learn the whereabouts of that famous hidden temple which is said to be in old Saloniki, which neither Christian nor Moslem has ever approached.
>
> The double faith makes double souls, and this age-long imposture behind true Mussulman beards prepares conspirators and revolutionists. The deunmehs of to-day, affiliated with Free Masonry, instructed in Occidental universities, often professing total atheism, have given leaders to the Young Turk revolution. Talaat Bey, Djavid Bey, and many other members of the Committee of Union and Progress were deunmehs from Saloniki. Long ago the great Turkish families were split in twain, one party being these modern Turks who deal with the foreigner, and these *hanoums*—who walk the streets with unveiled faces and set young officers, if they have been reading Pierre Loti, to dreaming—bear in their faces proof enough of their lineage."

Inspector-General of the Turkish Forces in Armenia and Military Governor of Egyptian Sinai during the First World War, Rafael De Nogales wrote,

> "Djemal, later the executioner of the Christians and of the Arabs, was a cruel and exaggeratedly cowardly scoundrel. [***] Khalil Pasha, aside from his personal valor, had no other merit than that of being Enver's kinsman. It was he who was responsible for the loss of Armenia, who connived secretly at the Armenian massacres, and who dragged down to ruin his one-time comrades and the officers who had been his shadow. [***] Besides these seven leaders, the Ottoman army had a series of valiant young officers and generals who did honor to their native land, and won praise even from their adversaries. And while speaking of the Turkish army, let me add, with no fear whatever of being mistaken, that *the regular army of the Ottomans was entirely innocent*

of the Armenian massacres. It not only disapproved of these massacres, but would even have prevented them forcibly if it had been able to do so. It would be not only an injustice, but contrary to the truth in every sense of the word, to look upon the army as an accomplice to, or to try to make it responsible for, the errors committed by some of its members who formed part of the Committee of Union and Progress. Among the civil members of that Committee, only one was conspicuous by force of personality. That was the renegade Hebrew (*donme*) of Salonika, Talaat, the principal organizer of the massacres and deportations, who, fishing in muddy waters, succeeded in raising himself from the humble rank of postal clerk to that of Grand Vizier of the Empire. The other civil members of that organization, such as, for example, Dr. Nazim and Ramy and Bedri Beys, were only fallen angels who, unable to resist temptation, permitted themselves to be converted from upright men into ogres, their blood-stained hands laden with gold. Among the Armenian politicians of Turkey the only one who bore the stamp of true leadership was Nubar, the principal exponent and promoter of the movement for the emancipation of Turkish Armenia. Although I did not know him personally, his conduct led me to believe him to be an honorable and sincerely patriotic man. Among the militant chiefs of Armenia, Ottoman subjects, there was likewise only one who attracted attention by his military qualities. That was Aram, whom I had the honor to keep under siege in the city of Van, the capitol of Armenia, from mid-March to early April of 1915. Andranik, on the other hand, was merely an arch-assassin and a pompous guerilla leader. [***] There can be no doubt that the massacres and deportations took place in accordance with a carefully laid-out plan for which the responsibility lay with the retrograde party, headed by the Grand Vizier Talaat Pasha and the civil authorities under his orders. They aimed to make an end first of the Armenians, then of the Greeks and other Christians, Ottoman subjects, in the Empire. We glean ample verification of this from the massacres of Sairt, Djesiret, and the surrounding districts, during which perished no less than two hundred thousand Nestorian Christians, Syrio-Catholics, Jacobites, etc., who had no connection whatever with the Armenians, and who had always been the Sultan's loyal subjects. Evidence also lies in the deportation of the Armenians of Angora, who were almost all Roman Catholics, preferring death to the apostasy of professing Mohammedanism, as had been done by the majority of the Gregorian Armenians, to whom the Turks had offered the same alternative. As an illustration of the criminal indifference with which the Ottoman civil authorities contemplated the martyrdom and slaughter of the million and one-half of Christians who perished during those massacres, I believe it will suffice to record the phrase uttered by the Grand Vizier Talaat Pasha during

a certain interview of his with the American Minister, Mr. Morgenthau: 'The massacres! What of them! They merely amuse me.' [***] Afterwards, through some exceedingly prudent but very explicit remarks, he gave me to understand also, that, in regard to the extermination of the Armenians; of his vilayet, he had merely obeyed superior orders; so that the responsibility for the massacres perpetrated there should rest not with him, but with his chief, the then Minister of the Interior, Talaat Bey—one year later the Grand Vizier, Talaat Pasha. Talaat had ordered the slaughter by a circular telegram, if my memory is correct, containing a scant three words: *'Yak—Vur—Oldur,'* meaning, 'Burn, demolish, kill.' The authencity of that terrible phrase was confirmed by The Press of Constantinople after the Armistice with the publication of a certain telegram which the Ottoman commission engaged in investigating the massacres and deportations had discovered among the papers of the Committee of Union and Progress. In it the Grand Vizier, Talaat Pasha, ordered the local head of the Committee in Malatia to exterminate the Christians of that vilayet by the following means, word for word: *'Anéantissez, expulsez, etc. . . . j'assume la responsabilité morale et matérielle.'* [***] Their houses, country-places, and farms remained in the hands of the local and provincial officials, who of course divided the property among themselves; excepting one-fifth which belonged always to the Committee of Union and Progress in Constantinople headed by the then Minister of the Interior, Talaat Pasha. This scandalous division and apportioning of Armenian property through almost the entire country, but particularly in the regions farthest from the capital, sowed the seed of peculation among the Young Turks who, to give them their due, had been honest until the beginning of the war. That pouring torrent of gold, however, blinded and corrupted them to such an extent that, unsatisfied with the easily acquired Armenian booty, they looked about for whatever they could lay hands on. The Commissariat offered excellent opportunities. Thus before the war had lasted a year, they had already organized a regular system of wholesale thefts under the direction of the shameless Ismail-Haki Pasha and the sub-agency of the so-called 'Imperial commissaries,' who exercised the military control of the railroads, facilitating means of transportation only to those who paid bribes of one or two hundred pounds per car. Naturally that system of sabotage caused a tremendous advance in the cost of living. That is why meat came to cost forty francs a kilo in Constantinople for months at a time, and why sugar was at fifty francs for two consecutive years. When the war broke out, Enver Pasha, who had been an honest man—so poor, indeed, that when he came to marry he had to borrow furniture in order to receive his guests—tried to prevent that scandalous system of robberies. However, realizing that his efforts were vain, and unable to deny anything to his

> extravagant wife, he too yielded at last to the force of the avalanche; and, after the first slip, kept on sliding until he got to be the greatest thief in Turkey, with the exception of course of Ismael-Haki and Djemal Pashas, who I repeat were nothing short of geniuses in the art of peculation. [***] Officially we were forbidden to give the deportees any ration without a *vesika*, that is, a written order signed by the civil authorities of the province from which they came, along with other idiocies invented by Talaat Pasha in order to kill the poor devils with starvation. [***] If the Ottoman Armenians, instead of wasting time on ridiculous intrigues and a still more ridiculous period of waiting for the Entente to act, had rebelled *en masse* at the beginning and, following the example of spirited peoples conscious of their hegemony, had boldly attacked by mountain and plain, resolved to win independence at whatever cost, Armenia would be free today, like Bulgaria, Serbia, and Montenegro; or, if not entirely free, at least respected and esteemed even by the oppressor. If, then, I use the word 'compassion,' it is not to the fate of the Armenian men that I feel like applying it, but to the women and innocent children who had to pay with their lives for the selfish cowardice of husband and father."[183]

After the crypto-Jewish dictator Talaat Bey committed genocide against the Armenian "Amalekites", the crypto-Jewish dictator Mustafa Kemal Pasha, a. k. a. Atatürk, reneged on the Jewish promise of an independent Armenian Republic. Just as the Zionists failed to honor Woodrow Wilson's promise of the "Fourteen Points" to Germany, they failed to honor Wilson's promises of an independent Armenia. *The Literary Digest* revealed that Atatürk was, like Talaat Pasha, a crypto-Jew,

> "A SPANISH JEW BY ANCESTRY, an orthodox Moslem by birth and breeding, trained in a German war college, a patriot, a student of the campaigns of the world's great generals, including Napoleon, Grant and Lee—these are said to be a few outstanding characteristics in the personality of the new 'Man on Horseback' who has appeared in the Near East. He is a real dictator, the correspondents testify, a man of the type which is at once the hope and fear of nations torn to pieces by unsuccessful wars. Unity and power have come back to Turkey largely through the will of Mustafa Kemal Pasha. No one has yet, it appears, referred to him as the 'Napoleon of the Near East,' but some enterprising journalist will probably do it sooner or later; for Kemal's way of rising into power, his methods at once autocratic and carefully considered, even his military tactics, are said to resemble those of Napoleon."[184]

Napoleon was also a Zionist dictator put into power by the Jewish bankers. He

slaughtered countless Christians in order to emancipate Jews and take Palestine for them.[185] The Jewish bankers also profiteered from Napoleon's Zionist wars. When the Jews discovered that emancipation led to assimilation, they imprisoned Napoleon. Napoleon served as the Messianic model for another Zionist dictator, the next pseudo-Messiah to attempt to "restore the Jews to Palestine", Adolf Hitler. This is explained in detail in my book *The Manufacture and Sale of Saint Einstein*.

Jewish Zionist Joachim Prinz wrote,

> "The revolt of the Young Turks in 1908 against the authoritarian regime of Sultan Abdul Hamid began among the intellectuals of Salonika. It was from there that the demand for a constitutional regime originated. Among the leaders of the revolution which resulted in a more modern government in Turkey were Djavid Bey and Mustafa Kemal. Both were ardent *doenmehs*. Djavid Bey became minister of finance; Mustafa Kemal became the leader of the new regime and he adopted the name of Atatürk. His opponents tried to use his *doenmeh* background to unseat him, but without success. Too many of the Young Turks in the newly formed revolutionary Cabinet prayed to Allah, but had as their real prophet Shabtai Zvi, the Messiah of Smyrna."[186]

According to an article by Hillel Halkin entitled, "When Kemal Ataturk Recited Shema Yisrael: 'It's My Secret Prayer, Too,' He Confessed", which appeared in the *Forward* of New York, on 28 January 1994, Mustafa Kemal "Atatürk" stated that he was a descendant of the false Jewish messiah Shabbatai Zevi. Mustafa Kemal "Atatürk" is quoted as having said,

> "I'm a descendant of Sabbetai Zevi—not indeed a Jew any more, but an ardent admirer of this prophet of yours. My opinion is that every Jew in this country would do well to join his camp."

Jewish Zionist Israel Zangwill wrote in 1911,

> "Indeed the *Dönmeh* still flourish in Salonika and provide the Young Turks with statesmen[.] [***] There are no Ottomans so Young-Turkish as the Turkish Jews[.]"[187]

Robert William Seton-Watson wrote in his book *The Rise of Nationality in the Balkans*,

> "FEW events have been more misunderstood than the Young Turkish Revolution of 1908. It was a *coup d'etat* carried through by a small group of men of remarkable energy and lack of scruple. Some, like Niazi Bey, who

took the first open step of rebellion, perished by assassination, that two-edged weapon which, he himself had so readily employed. Others, like Enver Bey, still hold the field in Turkey, having extended the principles of scientific assassination from the provinces to the capital and applied them with equal success to a Commander-in-Chief, a Grand Vizier, and an Heir-Apparent, to say nothing of many minor personages. The Young Turks with whom Western Europe was in contact were men who had lived long in exile, divorced from Turkish life and thought, infected not so much by the true culture of the West as by the unbalanced theories of the wilder spirits of the French Revolution. Many of them enjoyed a doubtful reputation, and almost all were conspirators rather than politicians, inspired as much by motives of personal revenge and hatred as by patriotic considerations. The revolution which they promoted was above all the work of a single town. It was in Salonica, under the shelter of its masonic lodges, that the Committee of Union and Progress, the secret organism which overthrew the Hamidian *régime*, grew up and flourished. The real brains of the movement were Jewish or Judæo-Moslem. Their financial aid came from the wealthy Dunmehs and Jews of Salonica, and from the capitalists—international or semi-international—of Vienna; Budapest, Berlin, and perhaps also of Paris and London. [***] The main fact about the Committee of Union and Progress is its essentially un-Turkish and un-Moslem character. From the very first hardly one among its true leaders has been a pure-blooded Turk. Enver is the son of a renegade Pole. Djavid belongs to the strange Jewish sect of the Dunmehs. Carasso is a Sephardim Jew from Salonica. Talaat is an Islamised Bulgarian gypsy. Achmet Riza, one of the group's temporary figureheads, is half Circassian and half Magyar, and a Positivist of the school of Comte. Energy and ferocity they have certainly displayed, but never any sign of capacity as statesmen or diplomats; indeed their chauvinism has only been surpassed by their tactlessness."[188]

The New York Times wrote on 16 March 1921, on page 3,

"TALAAT PASHA SLAIN
IN BERLIN SUBURB
Armenian Student Shoots Former
Turkish Grand Vizier, Held
Responsible for Massacres.
ASSASSIN UNDER ARREST
Morgenthau Tells of Talaat as 'Big

Boss' and Blames Him for
Atrocities.

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Special Cable to THE NEW YORK TIMES.

BERLIN, March 13,—Tallaat Pasha, former Grand Vizir of Turkey and one of the three leaders of the Young Turk movement, was assassinated here today.

He was walking in a street in a western suburb with his wife when a young man who had been following overtook them and, tapping Talaat on the shoulder, pretended to claim acquaintance with him. Then, drawing a revolver, the man shot Talaat through the head and with a second shot wounded the wife. Talaat fell to the pavement, killed instantly.

The deed was witnessed by many passersby, who seized the assassin, beat him and had almost lynched him when the police intervened. In broken German the murderer said to the police: 'We are both foreigners. This has nothing to do with you.'

He was eventually identified as an Armenian student, and it is assumed that the deed was an act of revenge for the massacres of his compatriots.

Talaat, whose name was on the second Entente list of Turkey was criminals left Constantinople two years ago and had been living as a fugitive ever since under assumed names, first in Switzerland and later in Germany. He evidently feared the fate which has now overtaken him, for he had frequently changed his address in Berlin and at the time of his death was living at a pension in the West End.

BERLIN, March 15 (Associated Press).—The assassin of Talaat Pasha is said to be Solomon Teilirian.

Condemned for War Rule in Turkey.

Talaat Pasha, with Enver Pasha and Djemal Pasha, formed the triumvirate which controlled the Turkish Government during the war.

In July, 1919, a Turkish court-martial investigating the conduct of the Government during the war period, condemned the three to death. At the time the sentence was pronounced, however, Talaat had already fled to Germany, in which country Enver Pasha and Djemal also took refuge. Enver has since returned to Turkey and joined the Nationalists.

Responsibility for the massacres of Armenians was thrown on Talaat Pasha, and shortly after his arrival in Berlin it was reported that the Turkish Government would demand his extradition, along with that of other Turkish Generals. It was said that the Turkish Government intended to punish Talaat and the others for the Armenian atrocities, but he never was extradited.

Talaat Pasha had held many portfolios in the ministries of Turkey, including those of the Interior, Marine and War, and Posts and Telegraphs.

In May, 1919, Cecil Harmsworth, British Under-Secretary of State for Foreign Affairs, announced in the House of Commons that the British Government would take steps to bring Talaat Pasha to account for his share of Turkey’s war guilt, but nothing was done in this regard.

An unsuccessful attempt to assassinate Talaat was made in Constantinople early in 1915, at which time he was seriously wounded by the would-be murderer’s bullet.”

3 ROTHSCHILD, KING OF THE JEWS

In the early part of the Nineteenth Century, the Rothschild banking clan put out the word that they were interested in buying Palestine and forming a Jewish Kingdom. Naturally, they anointed one of their own as "King of the Jews". Few Jews took the Rothschilds' plan seriously until the Zionist Nazis committed genocide on European Jewry. Eventually, after the Holocaust, the Rothschilds' dreams of a Jewish Kingdom in Palestine came true. The next phase of the ancient Jewish plan is to kill off the Moslems, so that a Jewish temple can replace the Dome of the Rock and Al Aqsa Mosque.

> "This involves the dispossession of the Turks and overthrow of their Government, and a conflict of nations for the possession of Palestine and dominion of the East and the world. That means a general Asiatic, European, and African struggle, with Jerusalem the objective."—"Modern Palestine. Ancient Judea to Be Converted into a Jewish Colony", *The Chicago Daily Tribune*, (27 June 1880), p. 9.

3.1 Introduction

It is an ancient trick of the loan shark, and the extortionist criminal, to run a victim into debt, then force the victim to obtain a loan secured by property the loan shark wishes to own, and then to ensure that the victim has no means to repay the loan, such that the loan shark becomes the inevitable owner of said property. Shakespeare told such a tale of a Jewish Shylock in his *Merchant of Venice*. An article appeared in *The Religious Intelligencer*, Volume 9, Number 26, (27 November 1824), page 411, which stated,

> "PROPOSED RESTORATION OF THE JEWS.
>
> —
>
> The Gazette of Spires, assures its readers, that the house of Rothschilds [an immensely rich Jewish banking house in London] has recently received proposals from the Turkish government, for a loan to a considerable amount, and an offer of the entire of Palestine as a security for the payment. In consequence, adds the paper, a confidential agent has been despatched by that house to Constantinople, to examine into the validity of the pledge offered by

the Turkish Cabinet.

The N. Y. Advocate says, that the Jews will be restored to their former country, and possess it in full sovereignty cannot be doubted.

Our country must be an asylum to the ancient people of God. Here they must reside; here, in calm retirement, study laws, governments, sciences, become familiarly known to their brethren of other religious denominations; cultivate the useful arts; acquire a knowledge of legislation, and become liberal and free. So, that appreciating the blessings of just and salutary laws, they be prepared to possess permanently their ancient land, and govern righteously."

Baron Rothschild wanted to beat Jesus Christ to the second coming, by becoming the first Jewish Messiah to wreck the Gentile nations and restore the Jews to Palestine. He tried to justify the theft of Palestine from its indigenous population with the same argument Zionists employed after the Holocaust—that the Jews need a nation in order to be safe from Gentiles—note the incentive that Jewish financiers had to create the Holocaust in order to "justify" the theft of the Palestinians' land. However, the vast majority of Jews did not want a Jewish nation. Most Jews did not believe Palestine would be a sanctuary, and certainly did not want to live in Palestine. It was the Zionists who perpetrated the Holocaust in order to force the reluctant Jews into moving to an undemocratic, segregated and racist "Jewish" State. Bear in mind that the word "Holocaust" means burnt sacrifice, and the slain and humiliated Jews of Europe were such a sacrifice to the ambitions of the Zionists.

It is important to note that the sophistical premise for the creation of the "Jewish State" of Israel was asserted more than one hundred years before the Holocaust began, and the Holocaust was created in order to justify the formation of an apartheid and racist "Jewish State". Jews who want to be safe from further persecution should investigate and prosecute the Zionists and disassemble the State of Israel. The ultimate source of their suffering was, is, and will continue to be the racist Zionists.

3.2 The Rothschild Plan to Take Palestine

The Episcopal Watchman, Volume 3, Number 38, (5 December 1829), p. 304; published the following article:

"ROTHSCHILD AND JERUSALEM.—Without vouching for its authenticity, we copy below, from the London Court Journal, an account of a project which it is said that the great banker Rothschild entertains of purchasing the sovereignty of Jerusalem, and the territory of ancient Palestine. If any credit is to be attached to this statement, the sublime Porte will not find the difficulty which the London journalists anticipate, in complying with the

pecuniary demands of Russia. Whether, however, this letter from Smyrna is entitled to any belief or not, it is quite certain that there have been some curious notions propagated of late among the Israelites in Great Britain, and we have seen it mentioned that a number of enthusiastic men—Irving, Cunningham, Drummond, &c. have openly maintained that the Jews will ere long be restored to Palestine, where it is prophesied that Christ will re-appear, in person, and establish a political kingdom. Mr. Wolff, the Christian missionary, is said to have embraced this doctrine, and the following paragraph which has found its way into the newspapers, is alleged to be an extract of a letter from him, dated in Jerusalem in April last.—*N. Y. Eve. Post.*

'I proclaimed for two months to the Jews the great truth—first, that Jesus of Nazareth came the first time to the earth despised and rejected of men to die for poor sinners; and secondly, that he will come again with glory and majesty, and glorious in his apparel, and travelling in the greatness of his strength, he will come the SON OF MAN, in the year 1847, in the clouds of Heaven, and gather all the tribes of Israel, and govern in person as man and God, in the literal city of Jerusalem, with his saints, and be adored in the Temple, which will be rebuilt, and thus he shall govern 1000 years; and I, Joseph Wolf, shall see with my own eyes, Abraham, Isaac, and Jacob, in their bodies, in their glorified bodies! and I shall see thee, Elijah, and thee, Isaiah, and thee, Jeremiah, and thee, David, whose songs have guided me to *Jesus of Nazareth*. I shall see you all here at Jerusalem, where I am now writing these lines! There were the topics upon which I spoke, not only with Jews, but likewise with some Mussulmans.'

The following is the extract of a letter, published in the Court Journal on the subject of the purchase of Jerusalem by Baron Rothschild:—

King Rothschild.—The following curious extract is from a private letter from Smyrna. We give it without note or comment.

The confidence of the children of Israel in the words of the Prophet has not been in vain: the temple of Solomon will be restored in all its splendor. Baron Rothschild, who was accused in having gone to Rome to abjure the faith of his fathers, has merely passed through that city on his way to Constantinople, where he is about to negotiate a loan with the Porte. It is stated, on good authority, that Baron Rothschild has engaged to furnish to the Sultan the enormous sum of 350,000,000 piastres, at three installments, without interest, on condition of the Sultan's engaging, for himself and his successors, to yield to Baron Rothschild for ever, the sovereignty of Jerusalem, and the territory of ancient Palestine, which was occupied by the twelve tribes. The Baron's intention is, to grant to the rich Israelites who are scattered about in different parts of the world, portions of that fine country,

where he proposes to establish seigniories, and to give them, as far as possible, their ancient and sacred laws.

Thus the descendants of the Hebrews will at length have a country, and every friend of humanity must rejoice at the happy event. The poor Jews will cease to be the victims of oppression and injustice. Glory to the great Baron Rothschild, who makes so noble a use of his ingots.

A little army being judged necessary for the restored kingdom, measures have been taken for recruiting out of the wrecks of the Jewish battalion raised in Holland by Louis Bonaparte. All the Israelites who were employed in the various departments of the Dutch Administration, are to obtain superior posts under the Government of Jerusalem, and the expenses of their journey are to be paid them in advance."

The New-Yorker, Volume 9, Number 13, Whole Number 221, (13 June 1840), pp. 196-197; wrote of Rothschild's desire to be King of the Jews, and by the implications of Jewish prophecy, King of the World—and by the implications of Christian prophecy, the anti-Christ:

"RESTORATION OF THE JEWS.—On more than one occasion we have called attention to the signs, of one kind or another, by which the exiles of Israel are beginning to express their impatience for the accomplishment of the prophecies that point to their restoration; and the changes, physical and moral, which are gradually breaking down the barriers to the final fulfilment of the promise. These are curious and worth attention; and more significant in their aggregation, and with reference to the character of the people in question, than those of our readers who have looked at them hastily and separately, may have been prepared to suspect. The Malta letters brings accounts from Syria, in which some curious particulars are given of Sir Moses Montefiore's proceedings, during his late visit to the Holy Land. We remember rumors, which had currency some years ago, of the Jewish capitalist's (Rothschild's) design to employ his wealth in the purchase of Jerusalem, as the seat of a kingdom, and bring back the tribes under his own guidance and sovereignty. If the scheme, amid its sublimity, savored sufficiently of the romantic to make the rumor suspicious, the positive acts of Sir Moses, at least, exhibit an anxiety to gather together the wanderers in the neighborhood of their ancient home and future hopes; that they may await events on the ground where they can best be made available to the fulfilment of the promise. During his pilgrimage he sought his way to the hearts of his countrymen, by giving a *talaris* (we believe about fifteen piastres) to every Israelite; and having instituted strict inquiries respecting the various biblical antiquities on his way, and ascertained the amount of duty which the sacred

places and villages paid to the Egyptian Government to be about 64,000 purses (a purse being equal to fifteen talaris,) he proposed to the Viceroy of Egypt, that he (Sir Moses) should pay this revenue out of his own pocket, as the price of that prince's permission to him to colonize all those places with the Children of Israel. The offer has been, it is said, accepted, subject to the condition that the colony shall be considered national, and not under European protection. Athenæum."

The *Scientific American* wrote in 1846 of the man who would be King of the Jews, Rothschild,

"THE ISRAELITES IN GERMANY are in great commotion. At Berlin and Frankfort two-thirds of them have separated from the synagogues, to form new societies, and it is thought that their example will be generally followed. The new school are supported by the government; they celebrate the Sabbath of the Christians, and worship with chaunts, the music of the organ, and sermons. Sir Moses Montefiore, backed by the Rothschilds, is about establishing a Jewish colony in Palestine, and has obtained an ukase from the Emperor Nicholas, authorising the emigration thither of ten thousand Russian Jews."[189]

On 2 October 1866, on page 2, *The Chicago Tribune* reported that Rothschild wanted to rule the Jews and fulfill Messianic prophecy,

"REGENERATION OF THE HOLY LAND.

An important society has been formed in Europe called the 'International Society of the Orient,' to prevent the grave complications arising out of the Eastern question, and to regenerate the East by infusing therein the spirit of Western civilization. To accomplish this great result the Society, which enrolls among its members such men as Napoleon, the Rothschilds and Montefiore, propose to favor the development of agriculture, industry, commerce and public works in the East, especially in Palestine; to obtain from the Turkish Government certain privileges and monopolies, chief of which is the gradual concession and advancement of the lands of Palestine; to distribute at cash prices such of those lands as the company receives, and to effect the colonization of the more fertile villages of the Holy Land.

The Society, after having established its commercial bureau at Constantinople and other cities of the Turkish Empire, will construct a port at Joppa, and a good road or railroad from that city to Jerusalem. Upon the north of this road the Society expect land to be conceded by Turkey, which they will sell to Israelitish families. These in their turn will create new

> colonies, aided by their Oriental co-religionists, and it is expected special committees will send thither Jews of Morocco, Poland, Moldavia, Wallachia, from the East, and from Africa. The Society claim that this plan will reconstruct the Holy places of Jerusalem in a Christian manner; put an end to the constant conflict between the great powers in reference to them; transform the ancient Jerusalem into a new and great city; create European colonies which will become in time the centres whence occidental civilization will spread in Turkey and penetrate to the remote Orient.
>
> The Society is being rapidly formed, with the strongest influences, financial and political, at its back. The Rothschilds, Sir Moses Montefiore, and other great capitalists among the Jews, are actively in sympathy with the undertaking. The plan has also the favor of more than one crowned head in Europe, among them Napoleon, of whose especial theory of nationalities it is a development. Several prominent noblemen of England, and the leading names of the Faubourg St. Germain, are also among its friends."

Mayer Amschsel (Bauer), the founder of the Rothschild destiny, was a highly religious Jew—his father urged him to become a rabbi.[190] Mayer aimed higher and sought to become the Messiah, himself, a goal which he passed on to his descendants. On 8 April 1878, *The Chicago Tribune* reported, among other things, in an article entitled, "The House of Rothschild", on page 2,

> "There is a popular idea that the Rothschilds dream of yet restoring the Temple and the City of Jerusalem. If so, events may even now be working to meet their views. They are all earnest in the faith of their fathers, and proved their Jewish convictions by breaking off all relations with the Roman Government after the abduction of the little Moriara."

The Rothschild's used prominent figures in the "Gentile" community, either "Shabbas Goys" or crypto-Jews, to spread the myth that the Jews were morally and intellectually superior to Gentiles, but were kind enough to condescend to lead the Gentiles. Meanwhile, the Rothschilds accumulated the wealth of the Gentile nations while deliberately destroying their culture, their countries and their genetics.

Many have alleged that there is a clear pattern in history, where one can observe that for two thousand years, Jews have preached liberalism to Gentiles as a means to remove barriers against Jewish access to immigration, then government, commerce, higher education and the media. Once in control of those organs of society, Jews have historically instituted the most tyrannical and illiberal of régimes.

In a society in which the majority act morally, socially responsibly, and largely independently; a corrupt minority which acts immorally or amorally, considering only their perceived self-interests, and which works collusively—tribalistically—to

accumulate the wealth of the nation and corrupt its media, government and universities, such a deceitful minority can easily overwhelm a society. When the success of Jewish tribalism led to Jewish assimilation, the Rothschilds promoted anti-Semitism as a means to segregate Jews from Gentiles and force the Jews to emigrate to another region, taking with them the wealth of the nation they had overwhelmed, and in some instances brought to ruins.

In 1883, Ernest Renan gave a philo-Semitic lecture. He was introduced by "Baron" Alphonse de Rothschild. *The Chicago Daily Tribune* reported on 25 June 1883 on page 7,

"THE FUTURE OF JUDAISM.

M. Renan Delivers a Panegyric of the Jews and Predicts a Realization of the Religion of Isaiah.

At a recent meeting of the society of Jewish Studies in Paris M. Ernest Renan, presented by the Baron Alphonse de Rothschild, delivered a remarkable lecture on the subject of the original identity and gradual separation of Judaism and Christianity. M. Renan predicted a great future for the Society of Jewish Studies, one clause of whose studies permits Gentiles to form part of the society. Doubtless Jewish studies belonged of right to the Jews; but they belonged also to humanity. Researches relative to the Israelite past interest all the world. All beliefs find in Jewish books the secret of their formation. The Bible has become the intellectual and moral nutriment of civilized humanity. The Jews have this incomparable privilege, that their book has become a book of the whole world—a privilege of universality which they share with the Greeks, a race which has imposed its literature on all centuries and all countries. M. Renan thanked the members of the Society of Jewish Studies for having admitted the Gentiles, like good Samaritans, to work along with them in a work that interests us all equally. Proceeding then to speak of the subject of his life's study, the origins of Christianity, M. Renan said that those origins ought to be placed at least 750 years before Christ, at the epoch of the great prophets, who created an entirely new idea of religion, and under whose influence was definitively accomplished the passage from primitive religion full of unwholesome superstitions to pure religion. After the captivity, in the sixth century B. C., the dream of the prophet of Israel is a worship that might suit all humanity, a worship consisting in the pure ideal of morality and virtue—in short, the reign of justice. This idea constitutes the great originality of the prophets; and the true founders of Christianity, according to M. Renan, were these great prophets, who announced pure religion, freed from all coarse material practices and observances, and residing in the disposition of the mind and heart—a

religion, consequently, which can and ought to be common to all, an ideal religion, consisting in the proclamation of the kingdom of God upon the earth and in the hope of an era of justice for poor humanity.

M. Renan next proceeded to show that the first Christian generation is essentially Jewish. The epistles of St. James and St. Jude, representing the spirit of the first church, are altogether Jewish; St. Paul never thought of separating himself from the Jewish Church. The Apocalypse of St. John, composed about A. D. 68 or 69, is a Jewish book and the author is a passionate Jewish patriot. After the capture of Jerusalem comes the composition of the synoptical Gosples. Here there is a division, and yet Luke, the least Jewish of the evangelists, insists upon the fact that Jesus observed all the ceremonies of the law. Toward 75 or 80 A. D. many books were written inspired by Jewish patriotism, such the book of Judith, the Apocalypses of Ezra and Baruch, and even the book of Tobias. There is nothing more Jewish than the book of Judith, for instance, and yet these books are lost among the Jews and preserved only among the Christians, so true is it that the bond between the church and synagog was not yet broken when they appeared. In the epistles and Gospels attributed to St. John and written about A. D. 125, the case is altogether different. In them Judaism is treated as an enemy, and they contain symptoms of the approach of the systems that will lead the Christians to deny their Jewish origin, such gnosticism, for instance, which represents Christianity as being a reaction against Judaism and utterly opposed to it, while Marcion goes still further, and declares Judaism to be a bad religion which Jesus came to abolish.

M. Renan remarked the singularity of such an error having been able to manifest itself only a century after the death of Christ, but insisted on the fact that in the Christian church gnosticism was like a lateral stream to a river. In the second century the orthodox church always considered itself bound in the most intimate manner to the synagog. In the third century the schism becomes more pronounced under the influence of the school of Alexandria. Clement and Origen speak with much injustice of Judaism, and the separation becomes complete when, under Constantine, Christianity becomes a state religion and official, while Judaism remains free. And yet Chrysostom was obliged to rebuke his congregation for going to the synagog. Nevertheless, the separation really grows more and more profound; we enter the middle ages; the barbarians arrive, and then begins that deplorable ingratitude of humanity, become Christian toward Judaism. The crusades give the signal for the massacres of the Jews, while scholastic philosophy largely contributed to embitter the hostility against them.

Reviewing rapidly the condition of the Jews in France in the Middle Ages and subsequently, M. Renan arrived at ‘a more consoling epoch, that

> eighteenth century which proclaimed at length the rights of reason, the rights of man, the true theory of human society—that is to say, the State without official dogma, the State neutral in the midst of metaphysical and theological opinions. It is from that day that equality of rights began for the Jews. It was the revolution that proclaimed the equality of the Jews with the other citizens of the State. The revolution found here the true solution with a sentiment of absolute justice, and everybody will come around to this opinion.' In point of fact, continued M. Renan, the Jews had themselves prepared this solution; they had prepared it by their past, by their prophets, the great religious creators of Israel. The founders of the movement were Isaiah and his successors, then the Essenians, these poetical ascetics who announced an ideal of peace, of right, and of fraternity. Christianity, too, has powerfully contributed to the progress of civilization, but Christianity was only the continuation of the Jewish prophets, and the glory of Christianity and the glory of Judaism are one. And now that these great things are accomplished, let us say with assurance, continued the speaker, that Judaism, which has done so much service in the past will serve in future. It will serve the true cause—the cause of liberalism of the modern spirit."

The cause of Jewish "Liberalism" created the tyranny of the French, Russian, Chinese, Cambodian, Israeli, etc., *Terrors*. The cause of Jewish Liberalism slaughtered countless Europeans and Americans in the Nineteenth Century, and many millions more human beings in the Twentieth Century. It brought to the world the world wars and genocide.

It is interesting to note, however, that when the Jews began to convert the Northern Europeans and the British to Judaism, which is to say, when the Jews began the Protestant cults, the racist Jewish concept of the "Elect" found in *Isaiah* 65 and in the *Book of Enoch* and in the Jewish myth of the "chosen"—in contradiction to the "Universal" or Catholic Church—as well as the Jewish practices of wealth accumulation and sober studies, led the Puritans and Protestants to surpass their philosophical masters.

This benefitted the Jews by spreading monotheism around the world and opening up markets and trade routes, but some Jews ultimately sought to eliminate the threat of Gentile world domination by reintroducing Jewish "Liberalism" in the form of Communism, which taught the Gentiles to self-destruct by degrading the practice of wealth accumulation and by degrading the Nationalistic pride inherent in the mythology of the "Elect" (*Isaiah* 65); both of which had worked so well for the Jews for thousands of years. They hoped that this Jewish Liberalism, imposed on the Gentiles, though not on the Jews, would have the same destructive effects on Gentile empires in the modern world, that it had on the Roman Empire in the ancient world.

One need only take a cursory look at the immensely destructive antisocial

behavior of the Rothschilds to see that they were not a friendly guiding spirit to the Gentile nations. They caused the stock markets to crash in the “Black Fridays” of Wall Street in New York, as well as other financial calamities, in 1869, 1873, 1879, 1893, 1907, and 1929; in Prussia in the 1870's; in the “Black Friday” of Vienna in 1873; and in London after the battle of Waterloo—an event that began the large scale emigration of German Jews to America, which increased after the Jewish-led revolutions of 1848. While tragic for the nations and for the world at large, these crashes netted the Rothschilds and their agents immense profits—profits made by destruction, not production—profits made without labor. The Rothschilds also deliberately caused wars and revolutions towards the same ends.

The Jewish bankers caused wars to make the peoples of the world clamor for world government, which they alleged could secure peace. Wars also made the Jewish bankers enormous profits and weakened the nations in preparation for revolutions. The Jewish bankers deliberately caused chaos after the revolutions they instigated, in order to make peoples clamor for dictatorships, which the Jewish bankers argued would restore order—dictatorships the Jewish bankers covertly controlled—dictatorships which brought on more wars and enabled the Jewish bankers to rob the wealth of the nations and ruin the Peoples of the World. The Jewish bankers deliberately caused depressions in America to make the People clamor for banking reforms which would enable the Jewish bankers to install a privately held central bank in control of the money supply. Depressions also made for wonderful buying opportunities for Jewish bankers.

On 2 June 1873, *The Chicago Daily Tribune* reported on the front page in an article entitled “Vienna’s Black Friday”,

> “Reading off the names of brokers and firms that failed to meet their engagements was like the call of the death-roll in the Reign of Terror. Many of the lighter stocks were swept out of the market. Austrian loans, railroad shares of the best companies, dropped 5, 10, 20, even 50 per cent. On Friday afternoon it seemed impossible to raise a loan on any security. The bears had things their own way. The branch house of Rothschild was accused of ‘bearing’ without mercy, and two of the firm narrowly escaped being lynched.”

Wherever a corrupt cabal controlled the disproportionate wealth that the Rothschilds controlled, there was no chance for any individual, or even any government, or even any coalition of governments, to compete with them on a level playing field. The Rothschilds enjoyed a rigged system in which they could steal the wealth of nations at will, and could demand that nations engage in wars, win wars, and even lose wars, or face utter annihilation and death by starvation. Their fortunes eclipsed the wealth of any nation on Earth. Their fortunes eclipsed the wealth of

many nations combined.

The Chicago Tribune made a point of pointing out that the Rothschilds had been war profiteers from the beginning of their financial empire, which was built in part on elicit profits gained by spreading the false rumor that the British had lost at Waterloo in order to buy shares at reduced prices, only to sell them the next day at inflated prices, which netted the Rothschilds $5,000,000 in one day, while throwing the British Nation into turmoil. The *Tribune* proved that the Rothschilds profited from the havoc they caused in the United States during the Civil War through the American representative of the Rothschild family,[191] Auguste Belmont—a crypto-Jew whose real name was August Schoenberg—the name "Schoenberg" becomes "Belmont" when translated into French, which sounds more *gentil* and Gentile.[192]

While Schoenberg financed the South, the Seligmans (a. k. a. the "American Rothschilds")[193] financed the North, and the country fought its bloodiest and most profitable war to date—against itself. The Rothschilds desired to divide America up between France and Great Britain.[194] The North would join with Canada and return to the British Empire. The South would go to Mexico, which would in turn serve as a colony of France. The Rothschilds would then have a profitable division between Latin and French Catholics in the South, and Anglo-Saxon Protestants in the North. The Rothschilds could then use the model they had so successfully employed in Europe to create perpetual wars[195] between the North and South, which would earn the Rothschilds immense profits, place both Empires further in the Rothschilds' debt, and destroy the competitive threat that American finance posed to the Rothschilds' European financial Empire.

Bismarck, who had close contacts with Jewish finance, stated,

> "The division of the United States into federations of equal force was decided long before the Civil War by the high financial powers of Europe. These bankers were afraid that the United States, if they remained in one block and was one nation, would attain economic and financial independence, which would upset their financial domination over Europe and the world. Of course, in the 'inner circle' of Finance, the voice of the Rothschilds prevailed. They saw an opportunity for prodigious booty if they could substitute two feeble democracies burdened with debt to the financiers, . . . in place of a vigorous Republic sufficient unto herself. Therefore, they sent their emissaries into the field to exploit the question of slavery and to drive a wedge between the two parts of the Union. . . . The rupture between the North and the South became inevitable; the masters of European finance employed all their forces to bring it about and to turn it to their advantage."[196]

The Attorney General, then Secretary of War, then Secretary of State of the Confederacy—"the brains of the Confederacy"[197]—was a Jew named Judah Philip

Benjamin, who was a close and enduring friend of Jefferson Davis.[198] President Lincoln was assassinated by a Jewish actor named John Wilkes Booth—some say because Lincoln dared to oppose the desires of the Rothschilds to control American banking.[199] Before Belmont (Schoenberg) helped the Rothschilds to foment the Civil War, the Bohemian Jew Isaac Phillips represented the Rothschilds' interests in America.[200] Later, John Pierpont Morgan, John Davison Rockefeller and "Colonel" Edward Mandell House served as the Rothschilds' agents in America.[201]

Though their plan to divide America between North and South largely failed, after the Civil War the Rothschilds and their agents drew a steady profit from the American financial system, which they had thrown deeply into debt. In an article entitled "Review of the Stock and Money Market for 1879", *The Bankers' Magazine and Statistical Register*, Volume 14, Number 8, (February, 1880), p. 635; reported,

> "The great event of the year was, of course, the resumption of coin payments on the first day of January. It occurred without a jar or ripple and would have been unobserved if the public had not been constantly reminded of it by the newspapers. The parity of paper and coin having been restored several weeks previously, no demand was made for coin. All anxiety on the subject was over in a day, and it was instinctively felt that an era of prosperity was ushered in. The sales of four per cents., under the offer for popular subscriptions, became so large that from January 1 to January 18, both inclusive, calls were issued for the redemption of $90,000,000 of outstanding bonds at a higher rate of interest. On the 21st of January, the Treasury made an arrangement with a syndicate consisting of the following banking firms in London, viz.: Messrs. Rothschild, J. S. Morgan & Co., Morton, Rose & Co., and J. and W. Seligman & Co., for the exclusive sale in Europe of the United States four per cents, They took $l0,000,000 on that day, with the option, provided they took $5,000,000 more monthly until July 1, of then having the entire balance (if any) of the loan, which, however, was to remain open until July 1 to popular subscription. The arrangement with this syndicate was regarded as settling the question of the ability of the Government to obtain all the money it might desire at four-per-cent. interest, The success of resumption, the large and continuous popular subscriptions to the four-per-cent. loan, and the syndicate arrangement of January 21, naturally caused a very buoyant feeling and a general upward tendency in the prices of bonds and shares dealt in at the Stock Exchange."

On 29 March 1861, at the beginning of the Civil War, *The Chicago Tribune* reported on page 2, that Baron Rothschild had arrived in New Orleans,

"**Arrival of Baron Rothschild at New Orleans.**

The New Orleans *Picayune* of the 22d says:

Among the arrivals in this city yesterday by the steamship Cahawba, from Havana, was Baron Rothschild, of the distinguished family of that name in Paris, who is a guest of the St. Charles. Baron R. has been spending some weeks in Havana, where he was the object of many attentions on the part of the Captain General and other distinguished gentlemen of that city."

The Rothschilds had been working toward a "race war" between Latin Catholics and Anglo-Saxon Protestants centered in Mexico and spreading to the United States, Canada, France, Great Britain, Austria and North Germany, at least since the time of the Civil War. The Rothschilds sought to weaken the United States by dividing it up. They funded both sides of the Civil War. McClellan needlessly prolonged the war, by refusing to attack and pursue the Confederates. The Rothschilds did not desire to end slavery, rather they desired to enslave Mexico and America, and to return the Americas to a colonial status and to embroil the Americas in perpetual war for the sake of Rothschild profits. On 10 June 1862, on page 3, *The Chicago Tribune* reported,

"FRANCE AND MEXICO.

THE SECRET HISTORY OF THE EXPEDITION.

THE ACTUAL ATTITUDE OF THE FRENCH GOVERNMENT.

New Mutterings of Intervention.

[New York Times Correspondent.]

PARIS, May 23, 1862.

The Mexican affair has assumed all at once at Paris a most serious aspect. Never before has the Emperor been attacked by the liberal press with such violence, or rather, with such an outspoken energy, as within the last few days, on this unfortunate Mexican expedition. It is the all-absorbing topic of the moment, and I cannot do better than to give you an *apercu* of the situation, as we understand it here.

It so happens that, so far as regards the Press, the three papers which have thus far defended the cause of the rebellion in the United States, are exactly those which sustain the Almonte-Maximilian programme for Mexico; while the rest of the journals, with the exception of the Catholics, defend the cause of the Union in the United States, and combat the monarchical programme in Mexico. This striking concurrence in the division of views on the two subjects, indicates, beyond any question, that for the French there is an important connection between the two. It is this connection which gives the

question its gravity.

For a long time the Emperor has dreamed of two things:

First—The acquisition of Sonora, with its gold and silver mines.

Second—The reconstruction of the Latin race, and the pitting of this race and Catholicism against the Anglo Saxon race and Protestantism.

The two governments of France and England, and no doubt of Spain also, did not believe till lately that there was any possibility of the suppression of the rebellion in the United States and the reconstruction of the Union. When, therefore, the treaty of London, of last year, in regard to the expedition to Mexico, was drawn up, it was drawn up with an almost complete indifference as to what the United States might think or do about it, and there is now every reason to believe that each of the contracting parties had ulterior views, which were not only concealed from the world, but from each other. The treaty was therefore drawn up in a loose and vague manner, so as to admit of deviations at will, so that each might seize upon whatever advantages offered themselves. And here I ought to recall, for its historical value, an observation made by Mr. Dayton nine months ago, and put upon record at the time in this correspondence, to the effect that, although the French government was full of kind and frank expressions towards the United States in connection with this Mexican expedition, yet that there seemed to be a vagueness and a confusion in their own understanding of the objects and the details of the expedition which foreboded no good to the future relations between France and the United States.

At the time of the arrival of the Soledad Convention at Paris there had been nothing done toward changing the belief of the French Government that a final dissolution of the Union was inevitable, and Napoleon is known at that time to have given Gen. Lorencez hasty and imperative orders to hurry on to the City of Mexico, without regard to consequences. Why? Because, the Government papers here now say, it was recognized as impossible to gain the objects of the expedition without displacing Jaurez from power and establishing in his stead a stable government, capable of offering, besides indemnity for the present, security for the future. And here is where the English and Spaniards deserted Napoleon, and where the great majority of Napoleon's own subjects also deserted him. They divided on the question of an interference in the internal affairs of Mexico, after having obtained satisfaction for the first objects of the expedition. It came out all at once that Napoleon had been serious in his secret transactions with Almonte at Paris, and that the plan of erecting a throne for an Austrian Prince was not an illusion. Knowing the mind of the Mexican people, the Allies and the Liberals of Paris naturally and legitimately jumped to the conclusion that the Emperor was bent on a conquest of the country, for that was the only

condition on which he could maintain a foreign Prince in power, and that sooner or later it would terminate with an acquisition of territory and a war with the United States.

The news of the breaking up of the alliance at Orizaba arrived in Europe with that of the capture of New Orleans, and it is hard to tell which event caused most consternation at the Palace. For the first time the fact that the Southern Confederacy might possible prove a failure, penetrated the short vision of the French Government; and now we believe that under the influence of these two events, the French Government has modified its intentions, and that it has sent to Mexico orders not to push matters to the extreme point at first designed.

The opposition press here has said to the Emperor: Your Mexican expedition, under the present aspect of the case, (that is to say, as an agent of the monarchial party,) is either an aberration or a scheme for the ransom of Venetia. If it be the first, comment is unnecessary—there is but one course to follow: withdraw as quickly as possible after securing what Mexico owes us; if it be the ransom of Venetia that is intended, permit us to suggest that a war with Austria in the quadrilateral will cost us infinitely less in time; men, money, and especially in honor, than a war with the United States.

The opposition press also points out with telling effect on the public mind the analogy which exists between the entrance of the allies into France in 1815, bringing with them the exiles who were selling their country in order to gain power for a minority. For whatever may be the faults of Juarez, he is fighting for his native country against the foreigner, which constitutes his patriotism—quite another thing to that of Almonte, Miramon and company.

As we understand the question then, to-day, Napoleon, at the moment he heard of the treaty of Soledad, gave to Gen. Lorencez instructions which conveyed with them the perspective of a monarchy, a more or less permanent occupation, an acquisition of territory, and a strengthening of the Latin race in America. But the late Union victories have changed the programme, and by this time we have every reason to believe Gen. Lorencez has received a modification to his previous orders. But how far this modification extends no one knows or pretends even to conjecture. That the Emperor will renounce the monarchical programme is, however, generally believed, but whether, when his troops arrive at the capital, they will treat with Juarez or insist on putting Almonte into the Presidential chair before treating, is all in doubt. If Almonte is put into the chair provisionally, every one can see that then the reign of anarchy will only have commenced, and that the French will be obliged to remain to carry out their unfortunate programme by force. And yet, up to the present moment, the Ministerial papers here declare that it will be degrading to the dignity of France to treat with such a man as Juarez, and that

such a thing cannot be thought of for a moment. But who can see the end if they go beyond Juarez? One step beyond him and everything is darkness and confusion. Every one in France seems to understand that, if the power of the Federal Government is again consolidated by the suppression of the rebellion, Mexico will at once occupy the attention of the United States, and that France cannot afford, for the benefit of an Austrian Duke and a score of Mexican exiles, to bring upon herself a war with the United States.

The Republicans in France, in view of this war with the United States, declare that it will bring with it the downfall of the Bonaparte dynasty, and they are quite elated at the prospect.

Among the persons who have been indicated as having used their influence with the Emperor since the commencement of the rebellion, in urging on the Sonora programme, are Messrs. Michel-Chevalier, Fould, Rouher, and De Rothschild. These gentlemen do not see why France should not make an acquisition of valuable gold mines—which, by the way, she much needs—as well as the United States.

As regards the more utopian scheme of reconstructing and strengthening the Latin and Catholic elements in America, some of the most influential imperialist writers of France have long been urging it. To these must be added a demented party not far removed from the Emperor's person, who dream of nothing less than setting up in America what has been repudiated in Europe—a nobility system, based upon the divine right, and which shall give an asylum and an occupation to the castoff kings and princes of Europe. They would have the Grand Duke Maxamilian or Ferdinand II., of Naples, placed on the throne of Mexico, surrounded by the European rejected princes, and this try to gain a new foothold for a system which is here growing weaker every day.

But the Emperor has generally shown great judgment in seizing the right side of questions as they pass before him, and great wisdom in retreating from mistaken positions, into which, like the ablest of men, he has sometimes fallen; and we have great confidence that he will yet, with the new light which has broken in upon him from the United States, retire from Mexico before he has become so far entangled in the meshes that await him.

A new secession pamphlet is also just out, to which M. Marc de Haut, advocate at the Imperial Court, has put his name. It is entitled: *The American Crisis: its causes, probable results, and connection with France and Europe*. The pamphlet is but a repetition of several of those which have preceded it, and appears to prove that the secessionists think it necessary to keep certain arguments continually, in one form or another, before the public. The following are the stereotyped heads of arguments found in this book: Republics, when the grow too large, must divide. The Americans of the North

> are ancient English Puritans, sombre, intolerant, taciturn and commercial. The Southerners are descendants of the Cavaliers, grand, historical *seigneurs*, who love a large and free existence, who don't build workshops or counters, but furnish orators, statesmen and presidents. The sole cause of the dissolution of the Union is the tariff—slavery was only the pretext. The Yankees abandoned slavery in the Northern States, not from principle, but because free labor was more profitable in their climate. The proof of this is found in their well known antipathy to the person of the negro. The present struggle is one of free trade against protection. A reunion can never take place. And then the writer terminates with that funny appeal for the sympathy of the French—that the South is French. 'Does not,' he exclaims, 'the General-in-Chief of the Southern forces bear a French name—Beauregard? And what souvenirs do the following names of *Southern* towns recall to the French hear—Louisburg, Montmorency, St. Louis, Vincennes, Duquesne, New Orleans?'
>
> Thus you will see that the French secessionists demand sympathy for the South because it is French, while, the other day, the London *Times* demanded the sympathy of the English for the South because it is English! We hope they will settle the question between them.
>
> MALAKOFF."

This 1862 article is given credence by the fact that the French, under Rothschild's puppet Napoleon III, drove out Juárez in 1864 and made the Austrian Hapsburg Archduke Ferdinand Maximilian Joseph the Emperor of Mexico. Maximilian sought to improve Mexico for Mexicans and to improve Confederate-Mexican relations. This did not promote the race war that the Rothschilds wanted to foment between Mexico and America. The Rothschilds bankrupted Maximilian, and Mexico, and then reinstalled Juárez, who murdered Maximilian. It should be noted that in 1861 Juárez had provided the Rothschilds with the pretext for the initial French and British invasion of Mexico by failing to pay interest on Mexico's debts.

President Lincoln opposed the Rothschilds' designs on the American banking system. A Jewish actor named John Wilkes Booth assassinated Lincoln, and some claim the assassination was instigated by international bankers.[202] After sponsoring a seemingly endless series of dictators and revolutions in Mexico, the Rothschilds, through their agent "Colonel" Edward Mandell House, again sought a major war between Mexico and the United States in the Twentieth Century, which plan was spelled out in House's apocalyptic book *Philip Dru: Administrator*, B. W. Huebsch, New York, (1912).

On 30 October 1939, Congressman Thorkelson warned the American Congress that some Jews were out to destroy America with another world war and by seeding Mexico with Communist revolutionaries—an old Rothschild plan, which is still in

the works and is a real and present danger to America's security as more and more South American nations are turning Red,

> "If House Joint Resolution 306, the present Neutrality Act, is passed as it is, it is my firm belief that such action on our part will bring about civil war in the United States, which may well terminate in the ultimate destruction of those in the invisible Government who sponsored this legislation and who are the silent promoters of the present war in Europe.
>
> As the first step in consideration of this so-called Neutrality Act of 1939, please ask yourself, Who is it that wants war? It certainly is not the people that want war, and it is their wish that we must consider, as we are their Representatives in Congress.
>
> Have any of your constituents asked you to vote for war, so that their children may be sent forth to drown in the Atlantic or die in the trenches of Europe? Are there any Members of Congress who want war? I do not believe so. Have you ever stopped to think, or have you tried to identify those whose greatest ambition is to aline this country in war on the side of England? I have not found anyone that wants war except those who harbor hatreds toward Hitler, and strange as it may seem, they are the same people who approved of Stalin.
>
> Is it logical or reasonable that all Christian civilized nations, such as the United States, England, Canada, Australia, France, Germany, Austria, and other European nationalities, must engage in internecine conflict or war of extermination, so that this group of haters may get even with one man? Shall we sacrifice millions of our young men from 18 to 30 years of age to appease personal hatreds of a small group of international exploiters? I think not. I do not believe that there is any one person worth such sacrifice, whether he be king, prince, or dictator.
>
> Let me now carry this argument a little further, for I want to call your attention to the fact that this same group that now hates Hitler was pro-German during the World War, and it is the same group that ruled and directed Germany's military machine before and during the World War. It is the same group that brought about inflation and exploited the German people, and it is the same group that furnished the money that brought about revolution in Russia and eliminated the Russian Army when its aid was needed to win the World War. This same group of internationalists paid and promoted the bloody invasion of Hungary, in which the invaders destroyed life and property with utter disregard for civilized warfare or even decency. It is this same group that has spread and nourished communism throughout the whole world and that sponsored the 'red' revolution in Spain. It is the same communistic group which is now concentrated south of us in Mexico,

waiting to strike when the time is ripe.

Please ask yourselves if you are justified in giving the President the power set forth in this Neutrality Act, and are you justified in repealing the arms-embargo clause, when you know it is for no other reason except to aline the United States with Great Britain in another war as senseless as the World War. In considering this remember that there are no hatreds among the common people of the nations of the world, and for that reason no desire to destroy either life or property. Is it not tinie that we, the common people, learn a lesson—yes; a lesson in self-preservation instead of fighting for the 'invisible government'? Let us marshal this personnel into an army of their own and ship them some place to fight it out among themselves. It will be a blessing to civilization.

This contemplated war will not save the world for democracy because we have that now in the fullest measure; it is fully entrenched within the Government itself and in many organizations. We need no further evidence of that than the recent exposé of the League for Peace and Democracy, with its many members employed in strategic positions within the Federal Government, to further the cause of democracy and communism. No; this war will not be fought for so-called democracy or communism, for it is here, and is an evil that we will eventually be called upon to destroy or else be destroyed by it.

If the present agitation in Europe should terminate in an active war, its purpose will be to place all Christian civilized nations under the domination of an international government that expects to rule the world by the power of money and the control of fools who sit in the chairs of governments. I do not believe this will happen here, for the people are too well informed about this evil blight that is keeping the world at odds, and which is spreading dissension and hatreds by confusion and international intrigue. Let us shake off this evil, put our shoulders to the wheel, and push the carriage of state back on the road to sound constitutional government. Do not forget, if attack comes, it will be delivered by the Communists within the United States and next by the Communists who are waiting beyond our borders. Let us, therefore, give undivided attention to the Communists within our midst, for they have no place within a republican government. We should not tolerate foreign or hyphenated groups that, for reasons best known to themselves, cannot or will not assimilate to become Americans. For our own preservation we must get rid of those who cannot subscribe to the fundamental principles of this Republic, as set forth in the Constitution of the United States."[203]

Today, we again see the powerful forces of finance attempting to foment a war between Mexico and America. Some Mexicans are being duped into claiming the

Southeastern United States as their national territory and agents of the warmongers are making outrageous statements so as to provoke Americans into an artificial animosity towards their Southern neighbors. It has always been in America's best interest to have a thriving and friendly southern neighbor, just as it has always profited America to have a stable and successful neighbor to the North, but Jewish interests have always oppressed the Mexican People and desire to stir up war and "racial" divisions on the North American Continent. Hardworking and good natured Mexicans are being blamed for all of America's ills, as if they had such power to bite the hand that meagerly feeds them.

The American media are teaching Americans to hate, instead of help, the long suffering Mexican People. It would be far better for America to have Mexico as an industrious and well-educated ally, than as a Communist satellite of a Red China controlled by Jewish financiers. The issue of illegal Mexican immigration to the United States is also being promoted as a rallying cry for an American revolution, which would only result in further oppression of the American People and the destruction of the America economy. It is a trap created by Jewish bankers to ruin the North American Continent. Many of the same persons calling for war with Mexico and revolution in the United States of America are also calling for a return to the gold standard, which would earn the Jewish bankers incredible profits on their gold reserves, and ultimately yield them all the gold in the Americas and eventually the world. These people are wittingly or wittingly baiting the trap with the promise of an American Utopia if only the Mexicans could be chased out, the American Government destroyed and a gold standard instituted. There are no Utopias, and the solution to Americas problems, which are still slight compared to those of the rest of humanity, are education, industry and responsible nationalism.

The roots of Jewish finance in America reach back into the prehistory of the United States. The Polish-Jewish Masonic-Frankist Haym Solomon (*also:* Salomon) was one of the financiers who financed the American Revolution. Other Jewish Freemasons of the Revolutionary Period include one of the founders of the Scottish Rite in American Freemasonry in the 1760's, Moses Michael Hays (*also:* Hayes), as well as Stephen Morin, Isaac da Costa, Rabbi Moses Sexias, Joseph Myers, Abraham Forst and Solomon Bush.[204] Many of these Jews, who brought with them the Frankist and Illuminati movements, were Bohemians. They were quite successful in America, and their descendants sponsored a wave of Jewish immigration to the United States in the European revolutionary period of 1848.[205] The *Encyclopaedia Judaica* writes in its article "Freemasons",

> "In the U.S. Jewish names appear among the founders of Freemasonry in colonial America, and in fact it is probable that Jews were the first to introduce the movement into the country. Tradition connects Mordecai Campanall, of Newport, Rhode Island, with the supposed establishment of a

lodge there in 1658. In Georgia four Jews appear to have been among the founders of the first lodge, organized in Savannah in 1734. Moses Michael *Hays, identified with the introduction of the Scottish Rite into the United States, was appointed deputy inspector general of Masonry for North America in about 1768. In 1769 Hays organized the King David's Lodge in New York, moving it to Newport in 1780. He was Grand Master of the Grand Lodge of Massachusetts from 1788 to 1792. Moses *Seixas was prominent among those who established the Grand Lodge of Rhode Island. and was Grand Master from 1802 to 1809. A contemporary of Hays, Solomon *Bush, was deputy inspector general of Masonry for Pennsylvania, and in 1781 Jews were influential in the Sublime Lodge of Perfection in Philadelphia which played an important part in the early history of Freemasonry in America. Other early leaders of the movement included: Isaac da *Costa (d. 1783), whose name is found among the members of King Solomon's Lodge, Charleston, in 1753; Abraham Forst, of Philadelphia, deputy inspector general for Virginia in 1781; and Joseph Myers, who held the same office, first for Maryland, and later for South Carolina. In 1793 the cornerstone ceremony for the new synagogue in Charleston, South Carolina, was conducted according to the rites of Freemasonry."[206]

The Rothschilds made so much money from spreading war around the world, that by 1875 their wealth had eclipsed that of most nations, as *The Chicago Tribune* reported on 27 December 1875 on page 8,

"The Rothschilds.

New York Sun.

The combined capital of the Rothschilds is stated by Emile Burnouf, the well-known publicist, to have attained in the present year to the almost incalculable sum of seventeen billions of francs, or $3,400,000,000. The significance of these stupendous figures may be rudely conceived by comparison, but there is nothing in the history of private wealth with which they can be compared. The capital of the Barings, the estates of Lord Dudley, the Marquis of Bute, and the head of the family of Grosvenor, belong relatively to a humble category, to which the City of New York has contributed the fortunes of Astor, Vanderbilt, and Stewart. The financial resources attributed to the Rothschilds can best be measured by contrasting them with the funded debts of the richest countries on the globe. The capital of this house, as estimated by M. Burnouf, is about equal to the whole funded debt of Great Britain, or that of France, and considerably exceeds the National debt of the United States. A single century, or the possible span of one man's life, has sufficed for the accumulation of this fortune, and the rise

> of its authors from a shabby rookery in Frankfort to the financial domination of Europe. At the period of Rothschild's first decisive triumph on the London Exchange—the day after Waterloo, just sixty years ago—John Jacob Astor was already a rich man. The great fortune which the latter bequeathed is not believed to exceed $50,000,000, while the inheritance of his Hebrew contemporary has been swollen to more than sixty times that sum. Although its territories are not to be found on any map, and the names of its representatives are set off with no princely dignities, nevertheless the House of Rothschild must be reckoned among the foremost war-sustaining and world-compelling powers of the earth."

The following article appeared in the "Foreign Affairs" section of the *National Repository, Devoted to General and Religious Literature, Criticism, and Art*, Volume 7, (February, 1880), pp. 168ff.,

> "WHAT BARON ROTHSCHILD DOES FOR HIS FAVORITE HORSE.—It is not the fate of many to be a Rothschild. But there is many a poor man who will envy not only the rich bankers by that name, but even the horse the Baron Rothschild, of Vienna, has come to regard as his favorite. For the accommodation of this dumb, though attractive, animal he has had a special loose box built at the cost of twelve thousand dollars. This elegant room forms a part of a new stable which cost only eighty thousand dollars. It has marble floors, encaustic tiles painted by distinguished artists, rings, chains, and drain-traps of silver, and walls frescoed with splendid hunting scenes from the pencils of eminent animal painters. Fortunately, however, the baron's annual income is $1,600,000."

The Rothschilds were loan sharks to the nations. They would run a nation into debt by provoking wars, or destroying economies, or talking leaders into self-ruin, then they would foreclose on the nations by demanding more wars—"race" wars, religious wars, economic wars, trade wars, vendetta wars, utterly senseless wars, etc. Many have alleged that the wars of Napoleon and most since, including both world wars, were brought about by the bankers to reap profits, and more significantly to fulfill Jewish prophecies and create a "Jewish State" in Palestine. Even France's involvement in Algiers may have begun at the instigation of Jewish interests, on the pretext of an insult on the French Consul by the Dey in 1830. *The North American Review* wrote in 1845,

> "The Moors seem to consider the Jews born to serve them and bear their wanton insults. The Moorish boys torment the Jewish children for pastime; and the men, with impunity, maltreat the male adults, and take the grossest

> liberties with the females. In 1804, many of them were subjected to horrible tortures in Algiers, merely because they had unsuspiciously lent money to certain political conspirators; and they were not released till they had paid an exorbitant ransom. In 1827, the Dey extorted from a rich Jew, by throwing him on some pretence into prison, 500,000 Spanish dollars. But the French occupation of Algiers has greatly improved the condition of this people in that country; and, in consequence, their numbers have increased by immigration."[207]

Those Christian leaders who were traitors to their Gentile followers, encouraged their Christian believers to accept destruction and death as the fulfillment of prophecy, Jewish prophecy deliberately fulfilled by heartless and cruel Jewish leaders. These traitors instructed their gullible followers to see their own demise (for the sake of Jewish prophets and Jewish profits) as a beautiful and supernatural event. This has been going on in England at least since the time Cabalists brought Jews and Judaism to England with the aid of "Christian" leaders including Oliver Cromwell and "Christian" propagandists including Isaac Newton and Samuel Clarke, who were Cabalist religious Jews who denied the Trinity, and who called on Christians to welcome the end of the world in apocalyptic horrors as if it would be a joyous event, an event which would enslave them to the Jews, destroy their nations, and give all of their wealth and power to a Jewish King under the false promise that a new world would emerge, a false promise on which they would never have to make good. This madness of self-destruction imposed on Christians by Jewish Zionists and their agents has culminated in the apocalyptic desires of Dispensationalist Christians, who slavishly promote the evils of Israel and eagerly await a nuclear holocaust which will destroy human life on Earth.[208]

Jews sought to be readmitted to England in order to profit from English wealth and trade, but also, as Menassah Ben Israel declared, to fulfill the prophecy that Jews would occupy the ends of the Earth (*Genesis* 12:3; 28:14. *Deuteronomy* 28:64-66. *Isaiah* 27:6; 49:6. *Jeremiah* 24:9). Jews felt they had to be readmitted to England before the Messiah could come, and that their readmission to England would herald the coming of the Messiah. Zionist Joachim Prinz wrote in his book *The Secret Jews,*

> "After a year in London, ben Israel was granted an annual stipend of one hundred pounds. Although his mission had succeeded and his petition had provided Cromwell with the excuse he wanted to admit the Jews to England, ben Israel was disappointed. He had wanted a solemn declaration by the Lord Protector, or at least a meeting of Parliament, which would have recognized the religious, Messiah-oriented reasons why this should be done. He wanted a proclamation heralding the coming of the Messiah now that the prophecy of Daniel had been fulfilled."[209]

A virtual confession of the Rothschilds' corruption, corruption that would spill oceans of blood in the Twentieth Century, appeared in *The Chicago Daily Tribune* on 27 June 1880, on page 9, where a plan is laid out for the First and Second World Wars:

"MODERN PALESTINE.

ANCIENT JUDEA TO BE CONVERTED INTO A JEWISH COLONY.

The Cologne *Gazette* of a recent date says that among the Orthodox Israelites and Christians unfriendly to the Israelites this has always been a favorit cry: 'Palestine for the Jews!' and has gained strength in proportion as the power of the present political ruler over the 'beloved land' wanes away. The English preacher, Nugee, who has interested himself in this matter, expounded on the 14th of the month, in a public lecture, a plan which of late has assumed a practical shape. The Englishman, Oliphant, has laid the plan before the Sultan. It is that the land of Gilead and Moab, embracing the whole territory of the Israelitish tribes of Gad, Reuben, and Mannasseh, shall be converted into a Jewish colony, the Sultan being paid in cash for the territory, a proposition which the Sultan has already favorably entertained. Still more, Goschen, the recently-appointed Ambassador Extraordinary of England, at Constantinople, has expressed himself as well disposed toward the furtherance of the plan. The territory in question embraces about 1,500,000 English acres, and is at present inhabited only by nomadic tribes. The colony is to remain subject to the Turkish power, while yet its immediate Governor is to be an Israelite. In this manner Judaism is to regain a firmer foothold in its own land, and the colony itself ultimately become a rallying point for the scattered people of Israel, around which it is hoped an ever-broadening girdle of new settlements will form itself. The purchase money for the territory of the new colony is to be contributed by the freewill offerings of patriotic Israelites. Two railroads or highways are to be built, the one ascending from Jaffa to Jerusalem, the other extending from Haifa to the further side of the Jordan. Sir Moses Montefiore has already interested himself in these significant enterprises, furnishing material aid for the same. For the construction of the road to Jaffa the Turkish Government has already made a concession, with the proviso that work shall be commenced upon it by next January at the farthest. Still further, the construction of a ship canal from the Mediterranean to the Gulf of Akabe and the Red Sea is contemplated. Palestine is again to be reopened, under the influence of the ideas of the nineteenth century, if only the Jews themselves are ready with their contributions and their settlements for their own land.'

Another paper, also, the London *Times*, has the following: 'A negotiation is said to be on foot between the members of the house of Rothschild and the

venerable Sir Moses Montefiore on the one hand, and the Ottoman Government on the other, for the cession, under certain conditions, of the Holy Land. The Ottoman Government is already at its last gasp, for want of ready money. The Jewish race wish a '*habitat*' of their own. As the Greeks, though a scattered people, living for the most part in Turkey, have a Greek Kingdom, so the Jews wish to have a Hebrew Kingdom. This, it will be remembered, is the leading idea of George Eliot's Daniel Deronda.' Few persons, and probably the gifted authoress herself not more than others, imagined that the dream of the Mordecai of those pages was in the least degree likely so soon to be realized. Information as to the nature of the new Jewish State, whether it is to be theocratic or royal, is uncertain, but the arrangements in reference to it are in progress. Prophecies have a way of fulfilling themselves, more especially when those who believe in them are possessed of the sinews of Government. The day when 'the Dispersed of Israel' are to be gathered into one is confidently looked forward to, not only by Hebrews, but by multitudes of Christians. The author of 'Alroy' would be gathered to his fathers in greater peace, were he permitted under his Administration to see this day and be glad. Superstitious persons, who think that the end of the world is to be preceded by the restoration of the Jews to Palestine, will be inclined to lend serious belief to Mother Shipton's prophecy that this earth is to see its last days in 1881.'

These extracts are significant, and specimens of long articles that have appeared of late in the European press, secular as well as religious. Whatever some people may think of prophecy, it is clear that a grand movement is on foot for the regeneration of Palestine. The 'Holy Land' looms up with every agitation of the Eastern question, and is, in fact, its central point. As to population, Jerusalem has now 20,000 Jews, a larger number than the Turks and Christians combined, not to name the Russian colony outside. Forty years ago, the population was only 300, and only within ten years was it allowed outside the Ghetto. The Jewish population of Palestine is greater to-day than ever since the Roman expulsion. Andree and Pescher's 'Statistical Atlas' puts the sum total of Jews in the world at 7,000,000, the number in Solomon's time. In Europe the Latin group of Jews is 89,000; the Teutonic 842,000; the Slavonic, 4,047,000; in all 4,978,000. In Asia there are 800,000. In Africa, 600,000. The figures 150,000 for the United States are far too low.

The interest in Palestine is shown by the International Exploration Society. Its 'Great Map of Palestine,' drawn on a scale of one inch to a mile, will surpass all others, and, under the direction of the British Ordnance Survey Department, will show 'every detail of ruin and village, ancient and modern, aqueducts, plantations, roads, dells, synagogs, tombs, temples, castles, forts, Crusading and Saracenic, wadies, fountains, seas, mountains,

rivers, plains, springs, and wells.' The preparation is extensive, and the progress has already begun. Jewish synagogs and hospitals are multiplied. The German Jews have already sixteen charity institutions and twenty-eight congregations. The tide of immigration is setting in strongly, and the appointment of Midhat Pasha as Syrian Governor gives promise of brighter days for Palestine. A Venetian Jew has given 60,000 francs for the establishment of an agricultural school in the Plain of Sharon, and Baron Albert de Rothschild has just guaranteed to the ex-Mayor of Jerusalem a large pecuniary contribution for the construction of the Jaffa-Jerusalem Railroad. The *South German Wochenblatt* reminds its readers that the great banking-house of the Rothschilds, at the time of the last loan of 20,000,000 francs to Turkey, accepted as security a mortgage on Palestine, and adds that 'as it is impossible for a bankrupt State, like Turkey, to pay back the money, the Israelites may now count upon their return to the Land of Promise as a certainty.'

A proposition is now under discussion, since a concession has been made to the French for the Euphrates Valley Road, to make a junction between the latter from the old provinces of Assyria to Jerusalem the plan of Gen. Sir Frederick Goldsmid, a Jew whose munificence to the Turkish Jews is so well known, and whose distinguished relative, Francis Goldsmid, a few years ago acted as reference in the question of the Persia and Afghanistan boundary. The interpreters of prophecy in reference to Israel's future have quoted Isaiah, chapter xix., 23, as a prediction whose fulfillment this enterprise seems to favor in some way. The text is this: 'In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.' It is thought to foreshadow a tripartite alliance between Israel, Egypt, and Assyria, in the future of the Hebrew races, when converted. Then the next verses are quoted: 'In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord will bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.' It is agreed that no alliance has ever yet taken place.

The usual objection that Palestine is incapable of supporting a dense population is set aside by the testimony of the late United States Consul-General, who writes from Jaffa: 'An abundant supply of water could be brought to the city from the pools of Solomon, were it not that all efforts are thwarted by the Moslem rulers. The land of Palestine is extremely productive, and were colonies planted here, as they are in Australia, New Zealand, and the United States, there is no reason to doubt their success.' Arnold, the celebrated historian, who traveled over it, says, 'The old abundance is still sleeping in the soil of Palestine, and it needs not any miracle, but industry, to

bring back the wealth and beauty of the early ages of the Hebrew Monarchy.'

What adds interest to the Jewish question is the discoveries made by scholars of the whereabouts of the lost 'Ten Tribes,' or the tribes of the Northern Kingdom, carried away by Shalmaneser, a century before the Babylonian exile of Judah, the Southern Kingdom. It seems to be established that the Jews in Afghanistan and in the Caucasus, and those in China, with the 200,000 Falashas in Abyssinia, are all descendants from the Ten Tribes. The wonderful increase, too, of Mohammedanism, outstripping Christianity the last ten years as a proselyting religion, and the growing belief of orthodox Moslems that the decay of the Ottoman power is a sign of the end of the world and the judgment day, attract attention. The special interest Englishmen take in the whole question is very marked. Politically, what England wants is a strong power in Syria to protect the Alexandrian Road and Suez Canal from Russian assault. Jewish nationality would solve that problem, provided England had the protectorate. This involves the dispossession of the Turks and overthrow of their Government, and a conflict of nations for the possession of Palestine and dominion of the East and the world. That means a general Asiatic, European, and African struggle, with Jerusalem the objective. This, too, is interesting. With Egypt and Greece already existing, if diplomacy erects Syria and Thrace into two separate Kingdoms, then modern history reproduces the four Kingdoms into which Alexander's Empire was broken up, and points to Syria as the spot where the last enemy of the Jews appear in the last struggle. Out of Syria, Antiochus Epiphanes came, and it is thought that out of Syria, again, according to the prophecy of Daniel, in his eleventh chapter, the last Anti-christ will arise. The discussions in the press and magazines are many and full of interest. One of England's Bishops has just said: 'If ever the question is raised, and it may be raised very soon, Shall the Jews be inducted into their patrimonial land as tenants at will? no matter by whom the proposition is made, or for what purpose,—even hostile to England,—it will be England's duty not to oppose but to assist, or at least permit Israel to be restored, unconverted.' This is the general tone of Christendom. The 'Reformed Jews'—i. e., the Rationalists—are laughing, or mocking."

The Rothschilds owned the Pope and Rome. The question naturally arises whether the Pope was simply reckless with the finances of the Church, or if he was an agent of Rothschilds, who intentionally ran up the debts of the Church. The Jews had always believed that the Kings, Queens, Princes and Princesses of the Gentiles, in other words, all Gentile leaders, are destined to be the Jews' obedient slaves.

Exodus 19:5-6 states,

"5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel."

Numbers 24:17-20 states,

"17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. 18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. 19 Out of Jacob shall come *he* that shall have dominion, and shall destroy him that remaineth of the city. 20 ¶And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever."

Numbers 33:50-56 states,

"50 And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying, 51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; 52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: 53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it. 54 And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. 55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, *that those* which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. 56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them."

Deuteronomy 7:6 states,

"For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth."

Deuteronomy 28:10 states,

"And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee."

Psalm 2:1-12 (*see also: Sukkah* 52*a-b*) states:

"Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. 8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him."

Psalm 18:40-50 states,

"40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me. 41 They cried, but *there was* none to save *them: even* unto the LORD, but he answered them not. 42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets. 43 Thou hast delivered me from the strivings of the people; *and* thou hast made me the head of the heathen: a people *whom* I have not known shall serve me. 44 As soon as they hear *of me*, they shall obey me: the strangers shall submit themselves unto me. 45 The strangers shall fade away, and be afraid out of their close places. 46 The LORD liveth; and blessed *be* my rock; and let the God of my salvation be exalted. 47 *It is* God that avengeth me, and subdueth the people under me. 48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. 49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing *praises* unto thy name. 50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore."

Psalm 72:8-11 states,

"8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth. 9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. 10 The kings of Tarshish and *of* the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. 11 Yea, all kings shall fall down before him: all nations shall serve him."

Psalm 110:1-7 states,

"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill *the places with* the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head."

Isaiah 40:23 states,

"That bringeth the princes to nothing; he maketh the judges of the earth as vanity."

Isaiah 49:7 states,

"Thus saith HaShem, the Redeemer of Israel, his Holy One, to him who is despised of men, to him who is abhorred of nations, to a servant of rulers: kings shall see and arise, princes, and they shall prostrate themselves; because of HaShem that is faithful, even the Holy One of Israel, who hath chosen thee. [Masoretic Text Version of the Jewish Publication Society]"

Isaiah 49:23 states,

"And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee *with their* face *toward* the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me."

Isaiah 60:12 states,

"For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted."

Isaiah 61:9 states,

"And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed."

Jeremiah 10:10 states,

"But the LORD *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."

Ezekiel 39:17-18 states,

"17 ¶And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. 18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan."

Micah 17:16-17 states,

"The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf. 17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee."

Zechariah 14:9 states,

"And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."

One can imagine how quickly the Rothschilds could seize power over Europe and the world if they placed monarchs, heads of state, and church leaders in power, who were their agents, and who intentionally ran up their nations' debts and deliberately brought their nations into wars, and into ruin. There are various means to gain control

over a leader: threats, blackmail, bribery, flattery, fame, megalomania, messiah complex, etc. A leader may also be placed in power who already has allegiance to a specific cause due to his or her ethnicity, family history, etc. Once a sovereign of one sort or another is controlled and creates debts which are not paid by the wealthy, but by the comparatively poor, those poor must slave forever to pay off those debts. Not only do the immensely wealthy earn the interest on the debt, that interest accrues to monies which were never truly taxed—this while the immensely wealthy disproportionately reap the benefits of citizenry. It was important to the Rothschilds to not only accrue wealth, but also to prevent Gentiles from accruing wealth and thereby gaining control over their own destinies.

The Chicago Tribune reported on 27 February 1867 on page 2,

"The Rothschilds of Rome.

[Rome Correspondence of the London News.]

Who, whether he has set foot in the Eternal City or no, has not heard of the Torlonias—the Rothschilds of Rome? In the course of last summer, when the monetary crisis here was at its height, Don Alessandro Torlonia—the acting head of the house—won extraordinary popularity by writing a letter to the Pope, in which he offered to buy up the unconvertible Government paper, and substituting a metal currency in its place, providing that the existing managers of the Roman Bank, with Cardinal Antonelli's brother at their head, were sent about their business, and the direction confided to himself. At that time it was quite impossible to get notes converted into coin at any price for the simple reason that there was no coin in the bank. Even now, when things have improved somewhat, it is with the utmost difficulty that you can get change for a scudi note, even at shops in the Corso, and there is not a hotel keeper or a tradesman in Rome who would even look at a five scudi note if you were sufficiently ignorant of the state of things here to present it in payment in the expectation of getting any change out. Of the small pieces of silver, which you obtain with no little difficulty, many are so worn and thin that they seem in a sort of transition state between sliver and paper, and have long since lost all trace of any image or superscription whatever.

So rolling in wealth is Don Alessandro Torlonia that his riches are admitted to be literally untold, and only this much is known certain, that everything in Rome worth having, except the Pope and St. Peter's, already belongs to him. No wonder then that at the Vatican Don Alessandro should be looked upon as a hardly less dangerous character than Victor Emanuel himself, and that the insulting offer which he made last summer to buy up the Holy Father, and add him so his possessions, should have been decidedly rejected, though it had not entailed the removal of an Antonelli from a lucrative place. On his first appearance in public after making the above

mentioned patriotic offer, Don Alessandro received such an ovation as has not been witnessed in Rome since those of which Pius IX. was himself the object, when he gave the first impulse to the Italian Revolution in 1846. This Don Alessandro is the same Torlonia who risked his whole fortune on the gigantic enterprise of draining the Fucine Lake, the issue of which struggle with nature was so long doubtful that it became a common saying in Rome, 'Either Torlonia will drain the Fucine Lake, or the Fucine will drain Torlonia.' In the end, however, Torlonia got the better of the lake, and redeemed about one hundred thousand acres of land for cultivation. Over what was a few years ago a barren waste of waters, flourishing crops may now be seen waving every harvest time, and with last year's produce Don Alessandro had a scheme of feeding the now almost starving Roman people by selling them bread of his own baking at a reduced rate. Such, at least, was the account of the story given me by a patriotic and exceedingly liberal Roman, who made a severe case against the Government out of the stoppage of Torlonia's extensive bread baking-by-machinery works, which threw some two hundred workmen out of employment just a fortnight ago. I am bound, however, to add that, on proceeding to the spot and making inquiries, I learned quite a different version of the affair, entirely exculpating the Government from any direct interference in the matter. Only this much is certain, that the works are stopped, and that the Roman people stand little chance, at present, of getting their bread at reduced rates."

On 2 June 1867, *The Chicago Tribune* reported on page 3,

"THE ROTHSCHILDS AND THE POPE.

For fifteen centuries the Jews have been cursed by the Pope, and persecuted by the Roman Church. There is no more revolting chapter of horrors in history than that of the treatment of the Jews at the hands of the Pontiffs. In all lands where the Roman religion is dominant the children of Israel have been treated with barbaric rigor—allowed few privileges, denied all rights, looked upon as a people accursed of God, and set apart by divine ordination to be trampled upon by the church. In Rome, at the present day, the Jews are confined to the Ghetto; they are not allowed to set up a shop in any other part of the city; they cannot leave the city without a permit; they can engage only in certain trades; they are compelled to pay enormous taxes into the Papal treasury; the are subject to a stringent code of laws established by the Pope for their special government; they are imprisoned and fined for the most trivial of offences. They cannot own any real estate in the city; cannot build or tear down or remodel any dwelling or change their place of business, without Papal permission. They are in abject slavery, with no right whatever,

and entitled to no privileges, and receive none, except upon the gracious condescension of the Pope. In former times they were unmercifully whipped and compelled to listen once a week to the *Christian* doctrine of the priests. But time is bringing changes. The Pope is in want of money; and the house of the red shield has money to lend on good security. The house is always ready to accommodate Governments. Italy wants money, so she sells her fine system of railroads to the Rothschilds. The Pope wants money, and he sends his Nuncio to the wealthy house of the despised race, offers them security on the property of the church, the Compagna, and receives ten million dollars to maintain his army and Imperial State. That was in 1865. A year passes, and the Pontificial expenditures are five million more than the income, and the deficit is made up by the Rothschilds, who take a second security at a higher rate of interest. Another year has passed and there is a third great annual vacuum in the Papal treasury of six million, which quite likely will be filled by the same house. The firm can do it with as much ease as your readers can pay their yearly subscription to the weekly *Journal*. When will the Pope redeem his loan at the rate he is going? Never. Manifestly the day is not far distant when these representatives of the persecuted race will have all the available property of the Church in their possession. Surely time works wonders."

On 24 December 1893, *The Chicago Daily Tribune* reported, on page 6,

"INCOME AND EXPENSES OF THE POPE.

Economy Necessary Because of the Continual Decrease in the Revenues.

Since the heavy losses made by the Pope a year or more ago the finances of the Vatican have been superintended with great care. 'It is known,' says a Paris paper, 'that a committee of prelates and several Cardinals exists at Rome whose duty it is to regulate the use of the sums of money which flow into the treasury of the Vatican. These sums come principally from two sources: The revenues of the property possessed by the Pope and the gifts of the faithful, known as Peter's Pence. The property of the Vatican is of various kinds, but the greater part of it consists of money or bonds, placed in England and France, under control of the Paris house of Rothschild. Peter's Pence is an annual revenue which far from being fixed. In good years the total of the sum received from all countries of the world reaches 8,000,000 francs. Sometimes it is as low as 6,000,000 and even 5,000,000. This has been the case for the last five years. This diminution is due, in great part, to the discord between the Royalists and the French Catholics produced by the republican policy of the Pope. France alone furnished two-thirds and often three-quarters

of Peter's Pence. And in France it is the royalists who prove themselves most generous. But since the adhesion of Leo XIII. to the republic many of them, more Royalist than Catholic, have closed their purses to the Pope. However, despite all this, French Bishops still forward the largest sums to his Holiness. Thus, the Bishop of Nante sent a few days ago 100,000 francs from his flock as their gift to the Vatican treasury.

'Italy,' adds the *Journal*, 'contributes only a small part of the revenue—a few hundred thousand francs a year. The Romans show themselves in this regard less generous than other Italians. On the other hand, the Anglo-Saxon countries—England, Ireland, Australia, and the United States—begin to send important sums. If Catholicism continues to grow in these countries, it is easy to see that in time the Vatican will draw considerable sums from them.

'Again, there are the royal courts, such as that of Austria, which send annually rich presents to the Pope. This is even true of princes of ancient Italian families. Francis II., ex-King of Naples, and Maria Theresa, formerly Grand-Duchess of Tuscany, never fail to send their offerings, which consist of several thousands of francs. The Comte de Chambord was accustomed to give annually 50,000 francs; the Count of Paris sends the same sum.

'The expenses of the Vatican,' continues the writer, 'amount annually to more than 7,000,000 francs. They are regulated as follows: for the personal wants of the Pope, 500,000 francs; for the Cardinals, 700,000; for poor dioceses, 400,000; administration of the Vatican, 1,800,000; Secretary of State, 1,000,000; employés and ablegates, 1,500,000; support of schools and poor, 1,200,000.

'The Cardinals at Rome live at the expense of the Pope. The income of each from this source is at least 22,000 francs. The Secretary of State is charged with upholding relations with foreign governments by the mediation of nuncios. The four most important—Paris, Vienna, Madrid, and Lisbon—each receive an allowance of 60,000 francs a year.

'The last jubilee of Pope Leo XIII. brought to the Vatican 3,000,000 francs. At the first, celebrated five years ago, 12,000,000 francs were received. In the course of years the Pope has introduced a number of economies in the different branches of the Vatican service, and for that reason he has been called miserly. This accusation is not merited; the economies became necessary in a State whose expenses are considerable and whose revenues continue to diminish. Leo XIII. has many reasons to follow the example of his illustrious predecessor, Sixtus, as it is difficult in the present time to count on the generosity of the faithful.'"

There was even talk of making the Pope, who was owned by the Rothschilds, the King of Palestine, thereby making Rothschild King of Palestine by proxy; and, in the

minds of Protestants, making the Pope the anti-Christ. This would have enabled the Rothschilds to take Palestine from the Turkish Empire, install the Pope as King, and then unseat him as the "anti-Christ" and replace him with the allegedly "neutral" Jewish Kingdom of the Rothschild dynasty. *The Chicago Tribune* reported on 4 June 1887 on page 5,

> **"The Pope for King of Palestine.**
>
> VIENNA, June 3.—The *Algemeine Zeitung* mentions that a project is hinted at to make the Pope the King of Palestine under a guarantee of protection on the throne by all the Catholic Powers."

The Catholics gave their money to the Popes, who gave it the Catholics' enemies, the Rothschilds, to finance the destruction of Catholicism via Christians who had been essentially converted to Judaism *viz.* Protestantism, and the anti-Catholic Jewish press. Numerous European nations ran themselves into debt fighting wars and the only beneficiaries were the bankers and arms manufacturers—the Rothschilds gave the monarchies some wealth to flatter them and control them, then the Rothschilds betrayed them and destroyed them. Continually, the ultimate progress of European nations, and their colonies, and their former colonies, was impeded in ways that profited rich Jews, rich Jews who quietly pretended to the throne of Israel in the diaspora, while doing little for their "subjects", the millions of impoverished Jews struggling in comparative poverty in *Schtetels*.

It should, however, be noted that Jews often concealed their wealth and had a love for jewels and gold, because, among other reasons, they were easy to transport at a moment's notice. Many of the Jews who appeared impoverished were in fact wealthy, and the numerous accounts of Jews miraculously and suddenly becoming wealthy in America are doubtful. In 1845, *The North American Review* wrote,

> "Indeed, throughout the East, the Jews are obliged to affect poverty, in order to conceal their wealth; what is exposed to view is never safe from Mohammedan rapacity. Though the great majority of those in Palestine are poor and dependent, some may be found there in comfortable circumstances, or even rich; but their wealth appears to those only who gain their intimacy. Dr. Richardson, an English traveller, says, 'In going to visit a respectable Jew in the Holy City, it is a common thing to pass to his house over a ruined foreground, and up an awkward outside stair, constructed of rough, unpolished stones, that totter under the foot; but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself, it is found to be clean and well furnished the sofas are covered with Persian carpets, and the people seem happy to see you.' The synagogues in Jerusalem are, from

prudential motives, both small and mean. A Jew dares not set foot within the Holy Sepulchre. When, in 1832, the Egyptian troops occupied Palestine, the Jews did not find their condition in the least improved. The common soldier made the best Jew sweep the streets, or perform any menial office."[210]

In an article entitled "The Jews", *The Knickerbocker; or New York Monthly Magazine*, Volume 53, Number 1, (January, 1859), pp. 41-51, at 44-45, 48, wrote,

"Yet the Jews of the Ottoman Empire, notwithstanding their degradation, exhibit a certain intellectual tendency. They live in an ideal world, frivolous and superstitious though it be. The Jew who fills the lowest offices, who deals out *raki* all day long to drunken Greeks, who trades in old nails, and to whose sordid soul the very piastres he bandies have imparted their copper haze, finds his chief delight in mental pursuits. Seated by a taper in his dingy cabin, he spends the long hours of the night in poring over the Zohar, the Chaldaic book of the magic Cabala, or, with enthusiastic delight, plunges into the mystical commentaries on the Talmud, seeking to unravel their quaint traditions and sophistries, and attempting, like the astrologers and alchymists, to divine the secrets and command the powers of Nature. 'The humble dealer, who hawks some article of clothing or some old piece of furniture about the streets; the obsequious mass of animated filth and rags which approaches to obtrude offers of service on the passing traveller, is perhaps deeply versed in Talmudic lore, or aspiring, in nightly vigils, to read into futurity, to command the elements, and acquire invisibility.' Thus wisdom is preferred to wealth, and a Rothschild would reject a family alliance with a Christian prince to form one with the humblest of his tribe who is learned in Hebrew lore.

The Jew of the old world, has his revenge:

'THE pound of flesh which I demand of him
Is dearly bought, is mine, and I will have it.'

Furnishing the hated Gentiles with the means of waging exterminating wars, he beholds, exultingly, in the fields of slaughtered victims a bloody satisfaction of his 'lodged hate' and 'certain loathing,' more gratifying even than the golden Four-per-cents on his Princely loans. Of like significance is the fact that in many parts of the world the despised Jews claim as their own the possessions of the Gentiles, among whom they dwell. Thus the squalid *Yeslir*, living in the Jews' quarter of Balata or Haskeni, and even more despised than the unbelieving dogs of Christians, traffics secretly in the estates, the palaces and the villages of the great Beys and Pachas, who would regard his touch as pollution. What, apparently, can be more absurd? Yet

these assumed possessions, far more valuable, in fact, than the best 'estates in Spain,' are bought and sold for money, and inherited from generation to generation.

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The Jewish population of Egypt numbers not more than ten thousand souls, of whom nearly seven thousand live in Grand Cairo. Though now undisturbed in the practice of their faith, the oppressive exactions of the Government, and the fear of renewing the persecutions of former times, have taught them to dissimulate. Dressing in filthy rags, and living in houses of the meanest external appearance, they strive to seem even more wretched than they are in reality, so as not to invite taxation."

Jews boasted of their power in terms that Jewish racists would call "anti-Semitic" when stated by Gentiles. Jewish influence circumvented any of the democratic hopes which Europeans had in the Nineteenth Century, and hindered the Continent with endless wars that ultimately only served the perceived self-interests of rich Jews. Rich Jews beat the drums for war in their newspapers, profiteered from wars in the markets, and brought about wars through their corrupt influence over politicians, church leaders and monarchs. *The Chicago Daily Tribune* reported on 13 May 1877 on page 3,

"Jews in European Politics.

London Public Leader (Jewish Organ).

The London *Examiner* last week announced that a Berlin firm of publishers intended issuing next winter a work entitled 'The Political Influence of the Jewish Race in Europe.' Our contemporary observes that, 'leaving out of consideration the power of Lord Beaconsfield (Disraeli) in English, and of M. Gambetta in French, politics, and the growing Hebraic dominance in Russia, particularly in cities like Odessa, Germany itself would hardly have been the Germany of to-day but for the exertions with pen and tongue of such Liberal politicians as Jacoby, Sonneman, and, above all, Edward Lasker, the 'natural leader,' of the National Liberals.' This is a poor summary of the political influence of the Jews in Europe, especially the production of M. Gambetta as an example of their influence in French politics. There are many more Jewish politicians in France of much greater importance, prominent amongst them are MM. Cremieux and Jules Simon. Austria has been entirely forgotten by our contemporary, notwithstanding that the revolution which necessitated the flight of Metternich was organized and led by Jews, and that amongst the most popular members of the Austrian Parliament are such Jewish statesmen as Hirsch and Kuranda. Then again the Italian Assembly contains several Jewish members, whose opinions are of

great weight, and the city of Rome itself—the stronghold of that power which, throughout long ages, attempted the extermination of the Jews—numbers amongst its legislative representatives a Jew born and partly reared in the Roman Ghetto. Whilst we are on this subject, we cannot help remembering the enormous political power wielded by the Jews through the medium of the continental press. In Germany and Austria the majority of papers belong to Jews, and the most brilliant journalists are Children of Israel: and then—finis coronat opus—where in the Examiner's short summary is a mention of the influence of the Rothschilds? The political power of this family can hardly be estimated. It reminds us of an anecdote told of the wife of old Meyer Anselm Rothschild, which is sufficient to illustrate it. To her dying day she lived in the Ghetto of her forefathers in Frankfort, and attained such an age that she saw her sons rise to the position of the greatest financiers in the world. She never renounced her old gossips, and one day, in 1830, one of her friends came to her and told her that her son was ordered to join the military and might be killed in the impending war. 'Be comforted,' answered Madame Rothschild, in the homely patois of her district, 'I will tell my sons not to give the Princess money, and then they will not be able to go to war.'"

War and the revenge of the Jews against the Christians were common themes when discussing the Rothschilds in the Nineteenth Century. *The Chicago Daily Tribune* reported on 28 December 1873 on page 16,

"Character of the Rothschilds.

The four original houses remain, though they have agencies and interests in all the leading cities of Europe, Asia, and Africa, as well as North and South America. They have belted the globe with their operations, and are in the fullest sense universal and cosmopolitan bankers. For generations they have been Barons, and the title is hereditary in their family. Since the death of old Mayer Anselm, they have added the distinguishing *de* and *von* to their names, and are as far removed from democratic affiliations and sympathies as if it were a thousand instead of a hundred years since their ancestors counted kreutzers and old [???] in the Judengasse of Frankfort. They have always been devoted to their theological [???], and strict in observing all the forms of the synagogue. They are not without superstition in their creed, believing that much of their good fortune has come from their unswerving fidelity to Judaism. Their charities to their coreligionists have been many and liberal. They have endowed schools, built hospitals, and funded almshouses. Their attachment to their ancient form of worship is noble and commendable. They cannot help remembering how bitterly their people were persecuted for

ages, and how very recent it is that they have been allowed to enjoy either political or civil rights. Long after Mayer Anselm had grown rich, he and his fellow-Hebrews were locked into the Jews' quarter of Frankfort after nightfall, and forbidden to depart thence until the iron gates were thrown open in the morning. If the great bankers have forgiven the inhuman wrongs done through centuries to their race, they are singularly magnanimous. They have reason to feel as *Shylock* felt to *Antonio* toward the fawning Christians who go to them for money. Their negative revenge cannot be without sweetness when they think that the once despised and hunted Jew has had the proudest nobles begging for his gold, and even Kings soliciting his aid. It has been their boast that monarchs could not go to war without the consent of the Rothschilds. Like most boasts, this was not strictly true; but they who furnish the sinews of battle are the most desirable of allies, not less than the most formidable of foes. The Rothschilds, save at rare intervals, continue to intermarry, and are likely to while the powerful family holds together. If the common theory respecting the union of blood-relatives were true, the banking brotherhood would be reduced by this time to hopeless imbecility; and they are in the opposite extreme.—*Harper's Weekly*."

Others believed that inbreeding had indeed degraded the Rothschild family. *The Chicago Daily Tribune* reported on 15 February 1874 on page 7,

"There is no question that, with the death of Baron James, the genius of the house of Rothschild has departed. Constant intermarriage with cousins and the absence of that intellectual vigor which the infusion of fresh, new blood imparts, has its effect on men as on animals, and the younger branches of the family are far inferior to the elder."

Wars helped the Rothschilds destroy competing banks, including national banks, and consolidate their power, while weakening the European nations—which had been a prophetic wish of Judaism for thousands of years. It is important to note that the effect, and perhaps the desire, is to prevent an entire society, even humanity at large, from becoming powerful and wealthy; which would enable Gentiles to resist Messianic Jewish world domination. *The Chicago Press and Tribune* reported on 6 June 1859,

"The War Revulsion in European Finance—First Effects of the Storm.

[From the New York Herald.]

The monetary disasters which are likely to follow from the effects of the present war in Europe, and the necessary destruction it will entail upon the

financial and banking system of several of the most powerful of the European governments, are so entirely different in their character and in the laws that govern them from the revulsions known to the present generation, that few persons now engaged in the active transactions of life comprehend or consider them.

The experience of the present age is limited to a small number of commercial revulsions which have grown out of the exaggeration of the healthy elements of trade. Few recollect the ruin that swept through the commercial world on the commencement of Pitt's war, and the consequent suspension of specie payments by the Bank of England, or the vast fortunes made by a horde of army contractors during its twenty-one years' continuance, while commerce flagged, looms were stopped, ships rotted at the wharves, merchants went into bankruptcy or prison, and the army was the only refuge of the people from starvation. The beginning of a great war, and the short continuance of any strictly local conflict, acts as a stimulus upon trade and industry, because its effects are as yet felt only in their demand for the elements of destruction. But when its true work comes to bear—when the circulating medium is turned from its wonted channels, and the force of destruction without production and exchange begins to be felt—the longing for peace sets in, and continues to increase in intensity till its arrival is celebrated with bonfires and enthusiastic shouts that far exceed any manifestations of joy at the declaration of war. This simple truth marks the real effect of war upon the common weal. Let us now group together a few of the facts that have marked the progress of the present contest.

In the foreground stands the fact that the several governments of Europe, since the 1st of the January, have either come into the market, or are preparing to come in, for loans to the amount of three hundred and fifty millions of dollars. England raised thirty-five for her Indian wants, and immediately sent one-half of it in silver to Calcutta. Austria asked for a hundred millions; but all the power and credit of the Rothschilds could not raise it for her, and she seized the metallic reserve of the Bank of Vienna, suspended specie payments, borrowed two-thirds of the sum in paper, and assessed a forced loan of fifteen millions more on Lombardo-Venetia. Russia sought for sixty millions; but she, too, failed to obtain it, and has adopted a system of financial expedients at home. Sardinia asked for six millions, failed to get it, and suspended specie payments also, borrowing the amount in paper from the Bank of Turin. France has called upon her people to contribute one hundred millions of dollars, and they offer five hundred millions. Turkey borrowed a short time since twenty-five millions. Prussia, Holland, Belgium and the German Confederation are now preparing to come into the money market for large amounts.

The first effects of these extraordinary borrowings is to cause the people to look at the financial condition of several governments. They find that for years past all have exhibited deficits in their budgets. Since 1851 France has borrowed and spent six hundred millions of dollars more than her revenue. Austria has done the same to the extent of four hundred millions. England had to borrow nearly one hundred millions to prosecute the Crimean war; and if she goes into the present one, there is no possibility of estimating how much she must borrow. Russia, Sardinia, Spain, Germany, Prussia—all have exhibited deficits for some time past; and the revolution that now threatens to sweep over commerce gives no hope of a different state of things.

As a result of these movements we find specie disappearing from the vaults of trade, and seeking the hoards of fear or the war chests of the army. In fifteen days New York has sent off ten millions of dollars. The last returns of the Banks of England and France show that in one month they had lost ten millions of bullion. In the two months preceding the declaration of war in 1854, the bullion in the Bank of England alone ran down eight millions, and in the two succeeding months ten millions more. To endeavor to stop this drain, the rate of interest has already been raised in London one per cent., on the 6th of May, and will no doubt be further advanced. This stops commerce from using money. But war does not care for per centages; its first step is to suspend specie payments, which, when taken by a government, is nothing more nor less than a direct robbery of its own subjects.

Already the consequences of these extraordinary movements are beginning to be felt. Although the promised rate of interest has not been refused, an immense depreciation has been caused in the value of government securities and public stocks. It is calculated that the depreciation in British consols is already equal to three hundred and fifty millions of dollars, and that of the stocks of public companies three hundred and fifty millions more. On the Continent the effect has been much greater, and we may safely estimate the fall in the value of funded property in Europe at four thousand millions of dollars. From these causes will follow the ruin of the bankers; and they have already begun to fail. In April Lutteroth failed for a large amount in Trieste. On the 2d of May, Wolf & Co., Berlin bankers, failed; on the 5th, Lloyd, Belby & Co. failed in London; on the 6th, Arnstein & Eckles, Vienna bankers, failed for ten millions of dollars; and up to the 12th of May, nearly one hundred failures were announced on the Stock Exchange and trade in London. At Constantinople a sudden advance in the value of sterling exchange from 143 to 156 piastres had caused the bankers to gather in council in the beginning of May; and in Holland, where large amounts of Austrian and other Continental securities are held, the depreciation of securities had been so severely felt that numerous distressing suicides had

taken place.

The cause of these dire results may be reduced to a simple expression. The governing class in Europe—a class that has no connection with commerce and little sympathy with industry—is seizing upon the wealth of the world, perverting it from the arteries and veins of trade, and pouring it into their own pockets and the pockets of a hoard of army contractors, and squandering it in destructive dynastic wars. Let not our merchants flatter themselves that these things are going to be good for them. They will be good for a new class of speculators; men who will run great risks for the chance of great profits—men who connect themselves with the quartermasters and supply contractors of Europe, and who will resort to all kinds of expedients to win a purse or break a neck in the race for fortune. But a general war in Europe will break down all its existing financial and commercial circles, and the effects cannot but be severely felt in one way or another here."

As the Civil War grew nearer, Americans grew suspicious of the Rothschilds' destruction of European economies. Americans noted the new phenomenon whereby governments passed debt on to future generations, who were undemocratically forced to give up their treasure to the repressive Rothschilds. These intrigues, which had the effect of fulfilling Jewish prophecy, were among the reasons why Jews were broadly looked upon with suspicion, especially in Europe. Another major reason was the fact that Jews were prominent in the revolutionary movements. It is important here to note that the debts the Rothschilds manufactured promoted the conditions which enabled the Marxists to overthrow governments and ruin societies, and these Jewish forces covertly worked in collusion. *The Chicago Press and Tribune* reported on 22 December 1859 on page 3,

"Baron Rothschild's Visit to America.

We see announced as among the arrivals by the Persia, one of the celebrated house of Rothschild. Thus far the business of that house with this country and its securities has been comparatively small. They have estimated our government loans too insecure, and our railroad stocks too small, or too speculative and fluctuating. They have negotiated the loans of crowned heads to the amount of millions, resting on no more solid basis than the honor of some bankrupt government. For England, with its debt of eight hundred millions of pounds sterling, they have been the chief government agents at most important and critical times. For France they have at times done much in this way, under half a dozen dynasties, just to keep stocks up and what they had from being swept away. In Austria they have been everything more potent than sovereigns—yet themselves compelled to sustain tottering governments by taking loans to keep things going. Meantime they have

despised the growing wealth of this country, which has not exhibited itself in crown jewels or costly palaces, or immense retinues of servants, or of soldiers, but in careful re-investments, railroads, telegraphs and broad acres, subdued by the hand of industry, to supply the world with cotton and with grain.

No Rothschild that we know of has visited this country before, and their doing so now may have a significance in history difficult to calculate. Of course, they do not tell their purposes and their plans. They do not even herald their approach, or intimate it by any ostentatious display. But it is not impossible that such an arrival may indicate at a future period the gradual transfer of large portions of their countless wealth to this country. If such should be the case, it would be perfectly certain that the wealth of thousands of others would follow in the same direction, and our stocks of every kind would rise, and enterprise be pushed in ten thousand channels; so that the next fifty years would produce an expansion and growth from the capital of the old world, united with the industry of the new, compared with which, all the past progress of the last fifty years would be as nothing.

This country *must* afford the best field for the employment of capital. The Rothschilds began with nothing. They made their money mainly by the rise of government securities, consequent on the re-establishment of order and of confidence, after the wild and sweeping ruin of the first French Revolution. The peace of 1815 made them indisputably the first house in the world for capital vested in government securities. But, since the Revolutions of 1848, the loss of confidence in the government securities of Europe has been gradually becoming more and more marked among the most sagacious. Austrian finances have been proverbially rotten for years, and each year has not only added to the deficit, but displayed some new government fraud, until, within the last year, things have come to light showing the over-issue of stock, in such ways and to such an extent that would destroy the character and the credit of any mercantile house, or of anything, in fact, that had any character or credit to lose, except a European government.

The debt of France has been enormously increased, and that of England also. Not a country in Europe is diminishing its debts in peace, and all its wars and preparation have to be carried on by taxing posterity. How long can all this last? If peace were the order of the day, things might go on without getting worse. But peace is not the order of the day, and war is getting to be more and more a question of finance and credit on an unheard of scale of cost. Some nation like Austria will one of these days come to a halt—will run down—and then the rest will follow, like a row of dominoes; and then the capitalists will have stocks and government bonds, but the coupons will be unpaid, and the whole worth only so much waste paper.

> The last century taught the civilized world a new act, that of borrowing without the least prospect of ever repaying, by simply paying the interest and throwing the rest upon posterity. So long as posterity obtains something better than the interest in return—peace, order, credit and wealth—they may go on and meet the drafts of their predecessors upon them; but, directly the cost becomes greater than the advantage, and war and insecurity return, a new generation will arise and sweep away the whole debt as unjust. In this country we have *lands*, and railroads, and solid products at the bottoms of our stocks, and into these things the capital of the old world is finding its way and will find it."

The Rothschilds defended Jewish interests. There are indications that they believed that this brought them good luck. It also generated distrust and conflict. Cabalist Jews believed that committing both good acts and evil acts could hasten the coming of the Messiah, and Rothschild wanted to be the Messiah. On 5 September 1874, *The Chicago Daily Tribune* published an obituary for Anselm De Rothschild, which evinces the undemocratic and repressive power of the Rothschild family, as well as their use of their power to promote Jewish interests,

> **"Baron Anselm De Rothschild.**
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> The death of the lamented Baron Anselm De Rothschild, says *Jewish Chronicle*, has produced a deep impression throughout Vienna. The Baron died at Dobling, near that town. He had attained the age of 71. He was born on the 29th of January, 1803, at Frankfort-on-the-Main. He was a son of Baron Solomon De Rothschild, who was a grandson of the founder of this distinguished commercial dynasty, Anselm Meyer. He spent his youth at Frankfort, and passed some time during his young manhood at Berlin, where he attended the university of that city. His career as a university student imbued him with a lively interest in science. He attached to scientific pursuits and held communion with scientific men throughout his whole life, and he invariably endeavored to keep up with the stream of scientific progress. It is said that he had a special acquaintance with history, but he principally acquired renown as an enthusiastic friend of the fine arts and a profound connoisseur in painting and archæology. In 1855 he took up his residence in Vienna, and rarely quitted it excepting during the hot weather, when he usually went to his estate at Schillersdorf, in Silesia. He married his cousin Charlotte, daughter of his uncle, Baron Nathan Mayer De Rothschild, the well-known head of the London branch (father of Baron Lionel and Sir Anthony Rothschild). He lost his wife in 1859. He had seven children, viz.: three sons, Nathaniel, Ferdinand, and Alfred; and four daughters, Julia, the wife of Adolphe Charles De Rothschild; Matilda, who married William

Charles De Rothschild; Louisa, who married Baron Franchetti, and Alice, who is still unmarried. His sons have no children; Baron Ferdinand is a widower. In 1861 Baron Anselm De Rothschild was appointed a member of the Upper House, or House of Lords, of the Austrian Imperial Parliament, in, which he always voted with the Liberal party. Not having been endowed with oratorical talents he did not attempt to shine as a speaker, but he enjoyed the highest esteem of his illustrious senatorial colleagues by the firmness of his character and the unshakable consistency of his principles. Indeed, it is difficult in Austria for a political personage to acquire a reputation for consistency, but this reputation he deservedly obtained. Baron Anselm De Rothschild invariably evinced a strongly pious adherence to the orthodox principles of the religion of his fathers. In 1866 he gave a notable proof of the intensity with which he felt any blow directed against the honor of his coreligionists. In that year the war broke out between Austria and Prussia. At that time Count Beleredi was at the head of the Austrian Government; he was a man of Ultramontane Catholic principles, and he had very little sympathy with the Jews. Under an assertion of patriotism he put forth the notion of requiring the Jewish congregations to organize several battalions of volunteers at their own expense. Now, as the Jews necessarily undertook the obligations of military service in common with other citizens, Count Beleredi's plan was neither more nor less than an extraordinary tax levied on the Jews, a disguised renewal of the special Jews' tax, that had been abolished since the emancipation of the Jews. Naturally the Jews protested on all sides against this injustice, and on this occasion Baron Anselm de Rothschild wrote to the Imperial Minister that he would close his offices, break off all financial negotiations with the Government, and leave Austria if the Minister persisted in carrying out a project which would be so injurious to the Jews. His letter had the desired effect, and the Minister abandoned the tax. He spent his last days at a villa at Dobling, a village near Vienna. He had suffered much, and was obliged to submit to a painful operation. For some days before his death this catastrophe was regarded as inevitable. According to the last wished of the deceased, his body was taken, with the greatest simplicity, to Frankfort. With the exception of the two preachers of the Synagogue, the functionaries of the burial society, and his most intimate friends, very few persons were at the ceremony. Immediately on hearing of the death of the Baron, the Emperor sent his adjutant to offer his condolence to the family, as did also the German Emperor, the Czar of Russia, and the King of Italy by their respective Ambassadors. Prince Bismark and Count Andrassy, Primo Minister of the Austro-Hungarian realm, sent telegrams of sympathy."

Though the Rothschilds felt justified in using their power to promote Jewish interests, they did not hesitate to use unscrupulous means to fleece entire Gentile societies of their wealth. The callous elitism and arrogant inhumanity of the Rothschilds was revealed in an article that appeared in *The Chicago Tribune* on 24 December 1867 on page 2,

"The Career of the Great Rothschild, of London, as Narrated by Himself.

Extract of a Letter from Sir Thomas Powell Buxton to Miss Buxton.

DEVONSHIRE STREET, Feb. 11, 1834.

We yesterday dined at Ham House, to meet the Rothschilds, and very amusing it was. He (Rothschild) told us his life and adventures. He was the third son of the banker at Frankfort. 'There was not,' he said, room enough for us all in the city. I dealt in English goods. One great trader came there who had the market to himself; he was quite the great man, and did us a favor if he sold us goods. Somehow I offended him, and he refused to show us his patterns. This was on Tuesday. I said to my father, 'I will go to England.' I could speak nothing but German. On Tuesday I started. The nearer I got to England the cheaper goods were.

As soon as I got to Manchester I laid out all my money, things were so cheap and made good profit. I soon found that there were three profits—on the raw material, the dyeing and the manufacturing. I said to the manufacturer, 'I will supply you with material and dye, and you supply me with manufactured goods.' So I got three profits instead of one, and could sell goods cheaper than anybody. In a short time I made my £20,000 into £60,000. My success all turned on one maxim. I can do what another man can, and so I am a match for the man with the patterns, and all the rest of them! Another advantage I had; I was a off-hand man; I made a bargain at once. When I was settled in London, the East India Company had $800,000 of gold to sell. I went to the sale and bought it all. I knew the Duke of Wellington must have it for the pay of his army in the Peninsula; I had bought a great many of his bills at a discount. The government sent for me, and said they must have it. When they got it they did not know how to get it to Portugal. I undertook all that, and I sent it through France, and that was the best business I ever did. Another maxim on which he seemed to place great reliance was never to have anything to do with an unlucky place or an unlucky man. 'I have seen,' said he 'many clever men, very clever men, who had not shoes to their feet! I never act with them. Their advice sounds very well, but fate is against them; they cannot get on themselves; and if they can not do good to themselves,

how can they do good to me?' By aid of these maxims he has acquired three millions of money.

'I hope,' said ----------, 'that your children are not too fond of money and business, to the exclusion of more important things. I am sure you would not wish that.' Rothschild: 'I am sure I should wish that. I wish them to give mind and soul, and heart and body, and every thing to business. This is the way to be happy. It requires a great deal of caution to make a large fortune, and when you have got it, it requires ten times as much wit to keep it. If I were to listen to all the projects proposed to me I should ruin myself very soon. 'Stick to one business, young man,' said he to Edward: 'stick to your brewery, and you may be the great brewer of London. Be a brewer, and a banker, and a merchant, and a manufacturer, and you will soon be in the *Gazette*. One of my neighbors is a very ill-tempered man; he tries to vex me, and has built a great large place for swine close to my walk. So when I go out I hear first grunt, grunt, squeak, squeak: but this does me no harm. I am always in good humor. Sometimes to amuse myself, I give a beggar a guinea. He thinks it is a mistake and for fear I should find it out, off he runs as hard as he can. I advise you to give a beggar a guinea sometimes; it is very amusing.'

The daughters are very pleasing. The second son is a mighty hunter, and the father lets him buy any horses he likes. He lately applied to the Emperor of Morocco for a first-rate Arab horse. The Emperor sent him a magnificent one, but he died as he landed in England. The poor youth said, very feelingly, 'that was the greatest misfortune he had ever suffered.' And I felt strong sympathy with him. I forgot to say that as soon as Mr. Rothschild came here, Bonaparte came here. 'The Prince of Hesse Cassel,' said Rothschild, 'gave my father his money; there was no time to be lost; he sent it to me. I had £600,000 arrive unexpectedly by the post, and I put it to such good use that the Prince made me a present of all wines and linen.'"

The Chicago Daily Tribune reported on 8 June 1873 on page 10 in an article entitled "Great Fortunes",

"The rise of the great House of Rothschild belongs to the eighteenth century. Meyer Anselm, a Jew, was born in 1743, and was established as a money-lender, etc., in Frankfort, in 1772. From his poor shop bearing the sign of the Red Shield, he acquired the name Rothschild. He found a good friend in William, Landgrave of Hesse; and when the Landgrave, in 1806, had to flee from Napoleon, he intrusted the banker with about £250,000 to take care of. The careful Jew traded with this; so that, in 1812, when he died, he left about a million sterling to his six sons, Anselm, Solomon, Nathan, Meyer, Charles,

> and James. Knowing the truth of the old motto, 'Union is strength,' he charged his sons that they should conduct their financial operations together. The third son, Nathan, was the cleverest of the family, and had settled in England, coming to Manchester in 1797, and London in 1803. Twelve years after, we see him at Waterloo, watching the battle, and posting to England as soon as he knew the issue, and spreading everywhere the defeat of the English. The clever but unscrupulous speculator thus depressed the funds, and his agents were enabled to but at a cheap rate; and it is said that he made a *million* by this transaction. He died in 1836; but the real amount of his wealth never transpired. It has been said; 'Nothing seemed too gigantic for his grasp, nothing too minute for his notice. His mind was as capable of contracting a loan for millions as of calculating the lowest possible amount on which a clerk could exist.' (*Chronicles and Characters of the Stock Exchange*.)"

The Rothschilds had insider information and used it to drain the nations of their wealth. Some speculate that they had improved upon George-Louis Le Sage's telegraph and could transmit messages over great distances effectively instantaneously, or that they had a system of speedy horses like the pony express, or that they had the swiftest vessels with which to cross the English Channel.

Much of the knowledge that must have appeared to have been the result of speedy communications, may instead have been planned in advance. The Rothschilds had agents in banking and government and knew far in advance of others what was about to occur in government, business and war. Many nations depended upon the Rothschilds' wealth for loans. The Rothschilds had no need of personal genius, because they had several advantages which made it impossible for anyone to compete with them. It also appears that they had corrupted many heads of state, and the leaders of many churches, and persuaded them to betray the Peoples whom they represented in order to enrich the Rothschilds and put the wealth of the world into Jewish coffers. Many of these leaders were likely crypto-Jews on a mission to subvert Gentile societies and bring them into debt, largely through wars and manipulation of the currencies and gold markets. Much of the royalty of Europe was of Jewish descent, or thought that they were of Jewish descent. That which Rothschild sycophants attributed to good fortune and acumen was instead the product of foreknowledge and corruption.

Whoever controls the press, the banks, the preachers and the State has foreknowledge of just about everything and can profit from it. For example, anyone with a news story must first bring it to the press, which makes them the most powerful spy apparatus in the world. They not only know things in advance, they regulate the flow and timing of information. Another example is the banks. Any major project requires financing and a business plan before it can begin. This gives

the bankers inside information. It addition, the Rothschilds could incite wars, recessions, depressions and concentrate wealth and economic growth in any nation or empire of their choosing. With a corrupt head of state, or church leader, who worked for them, the Rothschilds could quickly run a nation into debt and syphon off its gold reserves and tax its People in perpetuity. *The American Farmer, Containing Original Essays and Selections on Rural Economy and Internal Improvements, with Illustrative Engravings and Prices Current of Country Produce* (Baltimore), Volume 5, Number 29, (10 October 1823), p. 229, wrote,

"MEMOIRS OF MR. ROTHSCHILD.

Mr. N. M. Rothschild is descended from a German lineage. Mr. R. sought to establish his fortune in England. Various were his vicissitudes in early life; by his industry and prudential conduct, he acquired considerable property in the linen trade at Manchester, vast quantities of which article, were exported during the last war to the Continent, where Mr. Rothschild availed himself of the peculiar advantage of his brother's agency in that quarter of Europe. Previously to the close of the late war, Mr. Rothschild transferred the scene of commercial operations from Manchester to London. He then became a considerable speculator in the Foreign and British Securities on the Stock Exchange; and after the melancholy death of Mr. Goldsmidt, assumed a very prominent station in the money market. But the principal accident which contributed to the rapid elevation of our Modern Crœsus, was the escape of Buonaparte from Elba, in 1814.—In consequence of Mr. R.'s superior means of information on the Continent, this important occurrence was know to him nearly forty-eight hours before it was in the possession of any other person in this country. He did not fail to avail himself of every advantage which this priority of intelligence presented. His agents went into the market and sold prodigious quantities of stock. The consternation was dreadful! Every one suspected danger, none knew where to look for it. The panic was epidemic! On the disclosure of the fact, the general cry was *sauve qui fieut;* and the object of our present article bore off the immense sum, gained by his success on this great and extraordinary occasion.

Mr. Rothschild, thus fortified in wealth, and enjoying at this time the almost exclusive means of acquiring the first intelligence from the Continent, soon established for himself a reputation and importance, the maturity of which can scarcely be said to have been accomplished at the present moment. He availed himself of a conjunction with his brothers, (who are also great capitalists on the Continent,) of the opportunity of administering to the wants of the King of Prussia, the Emperor of Russia, the Kings of Naples and Spain; the Republic of Columbia and other States, who negotiated loans on terms highly profitable to him; and which have, with the advantages of the courses

of exchange, and other incidental benefits, realized immense sums in addition to his fortunate speculations in British Stock. But the great *coup de main* of Mr. R. consisted in his out-generalling the Gallic Financiers in the recent French Loan. In that transaction he is supposed to have cleared upwards of £100,000, by the commission alone, independent of the advantages of the courses of Exchange!

By the fortuitous occurrence of favourable circumstances, Mr. R. has been enabled to amass greater wealth, than any man that ever existed in England. It would be impossible for others to estimate his property, when Mr. R. has declared that he could not do it himself. It has been asserted, however, that he can command upwards of Fifteen Millions sterling at any time, if required! When it is considered that 'money, the sinew of war,' is in its amount illimitable, and in its control so much at the mere volition of Mr. R. it ceases to surprise the reader, that such a man should be necessary to the Potentates of Europe, and that his friendship and assistance should be no less anxiously sought, than promptly and powerfully afforded.

Mr. Rothschild is a Baron of the German empire, to the Emperor of which, he has rendered some essential services. He is about 43 years of age, and possesses a family of nine children. His mode of life is remarkable for its retired description. Unlike his great predecessor, (Goldsmidt,) he does not boast of his choice and exquisite wines, or herald his hospitality towards the Princes of the blood. His appearance is unostentatious; his deportment familiar; and his manners unaffected and affable. His conversational style on 'Change is rapid, acute, and discriminating. He carries about him no aristocratical feeling; neither does he affect a singularity, the common concomitant of extraordinary genius, and the impotence of mental pecuniary plenitude. His face is distinguished by a lack of that piercing intelligence, which lights up and animates the expressions of those proverbial for their acuteness; but there is a quickness in the eye, which denotes a lively and unremitting watchfulness of the mind, on every subject of general interest.

When engaged in conversation, Mr. R. usually dangles a bunch of keys in his right hand, and indulges a habit of abruptly turning from the object to whom he is speaking, and suddenly renewing the colloquy. He possesses a memory so remarkably retentive, and the powers of mental addition so copiously strong, that he effects all his immense calculations without the agency of pen or paper: and often at those times, when the din of business 'gives note of preparation' for a 'rise or fall.' His genius is of that order, which often enables him to perceive the benefit or disadvantage of a proposition, before the parties have fully viewed the surface. His movements are characterized by profound judgment: his attack is no less able, than his retreat judicious.

> Mr. Rothschild's private character is, we believe, as amiable as his public life is important. He diffuses his benevolence with judgment and liberality. When solicited to countenance an Institution with his name, he answers, 'You know I never take a public part; if you want (as I suppose you do,) money; name the sum, and you shall have it; but don't make me look ostentatious or mean, by naming too large or too small a sum.' His eleemosynary contributions are chiefly distributed amongst objects of the jewish persuasion; who have in many instances arrived at a state of opulence through his instrumentality. Such a liberality of disposition, and philanthropy of character, has divested envy of her deadly influence; and created for Mr. Rothschild, an imperishable reputation, which will descend with advantage to his family in after ages."

The *Saturday Evening Post*, Volume 3, Number 42, (16 October 1824), p. 2, reported under the heading, "European Affairs. Late from England":

> "Mr. N. M. Rothschild has contracted for a loan to the Napolitan Government to the amount of £2,500,000."

The stories which assert that the Rothschilds built their fortune on funds entrusted to them by the Prince of Hesse and from the profits they netted from the false rumor they spread that the English had lost at Waterloo do not appear to account for their vast wealth. They may have come into the great wealth Jewish bankers had accumulated from the times of the de Medicis and even earlier. They put this wealth to the purpose of fulfilling Jewish Messianic prophecies of the destruction of the Gentile world through perpetual war[211] and sought to make one of their own the King of the Jews, and King of the World through the World government they sought to impose on Gentile humanity.

The machinations which brought them into this position remain a mystery. It is not known who chose them or why. One could speculate that the Jews have for a very long time perpetuated the myth that certain families carry with them the royal messianic bloodline of King David. Wealthy families would have an easy time creating this myth for themselves. Since there never was a King David, it is difficult to challenge them, though realistically speaking Ashkenazi Jews would a far more difficult time linking their lineage to Judah, let alone to a King David who never existed, than would Sephardic Jews, who carry with them a stronger genetic tie to the Judeans.

Judaism has always operated under a double standard and considered Gentiles to be mere animals undeserving of moral treatment. Just as the Jewish story of the flight from Egypt taught Jews it was alright to appropriate the gold of other peoples by unscrupulous means, many Jewish financiers delighted in cheating Gentiles, though

in the process they also cheated other Jews. Rothschild published his "Memorial of the Jews in England to the Czar of Russia" in 1882. *The Chicago Daily Tribune* quoted Rothschild on 19 February 1882 on page 5 in an article entitled "The Judenhetze",

> "Here in England, where perfect civil and religious equality has been granted us, we English Jews can bear testimony to the happy results effected by such complete emancipation. Here all those restrictions—civil, commercial, and educational—which formerly oppressed us have happily been removed, and, as a result, Jew and Christian here live and work side by side on terms of mutual respect and good fellowship, engaged in friendly rivalry, which stimulates public industry and adds to the common weel."

The Chicago Press and Tribune reported on 13 September 1859 on page 2,

> "ROTHSCHILD'S INGENUITY.—An eminent Parisian [???], of the Jewish faith, knew the secret of the recent armistice several days before it was actually concluded, and he was desirous of communicating intelligence of the coming event to the house at Berlin. But how was it to be done? The electric wire is by no means a safe confidant for a secret. The banker hit upon a device. He wrote a telegram and concluded it in the following terms: 'Herr Scholem will shortly arrive.' Scholem is a Hebrew word signifying peace. In the Berlin house, where the Hebrew language was understood, the true meaning of the announcement of Herr Scholem's expected arrival was readily interpreted."

It was obvious to many that a democratic society could not exist while wealth remained concentrated in corrupt hands. It became increasingly obvious in the mid-Nineteenth Century that national sovereignty meant little more than the ability to go to war in order to profit the "Moneyocracy", which was more interested in fulfilling the prophecies of Judaism than benefitting the societies over which it ruled. *The Chicago Tribune* reported on 4 April 1866 on page 2,

> "**A SPEECH BY JULES FAVRE.**
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> The Emperor Napoleon having risen to power by perjury and by the connivance of the moneyocracy and of the principal debauchees of Paris, his reign has become the signal of a reign of lust, luxury and money to such an extent as to make all cultivated men and virtuous women blush for shame, and to cause the people to tremble with indignation as they read the recent speech of Jules Favre in denunciation of these crying evils. In fact Rothschild, Pereire and Fould are, under the second empire, what the ancient nobles were

under the rule of the elder Bourbons, and since the moneyocracy of 1866 is not even endowed with the accomplishments which constituted the redeeming but unavailing graces of the aristocracy of 1766, it is not only as hateful as the last were, but still more despicable. The battle cry of the old nobility was monopoly in land, that of the new moneyocracy is monopoly in cash, in railways, in bank, in insurance, and joint stock companies. In fact they assume to be the lords of modern society as the ancient nobles were those of the feudal era, but since their power is not as venerable as that of entailed estates, it is more easily withstood, while its lack of all noble tendencies withholds from it the prestige which clustered round the gallant bearing and emblazoned glories of the old nobility.

Money, and nothing but money, is the great end of all the exertions of this Bonaparte moneyocracy, and not, as it ought to be, whenever honorably obtained as a means for the more liberal fulfilment of all the manifold domestic, social, patriotic, humanitarian and religious duties of life. Wherever the mere possession of money opens, as it does under Napoleon's rule, the door to society, to influence, to every brute, and to every licentious man and bedizened woman, that society is doomed to destruction as surely as was that of the harlot and spendthrift era of Louis XIV and XV. No wonder that the late Baron Dupin animadverted upon this demoralization before he descended to the grave. No wonder that books are published showing that the state of society in Pagan Rome was not a whit worse in its worst period, than at the present time, in Paris. No wonder that Jules Favre, the great jurist, orator and parliamentarian makes the tribune ring with his eloquent vindication of the virtue, the culture, the art, the intellect of France against the fearful supremacy of brutes, bloated with ill-gotten wealth, and of a society reeking with lust and abomination. The following is the concluding extract of the remarkable speech delivered by this gentleman, who is the leader of the opposition in the legislative body, on the 15th inst.:

'In regard to the exterior policy, if the country had been master of its destinies, we should never have witnessed these distant expeditions which have so greatly compromised our interests. We should not have sent to die on the other side of the Atlantic so many young men whose arms would have enriched our soil. We should not have seen millions wasted in Mexico in behalf of an enterprise the least fault of which is that it is impossible. These millions would have been usefully employed in benefitting France and her colonies.

'As to the interior *regime* we are sometimes told that the passions are completely appeased. Sometimes that they are still fermenting, that parties are always armed, and that our liberties should still be refused us. Public morals are spoken of. If you would have good morals you must make good citizens; to make citizens you must have institutions which can form them. France is saturated with military glory. *She has need of moral dignity and grandeur*. If you will interrogate the literature of the present day, which is the expression of public morals, you will

be driven to some unfortunate conclusions.

'You have decreed the liberty of theatres, and with the censorship you do what you please upon the public scene, and what do you show us there? Great God! you force a man with any sense of decency to keep away from this privileged temple in launching at him this sort of insult. 'I desired to speak of virtue and devotion. These are no longer actualities, and I am driven from the temple consecrated to them.'

'What do you make of the French scene? You have made it a scene of libertinage and shamelessness; you expose upon it disgusting nudities. You have in your hands a law made to prevent children from working in manufactories, and you begrime the child upon the scene of a privileged theatre, in making him represent the type and model of degradation and cynicism, to the scandal of all respectable people. And then you open *bais masques*, and you say, 'Come and amuse yourselves, and drink from the cup which I put to your lips.' As for me, I say to you, *France wants something else. She wishes to have the power of exercising her liberties. We are nothing if we cannot raise our eyes toward Heaven, and we cannot do that if we are not free.*'

No description, however graphic, could do justice to the effect produced by this oration. It fairly electrified the Chambers, and on the next day it was perused with enthusiasm by millions of noble women and worthy men, whose sentiments it embodies more emphatically than any speech ever delivered since the days of the Girondins and of Mirabeau."

Under the heading "Foreign Gossip", *The Chicago Tribune* reported on 14 March 1869 on page 3,

"The leaders of the French Opposition, Jules Favre, Thiers, Picard, Eugene Pelletan, Glais Bizoin, Marie and Bethmond, are all wealthy men. Only Garnier Pages is poor."

During the Civil War, the Rothschilds gained power on the American Continent by corrupting politics with their wealth and by running up the nations' debts. After the war, the Rothschilds floated huge loans to the United States, which netted the Rothschilds immense profits and enormous influence over America. Other European bankers, like Erlanger, fleeced investors and profited immensely during the war.

The Chicago Daily Tribune reported an accusation on 3 February 1873 on page 2, that the Rothschilds had gained control over a political party in order to sabotage it and secure victory for their candidate,

"In a paper on Federalism, read before the Liberal Club last night by Mr. Delmar, the following remarkable passage made some sensation: 'The people have tacitly committed their entire interests and fortunes to the keeping of two political parties, whose leaders and managers, instead of Congress, as was intended, sway their destinies. It is charged that, knowing this, the

> Rothschilds, through their American agent, obtained control of one of these parties in the general election of 1868, and threw it into confusion by abandoning its Presidential candidate on the eve of election, so as to afford victory to its opponent, whose financial views more nearly accorded with the interests of that great house.'"

Henry Morgenthau reported that in 1919 the Zionist Jews in Poland used unscrupulous tactics to subvert Polish democracy and attain Jewish control over the Polish Government,

> "They admitted that their fifty-six could sway legislation only in case of close divisions among the other parties. It became clear that their hope must be to encourage such divisions."[212]

Most Polish Jews hated the Zionists and considered them to be demonic[213] and correctly predicted that the Zionist Jews would cause terrible havoc around the world. Morgenthau reported that,

> "Space will not permit the reproduction here of all that these leaders said, but one or two sentences should be repeated, and in considering them it should be kept in mind that the Orthodox Jews number about eighty per cent. of the Jewish population of Poland.
>
> 'Our principal conflict,' said Rabbi Alter, 'is with Jews; our chief opponents at every step are the Zionists. The Orthodox are satisfied to live side by side with people of different religions. . . . The Zionists side-track religion.'
>
> 'We are exiled,' said Rabbi Lewin; 'we cannot be freed from our banishment, nor do we wish to be. We cannot redeem ourselves. . . We will abide by our religion (in Poland) until God Almighty frees us.'
>
> And again: 'We would rather be beaten and suffer for our religion than discard the distinguishing marks of Orthodox Judaism, such as not cutting the beard, etc. . . . The Orthodox love Palestine far more than others, but they want it as a Holy Land for a holy race.'"[214]

In 1921, the Rothschilds were still the principal force behind Zionism and acted against the will of the vast majority of the Jews, whom the Rothschilds wanted to force to Palestine, so that the Rothschild dynasty could be Messiah, meet God, and rule the world from Jerusalem. Note that the Balfour Declaration was written directly to Lord Rothschild. Note further that Polish Orthodox Jews were the primary target, and the hardest hit victims, of the Holocaust the Zionists perpetrated against them by means of the Nazi Party, which the Zionists put into power in Germany in order to

persecute their brethren. Morgenthau stated,

> "We have learned the folly of persisting in a distinctive style of clothing, beard, and locks (imposed upon the Jews extraneously as a badge of slavery and oppression), and of ascribing a spiritual significance to such a costume in this age when saints like Montefiore and Baron Edmond de Rothschild, the great patron of Palestine, find sanctity not incompatible with the ordinary dress of those about them."[215]

Frankist Jews had been worming their way into positions of authority in Poland since the 1700's, and by the 1900's crypto-Jewish Frankists dominated the aristocracy, government and Catholic Church of Poland. Zionist Jews were the cause of the majority of the problems the Polish Jews faced, which were many, though it is true that the pogroms had been greatly exaggerated by the Jewish press around the world. Zionist Jews openly sought to form a foreign and adversarial government within Poland, making Jews the sworn enemy of the Polish People. Morgenthau wrote,

> "The Zionists were our first callers and were also our most constant ones. We were soon in close contact with all their leaders; we attended their meetings, and they rarely left us. Some were pro-Russian, all were practically non-Polish, and the Zionism of most of them was simply advocacy of Jewish Nationalism within the Polish state. Thus, when the committee of the Djem, or Polish Constitutional Assembly, called on us, led by Grynenbaum, Farbstein, and Thon—all men who had discarded the dress and beard of the Orthodox Jew—and when I discovered that they were really authorized to represent that section of the Jews that had complained to the world of the alleged pogroms, I notified them that we were willing to give them several hours a day until they had completed the presentation of their case to their entire satisfaction. That programme was adhered to, and it constantly cropped out that their aim was the securing of Jewish Nationalism within Poland. [***] There was no question whatever but that the Jews had suffered; there had been shocking outrages, of a sporadic character at least, resulting in many deaths and still more woundings and robberies, and there was a general disposition, not to say plot, of long standing, the purpose of which was to make the Jews uncomfortable in many ways: there was a deliberate conspiracy to boycott them economically and socially. Yet there was also no question but that the reports of some of the Jewish leaders had exaggerated these evils.
>
> We found that, among the Jews, there was a thoughtful, ambitious minority who, sincere in their original motives, intensified the trouble by

believing that its solution lay only in official recognition of the Jew as a separate nationality. They had seized on Zionism as a means to establish the Jewish nation. To them, Zionism was national, not religious; when questioned, they admitted that it was a name with which to capture the imagination of their brothers whose tradition bade them pray thrice daily for their return to the Holy Land.

Pilsudski, in a moment of diplomatic aberration, had said that the Jews made a serious error in forcing Article 93; quoting that utterance, these Jewish Nationalists now asserted that neither the Polish Government, nor the Roumanian for that matter, ever would carry out the spirit of the Treaty concessions, and so they aimed at nothing short of an autonomous government and a place in the family of nations. Meanwhile they wanted to join the Polish nation in a federation having a joint parliament where both Yiddish and Polish should be spoken: their favorite way of expressing it was to say that they wanted something like Switzerland, where French, German, and Italian cantons work together in harmony.

Unfortunately, they disregarded the facts. In Switzerland, generally speaking, the citizens of French language live in one section, those of German language in another, and so on, whereas these aspiring Nationals, of course, wanted the Jews to continue scattered throughout Poland. They wanted this, and yet wanted them to have a percentage of representation in Parliament equal to their percentage in the entire Polish nation! Finally, they took no account of the desires of the Orthodox Jews, who form about 80 per cent. of their number, who were content to remain in Poland and suffer for their religion if necessary, and whom the Polish politicians were already coddling and beginning to organize politically as a vote against the Nationalist-Zionists.

The leaders of these Nationalist-Zionists were capable and adroit, but they were like walking-delegates in the Labor Unions, who had to continue to agitate in order to maintain their leadership, and their advocacy of a state within-the-state was naturally resented by all. It was quite evident that one of the deep and obscure causes of the Jewish troubles in Poland was this Nationalist-Zionist leadership that exploited the Old Testament prophesies to capture converts to the Nationalist scheme.

Here, then, was Zionism in action. We had seen it at first hand in Poland. I returned home fearful that, owing to the extensive propaganda of the Zionists, the American people might obtain the erroneous impression that a vast majority of the Jews—and not, as it really was, only a portion of the 150,000 Zionists in the United States—had ceased considering Judaism as a religion and were in danger of conversion to Nationalism."[216]

On 10 October 1864 on page 2, *The Chicago Tribune* reported,

"ENCOURAGEMENT—NOT FOR THE 'ROTHSCHILDS'

The fact that the Chairman of the National Democratic Committee is the agent of the Rothschilds gives the Copperheads an immense advantage in receiving an unlimited amount of funds from the money kings of the old rotten despotisms of Europe in order to secure the election of McClellan and the destruction of the Government. That Copperhead Democracy and European despotism are working for the same end, there cannot be a particle of doubt. The hand of Belmont is most directly seen in the second plank of the Copperhead platform, and in fact it is demonstrable from the language of it, that it was all made in the interest of Jeff. Davis and his alies, the aristocrats and despots of Europe. Shrewd, far-seeing men on the other side of the Atlantic understand this matter perfectly. One of our citizens who has been making an extensive tour in Europe, writes to the Treasurer of the Union State Central Committee as follows:

'Enclosed is an order on ---------, for three hundred dollars, to aid the Union party in publishing and disseminating that proper information in order to secure the re-election of Abraham Lincoln to the office of President of the United States, and to aid in the election of the nominees of that party in the State of Illinois. * * * I have written to --------- to pay this order for me, and to respond to any calls of years to the extent of two hundred dollars more if you think it will be wanted. I feel that the future interests of our beloved country depend much on the re-election of Mr. Lincoln and the success of the Union party, and though absent, I wish to do what I can to secure that result. I hope to be home in time to vote for the Union candidates, both State and National, in November.'

Our shrewd patriotic citizen takes a wise and enlarged view of his duties, and of his interests as well; for if the Copperhead party succeed in the election, his ample fortune would not be worth the cost of a month's sojourn in Europe or elsewhere. The destruction of the Government—the sure result of a Copperhead triumph—would destroy all values, and all personal and public safety for the next generation."

On 16 October 1864 on page 2, *The Chicago Tribune* reported,

"BELMONT'S CONFEDERATE BONDS.

The Chicago rebel organ is annoyed by the publication of the fact that a controlling share in the stock of the Copperheads machine has been bought up by Auguste Belmont, the American member of the Rothschilds family and

firm, well known everywhere to be controlling owners not only in the British debt and the London *Times*, which together control the British aristocracy and oppress the Irish people, but also of the Maximillian debt, (which fact accounts for the striking out of the Monroe doctrine from the Chicago Platform,) and finally of the rebel debt, (which accounts for Belmont spending two millions dollars to nominate a war man on a peace platform.) These facts are a little inconvenient to the Copperheads. They were never intended by them for publication. They are decidedly embarrassing. It is perhaps somewhat flattering to our national pride to know that the Rothschilds, who hold up every despotism in Europe, have concluded that it would be cheaper to buy up one of our political parties, and in that way secure the dissolution of the Union, than to have their agents in England and France interfere and fight us. But Irishmen and Germans have a something, which for brevity we will all a 'crop,' and this fact sticks in their crop, that the oppressors of Ireland and Germany, the money kings of Europe, not daring to carry out their first pet project of breaking down this Government by the armed intervention, of England and France, for the rebels, which would shake the bourse, lower the rates of consols and take away the ducats of the Rothschilds, have adopted the cheaper and easier mode of accomplishing the same object, by buying up the Copperhead leaders and running the Democratic machine. The Rothschilds want ducats, but to make their ducats they want votes. Votes for the Peace party will send stocks up and so the Rothschilds make their ducats. Votes for McClellan send the Union stock, which the money kings have no share, down, and so the Rothschilds make their ducats. Votes for the dissolution of the Union relatively strengthen England and France and send consols up—and so the Rothschilds make their ducats. The Union dissolved and Maximillian will not be overthrown, nor will England have to pay for her rebel privateering, nor will Ireland, backed by our Government, rebel and be free, nor will British America unite with us, by all which the Rothschilds and Belmont, chairman of the Democratic party, make ducats. The Rothschilds will fish with a silver hook for votes which net them so good a profit, but even the silver hook must be baited, and the Chicago *Times* is authorized to adjust the bait. It is 'authorized to say that Belmont owns no Confederate stock, and that he knows that the Rothschilds do not.' Now, we are authorized to say that all Europe have known for months and years that they do. We know that a banker may, by the scratch of his pen, own nothing but Confederate stock one minute and nothing but five-twenties the next. We happen to have heard of some Copperhead bankers who own little besides five-twenties on the day the Assessors calls. But the financial community know in what stocks financiers are interested, in spite of anything true or false which rebel papers may be

> 'authorized to state.' Let Belmont state over his own signature, if he can that he and Rothschilds have not, directly or indirectly, in their own name, or in that of others, operated in Confederate stocks during this rebellion. Until he can face the music in that style it matters little what tune any of the Copperhead penny whistles may be authorized to blow, as they are very seldom authorized to state anything that is true."

What the Rothschilds lacked in their efforts to build a Jewish nation in Palestine was any real support from the Jewish community. They could bankrupt Egypt and Turkey. They could bring Russia to ruins. They could buy Jewish neer-do-wells. They could even buy the Pope, but the only way to force Jews in large numbers to Palestine was to put Hitler and Stalin into power and persecute Jews on a massive and unprecedented scale. On 28 January 1877 on page 12, *The Chicago Daily Tribune* reported,

> "THE NEW EXODUS.
> THE IDEA RIDICULED IN NEW YORK.
> *New York World.*
>
> There is a report 'that the Jews are again crowding back to Palestine.' A writer in the Cincinnati *Commercial* says there are 'many closed Jewish houses in London. The whole region from Dan to Beersheba is crowded with immigrant Jews from all parts of the world.' Conversations with the leading Jewish ministers and professional men of this city show that there is no truth whatever in these reports, except in this, that the Jewish population of Palestine has in recent years, been composed altogether of 'immigrants from all parts of the world,' who have settled in Palestine so as to benefit by the numerous charities which enable them to live there in idleness and pauperism. The wholesale and indiscriminate alms-giving for the relief of 'the poor of Jerusalem' has added to the population, which, as a class, is thoroughly lazy and good-for-nothing. As to the idea of a general return of the Jews to Palestine, it is scouted as absurd and improbable in the highest degree. With the exception of a very few orthodox people, the Jews, as a religious sect, have long since given up all expectation of ever returning to the Holy Land, and the thought of returning now and founding a Jewish state has, it is said, never existed, save in the imagination of some very visionary people.
>
> Mr. Lewis May, the senior member of the banking firm of May & King, and President of the Temple Emmanuel, the largest and richest Jewish congregation in the country, said yesterday to the writer: 'The Jews are more apt to invest in Fifth avenue lots than in Jerusalem real estate. I should advise you to sell short any Jordan River front lots you may happen to have. I think

the general feeling of the Jews is that New York is good enough for them, and that Bloomingdale is good enough for the authors of these perennial rumors of a return of the Jewish people to Palestine.'

Another well-known Jewish banker ridiculed the report in a very humorous vein. He said: 'I have not yet prepared to start for Jerusalem, nor shall I until the weather is milder.'

A prominent member of the Stock Exchange said: 'Just fancy what a stir it would make if this absurd report were true. We should have Seligman, Hallgarten, and Netter all shutting up their banking offices; Rothschild would no doubt limit his financial operations to the Holy Land; Ald. Lewis and Phillips would leave two vacancies in the City Government, to which Coroner Ellinger would add another; then what would become of Anti-Tammany without Emanuel B. Hart and Judge Koch, Gershom Cohen, and Adolph Sanger; what bench in Jerusalem would Judge Joachimsen fill? Assemblyman Stein, William H. Stiner, and Judge Dittenhoefer would vanish, too. Solomon would move his furniture place and his Fifth Avenue mansion to the banks of the Jordan; and a host of lesser lights would vanish. What a time there would be 'on 'Change,' too, to miss our Seligmans, De Cordovas, Josephs, Sternbergers, and Bernheimers; what would the theatres do on Saturday nights; who would patronize the balls? With the stores of the Vogels, Stadlers, Rosenfelds, Solomons, Lagowitzes, Adlers, Lauters, and others, shut up, Broadway would be indeed deserted. The handsome Harmonie Club on Forty-second street would, of course, be removed to the Holy Land, and the Standard Club would follow suit. There would be a big falling-off in the membership of the Manhattan, Union League, Lotos, and Palette. Ferdinand Myer would close his 'Newport' flat, Lewis May his 'Albany' flat, and Dore Lyon would sell his real estate. The Temple Emmanuel, on Fifth avenue, all the handsome temples in other parts of the city, the elegant mansions of the Hendrickses, Myers, Kings, Nathans, and Pikes, all to vanish to the stony streets of Jerusalem. Oh, no; never.'"

The Jews ruined the Egyptians many times in the modern era. They deliberately bankrupted the nation and exploited its cotton markets and water ways. The purchase of the Suez, which was made to draw England into the region to sponsor Zionist ambitions, was then used as an excuse to secure alleged English interests in the region by means of Jewish colonialism. However, had it not been for the corrupt actions of Disraeli and Rothschild which brought England into the region, there would have been no English interests to secure, and placing a Jewish colony in Palestine would have worked against British interests, in that it would have destabilized the region.

This issue would again arise in the as the Jewish elite took from the Turkish

Empire its western holdings and made it appear that the Turks would, as a consequence, move eastward into the Moslem areas of India and come to dominate British interests—British interests which allegedly required war with the Turkish Empire and a "Jewish State" in Palestine. This was another of the many pretexts wealthy Jews created to draw the British into conflict with the Turks.

The article below; which first appeared in the *Christian Reader*, Volume 3, Number 67, (19 November 1824), page 366; evinces that the Jews were not needed by the British to secure British interests in the region, but rather that the British were needed by the Jews to secure Jewish Messianic interests in the region. Note that the Rothschilds and the Jews believed they had an incentive to ruin the Egyptians, in order to promote their own interest in the theft of the land of Palestine. Of course, any Egyptian who reacted to the Jewish attack on their civilization would be called a religiously intolerant racist, which defamations Jewish racists would employ as an excuse to further ruin the Egyptians, as Jews like Philo the Jew and Josephus had done in ancient times.

"CHRISTIAN REGISTER.

BOSTON, FRIDAY, NOVEMBER 19, 1824.

THE JEWS. It is stated with much assurance in the Gazette of Spires, that the Sublime Porte has recently made proposals to the House of Rothschild for the loan of a considerable sum of money, and has offered as a security for payment, the entire country of Palestine. It is stated also that in consequence of this proposal a confidential agent had been dispatched by that House to Constantinople, 'to examine into the validity of the pledge offered by the Turkish Cabinet.'

The editor of the *National Advocate* observes in relation to this report, that he at first supposed it was intended as a satire on the prevailing custom of raising loans for different nations; but on a nearer view of the subject, the proposition might be supposed probable. The Advocate proceeds with some interesting remarks on the subject, tending to show, that if such a proposition had been made it could not be accepted with any prospect, on the part of the Rothschilds, (who are Jews,) of the immediate restoration of their countrymen to Palestine, as it was probably not in the power even of the Turkish government, to guarantee to the Jews the quiet possession of the country against the prejudices and interests of the Egyptians, the Wechabites, the Wandering Arabs, and the Tartar Hordes.

It is also argued that the descrepancy of education, habits, views, and manners, existing between the Jews of different countries, unfit them to amalgamate and become united under one government. They must be prepared for this by the same discipline which their fathers, who went out of Egypt were subjected to under Moses, for forty years in the wilderness, to

> prepare them for the promised land. 'Our country,' continues the Advocate, 'must be an asylum to the ancient people of God. Here they must reside; here, in calm retirement, study laws, governments, sciences; become familiarly known to their brethren of other religious denominations; cultivate the useful arts; acquire a knowledge of legislation, and become liberal and free. So, that appreciating the blessings of just and salutary laws, they may be prepared to possess permanently their ancient land, and govern righteously.'"

The pretext Disraeli and the racist Zionists used to justify the purchase of the Suez Canal was to persuade England that she had a vital interest in securing a route to India—the same pretext Hess and the racist Zionists had used in their earlier attempts to draw France into the region. Mordecai Manuel Noah iterated this plan to deceive Christians still earlier. The common denominator of this prolonged effort to slice away land from the Moslems with a Christian sword was racist Zionism, not a genuine need for an American or European presence in the Middle East.

Disraeli flattered the Queen by dubbing her the "Empress of India". Disraeli is overrated as an intellect and politician. He only succeeded because of support from the Rothschilds, who had the ability to shut down the English economy. Disraeli did not create this scheme to draw England into Egypt. Rather, it arose in the mind of an American Jew named Mordecai Manuel Noah who published *Discourse on the Evidences of the American Indians Being the Descendants of the Lost Tribes of Israel: Delivered Before the Mercantile Library Association*, Clinton Hall: J. Van Norden, New York, (1837); so as to make it appear that the Jews had a greater right to America than the Gentiles. Noah published *Discourse on the Restoration of the Jews: Delivered at the Tabernacle, Oct. 28 and Dec. 2., 1844*, Harper, New York, (1845); in which he laid out the plan to draw England into the Mideast, which Disraeli and Rothschild later fulfilled.

The New York Times reported on 31 December 1897, on page 5, that some Jews—especially those allied with the Puritans, a sect created by Cabalist Jews—had long sought America as a new Israel, and told of Judge Noah's plan to draw the British into the region and destroy the Turks:

> "**America and the Ten Tribes.**
>
> Dr. Alder, in reply to Dr. Kohler, contended that Anthony Montecinos originated the idea that America was the abode of the ten tribes.
>
> Dr. Kohler said that the term Arsaveth was never used in Jewish writings. The term these was Eretz Aheret.
>
> Dr. Leo Wiener gave some striking specimens of the folk-lore of the Russian Jews, which, he said, had thus far been virtually ignored in literature. He repeated an amusing story of a little Jewish tailor who set out to discover the lost tribes. He found them at last beyond a great river, and they were

giants. One of them put the little tailor in his pocket, and going into the synagogue, forgot all about him. The little tailor made answer of 'Amen,' however, to the prayer that was offered. Then he was taken out of the pocket, was recognized as a Jew, and was greatly honored.

Sarcastic comments upon several of the theories about the lost tribes that have been put forward were made by Dr. H. P. Mendes and others. The Rev. A. H. Neito reported upon some inscriptions upon ancient Jewish tombstones in New York which he had deciphered.

Early Zionist Projects.

A paper by Max J. Kohler on 'Some Early American Zionist Projects' was next read, and engaged the close attention of those present. The most curious part of it, and one which excited both laughter and applause, was an account of the three projects of Mordecai M. Noah, once a distinguished figure in New York, to re-establish the Jewish Kingdom. Mr. Kohler first reviewed the efforts to colonize Jews in this hemisphere, from the establishment of the settlement in Curacao, in 1652, and the scheme of Maurice de Saxe, about 1749, to create a kingdom for himself, peopled by the descendants of Abraham, and the projects of Dr. Kayurling and W. D. Robinson in this country, the former in 1783 and the latter in 1819. Judge Noah's first idea, announced in 1818, was that the Jews were to overthrow the Turkish domination in Northern Africa and Western Asia, and to regain possession of Palestine. In 1825 he devised the plan of founding the 'City of Ararat' on Grand Island in the Niagara River. He got some of his friends to constitute him 'Governor and Judge of Israel.' He issued proclamations and decrees, and made appointments which were laughed at and refused. In setting forth his third idea in 1845, in a pamphlet, 'The Restoration of the Jews,' Judge Noah made this remarkable forecast: 'England must possess Egypt, as affording the only secure route to her possessions in India, through the Red Sea.' This, he thought, would lead to the resettlement of the Jews in Palestine, with the consent of the Christian, and for the safety of the neighboring nations. This was to be accomplished by gradual means, the first step being to induce the Sultan to grant to the Jews permission to purchase and hold land in Palestine. Mr. Kohler drew attention to the parallelism of the arguments employed by Noah, from whom he quoted at length, in favor of this scheme, and those of the Zionites of to-day, as represented by the Congress at Basel.

A sketch of the Jewish pioneers of the Ohio Valley by the Rev. Dr. David Philipson of Cincinnati, a paper on 'Ezra Stiles (first President of Yale) and the Jews of Newport,' notes on New York wills by Dr. Herbert Friedenwald, 'A Statement Relative to Manuscripts Belonging to Hyam Solomon,' by Dr. J. H. Hollander of Johns Hopkins University, and a paper entitled 'A Brave

Frontiersman,' by the Rev. Henry Cohen of Galveston, Texas, were among the other contributions. Dr. C. D. Spivak of Denver sent an argument in favor of the society making an index of periodical and pamphlet literature and data on Jewish-American history. On motion a committee was appointed consisting of Prof. R. J. H. Gottheil, Dr. Friedenwald, and the Rev. Dr. Mendes, to take charge of the matter.

The selection of the place for holding the next annual meeting was left in the hands of the council. The meeting was then adjourned."

Disraeli and Rothschild artificially created an animosity in England towards Russia. Zionist publications in America and Great Britain called the Turkish Sultans and the Russian Czars the "anti-Christ". The Rothschilds curbed Pan-Slavic interests by regulating Russia's access to funds, in order to promote instead the interests of Pan-Judaism.[217] The Rothschilds, who were already the Kings of the Gentile world, had long been seeking to have one of their own become the official King of the Jews and rule the world from Jerusalem as Messiah, as prophesied in the Hebrew Bible in the Jewish books of *Psalms*, *Isaiah*, etc. On 14 July 1878, *The Chicago Daily Tribune* reported on page 9 that the Rothschilds, and their agents around the world, organized an international Pan-Judaic union, which would rule the Jews and the world,

"PAN-JUDAISM.

WHAT IS LIKELY TO BE DONE AT THE PARIS CONFERENCE.

An International Jewish Conference will be held this month in Paris for the purpose of discussing measures to improve the political and social condition of the Jews in various parts of the world. Delegates will be sent from Jewish congregations in every quarter of the globe. The veteran Adolphe Crenneix [*sic*] is expected to preside, and among the delegates will probably be Chief Rabbi Astruc and M. Oppenheim from Belgium, Senator Artom from Italy, Chief Rabbi Cahn and Baron de Rothschild from France, Sir Julian Goldsmid and Baron de Worms from England, Baron de Rothschild and Dr. Jellinck from Austria, Mr. William Seligman from the United States, and a member of the Jewish clergy. Among the matters which occupy the attention of the conference are: The condition of the Jewish residents of the Danubian principalities and of Russia, Morocco, and Persia; the best means for securing industrial and educational advantages for the Jews of Jerusalem; the adoption of measures for the promotion of Hebrew education and for the advancement of Hebrew literature. The most important subject to be considered is a proposition to convene a synod for the purpose of inquiry into the condition of modern Judaism and the authoritative exposition of Jewish ecclesiastical law. Within the past few years two synods

have been held, avowedly for this purpose, one at Leipzig, attended chiefly by European Jews, and the other at Philadelphia, attended exclusively by American Jews. The proposition to be considered at the coming conference is to call a synod which shall represent the Jews all over the world.

Since the destruction of the Temple and the dispersion of the Jews there has been no regular priesthood nor any recognized ecclesiastical authority, except such as was assumed by the chief rabbis of the various communities, who frequently differ among themselves. Such changes and modifications as have been made in the Jewish ritual or the Jewish law have been introduced by the various communities on their own responsibility, and are not recognized by the Jews generally. Therefore, if such a synod as it is proposed to call could be convened, it would have a powerful effect upon the condition of the Jews everywhere, and it might result in the establishment of some central recognized ecclesiastical authority which would restore to the synagogue the discipline that it now lacks. Even the most orthodox Jews would pay respectful attention to the opinion of such a body, and, indeed, they are in favor of calling the synod. Mr. M. S. Isaacs, the President of the American Board of Jewish Delegates, says in a recent report:

> There is a choice between an exposition by skillful, learned, competent, authoritative teachers, expounders, and judges of the ecclesiastical law, and the capricious, unreliable, ephemeral decisions of the mere officials in a particular territory, town, or congregation. The latter method is seen in its full extent in America. . . . Such a representative synod, aiming to strengthen Judaism by the recognition of current forces and agencies, by the education and guidance of the general body, without interfering with individual liberty or congregational independence within its spere, would be an intense relief after that groping for a settlement of vexed questions, which has in despair turned in every direction for the counsel and example, and found no resource save in the untrained and deceptive public opinion of a congregation rarely fortunate in a minister at once educated and practical, versed in the law and able to calculate the effect of a novel interpretation, or a conscious departure from an existing ordinance."

When the Czars responded with suspicion towards the Jews of Russia (whom the English Zionists had asked to sponsor attacks on Persia and Turkey, and later on the Czars, at least since the days of David Alroy, in order to secure Palestine for the Jews), Rothschild feigned indignation and published his "Memorial of the Jews in England to the Czar of Russia" in 1882. *The Chicago Daily Tribune* reported on 19 February 1882 on page 5,

"THE JUDENHETZE.

Text of the Memorial of the Jews in England to the Czar of Russia.

The following is the full text of the memorial of the Jews of England which was handed to Prince Lobanoff for transmission to the Emperor of Russia, but which the Prince declined to transmit, in accordance with instructions from his Government:

'*To his Imperial Majesty Alexander III., Emperor of All the Russias:* The humble memorial of the Jews of England on behalf of the Jews of Russia. May it please your Imperial Majesty, a grievous cry of suffering has reached us from our brethren in faith in many parts of your Majesty's great empire. For the past nine months large numbers of your Majesty's Jewish subjects, especially those residing in the southern provinces of your Majesty's dominions, have been the victims of serious civil outbreaks. The security of life and property, so many years enjoyed by them, has vanished. Murder, rapine, and pillage have taken its place. The most terrible deed of violence have been perpetrated on helpless women and children. Unarmed and unoffending men have become a prey to the fury of a brutal mob. The survivors, scarcely more fortunate than the slain, live only to find their homes devastated or burned, their fortunes wrecked, and their means of subsistence gone.

'Great, indeed, is our horror at these atrocities, but greater still, we feel certain, must be your gracious Majesty's pain and indignation at the sufferings thus inflicted on thousands of your subjects.

'Until last year Jews and Christians throughout your Majesty's empire lived on terms of amity rarely, if ever, disturbed. No act of the Jews has been committed to warrant the interruption of the friendly attitude of their neighbors or the goodwill of their rulers. Your Jewish subjects love and honor your Majesty, and in their homes and synagogs pray for your welfare. They respect the laws and pay the State its just dues. They serve your Majesty in peace and war, even without hope or chance of promotion, and willingly lay down their lives for the country that has given them birth, and that has hitherto protected them. In truth, they are commanded by our sacred books to promote the welfare of the land which shelters them, to obey its laws, to honor its rulers, and to love as themselves their neighbors, though differing in faith; and the Israelites, acting in conformity with those precepts, are innocent of cause for the oppression that has befallen them.

'We have reason to believe that in most cases it has not been the honest, law-abiding neighbors of the Jews who have originated or perpetrated these lamentable excesses, but professional agitation from a distance, acting upon the turbulent and revolutionary spirits, the enemies of law, loyalty, and order. No better proof of this can be afforded than the fact that the ringleaders have in many localities, with an audacity and shamelessness unparalleled in history, traitorously used the august name of your Majesty as a warrant for

their infamous projects, and have published a forged ukase purporting to authorize the general spoliation of the Jews.

'But we fear the cup of affliction of our brethren is not yet full, for the future appears even blacker than the past. For now the enemies of our brethren seek to palliate the atrocities that have been perpetrated, falsely declaring the Jews to have merited their persecution by their own misconduct, by their odious mode of trading, and by their having overreached their neighbors; and these enemies endeavor to induce the Government of your Majesty to impose upon all Israelites such new restrictions as to residence, occupation, and education as will not only prevent their fairly competing with their Christian fellow-subjects, but will practically prevent their becoming useful citizens and servants of the State, and will even debar them from earning their subsistence.

'We have heard with alarm and grief that commissions have been issued with instructions couched in terms of opprobrium and hostility, teeming with charges, assumed, but not true, which would render impossible any result favorable to the Jews. The worst effects are, therefore, apprehended. Even in Poland, where the Israelites have ever dwelt on terms of good fellowship with their neighbors, and where, until the lamentable event of last month, they have always enjoyed immunity from outrage of any kind, like commissions have been issued with similar instructions, so that everywhere throughout your Majesty's dominions the poplace seems to imagine that it has the Imperial sanction for its ill-treatment of our brethren, an idea which we are convinced could never have been, however faintly, conceived by the benignant and humane spirit of your Majesty.

'Already deplorable results have ensued from the terms in which these commissions have been issued. For many local authorities, in anticipation of the reports of the commission, have put in force certain ancient laws of domicile, which had fallen into desuetude, and have forcibly driven the Jews, still smarting from their recent calamities, away from the towns and villages which they have so long been permitted to inhabit; while others, perhaps a little less inhuman, have allowed them to remain only on condition of their being pent up within the limits of their ancient ghettos.

'With regard to the imputations that have been made upon your Majesty's Jewish subjects, we humbly submit to your Majesty that whatever exceptional social position they may occupy, or whatever failings may be charged to some of them, these are due mainly to the exceptional laws to which they have been so long subjected.

'If, in some places, undue activity has characterized their conduct in certain trades and occupations, we believe it to be because other means of earning a subsistence have been denied them, because they have been too

crowded in particular localities, and have, therefore, experienced the greatest difficulty in gaining a livelihood.

'We feel certain that if the special laws affecting the Jews were abolished their exceptional status, social and civil, would come to an end. Complaint would no longer be heard of their undue commercial and economic activity operating to the detriment of others if the Jews were suffered to disperse themselves at will so as to become merged amid their fellow-subjects instead of being concentrated, to the injury of themselves and others, in overcrowded hives of industry.

'Here in England, where perfect civil and religious equality has been granted us, we English Jews can bear testimony to the happy results effected by such complete emancipation. Here all those restrictions—civil, commercial, and educational—which formerly oppressed us have happily been removed, and, as a result, Jew and Christian here live and work side by side on terms of mutual respect and good fellowship, engaged in friendly rivalry, which stimulates public industry and adds to the common weel.

'And so, sire, may it be in the mighty Empire whose destinies you wield with wisdom and enlightenment. For, as the late Emperor, your father, of sainted memory, rendered his name immortal as emancipator of millions of serfs, even so it may be your Mejesty's high destiny to give life and protection to those now trembling on the verge of destruction, to give equal rights to the millions of your loyal Jewish subjects, who in their dread emergency look up to you, sire, Emperor and father of your people, only for leave to live with home and hearth secure from violence.

'Humbly do we present this memorial to your Majesty on behalf of our brethren in the name of humanity—the foundation of all religion; in the name of justice—the heritage of all; in the name of mercy—the prerogative of Imperial power.

'And we shall ever pray that the Supreme King or Kings may bless the efforts of your Majesty for the glory of your mighty Empire and the well-being of your subjects, and that He may grant your Majesty a long, and prosperous, and happy reign.

'Signed, on behalf of the Jews of England, this 19th day of January.

'N. M. DE ROTHSCHILD."

British Jews organized for centuries to destroy Russia and Turkey. They set forth their plans in countless books and articles, which concomitantly called for the "restoration of the Jews to Palestine" and the annihilation of the Russian and/or Turkish "anti-Christs". Jews were behind the revolts in those lands in the Twentieth Century, which gutted their empires, cultures and their futures. Jews in general considered Gentiles to be subhuman animals, and not their Hebrew "neighbors", and

thus Russians were not protected by Jewish law in the sense which Rothschild alleged. In addition, many Jews considered Slavs to be lower than Aryans, and thus further beneath the contempt many Jews had for Gentiles in general. Contrary to Rothschild's assertions, Jewish tribalism, racism and corruption did indeed continue after Jewish emancipation and became most manifest when Jews were accorded the greatest freedom after the Bolshevik Revolution and took advantage of their liberty as an opportunity to slaughter Gentiles *en masse*. Most tellingly, when Russian Jews sought to emigrate to England and America, it was English and American Jews who most strongly opposed their emigration, realizing better than anyone else how tribal, racist and corrupt Russian and Galician Jews could be.

The Zionist financiers were so successful at making it appear that Great Britain was acting out of its own best interests by inserting itself into the Turkish Empire, and not acting pursuant to the instigation of the Zionists; that many came to conclude that the Balfour Declaration materialized out of British interests. Ironically, this backfired on the Zionists, and some sectors of the British Government were reluctant to give up Palestine to the Jews, while others were reluctant to incite the French to war by interfering with French interests in the region of "Syria"—all of which frustrated the Zionists' efforts to steal the land from the Palestinians after the First World War, and which very nearly led to a Second World War in the early 1920's. *The London Times* reported on 29 June 1920 on page 15,

"THE POPE AND ZIONISM.

ACRIMONIOUS ITALIAN COMMENT.

(FROM OUR OWN CORRESPONDENT.)

ROME, JUNE 27.

Sir Herbert Samuel, High Commissioner to Palestine, who left Rome last night, visited both the King and the Pope. His visit to the Pope has attracted a certain amount of attention, as it was bound to do.

The *Tempo* comments acrimoniously on British policy in Palestine, saying that England merely supported Zionism in order to find an excuse for establishing herself there, where she had no other excuse to be. But the *Tempo* has never been anything but anti-British. The article finishes by asking whether Sir Herbert Samuel attempted to assure the Pope that fears inspired by Zionism were unfounded, and whether he is likely to have succeeded.

Certainly the Vatican has been nervous about Zionism, and certain utterances have given it cause to be. But there is every reason to believe that Sir Herbert should be able to still these fears by proving them to be unjustified."

This was, however, a minor obstacle for the Rothschilds when compared with the

fact that most Jews did not wish to live in Palestine and did not have the obscenely racist mindset of the political Zionists. *The London Times* reported on 17 June 1918 on page 5,

"FUTURE OF PALESTINE.

OPPOSITION TO ZIONISM.

The ideals of the League of British Jews in regard to the future of Palestine as distinct from those of the Zionists were expounded by Dr. Israel Abrahams, of Cambridge, at Wigmore Hall yesterday.

What divided the League from the Zionists, he said, was that the former could not assent to the setting up in Palestine of a State composed exclusively of Jews. They maintained that, whatever the government, the State should be absolutely free from any racial or religious test. Citizenship and nationality had nothing to do with religion. As to the Jews outside, the League could not assent to the statement that they constituted a nation. They belonged to many nations, and could neither control Palestinian politics nor be controlled by them. The Jews of the world were not united, but divided by nationality, and now were actually fighting each other. The Palestine of the future was for the Jews who desired to live there, and for those who wished to escape from countries where they had no home.

In a discussion which followed, some opposition to the lecturer's point of view was shown, and one speaker asserted that the League had hindered the colonization of Palestine."

The tribalism of Rothschild is apparent not only in his covert designs to destroy Russia, and to use English treasure and lives to achieve this end, not only in the fact that he felt a tribal kinship with the Jews of Russia and rushed to defend them, but in his statement that even after the Jews had been emancipated in England they were at perpetual war with the Christians,

> "Here all those restrictions—civil, commercial, and educational—which formerly oppressed us have happily been removed, and, as a result, Jew and Christian here live and work side by side on terms of mutual respect and good fellowship, engaged in friendly rivalry, which stimulates public industry and adds to the common weel."

How did the Rothschilds gain the wealth which fed their arrogance? In part by stealing from the English, who had granted the Jews freedom and who had allowed the Jews to institute a central banking system. This Jewish theft of British treasure took place at a time when England was at war. That was how the Rothschilds repaid English generosity. It was the Rothschilds' method of "friendly rivalry" with the

Christians. If the Christians had responded in unkind, the Jews would have been wiped out in a very short time. Perhaps the English example gave the Czar pause.

Concerned that the Rothschilds were moving into America during the Civil War, after having largely ruined the markets of Europe by plundering Europe's wealth, on 2 June 1867 on page 3, *The Chicago Tribune* told part of the story of the Jewish war profiteers and cheats, the Rothschilds of their day. It was one of many stories the *Tribune* ran, which exposed the Rothschilds:

"THE HOUSE OF ROTHSCHILD.

Its Origin and History—The 'Red Shield'—The Power and Wealth of the Rothschilds—Their Operations with American Bonds—The Rothschilds and the Pope.

(Frankfort Correspondence of the Boston Journal.)

THE RED SHIELD.

Come with me to the eastern part of the city—the old town—where you will discover scarcely a sign of modern architecture. The streets are narrow; the houses lean toward each other from opposite sides of the way, as if they were friends about to fall into each other's arms. It is the Jews' quarter. The door-ways are crowded with women and children—all bearing the unmistakable features which, the world over, characterize this historic people—rejected of God, despised of men, scattered everywhere, yet retaining their nationality, endowed with a vitality which has no parallel in the human race.

We turn down the Judengasse, the Jew's alley, from the chief thoroughfare of the modern town. In this street, 124 years ago, lived a dealer in old clothes who had a red shield for a sign, which in German reads *Roth Schild*. It was in 1743 that a child was born to this Israelite. The name given to the boy was Anselm Meyer, who also became a clothes dealer and a pawn broker, succeeding to the business of his father. By degrees he extended his business, lending money at high rates of interest during the wars of the last century, managing his affairs with such skill that Prince William the Landgrave made him his banker. When Napoleon came across the Rhine, in 1806, this clothes dealer was directed to take care of the treasures of the Prince, amounting to twelve million dollars, which he invested so judiciously that it brought large increase to the owner, and especially to the manager.

This banker died in 1812, leaving an estate estimated at $5,000,000—not a very large sum these days—but he left an injunction upon his five sons, which was made binding by an oath given by sons around his death-bed, which has had and still has a powerful influence upon the world. The sons bound themselves by an oath to follow their father's business together, holding his property in partnership, extending the business, that the world

might know of but one house of the *red shield!* (Rothschild.)

The sons were true to their oath. Nathan went to Manchester, England, as early as 1797, but afterward moved to London. Anselm remained at Frankfort, James went to Paris, Solomon to Vienna, and Charles to Naples, the five brothers thus occupying great financial centres. Nathan, in London, amassed money with great rapidity, and the same may be said of all the others, the wars of Napoleon being favorable to the business of the house. Nathan went to the Continent to witness the operations of Wellington in his last campaign against Napoleon, prepared to act with the utmost energy, let the result be as it might. He witnessed the battle of Waterloo, and, when assured of Napoleon's defeat, rode all night, with relays of horses, to Ostend; went across the channel in a fishing smack—for it was before the days of steam—reached London in advance of all other messengers, and spread the rumor that Wellington and Blucher were defeated. The 20th of June in that memorable year was a dismal day in London. The battle was fought on the 18th. Nathan Meyer, of the house of Red Shield, by hard riding, reached London at midnight on the 19th. On the morning of the 20th, the news was over town that the cause of the allies was lost, that Napoleon had swept all before him. England had been the leading spirit in the struggle against Napoleon. The treasury of Great Britain had supplied funds to nearly all of the allied Powers. If their cause was lost what hope was there for the future? Bankers flew from door to door in eager haste to sell their stocks. Funds of every description went down. Anselm Meyer was besieged by men who had funds for sale. He too had stocks for sale. What would they give? But meanwhile he had scores of agents purchasing. Twenty four hours later Wellington's messenger arrived in London; the truth was known. The nation gave vent to its joy; up went the funds, pouring, it is said, five million dollars into the coffers of this one branch of the house of the Red Shield!

Though Frankfort is comparatively a small city, though it has no imperial court, it is still a great money centre, solely because that here is the central house of the Rothschild and other bankers.

The House of the Red Shield is the greatest banking house of the world—the mightiest of all time. Its power is felt the world over—in the Tuileries of Paris, in the ministerial chamber of Berlin, in the imperial palace at St. Petersburg, in the Vatican at Rome, in the Bank of England, in Wall street, State street, and by every New England fireside. The house of the Red Shield, by the exercise of its financial power, can make a difference in the yearly account of every man who reads these words of mine! Though Anselm Meyer has been half a century dead; though several of his sons have gone down to the grave—the house is the same. The grand-children have the spirit of the children. The children of the brothers have intermarried, and it is one

family, animated by a common purpose, that the world shall know only one *red shield*.

AMERICAN BONDS.

The house, at an early stage of the American war, took hold of the United States bonds. Germany had confidence in America. England strove for our ruin, but the people of the Rhine believed in the star of American liberty. Fifty years of peace had been long enough to bring wealth to this land, and so with every steamer orders were sent across the Atlantic for investment in American securities. It is supposed that Germany holds, at the present time, about three hundred and fifty millions of United States bonds, and it is said that there have been no less than fifty million dollars profit to the bankers of Frankfort on American securities since 1863!

The great banking houses here make little show. The transactions of the Rothschilds amount to millions a day, and yet the operations are conducted as quietly as the business of a small counting house. You can purchase any stock here. Passing along the street I noticed bonds of the State of California—of several American States—of the United States—bonds in Dutch, Russian, Turkish, Arabic, Spanish, Italian, French—bonds of all lands—of States, cities, towns and companies. The reports of the Frankfort exchange are looked at by European bankers with as much interest as that of London or Paris.

Erlanger, the banker who negotiated the rebel cotton loan, and who fleeced English sympathizers with the South out of fifteen million dollars, has a house here. he has just now taken hold of the new Tunisian loan, but his management of the rebel loan has brought discredit upon his house.

The power of the Red Shield was felt by Prussia last summer. The Prussian Government demanded an indemnity of great amount, twenty-five million dollars, I believe, from the city of Frankfort. The head of the house of the Red Shield informed the Count Bismark that if the attempt was made to enforce that levy he would break every bank in Berlin; that he had the power to do it, and that he should exercise the power. Prussia had won a victory at Konnigratz; but here, in the person of one man, she had met an adversary who had the power to humble her, and she declined the contest. A much lower sum was agreed upon, which was paid by the city.

THE ROTHSCHILDS AND THE POPE.

For fifteen centuries the Jews have been cursed by the Pope, and persecuted by the Roman Church. There is no more revolting chapter of horrors in history than that of the treatment of the Jews at the hands of the Pontiffs. In all lands where the Roman religion is dominant the children of Israel have been treated with barbaric rigor—allowed few privileges, denied all rights, looked upon as a people accursed of God, and set apart by divine

ordination to be trampled upon by the church. In Rome, at the present day, the Jews are confined to the Ghetto; they are not allowed to set up a shop in any other part of the city; they cannot leave the city without a permit; they can engage only in certain trades; they are compelled to pay enormous taxes into the Papal treasury; the are subject to a stringent code of laws established by the Pope for their special government; they are imprisoned and fined for the most trivial of offences. They cannot own any real estate in the city; cannot build or tear down or remodel any dwelling or change their place of business, without Papal permission. They are in abject slavery, with no right whatever, and entitled to no privileges, and receive none, except upon the gracious condescension of the Pope. In former times they were unmercifully whipped and compelled to listen once a week to the *Christian* doctrine of the priests. But time is bringing changes. The Pope is in want of money; and the house of the red shield has money to lend on good security. The house is always ready to accommodate Governments. Italy wants money, so she sells her fine system of railroads to the Rothschilds. The Pope wants money, and he sends his Nuncio to the wealthy house of the despised race, offers them security on the property of the church, the Compagna, and receives ten million dollars to maintain his army and Imperial State. That was in 1865. A year passes, and the Pontificial expenditures are five million more than the income, and the deficit is made up by the Rothschilds, who take a second security at a higher rate of interest. Another year has passed and there is a third great annual vacuum in the Papal treasury of six million, which quite likely will be filled by the same house. The firm can do it with as much ease as your readers can pay their yearly subscription to the weekly *Journal*. When will the Pope redeem his loan at the rate he is going? Never. Manifestly the day is not far distant when these representatives of the persecuted race will have all the available property of the Church in their possession. Surely time works wonders."

Russians had many reasons to suspect Russian Jews, who were pledged to retaliate against Russian Gentiles for the persecutions they had faced, most of which resulted from Jewish leadership's desire to segregate Jews from the *Goyim* in order to preserve the "Jewish race", the power of the Rabbis, and to chase Jews to the "New Jerusalem" of America. *The Chicago Daily Tribune* wrote on 21 July 1878 on page 13,

"BEACONSFIELD'S LUCK.

Bismarck's Hand Disclosed in the Workings of the Congress

at Berlin.

How the Jew Bankers Revenged Themselves for Insults to Their Race.

Correspondence New York Graphic.

LONDON, July 6.—All hail, Beaconsfield!

He is the hero of the hour. He is looked upon by all loyal Englishmen as the pivot on which has turned all the deliberations of the Berlin Congress. But is this the correct view?

Not at all. England's triumphs at Berlin are simply incidents in the 'streak of luck' which has marked the career of this great political adventurer.

I am enabled to furnish the *Graphic* with the first true account of the recent moves on the chess-board of European politics.

The result of the Congress may be briefly stated as the complete humiliation of Russia. True, she receives Batoum, with conditions that render the concession practically valueless. True, she regains her little strip of Bessarabia that had been given to Roumania, and she is permitted to retain Kars. But it is her rivals who have secured the material advantages at the Congress, and, worse than all, it is England, her special rival, who has been made the chief recipient of the fruits of Russia's expenditure of blood and treasure.

It is now certain—it will be published in the journals and confirmed in Parliament ere this letter is 1,000 miles on its way to you—that England is to have Cyprus as her own, and is to acquire a protectorate of the whole of Asiatic Turkey, with practically illimitable possibilities of the extension of trade in the Levant and down the Valley of the Euphrates. Egypt is virtually hers; the Suez Canal is absolutely in her control.

Russia has acquired neither facilities for the extension of her trade nor territory; and she has lost all the prestige acquired by the war.

What does this mean?

The answer to this question involves three names—Rothschild, Bismarck, Andrassy.

First, as to Rothschild. The sympathy of the Hebrews all over the world has been with Turkey and against Russia. Russia, in the nineteenth century, has oppressed and persecuted the Jews with the most bitter and malignant cruelty. The hatred of the Greek Church for the Jews to-day is as intense as was that of some of the bigoted Catholics in the Middle Ages for that long suffering and persecuted race. The success of the Russian arms against Turkey filled the Jews with indignation and alarm. The Turks in their rule in Europe and in Asia have been tolerant alike to Christian and to Jew; it may

be said they have been forced to award this tolerance; but it was not in violation of their faith nor of the will of their great Prophet, for to this day there exists the authenticated manuscript of the famous decree of Mohammed, in which he commands the faithful to abstain from persecuting and to treat charity and kindness the Jews and Christians dwelling under their rule. But, against the personal wishes of the Czar, the blind and bitter hatred of the Russians for the Jews continually manifests itself, and their persecution of the chosen people has never ceased.

Russia was forced to make great pecuniary sacrifices to keep her armies in the field; she taxed her monetary resources to the utmost; and when the San Stefano treaty had been negotiated and the question of war or peace hung trembling in the balance, she found to her dismay that if she ventured upon a war with England she must reckon with a potent foe, of whose existence she had hitherto been disdainful, if not ignorant.

This foe was the most powerful element in Continental Europe.

All bankers are not Jews. But the Hebrew element among the money-lenders and money-masters of Europe is so widespread and so powerful that it was easy for it to effect combinations by which Russia was shut out from the privilege of borrowing money to continue to renew her march of conquest.

She tried to borrow in England—no money! She sought to effect a loan in Paris—no money! She intrigued through her most skillful agents in all the minor Bourses of Europe—not a rouble could she obtain. And now, as you will probably learn in a few days, she is in such desperate financial straits that, as a last resort, she is about to call upon her patriotic subjects—if she has any—to put their hands in their pockets and lend her their own money,—if they have any, which is doubtful.

Yes! In the very hour of Russia's military triumph, when, flushed with her dearly-bought victories, and with the Sultan willing to prostrate himself as a vassal at her feet, the despised and persecuted Israelite was able to say to the Czar: 'Thus far and no farther!'

It was not England who forced Russia to appear before the Berlin Congress, and submit to a revision of her extorted treaty with Turkey.

Russia was forced into this humiliation by the Jew bankers of the world.

Once in the Congress, Gortschakoff and Schouvaloff found to their dismay and horror that they were contending single-handed against all Europe.

Bismarck proved to be the arch enemy of Russia in the Congress, the master-spirit who formed the combination to humiliate her by the Treaty of Berlin after her victories more than she had been humiliated by the Treaty of Paris after her defeats.

Now for a State secret, hinted at in various ways, but which has never come to light in any official form, and the details of which cannot be fully known until after Kaiser William and Prince Bismarck are dead.

Bismarck, with true statesmanlike prescience, detests Russia. Russia is a military power of incalculable possibilities, capable, perhaps, in time, of overrunning and conquering all Europe. A war that would increase the military prestige or augment the territorial domain of Russia, Bismarck regarded with alarm and indignation.

Why, then, did he not put an end to the Russian and Turkish war?

The answer is—Kaiser William.

The German Emperor is swayed by his personal affections and his dynastic prejudices. The old gentleman never had much political sense. He supposed his personal honor was pledged to Russia. The Czar had not interfered with Prussia in her wars with Austria and France. He, then, should not interfere in Russia's contest with Turkey. Bismarck had been quite willing to have an amicable understanding with Russia as regarded Austria and France; but he had no intention of permitting Russia to gain a military and territorial predominance that might overshadow Germany.

Thus it was Bismarck who formed the combination that robbed Russia of the fruits of her great victories.

How did he effect this? Here comes in the third name—Andrassy.

The Prime Minister of Hungary, be it remembered, is a Hungarian statesman. Blood with him, also, is thicker than water. He remembers that, when Hungary had German-Austria at her feet in 1848, Russia sent 60,000 troops to the aid of Austria, turned the tide of victory, and crushed out forever the hopes of Hungary for independent neutrality. The hated Slav was thus used to overcome the legitimate and patriotic aspirations of Hungary.

I state upon the best authority that, in the conferences held in the beginning of the late war by Bismarck and Andrassy, the scheme was concocted which culminated in the yet unsigned Treaty of Berlin. It was in these conferences determined that Russia should be despoiled of the fruits of her victories. One of the results is seen in the virtual annexation of Bosnia and Herzegovina by Austria, and the great strengthening of that Power thereby.

Here, then, is the key to the mysteries of the Congress of Berlin. Rothschild, the representative of the Jews, closing the Bourses Europe against Russia; Bismarck, intent on the purpose of curbing and manacling the giant of the North in the interests of Western civilization; Andrassy paving off Russia for the injuries inflicted on Hungary in 1848, and turning her victories into Dead Sea fruit,—pleasant to the sight, but turning to ashes upon the lips.

But how about Disraeli—Beaconsfield? Is he not the real hero of this

great dama? Not at all.

True, again, blood with him is thicker than water; and undoubtedly he placed himself in relation with the Jewish money-kings to effect the humiliation of Russia. True, he withdrew the timid and hesitating Lord Derby at the right moment, and put the courageous Marquis of Salisbury in his place. But the cession of Cyprus to England, and investing her with protectorate of Asiatic Turkey, was really the work of Bismarck.

Cyprus should have been given to France. The trade of the Levant properly belongs to her and to Italy more than to England. But Bismarck, in view of the prejudices of his own people,—not that he shares these prejudices, for he is a true statesman, but merely out of deference to these narrow hatreds and dislikes,—was compelled to permit England to take what really belongs to France, and by doing this he has crowned with a new chaplet the brow of that strange personage, the novelist and the political adventurer who is now Premier of England, who will certainly become a Duke, and who is possibly destined—as gossip will have it—to still further honor, to wear the Royal robes of Prince Consort and to occupy the long vacant bed of 'Albert the Good.'"

Bismarck followed the advice of, and was at the mercy of, Jewish bankers. As part of the Bolsheviks' controlled opposition, Hitler also argued that Pan-Germany could save Western Civilization from Pan-Slavism and Bolshevism. He expected England's support in this posture. Again and again, from Napoleon onward, Russia was attacked by Western Europe, and the central issue was the Jews. Whether the pretext was to rescue them, or to attack them, the results were to gain control of the Holy Land from Turkey and to use the Jews of Russia to take and to occupy it—then to use the Russian Jews as a slave labor force to construct palatial estates for wealthy Western Jews.

G & C Merriam believed that Bismarck was himself a Jew, and they expressed this belief, perhaps not coincidently, in the context of Disraeli and Rothschild. *The Chicago Tribune* published the following article on 13 March 1872 on page 3:

"THE DICTIONARY QUESTION.

To Jew, a Verb—Jesuitical—Card from the Merriams.

To the Editor of the Springfield (*Mass.*) *Republican:*

Some few days since you commented upon the course of the dictionaries in regard to 'jew' and jesuitical.'

In a recently issued circular of ours, which we hand you herewith, replying to certain strictures upon Webster's definitions of political terms, you will notice the ground the dictionary professes to take in regard to

opprobrious and offensive appellations, that of strict impartiality. It is an error of judgment, and not of intention, if that position is not maintained in regard to two words in question. Some few weeks since a respected business acquaintance, Mr. Solomons, of Washington, a Jew, wrote us complaining, in substance, that the use of 'jew, verb, active, to cheat or defraud; to swindle,' in Webster, was unjust and unauthorized;—that is, that it wronged his people, and was unsanctioned by good usage. An examination by us disclosed the fact, after a careful collation, that the word as a verb, in any sense, does not appear in any dictionary ever published in England, so far as we have the means at hand of ascertaining. It is not found in Bailey, Johnson, Richardson, Walker, Reid, Smart, Ogilvie, Knowles, etc. The inference seems fair that the word has no recognized use out of this country. It is found in none of the earlier editions of Webster, and first appears in the present. Our attention is now originally called to it, and how it found its way with us, we know not. We fear it must have been drawn from Worcester, where we first find it. Then, as to popular or recognized usage; we do not recall ever seeing it employed in literary composition,—rarely, if ever, to have heard it used colloquially. In these circumstances it seemed due to truth, to our correspondent, and to literary impartiality, to adopt the course pursued.

You allude to it as a 'Shakspearean word.' Whilst we think the masterly delineation of Shylock the Jew, in the Merchant of Venice, by Shakspeare, thus attaching this offensive characteristic, as a national trait, to the Jewish race, (and a writer of fiction, in a strongly-drawn character, is usually understood as justified in a very considerable exaggeration), if not first, yet most strongly, fastened this feature of a sharp bargainer upon the poor Hebrew, yet we believe you will nowhere find 'jew,' as a verb, employed by him. We speak only from memory, but such is our strong conviction. Sir Walter Scott, in Ivanhoe, more justly and more naturally, because giving a mixed character, presents, in Rebecca the Jewess, one of his loveliest female portraits, and Isaac her father has noble as well as mercenary traits.

Injustice, perhaps, is done to the Jewish race, by not sufficiently considering the past and current conditions of their national, or rather race existence; while the noble traits which characterized them whilst the chosen people of the Lord, and which still exist, are forgotten or overlooked. Who ever heard of one depending upon public charity, or uncared for by his race? Two circumstances seem to have combined to make them a trading people. The severest civil disabilities, until quite recently enforced against them in nearly all lands, frequent banishments, and the bitterest persecutions, have prevented permanent settlements, and agricultural or mechanical pursuits. They must stand ready to depart at a moment's notice, and a life of traffic seemed their only resource. Men, with beautiful, if misplaced faith (yet

eminent Christian scholars, in the light of prophecy, look to their final restoration to Palestine, with something of its pristine glory), they believe they are but strangers and pilgrims in all other lands, and are to find rest only in their own.

The founder of Christianity was himself a Jew, and the race are 'Israelites, to whom pertaineth the adoption, and the glory and the covenants, and the giving of the law and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever.' Should we not hesitate, on this ground alone, about applying an epithet to the race of somewhat doubtful propriety? So far as our personal observations goes, the Jews are much like other men, neither essentially better, nor worse. Certainly, we have known excellent people among them. One of the most prominent booksellers of Philadelphia a few years since was a Jew, and liberal and equitable in his dealings. Although with Christian partners, the store was invariably and closely closed on Saturdays, (on Sunday's likewise), thus involving much business sacrifice and negativing, certainly, inordinate mercenary views, and so presented a marked aspect on the thronged thoroughfare of Chestnut street. Rothschild, the banker, Disraeli, the statesman (we have the impression Bismarck, the Prussian Premier), all Jews, certainly give evidence of extraordinary intellectual powers, not coupled with unennobling traits. The isolated distinctive existence of the Jewish race, thus secured by Providential causes, as well as by their own religious faith and rites, while yet they mingle without commixing with all people, assures, wonderfully, the fulfillment of prophecies uttered more than twenty centuries ago, and it thus a marked proof of the truth of revelation.

We have but a few words in regard to 'jesuitical.' In preparing for the revision of the dictionary, we applied, through a Roman Catholic friend, to the late Archbishop Hughes of New York, then at the head of the Catholic prelacy in this country, as to the person of highest scholarship in that Church to whom we could intrust the revision and preparation of Roman Catholic terms. He introduced us to Dr. O'Callghan of Albany, by whom that revision was made. These, of course, were subsequently submitted to President Porter, the editor-in-chief, and as left by him now appear in the dictionary. Jesuitical, as now defined, meets the approval of the scholars and dignitaries of the Catholic Church, who accord to it, as employed in popular use, the signification given in the dictionary, which is also accepted by Protestants. This use in neither colloquial nor local, like 'jew,' but is employed by the best writers and speakers, and so has long been. Intelligent men, of whatever faith do not take umbrage at this, and if others do, it is from want of a proper understanding of the province of the lexicographer. Loyola, the founder of the order, as have, presumably, those since connected with it, probably claimed

that a 'higher law' in divine and religious obligation, was paramount and superior to civil rule and rulers: and hence justified to themselves measures to thwart the latter, unjustifiable on any other supposition. Hence their practices, and the word growing out of them. As with Jews, there might be some sacred associations with the word Jesus, Jesu-itical, to make undesirable the use of the term in an offensive sense, yet the usage seems too well established to be changed. Do we meet your difficulty?

G. & C. MERRIAM."

How did Disraeli and Rothschild, both of whom were Zionists, skirt the laws of England and purchase the Suez with Rothschild's credit? Legend had it that the Rothschilds had demonstrated that they could break the Bank of England at any time. *The Chicago Daily Tribune* published the following article on 21 February 1877, on page 2,

"NATHAN ROTHSCHILD.

His Little Scrimmage with the Bank of England.

Somewhere near a score of years ago, I think, I read the story, then fresh. It has been recalled to my mind by its telling in my presence to an English gentleman, who assured us that he could personally vouch for its truth, he having had business with the old lady of Threadneedle street while the transaction was in progress; and, from this assurance of an eye-witness, I deem the thing worth repeating. I think I remember it as it was told to me.

A bill of exchange, for a large amount, was drawn by Anselm Rothschild, of London. When the gentleman who held it arrived in London, Nathan was away, and he took the bit of paper to the Bank of England, and asked them there to discount it. The managers were very stiff. With haughty assurance they informed the holder that they discounted only their own bills; they wanted nothing to do with the bills of 'private persons.' They did not stop to reflect with whom they had to deal. Those shrewd old fellows in charge of the change of the realm should have known and remembered that that bit of paper bore the sign manual of a man more powerful than they,—more powerful because independent of the thousand-and-one hampers that rested upon them.

'Umph!' exclaimed Nathan Rothschild, when the answer of the bank was repeated to him. 'Private persons! I will give those important gentlemen to know with what sort of private persons they have to deal!'

And then Nathan Rothschild went at work. He had an object in view,—to humble the Bank of England,—and he meant to do it. He sent agents upon the Continent, and through the United Kingdom, and three weeks were spent in gathering up notes of the smaller denominations of the bank's own issue. One morning, bright and early, Nathan Rothschild presented himself at the bank

at the opening of the teller's department, and drew from his pocketbook a five pound note, which he desired to have cashed. Five sovereigns were counted out to him, the officers looking with astonishment upon seeing the Baron Rothschild troubling himself personally about so trivial a matter. The Baron examined the coins one by one, and, having satisfied himself of their honesty in quality and weight, he slipped them into a canvas bag, and drew out and presented another five pound note. The same operation was gone through with again, save that this time the Baron took the trouble to take a small pair of scales from his pocket and weigh one of the pieces, for the law gave him that right. Two—three—ten—twenty—a hundred—five hundred pound notes were presented and cashed. When one pocketbook had been emptied another was brought forth; and when a canvas bag had been filled with gold it was passed to a servant who was in waiting. And so he went on until the hour arrived for closing the bank; and at the same time he had nine of the employes of the house engaged in the same work. So it resulted that ten men of the house of Rothschild had kept every teller of the bank busy seven hours, and had exchanged somewhere about £22,000. Not another customer had been able to get his wants attended to.

The English like oddity. Let a man do something original and piquant, and they will applaud even though their own flesh is pricked. So the people contrived to smile at the eccentricity of Baron Rothschild, and when the time came for closing the bank, they were not a tenth part so much annoyed as were the customers from abroad, whose business had not been attended to. The bank officials smiled that evening but—

On the following morning, when the bank opened, Nathan Rothschild appeared again, accompanied by his nine faithful helpers, this time bringing with him as far as the street entrance four heavy two-horse drays, for the purpose of carting away the gold, for to-day the Baron had bills of a larger denomination. Ah, the officers of the bank smiled no more, and a trembling seized them when the banker monarch said, with stern simplicity and directness:

'Ah, these gentlemen refuse to take my bills. Be it so. I am resolved that I will keep not one of theirs. It is the house of Rothschild against the Bank of England!'

The Bank of England opened its eyes very wide. Within a week the house of Rothschild could be demanding gold it did not possess. The gentlemen at the head of affairs saw very plainly that in a determined tilt the bank must go to the wall. There was but way out of the scrape, and they took it. Notice was at once publicly given that thenceforth the Bank of England would cash the bills of Rothschild as well as its own!—*Exchange*."

Under the heading "Foreign Articles", the following statement appeared in *Niles' Weekly Register*, Volume 17, Number 427, (13 November 1819), p. 169,

> "Mr. Rothschild, the great London banker, indignant at the persecution of his Jewish brethren in Germany, has refused to take bills upon any of the cities in which they are persecuted; and great embarrassments to trade have been experienced in consequence of his determination. ☞It is intimated that the persecution of the Jews is in part owing to the fact, that Mr. Rothschild and his brethren were among the chief of those who furnished the 'legitimates,' with money to forge chains for the people of Europe."

Not only could no nation claim to be a democracy while the Rothschilds held so much sway in politics, no nation could legitimately claim its national sovereignty. Michael Shapiro wrote of the Rothschilds, in Shapiro's book *The Jewish 100: A Ranking of the Most Influential Jews of All Time*,

> "Although their political power would wane after the First World War as more banking houses rose to prominence and competition set in, the Rothschilds helped shape the political fortunes of many of the great figures of the age, including, but certainly not limited to, Napoleon, the Duke of Wellington, Talleyrand, Metternich, Queen Victoria, Disraeli, and Bismarck (and the futures of their countries)."[218]

and of Disraeli,

> "With his sister's fiancé, William Meredith, Disraeli left Britain in 1830 for a 'Grand Tour' of the Mediterranean. The sixteen-month trip made a permanent impression on him. Disraeli was particularly taken with Jerusalem. He began to understand the relationship between his Jewish heritage and Christian assimilation. Indeed, this Middle Eastern journey inspired creation of the protagonist of his novel *Alroy* (1833). Set in an exotic twelfth-century milieu, the character, David Alroy, fails in his attempt to restore the Holy Land to Jewish dominion. Later, in his novel *Tancred*, Disraeli's early Zionism would result in the often quoted line that 'a race that persists in celebrating their vintage although they have no fruits to gather, will regain their vineyards.'"[219]

Rabbi Emil G. Hirsch was quoted in *The Chicago Tribune* on 5 November 1889, on page 10, and capsulized the disparate views of wealthy "assimilated" Jews, many of whom were under Rothschild's influence, reformed Jews, and Orthodox Jews,

> "'Many orthodox Jews go to Jerusalem to die. They believe that when the resurrection takes place those who are not buried there will have to go there from their graves. In order to avoid the journey after death they go before. The restoration of the City of Jerusalem was a dream of Disraeli and of 'Daniel Deronda.' The reformed Jews are entirely indifferent to this question, though the orthodox expect the restoration and rebuilding to take place in some miraculous way."

Disraeli admitted that the purchase of the Suez was not made as an investment for England, but a was a purely political maneuver to draw England into Egypt for the benefit of Zionist Jews as a protective force, and to take Palestine from the Turkish Empire and its native population,

> "The noble Lord himself has expressed great dissatisfaction, because I have not told him what the conduct of the Government would be with regard to the Canal in a time of war. I must say that on this subject I wish to retain my reserve. I cannot conceive anything more imprudent than a discussion in this House at the present time as to the conduct of England with regard to the Suez Canal in time of war, and I shall therefore decline to enter upon any discussion on the subject. . . . . What we have to do tonight is to agree to the Vote for the purchase of these shares. I have never recommended, and I do not now recommend this purchase as a financial investment. If it gave us 10 per cent of interest and a security as good as the Consols I do not think an English Minister would be justified in making such an investment; still less if he is obliged to borrow the money for the occasion. I do not recommend it either as a commercial speculation although I believe that many of those who have looked upon it with little favour will probably be surprised with the pecuniary results of the purchase. I have always, and do now recommend it to the country as a political transaction, and one which I believe is calculated to strengthen the Empire. That is the spirit in which it has been accepted by the country, which understands it though the two right honourable critics may not. They are really seasick of the 'Silver Streak.' They want the Empire to be maintained, to be strengthened; they will not be alarmed even it be increased. Because they think we are obtaining a great hold and interest in this important portion of Africa—because they believe that it secures to us a highway to our Indian Empire and our other dependencies, the people of England have from the first recognized the propriety and the wisdom of the step which we shall sanction tonight."[220]

In an allusion to Shakespeare's character Shylock in the play *A Merchant of Venice*, *The Chicago Daily Tribune* reported on 4 July 1881, on page 7,

"ROTHSCHILD'S POUND OF FLESH

It appears from the report, too, that the foreign bondholders, mostly French and English, still have possession of the country, and are like the leeches of that valley in the days of Moses. There have been some changes in the physical conditions, and the boundaries of the domain of the security lands have been changed; still, the Government sees to it that the foreign usurers are paid their pound of flesh. Mr. Farman says:

When the decree appeared abolishing the law of the moukabalah, the Rothschilds refused to pay over the balance of the proceeds of the loan then in their hands until other securities were given them. The result was, that, while they consented to the increase of their taxes in an amount of about $500,000, this was not to be paid until their coupons were provided for, and they had also pledged to them, as a further guarantee, the revenues of the Province of Kenah, which contains 283,842 acres of cultivable land, on which the annual tax is $1,478,805. The whole revenues of the province are in excess of this sum.

It will be seen that the interest is amply secured; and that the increase of the taxes caused by the repeal of the law of the moukabalah, so far as relates to lands mortgaged to secure this loan, is only nominal, and cannot injuriously effect the bondholders. In case of a low Nile or bad crops from any other cause, full provision has been made for their coupons. On the occurrence of any such event, it will be the people of Egypt who are to suffer, and not the Parisian or London bankers."

3.3 Cabalistic Jews Calling Themselves Christian Condition the British to Assist in Their Own Demise—Rothschild Makes an Open Bid to Become the Messiah

It is interesting to note that the Damascus Affair, which united Jews around the world, happened shortly after a broad-based and well-publicized Zionist movement got underway in England in the 1830's. Both this movement to "restore Jews to Palestine" and the Damascus Affair received a great deal of press coverage in England. Was the Damascus Affair and the murder of Father Thomas the work of *agents provocateur* of the Lavon Affair[221] type today celebrated in Israel?[222]

In an article entitled "The Jews", *The Knickerbocker; or New York Monthly Magazine*, Volume 53, Number 1, (January, 1859), pp. 41-51, at 50-51, wrote,

"Of all Mussulmans the Egyptians doubtless regard the Jews with most aversion. In the year 1844 a young man belonging to a respectable family in Cairo, suddenly disappeared. Several of the resident Consuls, moved by the solicitations of the wretched mother, requested of the Viceroy a searching investigation into the circumstances of the case. It could only be discovered

that the young man had gone to the Jews' quarter, from which no one had seen him return. He had been missed a few days before the feast of the Passover, and the terrible accusation was laid upon the Jews of having offered the blood of a human victim as a holocaust, instead of the blood of the paschal lamb.

Had the Israelites not been protected by the Austrian Consul, it is probable that the infuriated and bigoted populace would have razed their quarter of the city level with the ground. Four years previous a similar event had occurred at Damascus. The Père Thomas, a Christian priest, greatly beloved by the people, was treacherously murdered in the house of an opulent Jew named Daout-Arari. The affair created much excitement even in Europe. Two celebrated French advocates were sent to Egypt to plead the cause of the accused before Mohammed Ali, then master of Syria. The intrigues of the Austrian Consul and other secret influences brought to bear, procured. an acquittal of the accused. But during the judicial investigation, several important revelations were obtained. Seven Israelites confessed the crime, and turned Mussulmans in order to claim the clemency of the Cadis. From them it was learned that a Jewish barber had murdered the Père Thomas in the house of Daout-Arari, and that the blood of the priest had been mixed with the unleavened bread. The same year the Jews of Rhodes were charged with a like offence. Similar accusations have been brought against the Israelites living in Germany and Hungary.

The Greeks of Constantinople affirm that heretofore the Jews have been in the habit of purloining children, in order to sacrifice them as paschal lambs. This sacrilege was universally talked of and generally believed a few years ago in Pera and the Fanar, when the traditional enmity of the Jews and Greeks was at its height. During the Greek Revolution the Israelites assisted the Turks against the Hellenes; and when the venerable Greek Patriarch was hanged by the Moslems, the Jews volunteered to drag his corpse through the streets to the sea."

Sandwiched between the memorandum to the Protestant monarchs of Europe and the leader of the United States on the "Restoration of the Jews", which was published together with attendant correspondence,[223] and a story about the murder of Father Thomas which "occupies in a marked manner the whole journalism of Europe", were the following two Letters to the Editor of *The London Times* published on 26 August 1840 on page 6 (note the expression of tensions which led to WW I and WW II),

"TO THE EDITOR OF THE TIMES.

Sir,—Every right-minded person must feel gratified at the general expression of interest in the Jewish nation which has been elicited by the

recent sufferings of their brethren at Damascus. It is to be hoped that the public feeling will not be allowed to evaporate in the mere expression of sympathy, but that some effectual measures may be adopted to prevent a recurrence of these atrocities, not merely in our own times, but in generations yet to come. We must not forget, when giving utterance to our indignation at the late transactions in the east, that but a few centuries have passed since our own country was the scene of similar enormities on a far larger scale. What reader of English history does not recall with shame and sorrow the wholesale tortures, executions, and massacres of the Jews who had sought shelter here, or who can estimate the amount of property seized and confiscated, or the number of hearts wrung by the endless repetition of cruelty and injustice? If in England they have till lately been thus treated, how can they look for more security elsewhere? Instead of wondering that they should become sordid and debased, the only cause for surprise is that any should rise to intelligence and respectability. Subject to the caprice and cruelty of any nation among whom they may dwell, fleeing from the persecutions of one only to meet with like treatment from another, having no city of refuge where they can be in safeguard, no single spot to call their own, they are in a more pitiable condition than the Indian of the forest, or the Arab of the desert.

'The wild bird hath her nest, the fox his cave,
'Mankind their country, Israel but the grave.'

Is this state of things always to continue? They think not. Though many hundreds of years of hope deferred might have been enough to quench the anticipations of the most sanguine, they still hope on, and turn with constant and earnest longing to the land of their forefathers. Their little children are taught to expect that they shall one day see Jerusalem. They purchase no landed property, and hold themselves in readiness at a few hours' notice to revisit what they and we tacitly agree to call 'their own land.' It is theirs by a right which no other nation can boast, for God gave it to them, and though dispossessed of it for so many ages, it is still but partially peopled, and held with a loose hand and a disputed title by a hostile power, as if in readiness for their return.

There are political reasons arising from the present aspect of affairs in Russia, Turkey, and Egypt, which would make it to the interest not only of England but of other European nations, either by purchase or by treaty, to procure the restoration of Judea to its rightful claimants. About a year since, I heard it it said by a German Jew, that a proposal had some time before been made by our (then) Government to the late Baron Rothschild, that he should enter into a negotiation for this purpose, and that he declined, assigning as a reason, 'Judea is our own; we will not buy it, we wait till God shall restore it to us.' The desirableness as well as the possibility of such a step seems

daily to become more evident, but England has lately proved that she needs no selfish motives to induce her to discharge a debt of national honour and justice, or to perform an act of pure benevolence. The one now suggested would not, judging from appearances, cost 20,000,000*l*. of money, or be unaccomplished after 50 years of exertion, or be so vast and so laborious an undertaking as the extinction of slavery throughout the world. It would be a noble thing for a Christian nation to restore these wanderers to their homes again. It would be a crowning point in the glory of England to bring about such an event. The special blessings promised in the Scriptures to those who befriend the Jews would rest upon her, and her sons and daughters would sit down with purer enjoyment to their domestic comforts when they thought that the persecuted outcasts of so many ages had, through their agency, been replaced in homes as happy and secure as theirs.

Hoping that some master mind may be led to take up this subject in all its bearings, and to form some tangible plan for its accomplishment, and that some Wilberforce may be raised up to plead for it by all the powerful and heart-stirring arguments of which it is capable,

I am, Sir, your obedient servant,

AN ENGLISH CHRISTIAN.

TO THE EDITOR OF THE TIMES.

Sir,—The extraordinary crisis of Oriental politics has stimulated an almost universal interest and investigation, and the fate of the Jews seems to be deeply involved with the settlement of the Syrian dilemma now agitating every Court of Christendom.

You have well and wisely recommended that a system of peaceful umpirage and arbitration should be adopted as the proper *role* of Britain, France, Austria, Prussia, and Russia, and you have exposed the extreme absurdity which these Powers would commit if in their zeal for accommodating the quarrels of the Ottomans they should stir up bloody wars among themselves.

The peace of Europe and the just balance of its powers being therefore assumed as the grand desideratum, as the consummation most devoutly to be wished, I peruse with particular interest a brief article in your journal of this day relative to the restriction of the Jews in Jerusalem, because I imagine that this event has become practicable through an unprecedented concatenation of circumstances, and that moreover it has become especially desirable, as the exact expedient to which it is the interest of all the belligerent parties to consent.

The actual feasability of the return of the Jews is no longer a paradox; the time gives it proof. That theory of the restoration of the Jewish kingdom, which a few years ago was laughed at as the phantasy of insane enthusiasm,

is now calculated on as a most practical achievement of diplomacy.

Let us view the question more nearly. It is granted that the Jews were the ancient proprietors of Syria; that Syria was the proper heart and centre of their kingdom. It is granted that they have a strong conviction that Providence will restore them to this Syrian supremacy. It is granted that they have entertained for ages a hearty desire to return thither, and are willing to make great sacrifices of a pecuniary kind to the different parties interested, provided they can be put in peaceful and secure possession.

It is likewise notorious, that since the Jews have been thrust out of Syria, that land has been a mere arena of strife to neighbouring Powers, all conscious that they had no legitimate right there, and all jealous of each other's intrusion.

Such having been the case, why, it may be asked, have not the Jews long ago endeavoured to regain possession of Syria by commercial arrangements? In reply it may be said, that though they have evidently wished to do so, and have made overtures of the kind, hitherto circumstances have mainly opposed their desires. For instance, they could not expect to purchase a secure possession of Syria from Turkey, while that empire, in the pride of insolent despotism, could have suddenly revoked its stipulations, and have seized on Jewish treasuries, none venturing to call it to account. Nor could the Jews have ventured to purchase Syria while the right to that country was vehemently disputed between Turkey and Egypt, without any powerful arbitrators to arrange the right at issue, and lend sanction and binding authority to diplomatic documents.

Now, however, these obstacles and hindrances are in a great measure removed; all the strongest Powers in Europe have come forward as arbitrators and umpires to arrange the settlement of Syria.

Under such potent arbitrators, pledged to the performance of any conditions finally agreed on, I have reason to believe that the Jews would readily enter into such financial arrangements as would secure them the absolute possession of Jerusalem and Syria.

If such an arrangement were formed, one great cause of dissension between France and England would be at once removed; for both the Porte and Egypt are decidedly in want of money, and will gladly sell their respective rights in the Syrian territory. They themselves begin to see the folly of enacting the part of the dog in the manger; they will drop the apple of discord if they can get fair compensation for their trouble.

I know no reason, under such powerful umpires, why the Hebrews should not restore an independent monarchy in Syria, as well as the Egyptians in Egypt, or the Grecians in Greece.

As a practical expedient of politics, I believe it will be easier to secure the

peace of Europe and Asia by this effort to restore the Jews, than by any allotment of Syrian territories to the Turks or Egyptians, which will be sure to occasion fresh jealousies and discords.

In offering these remarks, I have viewed the question merely as a lawyer and a politician, and proposed the restoration of the Jews as a sort of *tertium quid*, calculated to win the votes of several of the parties at issue. But, Sir, there is a higher point of view from which many of the readers of *The Times* may wish to regard this topic of investigation. Whichever way the restoration of the Jews may finally be brought about, there is no doubt that it is a subject frequently illustrated by Biblical prophecies.

I will, therefore, if I may do so without the vain and presumptuous curiosity which some of the neologists have manifested, endeavour to detail the opinion of the church on this subject in the words of some of her most respectable writers.

It is generally supposed by Newton, Hales, Faber, and others, that the great prophetical period of 1,260 years is not very far from its termination. If they are right in this supposition, the period of the restoration of the Jews cannot be very remote.

These two contingencies are evidently connected by the prophet Daniel, who distinctly states that at the time of the end of this period there shall be great contests among the Eastern nations in Syria. And at that time (continues Daniel) shall Michael stand up, even the great Prince who standeth up for the children of the Jews, and there shall be a time of trouble such as never was since there was a nation, and at that time the Jews shall be delivered. (Daniel xii.)

Whatever this mysterious passage may imply, all the most learned expositors agree that it refers to the same crisis indicated by the author of the Apocalypse (Chapter xvi., verses 12, 16.) Most of these expositors seem to think that by the phrase ‘drying up the great river Euphrates, that the way of the Kings of the East might be prepared,’ we are to understand the diminution of the Turkish empire, that the Jews may regain their long lost kingdom of Syria.

I will not detain you by quoting a host of learned authorities in confirmation of this interpretation; but it may be important to hint, that the moral and intellectual position of the Jews in the present day, as well as their commercial connexions, has enabled them to assume a political sphere of activity at once lofty and extensive.

As to religion, they have of late years realized many of the predictions of Mendelssohn and D’Israeli. They have thrown off the absurd bigotry which once rendered them contemptible, and begin to give the New Testament and the writings of Christian divines that attention to which they are every way

entitled among truth-searching and philosophic men. Though, perhaps, fewer positive conversions to Christianity have taken place than were expected by the clergy, still the Hebrew intellect has made within a few years past a wonderful approximation to that temper of impartial inquiry in which such books as *Grotius de Veritate* produce an indeliable impression.

I believe that the cause of the restoration of the Jews is one essentially generous and noble, and that all individuals and nations that assist this world-renounced people to recover the empire of their ancestors will be rewarded by Heaven's blessing. [It was and is commonplace for Zionists to appeal to the superstitions of Christians and others with the myth that Jews have supernatural connections which will bless those who help Jews and punish those who do not. The real forces at work are generally control over public opinion through media, planted rumor and gossip; sophisticated intelligence networks; and the might of higher education and investment capital, or lack thereof, which can raise a nation above others, or destroy it. Whoever controls news outlets and financial institutions is the first to learn of events and investments, and to profit from them, or prevent them.—CJB] Everything that is patriotic and philanthropic should urge Great Britain forward as the agent of prophetic revelations so full of auspicious consequence.

I dare not allow my mind to run into the enthusiasm on this subject which I find predominant among religious authors. I will, therefore, conclude with one quotation from *Hale's Analysis of Chronology*:—

'The situation of the new Jerusalem,' says this profound mathematician, 'as the centre of Christ's millennary kingdom in the Holy Land, considered in a geographical point of view, is well described by Mr. King in a note to his *Hymns to the Supreme Being*. How capable Syria is of a more universal intercourse than any other country with all parts of the world is most remarkable, and deserves to be well considered, when we read the numerous prophecies which speak of its future grandeur, when its people shall at length be gathered from all nations among whom they have wandered, and Sion shall be the joy of the whole earth.'

Your very obedient servant,

Aug. 17. F. B."

The "Memorandum" was advertised in *The London Times* on 9 March 1840, on page 3,

"RESTORATION OF THE JEWS.—A memorandum has been addressed to the Protestant monarchs of Europe on the subject of the restoration of the Jewish people to the land of Palestine. The document in question, dictated by the peculiar conjuncture of affairs in the East, and the other striking 'signs of the

> times,' reverts to the original covenant which secures that land to the descendants of Abraham, and urges upon the consideration of the powers addressed what may be the possible line of duty on the part of Protestant Christendom to the Jewish people in the present controversy in the East. The memorandum and correspondence which has passed upon the subject have been published."

The "Memorandum to the Protestant Powers of the North of Europe and America" was published in *Memorials Concerning God's Ancient People of Israel*. It was later republished together with attendant correspondence in *The London Times* on 26 August 1840, on pages 5-6. It is an attempt to persuade Protestant leaders to bring to fruition Biblical apocalyptic prophecy by forcing it to "come true" through less than divine willful human intervention. This was a tradition for the Christians which dates from the *Gospels*. For example, *Matthew* 21:1-11 states, referring to *Zachariah* 9:9,

> "And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me, And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. And a very great multitude spread their garments in the way; others cut down the branches from the trees, and strawed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee."

Rothschild saw himself as the Messiah, but could not convince any large number of Jews of the alleged fact. He could buy Palestine, but could not buy enough Jews to populate it. Rothschild could even buy the support of the governments of Europe, but there was only one means to persuade Jews to move to the desert—by mass murdering and otherwise terrorizing European assimilatory Jews *viz*. the Nazis. Both the Old Testament (*Leviticus* 26. *Deuteronomy* 4:24-27; 28:15-68; 30:1-3. II *Chronicles* 7:19-22. *Jeremiah* 29:1-7) and the Babylonian Talmud, *Tractate*

Kethuboth (*also:* "Ketubot"), 111*a*, make it clear that the Jews must not hasten the coming of the Messiah and must wait for the Messiah to establish a Jewish state, before emigrating to Palestine in large numbers. Israel Shahak and Norton Mezvinsky wrote in their book *Jewish Fundamentalism in Israel*,

> "The Haredi objection to Zionism is based upon the contradiction between classical Judaism, of which the Haredim are the continuators, and Zionism. Numerous Zionist historians have unfortunately obfuscated the issues here. Some detailed explanation is therefore necessary. In a famous talmudic passage in *Tractate Ketubot*, page 111, which is echoed in other parts of the Talmud, God is said to have imposed three oaths on the Jews. Two of these oaths that clearly contradict Zionist tenets are: 1) Jews should not rebel against non-Jews, and 2) as a group should not massively emigrate to Palestine before the coming of the Messiah. (The third oath, not discussed here, enjoins the Jews not to pray too strongly for the coming of the Messiah, so as not to bring him before his appointed time.) During the course of post-talmudic Jewish history, rabbis extensively discussed the three oaths. Of major concern in this discussion was the question of whether or not specific Jewish emigration to Palestine was part of the forbidden massive emigration. During the past 1,500 years, the great majority of traditional Judaism's most important rabbis interpreted the three oaths and the continued existence of the Jews in exile as religious obligations intended to expiate the Jewish sins that caused God to exile them."[224]

Christians believe that the Jews had broken the Covenant and that a new covenant, a New Testament, had been made between God and the Christians, thereby voiding the old covenant, the Old Testament, with the Jews (*Matthew* 12:30; 21:43-45; 23:31-39; 27:25. *John* 5:15-18; 7:1; 7:13; 8:37-40, 44-45; 10:19-38; 19:38; 20:19. *Romans* 9; 11:7-8. *Galatians* 3:16-29. *Philippians* 3:2-3. I *Thessalonians* 2:14-16. I *John* 4:2-3. *Hebrews* 8. *Revelation* 2:9; 3:9).

The New-Yorker, Volume 9, Number 13, Whole Number 221, (13 June 1840), pp. 196-197; wrote of Rothschild's desires to be King of the Jews, and by the implications of Jewish prophecy, King of the World—and by the implications of Christian prophecy, the anti-Christ:

> "RESTORATION OF THE JEWS.—On more than one occasion we have called attention to the signs, of one kind or another, by which the exiles of Israel are beginning to express their impatience for the accomplishment of the prophecies that point to their restoration; and the changes, physical and moral, which are gradually breaking down the barriers to the final fulfilment of the promise. These are curious and worth attention; and more significant

> in their aggregation, and with reference to the character of the people in question, than those of our readers who have looked at them hastily and separately, may have been prepared to suspect. The Malta letters brings accounts from Syria, in which some curious particulars are given of Sir Moses Montefiore's proceedings, during his late visit to the Holy Land. We remember rumors, which had currency some years ago, of the Jewish capitalist's (Rothschild's) design to employ his wealth in the purchase of Jerusalem, as the seat of a kingdom, and bring back the tribes under his own guidance and sovereignty. If the scheme, amid its sublimity, savored sufficiently of the romantic to make the rumor suspicious, the positive acts of Sir Moses, at least, exhibit an anxiety to gather together the wanderers in the neighborhood of their ancient home and future hopes; that they may await events on the ground where they can best be made available to the fulfilment of the promise. During his pilgrimage he sought his way to the hearts of his countrymen, by giving a *talaris* (we believe about fifteen piastres) to every Israelite; and having instituted strict inquiries respecting the various biblical antiquities on his way, and ascertained the amount of duty which the sacred places and villages paid to the Egyptian Government to be about 64,000 purses (a purse being equal to fifteen talaris,) he proposed to the Viceroy of Egypt, that he (Sir Moses) should pay this revenue out of his own pocket, as the price of that prince's permission to him to colonize all those places with the Children of Israel. The offer has been, it is said, accepted, subject to the condition that the colony shall be considered national, and not under European protection. Athenæum."

Though the majority of Jews opposed political Zionism from its inception for the very reason that it was an artificial effort to do God's will in the absence of a Messiah, some modern Jewish and Christian Zionist groups are planning to artificially create the horrors of the Apocalypse, in order to artificially begin the Messianic Era—in their twisted dreams—at the instigation of wealthy Zionist Jews who have duped them. Jessica Stern writes, referring to Judaism, Christianity and Islam; and citing the Bible at *Zechariah* 14:2-12, *Daniel* 12:1-2, *Revelation* 16:14-16, 20:1-6, and the Koran at *Sura* 14:48 and *Sura* 18:8:

> "Millenarian Jews believe that at the End of Days, there will be a time of great troubles. Jerusalem will be taken in battle, but God will smite the enemies of the Jews. The wicked will act wickedly and not understand, while the knowledgeable will grow refined and radiant. The righteous among the dead will rise to eternal life, while others will be left to everlasting abhorrence. All three monotheistic traditions have a conception of an apocalypse, but each believes that its own group will prevail in the

> catastrophic events of the final days.[14] Some millenarians hope to bring on that very catastrophe, which they see as a necessary stage in the process of redemption. Evangelical Christians and Messianic Jews have developed a cooperative relationship, based on their common belief that rebuilding the Temple will facilitate the process of redemption, even though each believes its own group will ultimately triumph."[225]

The "Memorandum to the Protestant Powers of the North of Europe and America" was soon followed by the memorandum of Lord Ashley (Shaftesbury) to British Foreign Secretary Lord Palmerston, of 25 September 1840, and the memorandum to Palmerston, of 2 March 1841.

Almost a century before the "Memorandum to the Protestant Powers of the North of Europe and America", another English "Christian", David Hartley, published his *Observations on Man* in 1749.[226] Hartley evinces the desire of a (recently reemerging) sect of philo-Semitic Christian Zionists for the destruction of Catholicism (in anticipation of the French Revolution and the *Kulturkampf*), the "restoration of the Jews to Palestine"; then Jewish world rule followed by the utter destruction of human kind, in anticipation of the First and Second (and Third?) World Wars. He tried to persuade his Christian readers to welcome despair, death and destruction in the hopes that it, "may fit us for *the new Heavens, and new Earth*." (*Isaiah* 65:16-17; 66:22-24). Hartley asked Christians to accept that this life must be miserable, while promising them a better afterlife—a promise which he knew he would never be asked to honor.

In the Jewish dominated media of today we find many Jews preaching to the public that the end times are coming and that Christians ought to view their own destruction in a positive light as if it were the divine fulfillment of Jewish and Christian prophecy. Many Christians have been duped by these charlatans, be they psychics, pseudo-Christians preachers, UFO and ghost investigators, etc. These dupes must awaken to fact that the destruction of the world and its nations is occurring as a result of the deliberate intervention of immensely wealthy Jews, and not as the result of God's will. These Jewish leaders view the Hebrew Bible as a plan which they are deliberately fulfilling, without their Jewish God's help, and in violation of Christian principles and prophecy, unless it be the Christian prophecy of the "anti-Christ" against whom Christians are duty bound to fight.

Christianity, like Communism has always been used by Jews as a trap to destroy Europeans. It promises a Utopia if only the Europeans surrender their power to State authority and surrender their wealth to the Jews. In the meantime, Jews are taught that they need only obey their Jewish God's laws, and that they are duty bound to accumulate wealth, most especially gold and jewels. Under such a system, Christians cannot compete, and the Jews have provided them with belief systems meant to destroy them. Whereas Christians are taught to surrender their struggle for individual

survival to fatalism under the promise of a perfect afterlife, Jews are taught that immortality rests in the segregation and survival of their "race", and that the individual must struggle for the survival and segregation of the "Jewish race", and must also encourage all other "races" to destroy themselves, because they view the mere existence of other "races" as a threat to the survival of the "Jewish race", both because they sense the ever present danger that assimilation will dissolve them, and because they sense that Esau will someday take revenge on "Jacob", the Jews, for their deliberate deceit, theft and genocide of non-Jews.

David Hartley was a Cabalistic Jew who wanted to bring ruin upon the Gentiles by deceiving them with Christian mythology into mass murdering themselves for the benefit of the Jews. He was next in a long line of traitors and deceivers, who had come under the influence of wealthy Cabalistic Jewish mystics, a lineage which can be traced through Sir Isaac Newton to Henry More, and beyond.

The genocidal Zionists attempted to justify their inhuman actions and plans as if divine manifestations of the Messianic myth of "hevlei Mashiah", or "the birth pangs of the Messiah".[227] This madness of self-destruction imposed on Christians by Jewish Zionists and their Cabalistic agents—including Henry More, Isaac Newton, Samuel Clarke and David Hartley—has culminated today, after two horrific world wars which they and their progeny planned and brought about—has culminated today in the apocalyptic desires of Dispensationalist Christians, who slavishly promote the evils of Israel and eagerly await a nuclear holocaust they intend to deliberately bring about, which will destroy human life on Earth.[228] These insane dupes of the racist Jewish Zionists have been taught that they will be raptured up into Heaven and that God will create a new heaven and a new Earth just for them. The racist Jewish Zionists use their media control and wealth to promote these pseudo-Christians in America in order to subvert the American political process and to lead America into World War Three with a dim-witted smile on its face.

David Hartley was influenced by Isaac Newton's student and defender, the quasi-Anglican Arian philosopher (cabalistic Jew) Samuel Clarke. Clarke's Arianism was in fact Judaic—he, Newton, and later Hartley, would not sign the Thirty-Nine Articles of the Church of England, which would have required them to affirm a belief in the Trinity. Clarke compiled a series of Bible quotations concerning the "restoration of the Jews".[229] Hartley apparently copied much from Clarke's *A Demonstration of the Being and Attributes of God And Other Writings*, without any attribution, including Clarke's space-time theory of 1705,[230] which anticipated the special theory of relativity by two-hundred years, and which had its origins in the Cabalistic space-time theories of Giordano Bruno,[231] Henry More,[232] John Locke,[233] and Isaac Newton—and the *Kabbala Denudata* which inspired all of these pseudo-Christians to destroy Christian society.[234] These men were Cabalists who denied the divinity of Jesus, and who were greatly influenced by prominent and wealthy Jewish mystics, and who also wrote about the "restoration of the Jews" and the conversion

of Jews to Christianity, which they argued would bring about the millennium, the destruction of the old world and the creation of a new world.[235] Again, it is important to stress, that we have as their legacy two world wars and a coming third, as well as the many genocides Jews have perpetrated against both gentiles and Jews to forward their Jewish myths of a Messianic Age.

Some Jews were spreading the message that in order for Christianity to succeed, Jews would have to convert Christianity. This gave them privilege and the power to amend Christianity, so as to make it more palatable to Jews. It also prevented a backlash against Jews, who would emigrate to Palestine, and who would be seen by Christians as the minions of the anti-Christ were they not to feign Christian conversion.

Isaac Newton, like Clarke after him, disbelieved in the Trinity, wanted to see the Gentile nations laid to waste, and hoped that the Jews would rule the world from Jerusalem. Newton wrote, among other things,

> "For they understand not that ye final return of ye Jews captivity & their conquering the nations <of ye four Monarchies> & setting up a ~~peaceable~~ righteous & flourishing Kingdom at ye day of judgment is this mystery. Did they understand this they would end it in all ye old Prophets who write of ye last times as in ye last chapters of Isaiah where the Prophet conjoyns the new heaven & new earth wth ye ruin of ye wicked nations, the end of ~~all troubles~~ weeping & of all troubles, the return of ye Jews captivity & their setting up a flourishing & everlasting Kingdom."[236]

and,

> "'Tis in ye last days yt this is to be fulfilled & then ye captivity shall return & become a strong nation & reign over strong nations afar off, & ye Lord shal reign in mount Zion from thenceforth for ever, & many nations shal receive ye law of righteousness from Jerusalem, & they shall beat their swords into plow-shares & their spears into pruning hooks & nation shall not lift up a sword against nation, neither shal they learn war any more; all wch never yet came to pass."[237]

Stephen Snobelen wrote of Newton,

> "Newton had a profound interest in things Jewish. His library alone supplies ample evidence of this.[15] Newton owned five of the works of Maimonides,[16] and makes numerous references to them in his manuscripts. He also possessed Christian Knorr von Rosenroth's *Kabbala denudata* (1677-84), which shows extensive signs of dog-earing,[17] along with an edition of the

> first-century Jewish philosopher Philo.[18] His writings reveal that he used the Talmud, the learning of which he accessed through Maimonides and other sources in his library.[19] Although he never acquired a competency in the language, Newton picked up a smattering of Hebrew and armed himself with an array of Hebrew lexicons and grammars.[20] He also owned and used a Hebrew Bible.[21] Much attention is given in Newton's writings to studies of the Jewish Temple and its rituals.[22] His fascination with these things was motivated in large part by the importance of understanding both the complexities of Jewish ritual and the design of the Temple for the interpretation of prophecy.[23] Newton owned a number of works on these subjects as well.[24] A further testimony to his research on the Temple exists in the physical evidence of his octavo Bible, the pages of which are heavily soiled in the section detailing the Temple of Ezekiel's prophecy.[25] This study also bore its fruit. Several scholars have pointed to Newton's appropriation of elements of Jewish theology. John Maynard Keynes famously characterized Newton as a 'Judaic monotheist of the school of Maimonides.'[26]"[238]

The first known records of Christianity appeared after the destruction of the Temple and the dispersion of the Jews from Jerusalem. Religious Jews were fanatically concerned that the nation of the Jews be preserved. Christianity itself was probably nothing but a means to convert the Romans to Judaism so that the Romans would then restore the Jews to Palestine and force the Jews back to Judaism, which the Jews had largely abandoned. After, or as, the Jews were being restored to Judaism, Jews would then restore the Christians to Paganism. This appears to be the plan of treacherous Paul, who was born a Jew named Saul, and who set down this plan in *Romans* 9-11. The fulfilment of this plan occurred in the Twentieth Century, when Communism and Nazism largely destroyed the religion of European Christians and forced Jews to move to Palestine out of fear. The anti-religious doctrines of Communism are well known. The anti-religious doctrines of Nazism are discussed in Uriel Tal's introduction to J. M. Snoek's *The Grey Book*, Humanities Press, New York, (1970), pp. I-XXVI. Tal writes, *inter alia*,

> "[T]he Nazis appropriated the messianic structure of religion which they exploited to their own ideological and political ends[. . . ,] but which is designed to de-Christianize the German people[.] Anti-Semitism is not only called to combat religion and Christianity; its chief aim is to save the German nation and the whole world from Jewish domination and from the moral depredation of the Jewish race. [*i. e.* to segregate and persecute Jews as the Zionists desired and to force them to Palestine, while destroying the Judaism of Gentiles—while destroying Christianity.] [***] The general tendency of

this movement was directed against Christianity as an ecclesiastical institution, sometimes chiefly against the Catholic Church which was suspected of 'ultramontanist' sympathies for a foreign ecclesiastical power."

After making it appear that he was a neutral arbiter in Chapters 9 and 10, Paul, born Saul, warns Gentiles and apostate Jews of their ultimate fate when he writes in Chapter 11 of *Romans*,

"1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway. 11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. 15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them* be, but life from the dead? 16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be graffed in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the

> natural branches, *take heed* lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. 29 For the gifts and calling of God *are* without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, *are* all things: to whom be glory for ever. Amen."

Paul, born Saul, also warned his fellow Jews in I *Thessalonians* 2:15-16, where Paul stated,

> "For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."

We see that "Jesus" is an allegory for Judaism, which the Romans had attacked, and which many Jews had abandoned. The name "Jesus" in the original form of "Judas of Galilee" means "Jew". The "life" of Jesus was concurrent with the life of Philo the Jew, who Hellenized Judaism—an act which made Judaism palatable to

Romans; and who obliged the conversion of the Temple to the worship of the Roman Emperors after the Jews had exhibited religious intolerance against Rome. The parallels between the story of "Jesus" and the history of Judaism are many. The sale of Judaism by "Judas", which name is the same word as "Jesus" in the original and which means "Jew" as in *Philo Judæus*—the doubting of Thomas and the denial of Peter as Jews became more secular or pagan—the promise of everlasting life to a religion that was dying out[239]—the destruction of the Temple—twelve Apostles of "the Jew" judging the Twelve Tribes of Israel (*Matthew* 19:28. *Luke* 22:28-30)—forgiveness of the whore which had slept with Judah (*Genesis* 38), etc. What better act of vengeance could there have been for Caligula's desecration of the Temple and Titus' destruction of it, than to convert Romans to a Romanized and Hellenized branch of Judaism, which had the Romans worshiping "the Jew" and joyfully looking forward to their ultimate destruction?

In 1925, Bialik gave a speech at the inauguration of the "Hebrew University" and arrogantly spoke of the salvation of the pagan and the rôle Jesus played in conditioning Gentiles to accept the Jewish world view, that ultimately led to the Balfour Declaration.[240] The closing book of the Old Testament states (*Malachi* 1:11-14), in the context of the continual ruin of Edom—the continual ruin of the world of the Gentiles:

> "11 For from the rising of the sun even unto the going down of the same my name *shall* be great among the Gentiles; and in every place incense *shall* be offered unto my name, and a pure offering: for my name *shall* be great among the heathen, saith the LORD of hosts. 12 But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible. 13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. 14 But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen."

The stumblingblocks we face even today are many. Christianity, Islam and Judaism pose a great danger to our modern existence, with their suicidal hopes and apocalyptic dreams, which are used to justify inhumanity and war and the selfishness and self-destructiveness of the "elect" (*Isaiah* 65; 66. The Jewish book of *Enoch*). In the Twentieth Century, Marxism, Einsteinism and Freudism became dark dogmas rooted in ancient mythologies, which monopolized discourse, while far more enlightened views were suppressed. The Christian religion of obedience to the Jewish God of war and destruction has been one of the worst stumblingblocks Europe

("Rome") has faced—as those who fabricated the mythology probably intended (note that Jesus was effectively the Messiah of the Gentiles, not the Jews).[241] *Psalm* 69:22, may have inspired some Jews to trap the Romans with Christianity,

> "Let their table become a snare before them: *and that which should have been* for *their* welfare, *let it become* a trap."

The Jews, whose religion taught them to mercilessly destroy other peoples, had long seen religious conversion as a means to trap a people. *Deuteronomy* 7:2, 16-18 states:

> "7:2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: [***] 16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee. 17 If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them? 18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;"

Where Christianity has been forcibly replaced by Communism, still worse mythologies have been imposed. Benjamin Disraeli, who was to become Britain's Prime Minister, wrote in 1852,

> "Nor is it indeed historically true that the small section of the Jewish race which dwelt in Palestine rejected Christ. The reverse is the truth. Had it not been for the Jews of Palestine the good tidings of our Lord would have been unknown for ever to the northern and western races. The first preachers of the gospel were Jews, and none else; the historians of the gospel were Jews, and none else. No one has ever been permitted to write under the inspiration of the Holy Spirit except a Jew. For nearly a century no one believed in the good tidings except Jews. They nursed the sacred flame of which they were the consecrated and hereditary depositories. And when the time was right to diffuse the truth among the ethnicks, it was not a senator of Rome or a philosopher of Athens who was personally appointed by our Lord for that office, but a Jew of Tarsus, who founded the seven churches of Asia. And that greater church, great even amid its terrible corruptions, that has avenged the victory of Titus by subjugating the capital of the Cæsars and has changed every one of the Olympian temples into altars of the God of Sinai and of Calvary, was founded by another Jew, a Jew of Galilee.
>
> [***]

They may be traced in the last outbreak of the destructive principle in Europe. An insurrection takes place against tradition and aristocracy, against religion and property. Destruction of the Semitic principle, extirpation of the Jewish religion, whether in the Mosaic or in the Christian form, the natural equality of man and the abrogation of property, are proclaimed by the secret societies who form provisional governments, and men of Jewish race are found at the head of every one of them. The people of God co-operate with atheists; the most skilful accumulators of property ally themselves with communists; the peculiar and chosen race touch the hand of all the scum and low castes of Europe! And all this because they wish to destroy that ungrateful Christendom which owes to them even its name, and whose tyranny they can no longer endure.

When the secret societies, in February 1848, surprised Europe, they were themselves surprised by the unexpected opportunity, and so little capable were they of seizing the occasion, that had it not been for the Jews, who of late years unfortunately have been connecting themselves with these unhallowed associations, imbecile as were the governments the uncalled for outbreak would not have ravaged Europe. But the fiery energy and the teeming resources of the children of Israel maintained for a long time the unnecessary and useless struggle. If the reader throws his eye over the provisional governments of Germany, and Italy, and even of France, formed at that period, he will recognise everywhere the Jewish element. Even the insurrection, and defence, and administration of Venice, which, from the resource of statesmanlike moderation displayed, commanded almost the respect and sympathy of Europe, were accomplished by a Jew—Manini, who by the bye is a Jew who professes the whole of the Jewish religion, and believes in Calvary as well as Sinai, ‘a converted Jew’, as the Lombards styled him, quite forgetting, in the confusion of their ideas, that it is the Lombards who are the converts—not Manini.

[***]

Is it therefore wonderful, that a great portion of the Jewish race should not believe in the most important portion of the Jewish religion? As however the converted races become more humane in their behaviour to the Jews, and the latter have opportunity fully to comprehend and deeply to ponder over true Christianity, it is difficult to suppose that the result will not be very different. Whether presented by a Roman or Anglo-Catholic, or Geneveve, divine, by pope, bishop, or presbyter, there is nothing one would suppose very repugnant to the feelings of a Jew when he learns that the redemption of the human race has been effected by the mediatorial agency of a child of Israel; if the ineffable mystery of the Incarnation be developed to him, he will remember that the blood of Jacob is a chosen and peculiar blood, and if so

transcendent a consummation is to occur he will scarcely deny that only one race could be deemed worthy of accomplishing it. There may be points of doctrine on which the northern and western races may perhaps never agree. The Jew, like them, may follow that path in those respects which reason and feeling alike dictate; but nevertheless it can hardly be maintained that there is anything revolting to a Jew to learn that a Jewess is the queen of heaven, or that the flower of the Jewish race are even now sitting on the right hand of the Lord God of Sabaoth.

Perhaps too in this enlightened age as his mind expands and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself, whether all the princes of the house of David have done so much for the Jews as that prince who was crucified on Calvary? Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high oriental caste which had lost its country. Has not He made their history the most famous in the world? Has not He hung up their laws in every temple? Has not He vindicated all their wrongs? Has not He avenged the victory of Titus and conquered the Cæsars? What successes did they anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom? All countries that refuse the cross wither while the whole of the new world is devoted to the Semitic principle and its most glorious offspring the Jewish faith, and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece and wondering how so small a space could have achieved such great deeds, will still find music in the songs of Sion and solace in the parables of Galilee.

These may be dreams, but there is one fact which none can contest. Christians may continue to persecute Jews and Jews still persist in disbelieving Christians, but who can deny that Jesus of Nazareth, the Incarnate Son of the Most High God, is the eternal glory of the Jewish race?"[242]

The ancient Judeans prevailed in one sense against the Romans, whom they identified as their mortal enemy "Esau", they themselves being "Jacob". Jewish proselytes made Rome the new capital of the Jewish religion, where Roman gods were spat upon, where a Jewish son was worshiped as God, and where a Jewish woman, whom the Jews claimed was a prostitute, was worshiped as the mother of God.

The *Encyclopaedia Judaica* writes in its article "Messianic Movements":

"One trend of Jewish messianism which left the national fold was destined

> 'to conquer the conquerers'—by the gradual Christianization of the masses throughout the Roman Empire. Through Christianity, Jewish messianism became an institution and an article of faith of many nations. Within the Jewish fold, the memory of glorious resistance, of the fight for freedom, of martyred messiahs, prophets, and miracle workers remained to nourish future messianic movements."[243]

The story of Jesus appeared at a time when many Jews believed that God was punishing the Jews for a long list of transgressions including Solomon's marriage to the Pharaoh's daughter and subsequent idolatry (*Sabbath* 56*b*. I *Kings* 11. II *Chronicles* 7:19-23), as well as the transgressions of Aaron's worship of the Golden Calf, and the increase in "intermarriage" with the "daughter of a strange god" and apostasy (*Malachi* 2:10-12). The ten northern tribes were allegedly sent into captivity for impiety (II *Kings* 17), and the southern tribes, who remained unrepentant, soon followed into their own captivity (II *Kings* 18:13; 24:3-16; 25), Solomon's Temple was destroyed, thus beginning the age of Gentile domination and the yoke on Israel. II *Chronicles* 36:18-21, attributes the destruction of the First Temple, at least in part, to the failure of the Israelites and Judeans to maintain the Shemmitah (*Exodus* 23:10-11. *Leviticus* 25. *Deuteronomy* 15; 23:20; 31:10-13),

> "18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought *to* Babylon. 19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. 20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: 21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as *she* lay desolate she kept sabbath, to fulfil threescore and ten years."

Solomon was a magician and is said to have built the Temple with the assistance of *demons* and angels. Due to his evil, Solomon lost his Kingdom and ruled only his staff at the end of his life (*Sanhedrin* 20*b*). Some Jews believed that God would not permit the existence of the Temple, or send the Messiah, until the Jews had atoned for Solomon's sins and for the sins of Israel—some even viewed the Holocaust as atonement for the sins of Israel and justify their conclusion by pointing to the existence of Israel—others believe that Zionists instigated the Holocaust as an artificial atonement for the sin of worshiping the Golden Calf, which the Talmud asserted caused the Jews eternal suffering (*Sanhedrin* 102*a*). The very gift of the Covenant is tainted by Jacob's sins against Esau.[244] Moses iterated many curses

which would befall the Jews if they were disobedient to God (*Leviticus* 26. *Deuteronomy* 4:24-27; 28:15-68; 30:1-3. II *Chronicles* 7:19-22. *Jeremiah* 29:1-7). Many Jews view the Diaspora, and their supposed eternal suffering, as God's retribution against them for the Jews' disobedience to God.

The Zionists put Hitler into power in order to bring about an allegedly unprecedented human sacrifice (the Jewish genocide of Christian Slavs under the yoke of Jewish Bolshevism was far worse), which would finally atone for the Jews' sins against God, through their own treachery to the Jewish People. Dualist, or Satanist, Jews see Jacob's treachery against his brother as his greatest strength. They argue that evil deeds are rewarded many times in the Old Testament. The Satanic Cabalistic cults believe that evil triumphs over good. Jewish Dualist cults seek the combined power of both good and evil, but tend to fear the Devil more than God, and so are eager to do the Devil's bidding. These genocidal Jews found divine authority for their actions throughout the Hebrew Bible, which repeatedly calls for the mass murder of assimilatory Jewry.

Christians called for Jews to atone for the death of Jesus Christ, and some will not be satisfied unless Israel evaporates beneath a storm of mushroom clouds and rains human ash upon the desert. Jews, especially assimilated Jews, have not only Christian mythology to fear, but Judaic mythology, as well. The Jews killed off many of their fellow Jews in the Holocaust in the belief that they were fulfilling Old Testament prophecies (*for example: Ezekiel* 5:12. *Zechariah* 13:8-9). Their Jewish campaign is not over and will not end until all assimilated Jews and all Gentiles are dead.

Some Jews, the same type of racist tribal Jews who caused the Holocaust, want to kill off all Christians and all assimilated Jews. They believe that all anti-Semitism stems from Esau's pledge to destroy the seed of Jacob, and that God insisted that the Jews exterminate the seed of Amalek, grandson of Esau—and all assimilated Jews. Rather than fault Jacob for his vile treachery, racist Jews excuse their immoral hatred of Esau, by faulting Esau for being angry at Jacob for stealing the Covenant. Note that Esau was Jacob's brother and that the genocidal Jews believe in pruning off whole branches from their own family tree and exterminating whole lines of Jewish ancestral blood. Note further that Jews believe in treachery against their own blood as a means of maintaining the Covenant, for after all they are told again and again that only a remnant of Jews will survive in the end times, and racist Jews are convinced that that means them, and that they have right to kill off assimilated Jews and Gentiles. This was one of the ways in which the racist Zionist Jews justified their mass murder of fellow Jews to themselves during the Holocaust.

The success of the story of Jesus led the Jews into another dilemma, in that Christians asserted that Jews must convert to Christianity as stated in *Romans* 9-11, though Saul, a. k. a. Paul, was probably only asking Jews to remain Jews at a time when many Jews were becoming secular (*Hebrews* 8). After more than a thousand

years of antagonism, something had to give, and some Jews sought to undermine Christianity by converting it to Judaism, while pretending to convert Jews to Christianity. In many waves, over many centuries, swarms of Talmudists, Cabalists and false Messiahs have swept across Europe literally peddling social, spiritual and medical panaceas. Zionist anti-Catholic ministers preached the conversion and "restoration" of the Jews to Palestine and readied their gullible Christian brethren for their own demise.

The Jews had another reason to feign Christian conversion before colonizing Palestine. They knew that the Christians would see the Biblical implications of Jewish financiers using their corruptly gotten gains to take Jerusalem from its rightful ancient inhabitants as the manifestation of the "anti-Christ". The Jews feared that the Christians would join forces with Islam to crush the "anti-Christ" Jewish King, and with him all the Jews. Racist Jewish Communist Zionist Moses Hess quoted Ernest Laharanne, *La nouvelle question d'Orient: Empires d'Egypte et d'Arabie. Reconstitution de la nationalité juive*, E. Dentu, Paris, (1860):

> "I may, therefore, recommend this work, written, not by a Jew, but by a French patriot, to the attention of our modern Jews, who plume themselves on borrowed French humanitarianism. I will quote here, in translation, a few pages of this work, *The New Eastern Question*, by Ernest Laharanne.[*Footnote:* See note IX at end of book.]
>
> 'In the discussion of these new Eastern complications, we reserved a special place for Palestine, in order to bring to the attention of the world the important question, whether ancient Judæa can once more acquire its former place under the sun.
>
> 'This question is not raised here for the first time. The redemption of Palestine, either by the efforts of international Jewish bankers, or the nobler method, of a general subscription in which all the Jews should participate, has been discussed many times. Why is it that this patriotic project has not as yet been realized? It is certainly not the fault of pious Jews that the plan was frustrated, for their hearts beat fast and their eyes fill with tears at the thought of a return to Jerusalem.[*Footnote:* My friend, Armond L., who traveled for several years through the Danube Principalities, told me that the Jews were moved to tears when he announced to them the end of their suffering, with the words 'The time of the return approaches.' The more fortunate Occidental Jews do not know with what longing the Jewish masses of the East await the final redemption from the two thousand year exile. They know not that the patriotic Jew cannot suppress his cry of anguish at the length of the exile, even in the midst of his festive songs, as, for instance, the patriotic poem which is read on Chanukah, closes with the mournful call:
>
> 'For salvation is delayed for us and there is no end to the days of evil.'

'They asked me,' continued my friend, 'what are the indications that the end of the exile is approaching?' 'These,' I answered, 'that the Turkish and the papal powers are on the point of collapse.']

'If the project is still unrealized, the cause is easily cognizable. The Jews dare not think of the possibility of possessing again the land of their fathers. Have we not opposed to their wish our Christian veto? Would we not continually molest the legal proprietor when he will have taken possession of his ancestral land, and in the name of piety make him feel that his ancestors forfeited the title to their land on the day of the Crucifixion?

'Our stupid Ultramontanism has destroyed the possibility of a regeneration of Judæa, by making the present of the Jewish people barren and unproductive. Had the city of Jerusalem been rebuilt by means of Jewish capital, we would have heard preachers prophesying, even in our progressive nineteenth century, that the end of the world is at hand and predictions of the coming of the Anti-Christ. Yes, we have lived to see such a state of affairs, now that Ultramontanism has made its last stand in oratorical eloquence. In the sacred beehive of religion, we still hear a continuous buzzing of those insects who would rather see a mighty sword in the hands of the barbarians, than greet the resurrection of nations and hail the revival of a free and great thought inscribed on their banner. This is undoubtedly the reason why Israel did not make any attempt to become master of his own flocks, why the Jews, after wandering for two thousand years, are not in a position to shake the dust from their weary feet. The continuous, inexorable demands that would be made upon a Jewish settlement, the vexatious insults that would be heaped upon them and which would finally degenerate into persecutions, in which fanatic Christians and pious Mohammedans would unite in brotherly accord—these are the reasons, more potent than the rule of the Turks, that have deterred the Jews from attempting to rebuild the Temple of Solomon, their ancient home, and their State."[245]

The Christians believed that the Jews had only one way to save themselves from ultimate annihilation—to convert to Christianity. Christians believe that only a small remnant of the Jews will convert and survive. They plan to slaughter the others. Even those Gentiles who were willing to help the Jews to take Palestine from the Turks believed that the Jews would be attacked by Christians unless they pretended to convert to Christianity. The Jews also believed that the Moslems would attack them, and many toyed with the idea of massive feigned Christian conversion so that the Jews in Palestine would have Christendom as an artificial ally against Islam. Hence the countless books that were published by "Christians" calling for the "restoration of the Jews to Palestine"concurrently called for the conversion of the Jews, so as to protect the Jews from the Christians and grant them Christian protection from Islam.

The Holocaust had the effect of making the Jews appear impotent and vulnerable—non-threatening. Centuries of Jewish intrigues and propaganda eventually had the effect of weakening Christianity and subverting its beliefs such that the threat of a negative Christian response to massive Jewish emigration to Palestine has greatly diminished, though the possibility that the Jews will find themselves in a trap of their own making persists.

The numbing pain inspired by the shocking images of the victimization of the Jews in the Holocaust has been abused by racist Jews to shield themselves from criticism, such that their arrogance makes them an open menace which tarnishes the image of all Jews. As has always happened in the past when leading Jews grow insufferably arrogant and hypocritical, it might some day come about that true Christians will feel that they have been betrayed by "evil Jewish leadership" and will retaliate against the "anti-Christ" and the Zionists—pseudo-Christian and Jew, who have misled them. Real Christians may join forces with Islam and crush a foe which has been attacking them from the beginning, and which views the Hebrew Bible as a plan the Jewish racists intend to fulfill with their own deliberate actions. It is possible that the Christians and Moslems will learn from Jewish racists, and adopt Jewish inhumanity and religious intolerance.

Very early on, Cyprian stated in his Twelfth Treatise, "Three Books of Testimonies Against the Jews", First Book, Testimony 24, that the Jews had but one option to atone for the death of Christ,

> "24. That by this alone the Jews can receive pardon of their sins, if they wash away the blood of Christ slain, in His baptism, and, passing over into His Church, obey His precepts.
>
> In Isaiah the Lord says: 'Now I will not release your sins. When ye stretch forth your hands, I will turn away my face from you; and if ye multiply prayers, I will not hear you: for your hands are full of blood. Wash you, make you clean; take away the wickedness from your souls from the sight of mine eyes; cease from your wickedness; learn to do good; seek judgement; keep him who suffers wrong; judge for the orphan, and justify the widow. And come, let us reason together, saith the Lord: and although your sins be as scarlet, I will whiten [*Footnote:* 'Exalbabo.'] them as snow; and although they were as crimson, I will whiten [*Footnote:* 'Inalbabo.'] them as wool. And if ye be willing and listen to me, ye shall eat of the good of the land; but if ye be unwilling, and will not hear me, the sword [Esau] shall consume you; for the mouth of the Lord hath spoken these things. [*Footnote:* Isa. i. 15-20.]"[246]

The Zionists who wanted to remain openly practicing Jews had to carefully nurture an antagonism over the course of many centuries in Europe against the Pope,

and depict him as if the "anti-Christ", and against Catholicism as the evil ecumenical Church of the Apocalypse, and against Islam and the Turks as heathens; so that "reformed" Christians would not see the Jews and Judaism as the evil ecumenical Church of the Apocalypse headed by the "anti-Christ"; and so that the English Esau, or some other European force, would take Palestine from the Turks and give it to the Jews, who could then regulate the trade of the world. The best means to accomplish this feat was to create anti-Catholic "reformations" and "second reformations" creating the Protestant and Puritan Churches, which mirrored the Jewish faith, and for the Jews to pretend to convert to these Judaised Churches and form an alliance with Gentile Christians against Islam, while scapegoating and destroying Catholic Christianity.

Cabalist Giordano Bruno influenced Queen Elizabeth, and a short time later an interest in the *Kabbala Denudata*, edited by Christian Knorr von Rosenroth and Francis Mercury van Helmont, appeared in England.[247] Franciscus Mercurius van Helmont[248] promoted cabalistic reformist dogma in England. Van Helmont taught an ecumenical religion which converted Christianity into Judaism. The Inquisition accused him of Judaizing Europe. He was a good friend of Leibnitz.

Van Helmont disseminated his message in England though Anne Conway[249] to Henry More, Robert Boyle, John Locke, Isaac Newton, etc. Van Helmont also published on medicine and chemistry, subjects which would later interest David Hartley. The ecumenical Protestants, Puritans, and Arians like Isaac Newton, Samuel Clarke and David Hartley, converted Christians to Judaism under the guise of converting Jews to Christianity.

Frankist Jews converted to Christianity in order to destroy it from within through crypto-Jewish infiltration and subversion. Some Jews used the institution of Freemasonry as a means to bring about the conversion of Christians to Judaism. As predicted in Biblical prophecy, they sought to make Jerusalem the capital of the ecumenical church of Judaism, which would replace the supposedly "Universal" or "Catholic" Church seated in Rome. Racist Jewish Zionist Moses Hess wrote in his treatise published in 1862, *Rome and Jerusalem*,

> "You have certainly heard of Joseph Salvador, the author of the work entitled *History of the Mosaic Institutions and of the Hebrew People*. This same author recently published a work entitled *Paris, Rome and Jerusalem*, in which he clearly shows that even among our enlightened brethren, there are dreamers who wish for a rebuilding of the Temple of Jerusalem. But he attaches to this rebuilding conditions that are acceptable neither to pious nor to progressive Christians and Jews. If I understand the author correctly, he expects his New Jerusalem to become the world capital of the fusionists. Salvador, furthermore, seems to cherish the curious idea that the Jews ought first to turn Christians, so that they may be the better able to convert the

Christians afterward to Judaism. This work is, in reality, not as new as Salvador thinks; it began eighteen hundred years ago. It seems, however, that the Judaism of which Salvador is thinking is as new as his Christianity.

More reasonable are the attempts of those fusionists who, like my friend Hirsch, of Luxemburg, are utilizing freemasonry as a means to amalgamate all the historical cults into one. The Luxemburg Rabbi, the antipode of his namesake, the Frankfort Rabbi Hirsch, developed the idea of fusion so thoroughly in the excellent lectures which he delivered at the Luxemburg Lodge, and later published under the title *Humanity as a Religion*, that, according to him, the matter may be considered closed. All that remains for the rabbis to do is to close up their reform temples and send the school children to the masonic temples. In truth, the logical consequences of reform have long since led those who took the sermons of the reform rabbis seriously, toward making such a step; as you, being a resident of Frankfort, well know. In vain did they afterward ornament their fusionist sermons with Talmudic quotations. It was too late and they had to be satisfied to preach to empty pews.

Jewish rationalists, who have as little reason to remain within the fold of Judaism as have Christian rationalists for clinging to Christianity are, like their Christian friends, very energetic in discovering new grounds for the existence of a religion which, according to them, has no longer any reason to exist. According to them, the dispersion of the Jews was merely a preliminary step to their entering upon their great mission. What great things are the Jews in exile to accomplish in their opinion? First of all, they are to represent 'pure' theism, in contradistinction to Christianity. In the next place, tolerant Judaism is to teach intolerant Christianity the principles of humanitarianism. Furthermore, it is the function of exilic Judaism to take care that morality and life, which in the Christian world are severed from each other, should become one. And lastly, the Jews must also act as industrial and commercial promoters—be the leaven of such activities among the civilized nations in whose midst they live. I have even heard it remarked quite seriously, that the Indo-Germanic race must improve its quality by mingling with the Jewish race!

But, mark you, from all these real or imaginary benefits which the Jews in dispersion confer upon the world, none will be diminished even after the restoration of the Jewish State. For just as at the time of the return from the Babylonian exile not all the Jews settled in Palestine, but the majority remained in the lands of exile, where there had been Jewish settlements since the dispersion of Israel and Judah, so need we not look forward to a larger concentration of Jews at the future restoration. Besides, it seems to me that those benefits which the Jews in exile confer upon the world are exaggerated,

'for the sake of the cause.' I consider it an anachronism to assign to the Jews those missions which they certainly performed in antiquity, and to some extent also in mediaeval times, but which, at present, no longer belong peculiarly to them. As to affecting the unity of life and theory, it is only possible with a nation which is politically organized; such a nation alone is able to realize it practically by embodying it in its institutions.

Again, what section of world-Jewry is to teach the Christians tolerance and humanity? You will surely say the enlightened Jews. But is not the enlightened Christian entitled to repeat to the enlightened Jew the words which Lessing, in his *Nathan the Wise*, puts into the mouth of the liberal Christian in his answer to the liberal Jew: 'What makes me a Christian in your eyes, makes you a Jew in mine.'

Or, on the other hand, should the enlightened Jew say to the orthodox Christian, 'Your beliefs are mere superstitions, your religion only fanaticism,' may the enlightened Christian not turn to the orthodox Jew and make similar remarks in defense of his own religion? Our cultured Jews who accuse Christians of possessing a persecution mania, reason as fallaciously as does Bethmann Hollweg when he charges the Jews with the same trait. History can neither be explained nor changed in its course by such explanations.

From the viewpoint of enlightenment, I see as little reason for the continuation of the existence of Judaism as for Christianity. It is better for the Jew who does not believe in the national regeneration of his people, to labor, like the enlightened Christian, for the dissolution of his religion. I understand how one can hold such an opinion. But what I do not understand is, how it is possible to believe simultaneously in 'enlightenment' and in a Jewish Mission in exile; in other words, in the ultimate dissolution and in the continued existence of Judaism at the same time."[250]

Christianity itself was a movement to convert Gentiles to Judaism in the guise of Liberalism, and to take the hatred and menacing nature of the creator God of the Old Testament out of Judaism so as to make it more palatable for Gentile consumption. A new call for "fusion" reappeared in the Zionism of Protestants, who often wrote of converting Jews to "Christianity"—while calling for the "restoration" of the Jews to Palestine, so as to make Jerusalem (as opposed to Rome) the seat of a new international despotism that was based on Judaism, which treachery against Christian Gentiles signified the terror and devastation of the prophecies, the mysticism of the gnostics who were influenced by the East, and the despotism and deceit of the worst of the Talmud. Protestantism itself takes a large step towards converting Christianity back into original Judaism, the old covenant, the Old Testament, with all its horrors and inhumanity.

3.4 The "British-Israel" Deceit

Biblical prophecies require that in order for the millennium to begin all of the Tribes of Israel must return to Palestine (*Isaiah* 11:11-12. *Jeremiah* 23:8; 30:3. *Ezekiel* 37:21. *Hosea* 3:4-5). The ten northern tribes were missing (never existed), though some were believed to have been found in the mid-1800's. "Christian Zionists" ought to recognize that this violation of prophecy, the fact that all of the tribes have not returned to Israel, is a tell tale sign that Zionism is anti-Biblical, a farce and an unholy deceit.

Some in England had long believed that the English descended from one of the ten lost tribes of Israel, which had allegedly traveled to England on Phoenician ships in ancient times. The belief that the British were a lost tribe of Israel was promoted in Russia, by Jewish interests, as evidence that England might be a place of respite for the anti-Christ—especially since the British Royals claimed to be descended from King David, and the Zionists published countless books in England and America calling for the "restoration of the Jews to Palestine" and concurrently seeking to foment a war with Rome, Russia and Turkey by calling the Pope, the Czar and the Sultan the "anti-Christ". It was Jews in England who inspired the belief that the Pope in Rome, the Russian Czar and the Turkish Sultan were the anti-Christ, and the propaganda which popularized these beliefs served the perceived self-interests of the Jews. It was also Jews in Russia who inspired a belief there that the English King was the anti-Christ. It was not mere coincidence that this antagonistic propaganda calling for wars on all sides amongst the empires, also uniformly called for the "restoration of the Jews to Palestine", and uniformly stigmatized an artificial enemy as the "anti-Christ". The Jews had been trying to provoke a world war through their hateful and intolerant propaganda for centuries.

A vast movement existed in England and the Commonwealth Nations during and after Queen Victoria's reign, which called itself "Anglo-Israel" or "British-Israel". They claimed that the English descended from the Israelites, that Queen Victoria descended from the House of King David, and that the Jews should be "restored" to Palestine.[251] It is likely that all movements which call for the "restoration of the Jews to Palestine" were begun and financed by Jews, overtly or covertly.

The prophecies require that the Messiah be descended from David (II *Samuel* 7; 22:44-51; 23:1-5. *Isaiah* 9:6-7. *Jeremiah* 23:5; 33:15, 17). In an attempt to avoid Christian suspicion and persecution, many Jewish groups spread the myth that their ancestors had left Israel before the crucifixion of Christ, or had opposed it.[252] The question naturally arises, was the entire British-Israel movement, which began more than one thousand years ago, initiated by Jews who sought to distance themselves from the crucifixion of Christ? Some Jews asserted that America was the new Israel and that Jews were important members and sponsors of Christopher Columbus' voyage to America—even that Christopher Columbus was himself a Jew searching

for a new homeland for the Jews.[253] In America, Judge Noah, a Jewish Zionist, argued that the American Indians were descended from the Israelites, and Noah sought to privilege Jews in America on this basis.

John Spargo was quoted in *The New York Times* on 22 February 1921 on page 10, referring to the publication of the *Protocols of the Learned Elders of Zion* in English translation, in an article entitled "Spargo Condemns Racial Antagonism"

> "In 1895 a book was published in France which attempted to prove the existence of a world-wide conspiracy against Christian civilization. In that book the theory was advanced that the English people are all of the Jewish race, and that the British Government is the central force of this worldwide Jewish conspiracy. In his book Nilus reproduced this fantastic theory but, recognizing that it would cause the protocols to be laughed out of court, The Dearborn Independent, The London Morning Post and all the other publishers of the protocols in England and America have carefully deleted this part of the book by Nilus. The reason for the deletion is as obvious as the dishonor of it."

Spargo was mistaken if he would assert that there was no belief among the British themselves that they had descended from the "Israelites" and that this belief was instead concocted in Russia in 1895 in order to discredit the Jews and the British. The belief that the British descended from the "Israelites" was very old and enduring, as was the belief that they descended from Noah.[254] William Camden in his *Britannia* of 1586,[255] and Theophilus Evans in his *Drych y prif oesoedd* of 1716,[256] told of the Welsh legend that the Ancient Britons, the Welsh, had descended from Noah's grandson Gomer. Camden's view even found its way onto the 1606 English edition of the map *ANGLIÆ, SCOTIÆ ET HIBERNIÆ, SIVE/BRITANNICAR: INSVLARVM DESCRIPTIO:*

> "The first Inhabitants which settled here not long after the universal Flood and the Confusion of Babel came here from France, considering its Proximity, Similarity of language, Manners, Government, Customs and Name, as is stated by the learned Clarencieux Camden, the only light shining on our histories, as demonstrated in his treatise called Britannia. For to this day the ancient Britans, the Welshmen, call themselves CUMRI, (not Cambri), derived from Gomer, the son of Iaphet (called by the Romans Cimber) from whom the Celtæ or Gauls are descended."[257]

Circa 800AD, Nennius wrote that the British descended from Noah in his *Historia Britonum*.[258] Aylett Sammes published *Britannia Antiqua Illustrata*[259] in 1676, in which he argued that the British descended from the Phoenicians. Henry

Rowlands[260] argued in 1723 that the ancient Druids were the descendants of Noah. In the 1740's, William Stukeley held that the British were the children of Abraham.[261] Queen Victoria believed that she was descended from King David, which also meant that Victoria's grandson Kaiser Wilhelm II was also believed by the family to be descended from David. In 1924, Laurence Austine Waddell published *The Phoenician Origin of Britons, Scots & Anglo-Saxons Dicovered by Phoenician & Sumerian Inscription in Britain, by Pre-Roman Briton Coins & a Mass of New History*.[262]

3.5 For Centuries, England is Flooded with Warmongering Zionist Propaganda

Zionism appeared early and often in England and America.[263] For example, in addition to the works cited above, Thomas Brightman published his *Apocalypsis Apocalypseos* in 1585.[264] In 1585, Francis Kett, like Martin Luther, declared that the Pope was the "Beast" prophesied in *Revelation* and the man foretold to pretend to be God in the Temple.[265] In 1585, Kett envisioned Jerusalem as the heavenly seat of the new Kingdom of Christ.[266] Kett was burned at the stake in 1589 for declaring that the Bible prophesied that the Jews would be restored to Palestine. The "Eastern Question" arose again and again in apocalyptic literature and the authors frequently discussed scenarios that eventually played out—Russia's wars against Turkey, Napoleon and the East, Greek independence, the Crimean War, the Congress of Berlin, World War I and World War II, etc. It is no coincidence that the works which called for the "restoration of the Jews to Palestine" correctly foretold the wars the Jews deliberately caused to further their goal of creating a "Jewish State".

"Lord Protector" Oliver Cromwell, Queen Victoria, Prime Minister Benjamin Disraeli, Prime Minister Arthur Balfour, Prime Minister David Lloyd George and Prime Minister Winston Churchill were each outspoken and long-term Zionists.[267] This remarkably high percentage of Zionist leaders in England is especially odd given that only a very small percentage of Jews were Zionists and there was never a large Jewish population in England. This oddity is explained by the grossly disproportionate influence of Cabalistic Jews and Jewish bankers in England over the course of many centuries.

Puritans, like Oliver Cromwell, were ardent Zionists and carried out a "second reformation" in order to attack the Catholics—whom the Jews hated. Many Puritans migrated to America. Though American schools teach that they came for religious freedom, the truth of the matter is that they migrated to America so that they would have the freedom to practice extreme intolerance.

Puritans sought to forcefully convert Christians to Judaism, while pretending to seek to convert Jews to Christianity. Like many of the Protestants of Germany, they generally named their children with names taken from the Old Testament, not the New. In Amsterdam, English Puritan Zionists Joanna and Ebenezer Cartwright issued

a Zionist petition in 1649 calling on the English and the Dutch to lead the Jews back to Palestine. Zionist Cabalist Franciscus Mercurius van Helmont traveled from Amsterdam to England to spread Cabalistic Judaism and Zionism among the intellectual elite of England—and he was quite successful. Rabbi Manassah ben Israel, of Amsterdam, persuaded Oliver Cromwell to readmit Jews into England on the premise that the Biblical pronouncement that the Jews shall be scattered to the ends of the Earth meant that they shall enter England, which would trigger the "ingathering" of the Jews to Palestine.[268] The Old Testament instructed the Jews to enter every nation and the affluent Jews of Amsterdam no doubt recognized the benefits of gaining inroads into the affairs of England and of profiting from its wealth. Jews were famous for gathering political and economic intelligence from around the world.[269]

Regina Sharif wrote in her article "Christians for Zion, 1600-1919",

> "Nowhere in Europe has support for Zionism been as widespread and popular over the ages as in England. It was there that the idea of Jewish restoration in Palestine became prominent and developed into a doctrine that lasted well over three centuries.[1] Nahum Sokolow, the well-known Jewish historian of the Zionist movement, commented on this permanent connection between England and Zionism: 'English Christians taught the underlying principles of Jewish nationality.'[2] He expressed his gratitude to the many 'English thinkers, men ofletters arid poets throughout the ages,' who championed the Zionist cause through many generations. 'For nearly three centuries Zionism was a religious as well as a political idea which great Christians and Jews, chiefly in England, handed down to posterity.'[3] [***] Weizmann's skills in international diplomacy and persuasion, however great they might have been, would have remained fruitless had not English culture been conditioned to Zionism long before the time of Herzl or Weizmann and had not the seeds of Zionism been sown and cultivated in England by non-Jewish Zionists long before the appearance of Herzl's *Judenstaat*."[270]

See also: Eliyahu Tal, *You Don't Have to be Jewish to be a Zionist: A Review of 400 Years of Christian Zionism*, International Forum for a United Jerusalem, Tel Aviv, (2000).

In the 1500's, and continuing through the 1800's and beyond, a great many books were published in Great Britain and in America at the instigation of Cabalistic Jews advocating:

> 1). The overthrow of the Pope, who was called "Anti-Christ", together with the destruction of the Catholic Church.

2). The destruction of the Turkish Empire, and of Mohammedanism, and of the dethroning of the Sultan, who was also dubbed the "Anti-Christ" in this hate filled literature.

3). The destruction of the Russian Empire, and the Czar, who was also called the "Anti-Christ".

4). The destruction of the French and German Empires.

5). Loud cries for world war and the "Battle of Armageddon.

6). And, quite tellingly, the "restoration of the Jews to Palestine", the rebuilding of the Jewish Temple and the formation of Jerusalem as the capital of a new world government—many of which objectives Jewish leaders accomplished through the Crimean War, the Treaty of Berlin, the Young Turk Revolution, the Balkan Wars, the Russian Revolution and the First World War.

There were many advocates of these beliefs, including Thomas Drake, who published *The Calling of the Jews* in 1608. Henry Finch published *The Worlds Great Restauration. Or the Calling of the Ievves and (With Them) of All the Nations and Kingdomes of the Earth, to the Faith of Christ* in 1621.[271] Manasseh ben Israel's work was translated into English as: *The Hope of Israel*, Printed by R.I. for Hannah Allen, London, (1650); and *The Great Deliverance of the Whole House of Israel: What it Truly Is, by Whom it Shall Be Performed, and in What Year. . . in Answer to a Book Called the Hope of Israel, Written by a Learned Jew of Amsterdam Named Menasseh ben Israel*, Printed by M.S., London, (1652). John Milton published *Paradise Regained* in 1671.[272] In 1747, John Collet published *A Treatise of the Future Restoration of the Jews and Israelites to Their Land: with Some Account of the Goodness of the Country, and Their Happy Condition There, till They Shall Be Invaded by the Turks : with Their Deliverance from All Their Enemies, When the Messiah Will Establish His Kingdom at Jerusalem, and Bring in the Last Glorious Ages.*[273] Joseph Eyre published *Observations upon the Prophecies Relating to the Restoration of the Jews: with an Appendix in Answer to the Objections of Some Late Writers* in 1771.[274] After winning an award for his work on Zionism in 1795 while a divinity student at Cambridge, Charles Jerram published *An Essay Tending to Shew the Grounds Contained in Scripture for Expecting a Future Restoration of the Jews* in1796.[275]

Scores of such works appeared in Britain, America, and elsewhere advocating world war, the "restoration of the Jews to Palestine" and the destruction of heaven and Earth; including: G. Fletcher, *The Policy of the Turkish Empire. The First Booke*, Printed by Iohn Windet for W[illiam] S[tansby] and are to be soulde at Powles

Wharfe at the signe of the Crosse Keyes, London, (1597); **and** *Of the Rvsse Common Wealth, Or, Maner of Gouernement by the Russe Emperour, (Commonly Called the Emperour of Moskouia): With the Manners, and Fashions of the People of That Countrey,* Thomas Charde, London, (1591); **and** *De literis antiquae Britanniae, regibus praesertim qui doctrinâ claruerunt, quíque Collegia Cantabrigiae fundârunt,* Ex Academiae celeberrimae typographeo, Cantabrigiae, (1633); **and** *Israel Redux: Or the Restauration of Israel, Exhibited in Two Short Treatises. The First Contains an Essay upon Some Probable Grounds, That the Present Tartars Near the Caspian Sea, Are the Posterity of the Ten Tribes of Israel. The Second, a Dissertation Concerning Their Ancient and Successive State, with some Scripture Evidences of Their Future Conversion, and Establishment in Their Own Land,* Printed by S. Streater for John Hancock, London, (1677); **and** *The English Works of Giles Fletcher, the Elder,* University of Wisconsin Press, Amsterdam, (1964). ***See also:*** T. Draxe, *The VVorldes Resurrection, or the Generall Calling of the Iewes a Familiar Commentary Vpon the Eleuenth Chapter of Saint Paul to the Romaines, According to the Sence of Scripture, and the Consent of the Most Iudicious Interpreters, Wherein Aboue Fiftie Notable Questions Are Soundly Answered, and the Particular Doctrines, Reasons and Vses of Euery Verse, Are Profitable and Plainly Deliuered,* Iohn Wright, London, (1608); **and** *The Earnest of Our Inheritance Together with a Description of the New Heauen and the New Earth, and a Demonstration of the Glorious Resurrection of the Bodie in the Same Substance,* George Norton, London, (1613); **and** *An Alarum to the Last Iudgement. Or an Exact Discourse of the Second Comming of Christ and of the Generall and Remarkeable Signes and Fore-Runners of It Past, Present, and to Come; Soundly and Soberly Handled, and Wholesomely Applyed. Wherein Diuers Deep Mysteries Are Plainly Expounded, and Sundry Curiosities Are Duely Examined, Answered and Confuted,* Matthew Law, London, (1615). ***See also:*** J. Mede, *Clauis apocalyptica ex innatis et insitis visionum characteribus eruta et demonstrata. Ad eorum usum quibus deus amorem studiúmq[ue] indiderit prophetiam illam admirandam cognoscendi scrutandíque,* T. and J. Buck, Cantabrigiæ, (1627); English translation by R. B. Cooper, *A Translation of Mede's Clavis Apocalyptica,* Rivington, London, (1833). ***See also:*** J. Archer, *The Personall Reigne of Christ upon Earth: In a Treatise Wherein Is Fully and Largely Laid Open and Proved, That Jesus Christ, Together with the Saints Shall Visibly Possesse a Monarchicall State and Kingdome in this World,* Benjamin Allen, London, (1643). ***See also:*** T. Brightman, *The Revelation of Saint John: Illustrated with Analysis and Scholions, Wherein the Fence Is Opened by the Scripture, and the Events of Things Foretold Showed by Histories, Together with a Most Comfortable Exposition of the Last and Most Difficult Part of the Prophecy of Daniel, Wherein the Restoring of the Jews, and Their Calling to the Faith of Christ, after the Utter Overthrow of Their Three Last Enemies, Is Set Forth in Lively Colours,* Printed by Thomas Stafford, Amsterdam, (1644); **and** *The Workes of That Famous, Reverend,*

and Learned Divine, Mr. Tho. Brightman viz., a Revelation of the Apocalyps, Containing an Exposition of the Whole Book of the Revelation of Saint John, Illustrated with Analysis and Scholions : Wherein the Sense Is Opened by the Scripture, and the Event of Things Foretold, Shewed by History : Whereunto Is Added, a Most Comfortable Exposition of the Last and Most Difficult Part of the Prophesie of Daniel : Wherein the Restoring of the Jews, and Their Calling to the Faith of Christ, after the Utter Overthrow of Their Three Last Enemies, Is Set Forth in Lively Colours : Together with a Commentary on the Whole Book of Canticles, or Song of Salomon, Printed by John Field for Samuel Cartwright, London, (1644). ***See also:*** R. J., *Compunction or Pricking of Heart with the Time, Meanes, Nature, Necessity, and Order of It, and of Conversion; with Motives, Directions, Signes, and Means of Cure of the Wounded in Heart, with Other Consequent or Concomitant Duties, Especially Self-Deniall, All of Them Gathered from the Text, Acts 2.37. And Fitted, Preached, and Applied to His Hearers at Dantzick in Pruse-land, in Ann. 1641. And Partly 1642. Being the Sum of 80. Sermons. With a Post-Script Concerning These Times, and the Sutableness of this Text and Argument to the Same, and to the Calling of the Jews. By R. J. Doctor of Divinity*, Printed by Ruth Raworth for Thomas Whitaker, and are to be sold at his shop, at the Kings Armes in Pauls Church-Yard, London, (1648). ***See also:*** S. Gott, *Novæ solymæ libri sex: sive Institutio Christiani 1. De pueritia. 2. De creatione mundi. 3. De juventute. 4. De peccato. 5. De virili ætate. 6. De redemptione hominis*, Johannis Legati, Londini, (1649); English translation: *Nova Solyma, the Ideal City; Or, Jerusalem Regained*, London, J. Murray, (1902). ***See also:*** T. Thorowgood, J. Dury, Manasseh ben Israel, *Digitus dei: Nevv Discoveryes with Sure Arguments to Prove That the Jews (A Nation) or People Lost in the World for the Space of near 200 Years, Inhabite Now in America; How They Came Thither; Their Manners, Customs, Rites and Ceremonies; the Unparallel'd Cruelty of the Spaniard to Them; and That the Americans Are of That Race. Manifested by Reason and Scripture, Which Foretell the Calling of the Jewes; and the Restitution of Them into Their Own Land, and the Bringing Back of the Ten Tribes from All the Ends and Corners of the Earth, and That Great Battell to Be Fought. With the Removall of Some Contrary Reasonings, and an Earnest Desire for Effectuall Endeavours to Make Them Christians. Whereunto Is Added an Epistolicall Discourse of Mr John Dury, with the History of Ant: Monterinos, Attested by Manasseh Ben Israell, a Chief Rabby. By Tho: Thorowgood, B:D*, : Printed for Thomas Slater, and are to be sold at his shop at the signe of the Angell in Duck-Lane, London, (1652). ***See also:*** E. Hall, *He apostasia, ho antichristos, Or, a Scriptural Discourse of the Apostasie and the Antichrist, by Way of Comment, upon the Twelve First Verses of 2 Thess. 2 under Which Are Opened Many of the Dark Prophecies of the Old Testament, Which Relate to the Calling of the Jews, and the Glorious Things to Be Affected at the Seventh Trumpet Through the World : Together with a Discourse of Slaying the Witnesses, and the*

Immediate Effects Thereof : Written for the Consolation of the Catholike Church, Especially the Churches of England, Scotland, and Ireland, London, (1653). ***See also:*** E. Lane, *Look unto Jesus, Or, An Ascent to the Holy Mount to See Jesus Christ in His Glory Whereby the Active and Contemplative Believer May Have the Eyes of His Understanding More Inlightned to Behold in Some Measure the Eternity and Immutability of the Lord Jesus Christ: At the End of the Book Is an Appendix, Shewing the Certainty of the Calling of the Jews*, Printed by Thomas Roycroft for the Authour, and are to be sold by Humphrey Tuckey, and by William Taylor, London, (1663). ***See also:*** R. R., *The Restauration of the Jevves: Or, a True Relation of Their Progress and Proceedings in Order to the Regaining of Their Ancient Kingdom. Being the Substance of Several Letters viz. from Antwerp, Legorn, Florence, &c.*, A. Maxwell, London, (1665). ***See also:*** J. A. Comenius, *The Way of Light*, Hodder & Stoughton, Ltd., London, (1668/1938). ***See also:*** G. Ben Syrach, *Nevvs from the Jews, or a True Relation of a Great Prophet in the Southern Parts of Tartaria; Pretending Himself to Be Sent to Gather Together the Jews from All Parts: as Well the Ten Tribes That Have So Long Abscronded Themselves from the World; as the Known Tribes of Judah and Benjamin: Promising to Them the Restoration of the Land of Canaan, and All That They Formerly Enjoyed in the Time of King Solomon. As it Was Communicated to Rabbi Josuah Ben Eleazar, Merchant in Amsterdam, by a Letter from Adrianople. Faithfully Translated into English, by Josephus Philo-Judæus, Gent. With Allowance*, Printed for A.G., London, (1671). ***See also:*** W. Alleine, *The Mystery of the Temple and City Described in the Nine Last Chapeters of Ezekiel, Unfolded Also These Following Particulars Are Briefly Handled, 1. The Calling of the Jews, 2. The Restitution of All Things, 3. The Description of the Two Beasts, Rev. 13, 4. The Day of Judgment, and the World Perishing by Fire, 5. Some Signs of the Times When the Fall of Babylon Is Near, 6. Some Advantages Which the Knowledge of These Truths Will Afford, 7. The Conclusion of All in Some Counsels and Directions*, Printed for E. Harris: And are to be sold by T. Wall, London, (1677). ***See also:*** "Lover of His Country's Peace", *The Mystery of Ambras Merlins, Standardbearer Wolf, and Last Boar of Cornwal With Sundry Other Misterious Prophecys, Both Ancient and Modern, Plainly Unfolded in the Following Treatise, on the Signification and Portent of That Prodigious Comet, Seen by Most Part of the World, Anno 1680, with the Blazing Star Anno 1682, and the Conjunctions of Saturn and Jupiter in October Following and since : All Which Do Purport Many Sad Calamitys to Befall Most Parts of the Europian Continent in General Before the Year 1699, ... the Ruin of the House of Austria, Vienna, and the Empire of Germany : with Rome, Italy, and the Pope and Papicy, the King and Kingdom of France, with Several Other Countrys in Europe, and the Danger of an Invation in England by the Turks, and Then the Convertion of the Said Nation to the Christian Faith, Before this Present Expedition of the Turks into Hungary and Germany Be Over, Which Will Be Followed, (1) with the Calling of the Jews, (2) the Reducing of All Wayes of*

Religious Worship into One by Which an Universal Peace Will Ensue to All the Earth, Printed for Benj. Billingsley, London, (1683). ***See also:*** R. Baxter, *The Glorious Kingdom of Christ, Described and Clearly Vindicated, Against the Bold Asserters of a Future Calling and Reign of the Jews, and 1000 Years Before the Conflagration. And the Asserters of the 1000 Years Kingdom after the Conflagration. Opening the Promise of the New Heaven and Earth, and the Everlastingness of Christ's Kingdom, Against Their Debasing It, Who Confined it to 1000 Years, Which with the Lord Is but as One Day*, Printed by T. Snowden, for Thomas Parkhurst at the Bible and Three Crowns, the lower end of Cheapside, London, (1691). ***See also:*** "Lay Hand", *The Great Signs of the Times Giving a True Account of the Universal Change That Is Now Expected: With a Preface Concerning Prophecies, and an Introduction Wherein the Right Notion of the Calling of the Jews and the Kingdome of Christ, So Much Obscur'd, Is True and Faithfully Declar'd*, Printed for the author, and are to be sold by J. Nutt, London, (1699). ***See also:*** S. Willard, *The Fountain Opened, Or, the Great Gospel Priviledge of Having Christ Exhibited to Sinfull Men: Wherein Also Is Proved That There Shall Be a National Calling of the Jews from Zech. XIII, 1*, Printed by B. Green and J. Allen for Samuel Sewall, Junior, Boston in New-England, (1700). ***See also:*** R. Fleming, *Apocalyptical Key: an Extraordinary Discourse on the Rise and Fall of Papacy, Or, the Pouring out of the Vials, in the Revelation of St. John, Chap. XVI: Containing Predictions Respecting the Revolutions of France, the Fate of It's Monarch, the Decline of Papal Power, Together with the Fate of the Surrounding Nations, the Destruction of Mahometanism, the Calling in of the Jews, the Restoration and Consummation of All Things, &c. &c.*, Printed for G. Terry, London, (1701/1793). ***See also:*** S. Clarke, "The Conversion and Restoration of the Jews", *A Collection of the Promises of Scripture: or, The Christian's Inheritance*, Part 3, Section 10, American Tract Society, New York, and J. Buckland, London, (1750); **and** *A Discourse Concerning the Connexion of the Prophecies in the Old Testament, and the Application of Them to Christ. Being an Extract from the Sixth Edition of a Demonstration of the Being and Attributes of God, &c. . . .*, J. Knapton, London, (1725). ***See also:*** W. Whiston, *An Essay on the Revelation of Saint John, So Far as Concerns the past and Present Times: To Which Are Added Two Dissertations, the One upon Mark II. 25, 26. The Other upon Matthew XXIV. And the Parallel Chapters: With a Collection of Scripture-Prophecies Relating to the Times after the Coming of the Messiah*, Cambridge: Printed at the University-Press; for B. Tooke, London, (1706); **and** *The Accomplishment of Scripture Prophecies: Being Eight Sermons Preach'd at the Cathedral Church of St. Paul, in the Year MDCCVII, at the Lecture Founded by the Honourable Robert Boyle Esq.: With an Appendix, to Which Is Subjoin'd a Dissertation, to Prove That Our Savior Ascended into Heaven on the Evening after His Resurrection*, Cambridge : Printed at the University-Press for B. Tooke, London, (1708); **and** *Historical Memoirs of the Life of Dr. Samuel Clarke Being a Supplement*

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Jewish forces in England, who wanted to destroy Catholicism and attack the Pope and the Turks in order to "restore the Jews to Palestine", fabricated prophecies meant to win converts to their cause. In 1641, a pamphlet appeared in England purporting to be the prophecies of one Ursula Shipton, a. k. a. Mother Shipton, a. k. a. Agatha Shipton, a. k. a. Ursula Sontheil (ca. 1488-1561). This six page pamphlet entitled *The Prophesie of Mother Shipton in the Raigne of King Henry the Eigth Foretelling the Death of Cardinall Wolsey, the Lord Percy and Others, as Also What Should Happen in Insuing Times*[276] printed several statements of fact in 1641, which purported to be predictions of events yet to occur in Shipton's lifetime, but which had already occurred by 1641. There were no extant records proving that any such woman as "Mother Shipton" ever existed.

The pamphlet was political propaganda issued by those who wished to rid England of Catholicism and justify revolution and murder. It was so successful, that new prophecies allegedly written by "Mother Shipton" began to appear referring to the Pope, the Turks and the "calling of the Jews".[277] "Mother Shipton" predicted terrible wars, which had not yet occurred when these new prophecies appeared, but which had been in the plans of the Protestants who would overthrow the Pope and take Palestine from the Turks in order to give it to the Jews. Numerous later and expanded editions appeared. In 1862, Charles Hindley[278] lent greater credibility to the hoax by adding passages about machines, which did not exist in the period of 1488-1561, but which had since been invented. He also infamously added the prediction that the world would end in 1881, but later admitted that these additions were the products of his own imagination.[279]

3.6 As a Good Cabalist Jew, David Hartley Conditions Christians to Welcome Martyrdom for the Sake of the Jews

Though he came from humble beginnings, David Hartley was well-connected and had married into the immensely wealthy family of his second wife Elizabeth Packer in 1735. His plea for the destruction of the Christian temple of Europe—principally *Roman* Catholicism, and the diaspora of Christendom—smack of revenge for the Jewish Diaspora brought on by the Romans. It is amazing that some Christians, to this day, are gullible enough to destroy themselves and humanity for the sake of ancient Jewish prophecies, for the sake of modern Jews. Their leaders are well paid.

In an odd twist on the Crusader culture of the English, Hartley tried to make one

feel un-Christian if one did not support world revolution (a precursor to Frankist-Jewish Communism), Zionism and Jewish world rule after the intentional destruction of Christendom. Anti-Semitic Christian Zionists worked the other end of the political spectrum, but issued the same ultimate message, *i. e.* they promoted world revolution, Zionism and the destruction of Christendom.[280] Jews made appear to the gullible Christians that they had a choice, but their choices were limited to obeying Jewish plan *A*, or Jewish plan *B*.

It is interesting to note that the founder of Protestantism—the founder of the "Gentile" movement to destroy Catholicism and label the Pope the "Beast of the Apocalypse"—was an expressed philo-Semite, Martin Luther, a "Reformer" who appeared to seek the cooperation of the Jews to end the religious hegemony of Catholicism—Luther who had published *That Jesus Christ was Born a Jew* in 1523.[281] Long after creating a divide in European Christians, Martin Luther forwarded the Zionist agenda by taking an anti-Semitic stand. He published *On the Jews and Their Lies* in 1543.[282] Luther, with his close contacts with the Jewish community, may well have been an agent for Zionists, and Protestantism clearly was a device to divide and destroy Christendom. It might also be that near the end of his life Luther eventually sickened of killing Christians and was sincerely revolted by the Jews' plans to exterminate all Gentile races. The ultimate motives behind the Crusades and the persecution of Jews during the Crusades are also open to question.

Some have taken the view that Protestantism created Zionism in its quest for an ally against the Catholic Church—and in England with the purpose of securing trade routes to India and China (and later oil).[283] Though these forces were no doubt in play during the movement—at the instigation of Jews, it would appear far more likely that Zionists created Protestantism as a means to destroy the Roman Catholic Church they so hated, than that the Protestants created Zionism—given the fact that Zionism pervades the Old Testament and is the foundation of Judaism.

The Rothschilds had no small amount of influence in England and in France—they helped to put Disraeli and the Napoleons in power—and the alleged trade advantages of securing Palestine for the Jews would profit Jewish financiers, as well as the British or French. It was always the Jews who were whispering of these alleged advantages into the ears of the gullible and trusting Christians. It was the Jews who went from one country to another preaching this same message. It was the Jews who alleged that only Jews could secure European interests in the region, which was not only a patently false message, it was absurd and the exact opposite of the truth.

Abbé Barruel alleged that the Jacobins, who instigated the French Revolution, were a current manifestation of a very old revolutionary conspiracy of the Freemasons to establish a world government through world revolution. In 1806, Barruel produced a letter he received from A. J. B. Simonini, which he alleged proved a Jewish conspiracy to destroy Christendom and rule the world.[284] At about

the same time, George Stanley Faber[285] alleged that the Pope and Islam were an evil conspiracy, which stood in the way of the "restoration of the Jews" and the fulfilment of prophecy. Faber proposed the destruction of the Turkish Empire, and the destruction of Catholicism, in preparation for the "restoration of the Jews". In this period we find such fanatical titles as: W. Ettrick, *The Season and Time, Or, an Exposition of the Prophecies Which Relate to the Two Periods of Daniel Subsequent to the 1260 Years Now Recenter Expired: Being the Time of the Seventh Trumpet. . . Together with Remarks upon the Revolutionary Anti-Christ Proposed by Bishop Horsley and the Rev. G. S. Faber*, Longman, Hurst, Rees, Orne, and Brown, London, (1816). There was a large and long-lived religious movement in Protestant England and America to bring about World War in order to "restore the Jews to Palestine". This had no benefits for Christians.

The Bolsheviks under Trotsky sought the destruction of religion, World revolution, and a World government. These were expressed Jewish objectives. The Bolsheviks mass murdered tens of millions of Christians and plunged many millions more into misery. The British and Americans eventually succeeded in destroying the Turkish Empire, "restoring the Jews to Palestine" and securing their access to the Orient and to oil. The Jews had their way, at a horrible cost to humanity, which we continue to pay. Their next move is to make Americans and British bloodthirsty, paranoid and hateful warmongering bigots, so that the Jews can use the Americans and British to exterminate innocent Moslems. Just as fascistic Zionist Jews taught the German youth to hate and fear "Christ-Killing" Jews, fascistic Zionist Jews are teaching Americans and British to hate and fear "Islamo-Fascists".

One hundred years before Marx published his *Manifesto*, Hartley called for world revolution and the destruction of the Christian Churches and of European civil institutions so as to cause suffering Christians to disperse throughout the world and evangelize—just as the Roman dispersion of the Jews into Diaspora caused Jews to roam and proselytize. In Hartley's day, many governments had both "evangelical and civil" power—the Church and the State were often one institution with two faces.

At that time, the Roman Catholic Church was one of the most powerful institutions in the world and stood in the way of the Old Testament prophecy that the "Jewish Nation" should attain political and religious hegemony, and rule the world after all the Gentile nations had been obliterated. The Catholics pretended to the Jewish throne as the elect, as the chosen of God. The Catholics asserted the doctrine that the Catholic Church is the "Mystical Body of Christ", which has divine dominion over the nations. The Jews believed that their Messianic prophecies gave them this divine right.

Racist Jewish Zionist Theodor Herzl believed that he would not receive the support of the Pope and the Catholic Church, and Herzl was correct. Jews also had many other reasons to hate Catholics. Romans destroyed the Jewish Nation and Rome was the seat of Catholicism. Catholics had committed numerous atrocities

against Jews, including the Ghetto system and the Inquisition—the Ghetto of Rome was an especially degrading system.

In Europe, absolute hegemony had always been the goal of empires and churches—and the cause of numerous wars. Jews were by no means alone in their quest for hegemony. In addition, the Catholic Popes had sought to take Palestine in the Crusades, supposedly not in hopes of the "restoration of the Jews to Palestine", but in the hopes of taking the Holy Land for the Christians. This made Catholicism an obstacle, and a competitor, to Zionism. Catholicism had long been the chief obstacle to Jewish religious hegemony. It also sought hegemony over the Christian faith, for example, in the case of the Council of Trent.

The Old Testament, the Talmud and the Cabalistic writings led Jews like the Frankists to believe that they had a right and an obligation to enslave the rest of mankind to serve them (*Zechariah* 8:23. *Shabbath* 32*b*), that evil was good (*Job* 12. *Isaiah* 45:7; 59:15-16. *Sanhedrin* 97*a*-99*b*), and that the only means to bring about the reign of the Jewish God was to destroy all competitive religions and governments and bring about absolute suffering throughout the world (In the Hebrew Bible: *Genesis* 25:23; 27:38-41. *Exodus* 19:5-6. *Numbers* 24:17-20; 33:50-56. *Deuteronomy* 7:6; 28:10. *Psalm* 2:1-12; 18:40-50; 72:8-11; 110:1-7. *Isaiah* 11; 40:23; 42:1; 49:7, 23; 60:10-12; 61:9; 65; 66. *Jeremiah* 3:17; 10:10; 23:5-8. *Ezekiel* 39:17-18. *Obadiah*. *Micah* 17:16-17. *Zephaniah* 2:11. *Zechariah* 8:23; 14. In the Jewish Talmud: *Sanhedrin* 20*b*; 56*a*-60*b*; 88*b*; 97*a*-99*b*; 105*a*. *Shabbath* 32*b*. *Sukkah* 52*a*-*b*. *Erubin* 21*b*. *Rosh Hashanah* 17*a*. In the Judaist Cabbalah: *Zohar* I, 47*a*; II, 219*b*; III, page 19*b*, 43*a*, 282*a*). Ironically and paradoxically, a major part of the Jewish religious plan is the objective of making Jews irreligious. Jewish leaders believe that the prophets commanded that Jews fall away from their Jewish God (*Sanhedrin* 97*a*), and that they are duty bound to see to it that two thirds of Jews perish as a result (*Ezekiel* 5:12. *Zechariah* 13:8-9). They believe that the Messiah will only come when Jews have embraced heresy and have made the world evil (*Sanhedrin* 97*a*).

These Shabbataian/Frankist Cabalistic Dualistic sects among Jews—including the *Dönmeh* who committed genocide against the Armenian Christians—even promoted anti-Semitism—even Blood Libel accusations—in order to promote their political agendas in an unbroken chain of revolutionaries from the Frankists to the Marxists to the political Zionists. They preached reincarnation and taught that their leaders were incarnations of the Jewish Messiah. It is no coincidence that Newton, Clarke, Hartley and the other British "Christians", who rejected the divinity of Christ, preached the message that Christians must destroy themselves with a world revolution and "restore the Jews to Palestine". These treacherous men were obviously serving the interests of the Cabalistic Jews who led them.

3.7 Jewish Revolutionaries and Napoleon the Messiah Emancipate the Jews

Pragmatically, in order for the Jews to obtain emancipation throughout the world, the governments which held them as chattel would have to be overthrown. In order for the governments to be overthrown, the basic structures of society had to be destroyed so as to promote misery, gross dissatisfaction and revolution. Satisfied people tend to preserve the *status quo*. The last vestiges of the Holy Roman Empire and the Turkish Empire had to be eliminated in order for the Jews to obtain Palestine.

Jewish revolutionaries seek to tear down society so that the common people will have no option but to revolt. Though they pretend to work for the interests of the common people, the Jewish revolutionaries covertly do everything in their power to make the people suffer. Though Jewish revolutions call for general strikes giving the appearance that they supporting the working class, they in fact attempting to destroy the economy of the target nation so that they can blame the Gentile Government for the failure of the society to provide for the welfare of the worker. Jewish bankers concurrently tighten up on loans, and the society falls apart. Jews in the media heap blame and scorn on the Gentile government. In these ways Jews of various classes cause non-Jews to loathe their own societies and destroy them.

When the contrived revolution occurs, Jewish revolutionaries deliberately throw the nation into chaos and deeper into economic disaster. Jewish revolutionaries then use their power over the press to spread the myth that only a dictator can restore order, the order which the Jews covertly and deliberately subverted. Jewish bankers finance their puppet dictator and see to it that their candidate has no well financed or publicized competition. After the Jewish revolutionaries have their puppet dictator in place, they attack Goy religion and mass murder Christians, and especially attack the intellectual elite, so as to ruin the genetic heritage of the Gentile peoples and prevent counter-revolution—prevent Gentile self-determination. This "revolutionary" process is the fulfillment of Judaism, and the chief proponents of Jewish World revolution have been Frankist Jews under the leadership of their unimaginably wealthy patriarchs, the Rothschild dynasty.

The Jacobins, under Frankist Jewish leadership, used pro-democracy propaganda to install the dictator Robespierre in the French Revolution. After Robespierre failed, the Jews put Napoleon, a dictator who considered himself to have been the Messiah, into power. Napoleon almost achieved the Jews' Messianic goals. However, when Napoleon's success in emancipating the Jews led to Jewish assimilation into Gentile society, Jewish leaders turned against Napoleon for having helped the Jews. Jewish leaders preferred oppressive segregation to the dissolution of assimilation.

Liberal apostate Jews began to treat Napoleon as if something of a god. On 4 April 1806, Napoleon mandated a single catechism for the entire Empire, which included the statements that Napoleon was "the image of God on Earth" and the "the Lord's anointed", *i. e.* the "Messiah".[286] Napoleon instituted the Feast of St. Napoleon, on 15 August 1806, in honor of Neopolas, and mixed the cipher of Napoleon and Josephine with the unutterable name of Jehovah and placed the

imperial eagle higher than the Ark of the Covenant on his official crest. Before Napoleon, the French Revolution had largely lost favor with Catholics and religious Jews when Robespierre attacked Judaic and Christian beliefs and instituted the Cult of the Supreme Being and pretended that he was himself a god. Napoleon, the Messiah, emancipated Jews wherever he could, tried to take Palestine for the Jews, re-instituted the Sanhedrin, laid much of the foundation for reform Judaism, etc.[287] *The North American Review* wrote in 1845,

> "The performance of Racine's tragedy of 'Esther' is said to have excited Napoleon's sympathy for the Jews; and he intended at once to improve their condition, and win them to his own interests. In 1806, their usurious practices led to complaint, and serious question, whether their rights, under the decree of 1791, should not be withdrawn. Whereupon, the emperor convened at Paris an assembly of the principal French Jews, to whom he proposed questions respecting their opinions and practices, with measures for establishing their brethren throughout the kingdom in honest and useful professions. The questions were answered, for the most part, to the satisfaction of the emperor; and he called a grand sanhedrim of seventy-one members, to convert the doctrinal explanations of the first assembly into authoritative decrees; hoping that the Jews out of the kingdom, also, would send representatives, and thus Paris would be made the centre of a powerful influence to unite and control the Jews throughout the world. The sanhedrim assembled at Paris in 1807,—a truly venerable body. A few foreign deputies attended; but its authority has never been recognized out of France, nor by all in that country; where, however, it seems to have been productive of benefit, in turning many Jews from dishonest and sordid to respectable and useful employments. Indeed, the decrees of this assembly contained a submissive renunciation of many firm Judaic principles. T hey declared, that France was the only 'fatherland' of the French Jews, that intermarriage with Christians was lawful, and that no trades were prohibited."[288]

When Napoleon sought the "restoration of the Jews to Palestine", Czar Alexander, under the influence of religious Jewish leadership, called Napoleon the anti-Christ and declared that he was out to destroy Christendom. Jewish leaders used their influence around the world to prevent the complete emancipation of the Jews, which they believed would lead to assimilation and the loss of their power over the Jewish People. The Holy Synod of Moscow proclaimed,

> "In order to bring about a debasement of the Church he [Napoleon] has convened to Paris the Jewish synagogues, restored the dignity of the rabbis and founded a new Hebrew Sanhedrin, the same infamous tribunal which

> once dared to condemn our Lord and Saviour Jesus Christ to the cross. And now he has the impudence to contemplate the unification of the Jews whom God in His wrath has dispersed over the surface of the earth and to organize all of them for the destruction of the Church of Christ to the purpose — oh, unspeakable audacity surpassing all the misdeeds! — that they may proclaim the Messiah in the person of Napoleon."[289]

The Jews exerted their influence in England as well as in Russia. Lewis Mayer, who desired the "restoration of the Jews" and who sought the annihilation of Catholicism, and the German, Turkish and Russian Empires, also declared that Napoleon was the anti-Christ in 1806.[290] During Napoleon's reign, some Jews betrayed him and encouraged all Jews to side against Napoleon and with an "anti-Semitic" Czar, because they feared that Napoleon's emancipation of the Jews was leading to assimilation,[291] and one must wonder if Russian anti-Semitism was the work of such Jews and if the anti-Semitism of the Czars came at the request of Jewish leaders. A powerful Jewish leader of the time, Shneur Zalman, who hated Gentiles, reasoned that,

> "If Bonaparte wins, the wealth of the Jews will increase and their positions will be raised. But their hearts will be estranged from their Father in Heaven. However, if Czar Alexander wins, then although the poverty of the Jews will increase and their position will be lower, their hearts will cleave to and be bonded with their Father in Heaven."[292]

Napoleon III was also seen by some as the anti-Christ, who would reign over America and England and persecute and destroy Christendom.[293] When Napoleon Bonaparte's attempt to capture Palestine for the Jews failed, he sought to bring Jews from around the world to France—only five hundred Jews lived in Paris in 1789,[294] and there were only 40,000 Jews in all of France.[295] If Napoleon had defeated the British, it would have meant the hegemony of the Jews over Christendom as Hartley had desired.

Napoleon Bonaparte told Barry Edward O'Meara,

> "I wanted to make them leave off usury, and become like other men. There were a great many Jews in the countries I reigned over; by removing their disabilities, and by putting them upon an equality with Catholics, Protestants, and others, I hoped to make them to become good citizens, and conduct themselves like the rest of the community. I believe that I should have succeeded in the end. My reasoning with them was, that as their rabbis explained to them that they ought not practise usury against their own tribes, but were allowed to practise it with Christians and others, that, therefore, as

> I had restored them to all their privileges, and made them equal to my other subjects, they must consider me like Solomon or Herod, to be the head of their nation, and my subjects as brethren of a tribe similar to theirs. Consequently, they were not permitted to deal usuriously with them or me, but to treat us as if we were of the tribe of Judah. Enjoying similar privileges to my subjects, they were, in like manner, to pay taxes, and submit to the laws of conscription, and to other laws. By this I gained many soldiers. Besides, I should have drawn great wealth to France, as the Jews were very numerous and would have flocked to a country where they enjoyed such privileges. Moreover, I wanted to establish a universal liberty of conscience and thought to make all men equal, whether Protestants, Catholics, Mohammedans, Deists, or others; so that their religion should have no influence in getting them employment under government. In fact, that it should neither be the means of serving, nor of injuring them: and that no objection should be made to a man's getting a situation on the score of religion, provided he were fit for it in other respects. I made everything independent of religion."[296]

In August of 1806, the Venetian representative of the Viennese Court stated that the assembly of the Notables of France and Italy, "aimed at the realization of far-reaching plans and 'even to the gathering of the Jews in a particular Kingdom'."[297] On 24 September 1806, Metternich, an agent of the Jewish bankers, wrote to Standion of Napoleon, the Messiah,

> "The impulse has been given: the Israelites of all the lands have their eyes turned to the Messiah who seems to free them from the yoke under which they find themselves; the aim of so many sentences (as it is only that much) is not at all to give full licence to the citizens professing this religion in the lands submitted to French rule, but the desire to prove to the whole nation that its real fatherland is France."[298]

If France were to become the Jewish homeland, as Napoleon desired after his failure to take Palestine for the Jews, that would have made Napoleon the King of the Jews, the Jewish Messiah—the "anti-Christ". Napoleon's uncle, Cardinal Joseph Fesch, purportedly said to him,

> "Do you want indeed to bring about the end of the world? Do you not know that the Holy Scriptures predict the end of the world for the moment when the Jews will be recognized as a corporate nation?"[299]

Israel Jacobson published *Les premiers pas de la nation juive vers le bonheur sous des auspices du Grand Monarche Napoléon*, Paris, (1806); which treated of

Napoleon as if he were the Messiah.

3.8 Hitler Accomplishes for the Zionists What Napoleon Could Not

Later, the Nazis, with their dictator, and the Bolsheviks, with their many dictators, sought to destroy all religions in Europe—sought to destroy Europe, itself. Hitler called for a millennium of Nazism. Much of this revolutionary and nihilistic fervor in Europe stemmed from the Reformation as a revolution against Catholic corruption and in this period revolutions were commonly justified based upon scripture.[300] The Illuminati sought revolution, the elimination of private property and religion. Even more revolutionary and nihilistic was the Jewish reformatory movement of Frankism, which was covertly behind the other revolutionary movements.[301] This Jewish sect encouraged its members to join other religions in order to destroy them—to become leaders in government in order to subvert society—to practice the mafia creed of *Omerta* silence—and to lie and deceive.

Hitler, whose political career in many ways reflects Napoleon's and in many ways was the polar opposite of Napoleon's though meant to fulfill the same ends Napoleon failed to achieve—Hitler tells us of his apocalyptic visions that Nature might have chosen the Jews. The pledge of a thousand year empire, *ein tausendjähriges Reich*, is reminiscent of the prophesy of the millennium of Christ (*Revelation* 20:1-7). Hitler, the Bolshevik who did what he could do to destroy Europe—Hitler, who ultimately called on the German People to admit their defeat and kill themselves at the close of the war in Europe, who wrote in *Mein Kampf*, after complaining of the francophilia of the Viennese press and stating that Zionism had convinced him to finally accept anti-Semitism—Hitler stated,

> "Just once more—and this was the last time—fearful, oppressive thoughts came to me in profound anguish.
>
> When over long periods of human history I scrutinized the activity of the Jewish people, suddenly there rose up in me the fearful question whether inscrutable Destiny, perhaps for reasons unknown to us poor mortals, did not with eternal and immutable resolve, desire the final victory of this little nation.
>
> Was it possible that the earth had been promised as a reward to this people which lives only for this earth?
>
> Have we an objective right to struggle for our self-preservation, or is this justified only subjectively within ourselves?
>
> As I delved more deeply into the teachings of Marxism and thus in tranquil clarity submitted the deeds of the Jewish people to contemplation, Fate itself gave me its answer.
>
> The Jewish doctrine of Marxism rejects the aristocratic principle of

> Nature and replaces the eternal privilege of power and strength by the mass of numbers and their dead weight. Thus it denies the value of personality in man, contests the significance of nationality and race, and thereby withdraws from humanity the premise of its existence and its culture. As a foundation of the universe, this doctrine would bring about the end of any order intellectually conceivable to man. And as, in this greatest of all recognizable organisms, the result of an application of such a law could only be chaos, on earth it could only be destruction for the inhabitants of this planet.
>
> If, with the help of his Marxist creed, the Jew is victorious over the other peoples of the world, his crown will be the funeral wreath of humanity and this planet will, as it did millions' of years ago, move through the ether devoid of men.
>
> Eternal Nature inexorably avenges the infringement of her commands.
>
> Hence today I believe that I am acting in accordance with the will of the Almighty Creator: *by defending myself against the Jew, I am fighting for the work of the Lord.*"[302]

Jewish Dualists believed that the millennium could be brought about by committing monumental acts of evil. They believed that by betraying the Jewish People, as Judas betrayed Jesus—Jew betrayed Jew, anti-Semitic Jews could fulfill the Jewish prophecies. They believed in Hitler. They financed Hitler. They created Hitler.

English Protestant Zionists, vile traitors under the direction and influence of Jewish Zionist bankers, planned the destruction of European society, which they planned would result in the "restoration of the Jews to Palestine" and the downfall of Christianity—ultimately the destruction of Heaven and Earth by fire. The Socialist ideology that almost brought this about was promoted by the anti-Semite Karl Marx and his good friend, the eager assimilationist—turned anti-Semite—turned racist Zionist, Moses Hess—who, together with Ghillany, Bauer, and others, provided the anti-Semitic Socialistic dogma that gave rise to Eugen Karl Dühring and eventually to Adolf Hitler. Such Socialists had always used anti-Semitism to bring themselves into power and their goal was always to destroy the social institutions of Europe to make it ripe for revolution, which Jewish revolution would emancipate the Jews, then expel them to Palestine.

In 1749, with the English Revolution of 1688 against Catholicism in fairly recent memory, Cabalist David Hartley had iterated these goals in three corollaries to his 83rd Proposition in the second volume of his *Observations on Man*:

> "COR. 1. May not the two Captivities of the *Jews*, and their two Restorations, be Types of the first and second Death, and of the first and second Resurrections?

> COR. 2. Does it not appear agreeable to the whole Analogy both of the Word and Works of God, that the *Jews* are Types both of each Individual in particular, on one hand, and of the whole World in general, on the other? May we not therefore hope, that, at least after the second Death, there will be a Resurrection to Life eternal to every Man, and to the whole Creation, which groans, and travails in Pain together, waiting for the Adoption, and glorious Liberty, of the Children of God?
>
> COR. 3. As the Downfal of the *Jewish* State under *Titus* was the Occasion of the Publication of the Gospel to us Gentiles, so our Downfal may contribute to the Restoration of the *Jews*, and both together bring on the final Publication and Prevalence of the true Religion; of which I shall treat in the next Proposition. Thus the Type, and the Thing typified, will coincide; the First-fruits, and the Lump, be made holy together."

Hartley called for the destruction of the Christian Temple—principally *Roman* Catholicism. Jews hated Romans and that hatred carried over to the Pope and Catholicism. Gustaf Dalman wrote of the Talmud, which is riddled with hateful, racist and genocidal comments and commandments,[303]

> "In the Talmud no people have a name so hated as the Romans, who destroyed the Jews' holy city and took from them the last remnant of independence."[304]

In Proposition 84, Hartley calls for a Christian diaspora to serve the interests of the Jews by spreading Jewish monotheism to all the peoples of the Earth and by making it easy for the Jews to monopolize trade and take all the wealth of the Gentiles, which theft objectives fulfill Jewish Messianic prophecy,

> "Fifthly, The Downfal of the Civil and Ecclesiastical Powers, mentioned in the 81st and 82d Propositions, must both be attended with such public Calamities, as will make Men serious, and also drive them from the Countries of *Christendom* into the remote Parts of the World, particularly into the *East* and *West-Indies*; whither consequently they will carry their Religion now purified from Errors and Superstitions.
>
> Sixthly, The Restoration of the *Jews*, mentioned in the last Proposition, may be expected to have the greatest Effect in alarming Mankind, and opening their Eyes. This will be such an Accomplishment of the Prophecies, as will vindicate them from all Cavils. Besides which, the careful Survey of *Palæstine*, and the neighboring Countries, the Study of the *Eastern* Languages, of the Histories of the present and antient Inhabitants, *&c.* (which must follow this Event) when compared together, will cast the greatest Light

> upon the Scriptures, and at once prove their Genuineness, their Truth, and their Divine Authority."

Hartley concludes his many fallacies by asserting that Christendom should rejoice in its own deliberate self-destruction and the annihilation of the Earth, because destroying itself proves its faith in, and the truth of, the Jews' prophecies, by artificially and willfully bringing them about,

> "One ought also to add, with St. *Peter*, as the practical Consequence of this Proposition, that the Dissolution of this World by Fire is the strongest Motive to an Indifference to it, and to that holy Conversation and Godliness, which may fit us for *the new Heavens, and new Earth*."

The Dispensationalist "Christians" are the modern version of the Hartleys and the Newtons. They have nuclear bombs at their disposal and intend to bring about the destruction of life on Earth in the vain and suicidal hope that Jesus will fabricate them a new heaven and Earth. These religious fanatics, these subversive traitors, are a menace to mankind and are under the direct control of Jewish leadership, who have fabricated their mythologies and promoted them. They are slaves to Israel who intend to deliberately destroy humankind. They are psychopathic and have no sympathy for others, nor respect for the self-determination of others, nor any regard for human life. They are the ideal slaves of Israel.

It is interesting that the New Testament contains in its creed the seeds of the self-destruction of the enemies of the Jews prophesied in the Old Testament, and converts the enemies of the Jews to a mythology that results in the Gentiles' own demise (*see, for example: Romans* 11). The apocalyptic book of *Enoch* contains many of the mythologies found in the apocalyptic aims of "Christian" Zionists, who seem to wish to stamp out the "seed of Cain"[305]—the seed of the fair—the seed of the European Gentiles. Hartley and countless others readied Christians to joyfully accept war and their own extermination.

History's most highly regarded theological expert on Judaism, Johannes Buxtorf alleged that Jews were readying to destroy Christianity and to take the Christians remaining after the devastation as slaves—as is prophesied in the Hebrew Bible, in the apocalyptic books of Qumran, and in the Talmud and Cabalistic writings. Buxtorf reiterated the intentions of some Jews as told in the 14th Century Jewish author Machir of Toledo's (this is perhaps a false name and the work may have been fabricated by Turkish Jews) *Avkat Rokhel*, Constantinople/Istanbul, (1516). Machir's *Avkat Rokhel* was and is a very influential work, which was translated from Hebrew to Yiddish, and which has been republished many times in both Hebrew and Yiddish. The Jews wrote of Hitler and the persecutions of the Third Reich centuries before they came about. The Zionists put Adolf Hitler into power to fulfil these plans. The

Jews also wrote of world government and of the league of nations following world war, centuries before they came about. The Zionists have agitated for both world wars in order to fulfil these plans, and are today agitating for a Third World War.

The book of I *Enoch* taught Jews many apocalyptic lessons. It is interesting to note that being victims of oppressive laws, Jews had experience with "excessive laws, tyrannical rulers," etc. and one is struck by how these methods were applied by Bolsheviks and Nazis under Zionist control, and are today used against the Palestinians in the illegally occupied territories. Some Jewish writers knew that such oppression could make peoples lackadaisical, defeatist and lose their will to fight back, or be involved in politics, which situation they knew would degrade into vicious combat—especially vulnerable were peoples who had been conditioned by Jewish mythology to welcome their own demise, like Christians were conditioned to exterminate themselves by vile traitors like David Hartley. Jewish writers told that chemical and biological weapons, as well as environmental degradation and psychological warfare, would decimate Gentiles and apostate Jews, while antidotes spared pious Jews, who prospered from the destruction of their neighbors. Jewish writers predicted dictators like Napoleon and Hitler who would ask their people to worship them as gods—there being no better means to defeat Roman Catholicism in Europe. Jewish writers often spoke of the extermination of assimilatory Jews, like those of Europe in the mid-Twentieth Century.

Johannes Buxtorf, a renowned expert on Judaism and the life of the Jews who were his contemporaries, and with whom he had an extensive correspondence (his son corresponded with Manasseh ben Israel), wrote in his *Synagoga Judaica: Das ist Jüden Schul ; Darinnen der gantz Jüdische Glaub und Glaubensubung. . . grundlich erkläret*, Basel, (1603), as translated in the 1657 English edition, *The Jewish Synagogue: Or An Historical Narration of the State of the Jewes, At this Day Dispersed over the Face of the Whole Earth*, Printed by T. Roycroft for H. R. and Thomas Young at the Three Pidgeons in Pauls Church-Yard, London, (1657), (margin notes appear here in {braces}):

"CHAP. XXXVI.

Touching the Jews Messias who is yet for to come.

THat a Messias was promised unto the Jews, they all with one mouth acknowledge; hereupon petitioning in their daily prayers that he would come quickly; before the houreglass of their life be run out. The only scruple is of the time when, and the state in which he shall appear.

They generally beleeve, that this their future Messias shall be a simple man, yet nevertheless far exceeding the whole generation of mortals in all

kinde of vertues: who shall marry a wife and beget children, to sit upon the throne of his kingdom after him. When therefore the Scripture mentioneth a twofold Messias, the one plain, poor, and meek, subject to the stroke of death: the other illustrious, powerful, highly advanced and exalted: the Jews forge unto themselves two of the same sort, one which they call by the name of Messias the son of *Joseph* that poor and simple one, yet an experienced and valiant leader for the warrs; Another whom they entitle Messias the son of David that true Messias who is to be king of Israel, and to rule over them in their own land. About whose coming they are among themselves altogether disagreeing.

Those ancient Jews who lived before Christs incarnation, did not much miss the marke, when *Elias* said that the world should continue six thousand years, whereof two thousand were to be void and without force, that is, without the law of God, the other two thousand under the law: and the last under the Messias.

Their hope was therefore this, that foure thousand years after the worlds creation fully expired, their Messias should come in the flesh: in which their errour was small or none at all; for according to the vulgar account of us Christians, Christ the true Messias was borne in the 3963. year of the world, but according to the Jews computation in the year 3761, we and they differing 202 years. And now because Christ came not unto them in great power, a king of glorious state (such as were *David* and *Solomon*) to deliver them from the tyranny of that usurping *Herod*, and Roman cruelty, neither with a rod of iron to break in pieces and destroy their enemies: but only began his kingdom over them with the spiritual scepter of his doctrine, even for this very cause they would not receive him for the true Messias, though some few did acknowledge and embrace him, and at that time the most ancient and approved men amongst them did expect his coming: {Luk. 2.25.} thus we finde a *Simeon* waiting for the consolation of Israel, {Ib. v. 38.} and *Anna* that old Prophetess speaking of him to all that hoped for deliverance in Jerusalem. The very same that the Apostle *Paul* witnesseth in his Epistle to the *Romans*, {Rom. 11.5.} that though the Jews were most ingrateful, *yet is there a remnant of them according to the election of grace*. Yea, when all kingly power, sacerdotal honour and dignity was taken from them, the city Jerusalem made a ruinous heap, and their beauty the temple turned into ashes, every one now begins to suspect the time of the coming of the Messias to be past. Hence it was that in the 52. years after the destruction of the Temple, a certain proud and haughty Jew boasting that he was the true Messias, feared not to affirme himself the same of whom *Balaam* prophesied in these words:{Num. 24.17, 18.} *I shall see him, but not now, I shall behold him, but not nigh: there shall come a star out of Jacob, and a Scepter shall rise out of*

Israel, and he shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly. Others understood this prophesie of the then newly begun kingdom of the Christians. But the Jews even at this day determine their Messias as yet to come, and to fulfil those things which *Balaam* foretold, according to their substance. That the said Jew should proclaim himself the Messias, was most grateful unto them: who presently in their own conceits can nourish hopes, that they should become the conquerours of the Romans, who a little before had destroyed their City and Temple. This Seducer following the letter of the prophesie, names himself, *Ben Chocab*, which is by interpretation, the son of a Star. His chief follower, who at the very first clave unto him, was *Rabbi Akibha*, a man of great learning, who had under his tuition twenty four thousand Scholars, proclaiming him to be *Malka Meschiccha*, Christ the King. By this means much people went after him; insomuch, that he chused unto himself the City *Bittera* for the seat of his kingdom. But when that *Adrian* the Roman Emperour, had after a siege of three years and an half taken and killed this their Messias, and together with this beautiful Star had miserably slaughtered more then four hundred thousand Jews, then the remnant of so great a massacre perceiving themselves led astray by this their Star, turn Anabaptists, and call him from that day to this *Barcozabh*, that is, the son of a lye, a lying and bastardly Messias. Yet neverthelesse, many since have lived who would be reputed for the Messias, as you may read in a book called *Schebhet Jehudah**. {*Schebet Jehudah*, the tribe of Judah. A historical book of the many afflictions, martyrdoms of the Iews, as also of their disputes with the Christians in *Spain*, and *Italy*. It was printed at *Crncovia* in Germany. An. d.1591.}

The issue of all is this; that the Jews convicted in their own consciences, will they, nill they, [willy nilly] are forced to confesse that the time in which the Messias was to come, is already past.

When therefore they had despised and rejected Christ the true Messias, and no other appeared, they falsified the above mentioned tradition of *Elias* (which was that the Messias should come about the four thousandth year of the world) by annexing unto it this Comment; that the time was prolonged for their offences. But when at length no reason could be pretended of this long delay, neither could they define the time of his coming: their onely evasion is, to smite with this curse the head of him that should determine a certain season for his coming, *Tippach ruchan atzman schel mechasschebhe Kitzin**, {Sanhedrin c.II.p.97.} *Which is, Let their soul and body burst with a swolling Rupture, who peremptorily set down the time*; that time (I say) in which the Messias is expressly for to come. Yet this not at all pondered, and nothing set

by, many of them moved by the prophesies of the men of God concerning the coming of the Messias, have in their souls and consciences confessed, that the time of his coming was already past; and therefore in their writings they acknowledge that he is born indeed; but for their sins and impenitent life, not as yet revealed. And at this instant all the Jews dwelling amongst us are of the same opinion. Hereupon *Rabbi Solomon Jarchi* saith, that according to their ancestors, the Messias was born in that day in which Ierusalem was last of all destroyed, but where he hath so long been hid, to be uncertain. Some of them think that he lies in Paradise, bound to the womans hair, grounding upon these words in the Song of *Solomon:* {Cant. 7.5.} *Thy head upon thee is like Carmel, and the hair of thy head like purple, the King is bound in the Galleries*. By King understanding the *Messias*, and by Galleries, paradise. *Rabbi Solomon* follows this exposition of these ancient Rabbines. The *Talmudists* write, {Sanhedrin c.II. p. 98.} that he lies in *Rome* under a gate among sick folks and Lepers, perswaded by the words of *Esay* [Isaiah], who saith, {Esay 53.3.} that he is one *despised and rejected of men, a man of sorrows, and acquainted with grief.* Others forge other lies and tales.

Well, let all these things fall out according to their own desire; yet they still believe he is to come. {The miracles before Christs coming.} First then before his coming shall happen ten notable miracles, by which every one shall be admonished and incited to an accurate preparation for his coming, and also be warned to conceive that he shall not come so poor and privately as Christ came. These ten miracles I mean here to present in the same words that the Rabbines have commended them to posterity, in a little book called *Abkas Rochel*. {*Abkas rochel pulvis aromatarius*, the author *Rimchar* a little book in *octavo* it hath 3 parts, the first of the miracles, before the coming of the *Messias*, two of the soule, and the state of it after this life. The third of *Moses* his tradition about Mount Sinai, mans creation, &c. It was printed at *Venice anno Dom.* 1597.}

The first miracle, God shall stirr up and produce three kings, who proving traitors to their own faith, shall also turn Apostates: so living before men as though they served the true God: yet in very deed practising nothing less; seducing silly souls, and after such a manner tormenting their consciences, that they may abjure God and their own faith, even so that many of the sinners of Israel shall utterly despair of redemption, being ready to deny God, and forsake his fear. Concerning these things *Isaiah* speaketh, c. 59. 14,15. *Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter, yea truth faileth.* What? All they why shall love the truth shall flee in troops, and flying hide themselves in the caves and holes of the earth, and shall be massacred by the great, and mighty, and tyrannical persecutors. At that time shall be no king in Israel, as

it is written. {Hos. 3.4.} *The children of Israel shall abide many dayes without a King, and without a Prince, and without a sacrifice, and without an Image, and without an Ephod, and without a Teraphin:* There shall not be any more *Rosch Ieschibhah* (*b*) {*Jascbhah.* [***] a Synagogue from [***] to sit or rest.} that is head of the Synagogue, no faithful teachers who may feed the people with the word of God, no merciful and holy, no famous and eminent persons shall remain. The heaven shall be shut up and food shall fail; these three kings shall enact laws so many, so burdensome, and so tyrannical, pronounce such heavie judgments upon men, that but a very few shall be left, because they had rather die, then living deny their maker. Yet these three kings by Gods ordinance and disposition shall only reign three moneths.

In the time of their reign, they shall double the ordinary tribute, so that who formerly paied only eight pieces only eight pieces, shall then pay eighty, he who formerly paied ten, shall then be forced to give an hundred. He that hath nothing at all to give, shall be punished with the loss of his head: yea also, the longer they shall reign, the greater and heavier will the burdens be which they shall impose upon the children of Israel. There shall also come certain men from the ends of the earth, so black and abominable, that if any man look upon them he will die through fear. Every one of them shall have two heads, and eight eyes, shining like a flame of fire. They shall run as nimbly and swiftly as an hart. Then shall Israel cry out, woe unto us, woe unto us, the frighted little ones cry alass alass, dear father what shall we doe? then shall the father answer, the deliverance of Israel is now at hand, and even at the door.

{The second miracle.} The second miracle, God shall make the sun to exceed in heat, that many burning feavers, plagues, and other diseases shall be scattered abroad upon the earth, by reason of which, a thousand thousand of the Gentiles and people of the world shall die daily. Hereupon, the Gentiles at length weeping, shall bitterly cry out, woe and alass whither shall we turn our selves? where shall we hide us? Thus with expedition they shall goe and dig their own graves, wish for death, and oppressed with thirst and grief, hide themselves in the Caves and Dens of the Earth. But this great heat shall be as physick and a refreshing to them that are just and good in Israel, as it is written, {Mal. 4.2.} *unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall*; by this sun of righteousness understanding that in the heavens. {Num. 24.23.} *Balaam* (say they) also prophesied of this; saying, *alass who shall live when the Lord hath brought it to pass*.

{The third miracle.} The third miracle, God shall make a dew of blood to fall upon the earth: which all Christians and people of the earth thinking to be watery and most delightful, shall take and drink, and drinking die. The

Reprobate also in Israel who despaired of redemption, shall also die by drinking of it, but it shall not be hurtful to them who are just among the Iews, who in true faith firmly cleaving unto God, do persevere in the same, as it is written. {Dan. 12.3.} *They that be just shall shine as the brightness of the firmament, and they that turne many to righteousness, as the stars for ever and ever:* again, the whole world for three dayes space shall be full of blood; according to that which is written: {Joel 2.30.} *I will give signes in heaven and in earth, blood and fire and pillars of smoke.*

{The fourth miracle.} The fourth miracle, God shall send a wholsome dew upon the earth. They shall drink of this who are indifferent honest: It shall serve as a salve to them who were made sick by drinking of the former, as it is written. {Hos. 14.5.} *I will be as a dew to Israel, he shall grow as the lillie, and cast forth his root as Lebanon.*

{The fifth miracle.} The fifth miracle. God shall turn the sune into so thick a darkness, that it shall not shine for the space of thirty dayes, as it is written, *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.* At the end of thirty dayes God shall restore its light; as it is written, {Es. 24.22.} *They shall be gathered as prisoners are gathered in the pit, and shall be shut up in prison, and after many dayes they shall be visited.* The Christians being sore afraid to see these things, they shall be confounded with shame, and acknowledg that all these things come to pass for Israels sake: yea, many of them shall embrace the Jewish religion: as it is written, {Jon. 2.8.} *They that observe lying vanities forsake their own mercy.*

{The sixth miracle.} The sixth miracle, God shall permit the kingdom of *Edom* (to whit that of the Romans) to bear rule over the whole world. One of whose Emperours shall reign over the whole earth nine moneths, who shall bring many great kingdoms to desolation, whose anger shall flame towards the people of Israel, exacting a great tribute from them, and so bringing them into much misery and calamity. Then shall Israel after a strange manner be brought low and perish, neither shall they have any helper: of this time *Esay* prophesied, {Esa. 59.16.} *And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him.* After the expiration of these nine moneths, God shall send the *Messias son of Joseph*, who shall come of the stock of *Joseph*, whose name shall be *Nehemiah*, the son of *Husiel*. He shall come with the stem of Ephraim, *Benjamin* and *Manasses*; and with one part of the sons of *Gad*. As soon as the Israelites shall hear of it, they shall gather unto him out of every City and nation, as it is written: {Jer. 3.14.} *Turn ye backsliding children saith the Lord, for I will reign over you, I will take you one of a City, and two of a tribe, and bring you to Sion.*

Then shall *Messias* the son of *Joseph*, make great war against the king of *Edom*, or the *Pope of Rome*, and being conqueror shall kill a great part of his army, and also cut the throat of the king of *Edom*, make desolate the Roman Monarchie, bring back some of the holy vessels to Jerusalem, which are treasured up in the house of *Ælianus*. Moreover the king of Egypt shall enter into league with Israel, and shall kill all the men inhabiting about Jerusalem, Damascus, and Ascalon: which thing once noised over the whole earth, a horrid dread and astonishment shall overwhelm the inhabitants thereof.

{The Seventh miracle.} The seventh miracle. They say that at *Rome* there is a certain piece of marble, in shape resembling a Virgin, so framed and fashioned, not by mans workmanship, but by the Lords hand. To this Image shall all the wicked livers in the world gather themselves, and burning in lust towards it, shall commit incest with it. Hereupon, in the same marble will the Lord forme an infant, which by a certain rupture shall issue out of it. This infant shall be called *Armillus Harascha*, *Armillus* the wicked, and shall be the same which the Christians call Antichrist. His length and bredth shall be tenn els, the space betwixt his eyes and the palm cross wise. His hollow eyes red, his hair yellow like gold, the soles of his feet green; and to make his deformity compleat, he shall have two heads. He coming to the wicked king of Rome, shall affirm himself to be the *Messias* and god of the Romans, to whom they easily give credit: and make him king over them. All the sons of *Esau* shall love and stick fast unto him. He shall bring under his yoak the whole Roman Monarchie, and to all *Esaus* ofspring glorying in the name of Christian, he shall say, bring me the law which I gave unto you. Which they shall presently deliver, together with their book of Common-prayer, which he shall receive as true and legitimate, acknowledging that he gave that law and book unto them, desiring that they will beleeve in him.

These things once finished, he shall send his Embassadors to Jerusalem to *Nehemiah* the son of *Husiel*, and to all the Congregation of Israel; with this mandate to bring their law unto him: and confess him to be God: At the report of this, fear and wonder assault their souls: and *Nehemias* accompanied with three hundred thousand voluntiers of the tribe of *Ephraim*, carrying also the book of the law with him, shall come unto *Armillus*, and out of it read him this sentence, {Exod. 20.} *I am the Lord thy God, thou shalt have none other Gods before me*. To whom *Armillus* making answer, shall deny any such sentence to be extant in their law, and that therefore they ought to acknowledg him for a God, following the example of the Christians, and other people of the earth. Then shall *Nehemiah* the son of *Husiel* in that instant command his followers to binde *Armillus*, and entering the field with thirty thousand armed Nobles, shall put to the sword two hundred thousand of his assistants. For this cause *Armillus* greatly enraged, shall gather together

all his forces in a deep valley to fight against Israel, and to destroy no small number of *Jacobs* posterity. There shall *Messias* the son of *Joseph* breath his last, whom the holy Angels shall take, hide, and casket up with other Patriarks of the world. The Israelites shall be struck with such astonishment, their hearts shall fleet like water; but *Armillus* himself shall not know of the death of their Messias, who otherwise would not leave one of them alive.

Then shall all the Nations of earth banish the Jews out of their dominions, no way permitting them any longer to be their co-inhabitants. Moreover, such trouble and distresse shall at that time perplex the Jews, as hath not been from the beginning of the world.

{The coming of Michael.} Then shall *Michael* come and fan away the wicked in *Israel*, as it is written; {Dan. 12.1.} *At that time shall Michael stand up, the great Prince, which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time*. Then the remnant shall flee into the wildernesse, where God shall try and purge them after the same manner that silver and gold is tried in the Furnace. For the Lord saith, {Exek. 20.38.} *I will purge out from among you the Rebels, and them that transgresse against me.* And again, {Dan. 12.10.} *Many shall be purified, made white, and tryed; but the wicked shall do wickedly, and none of the wicked shall understand: but the wise shall understand.* Then shall the whole remainder of Israel be in the wildernesse for forty five days, the chief of their fare being grasse, leaves, and herbs; and that Scripture shall be fulfilled in their ears, {Hos. 2.14.} I *will allure her, and bring her into the wildernesse, and speak comfortably unto her.* The truth of this appears out of that of the Prophet, *From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up, there shall be a thousand two hundred and ninety dayes. Blessed is he that cometh to the thousand three hundred and five and thirty dayes. But goe thee thy way till the end be: for thou shalt rest, and stand in the lot at the end of the dayes.*

Conceive that forty five being added to the precedent number of ninty, the last number of 1335 daies doth arise. In that time all the wicked in Israel shall perish; who are unworthy to be copartners in such a deliverance. Finally, *Armillus* invading Egypt with great power shall subdue it, as it is written: {Dan. 11.42.} *The land of Egypt shall not escape*. From Egypt he shall muster his forces for Jerusalem, striving with might and main once more to make it a desolate heap. {Dan. 11.45.} *And he shall plant the tabernacle of his palace, between the Seas, in the glorious holy mountain, yet he shall come to his end, and shall help him.*

{The eighth miracle.} The eighth miracle. The Archangel *Michael* shall arise, and shall thrice winde a mighty trumpet, as it is written; {Jsa. 27.13.}

It shall come to pass in that day, that the great trumpets shall be blowen, and they shall come that were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Again, {Zech. 9.14.} *The Lord God shall blow the trumpet, and shall goe with the whirlewinds of the South*. At the sound of this trumpet the true *Messias the son of David*, and the Prophet, *Elias* shall appear and manifest themselves to the devout Israelites inhabiting the wilderness of Judea. Then shall they receive incouragement, the weary hands shall be lifted up, and strength shall visit the feeble knees. All the Jews also wheresoever dispersed over the whole earth shall hear the sound of the trumpet, and at last confess, that God in mercy hath visited his people, and by a plenary deliverance hath been gracious to his inheritance, and all the captives of *Ashur* shall be gathered together. But the sound of this trumpet shall blast the Christians and people of the world with fear and astonishment, casting them into horrid maladies, Then shall the Jews gird up their loins, and with many a weary journey seek to revisite their Jerusalem. Messias also the son of *David*, together with his harbinger *Elias*, and all the faithfull his followers in Israell with great joy shall come into Jerusalem. So soon as this pierceth the ears of wicked *Armillus:* he will babble out, how long will this abject and base people thus behave themselves? and shall once more with a great army of Christians hasten to Jerusalem to give battel to to their newly inaugurated soveraign. But God shall not permit that the Israelites should fall out of the fire into the pit, but speaking unto the *Messias* shall say unto him, Come thou and sit at my right hand, and to the children of Israel, sit you still, hold your peace, and quietly expect that great deliverance which the Lord this day will impart unto you. Then shall the Lord rain from heaven fire and brimstone, as it is recorded, {Ezech. 38.22.} *I will plead against him with pestilence, and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone.* Then shall *Armillus* with his whole army die, and the Atheistical Edomites (the Christians they mean) who laid waste the house of our God, and led us captive into a strange land, shall miserably perish; then shall the Jews be revenged upon them, as it is written, {Obad. 18} *The house of* Jacob *shall be a fire, and the house of* Joseph *a flame, and the house of Esau* (that is, we Christians, as the Jews interpret, whom they Christen Edomites) *shall be for stubble*. This stubble the Jews shall set in fire, that nothing be left to us Edomites which shall not be burnt and turned into ashes.

{The ninth miracle.} The ninth miracle. At the second blast of *Michael* his trumpet being long and loud, all the graves in Jerusalem shall open, and the dead arise, *Messias* also the son of *David* together with *Elias* the Prophet shall restore to life *Messias* that good son of *Joseph* reserved under a certain

gate.

At the same time shall all the Congregation of Israel send *Messias* the son of *David* as an Embassador to the remnant of the Jews superviving the last slaughter, dispersed here and there among the Christians and other people of the earth, to summon them to Jerusalem. Then shall the kings of the nations without delay, carry the Jews inhabiting their quarters, upon their shoulders, and in Chariots unto Sion. I think this will come to pass much about the Greek Calends. {I. never.}

{The tenth miracle.} The tenth miracle. At what time the Angel *Michael* shall blow the trumpet the third time, then shall God bring them forth who border upon the rivers *Gosane Lachlacke, Chabore,* and also inhabited the cities of Juda, and they in number infinite and immesurable, together with their infants shall enter into *Moses* Paradise; the earth before and behinde them shall be nothing but a flame of fire, which shall consume all which is needful for the preservation of life among the Christians and other people.

When the ten tribes of Israel shall return out of the land of their captivity, then the pillar of the cloud of the divine glory and majesty shall encompass them, as it is written: {Micah 2.13.} the breaker up is to come before them: *they have broken up, and have passed through the gate, and are gone out by it, and their king shall pass before them, and the Lord on the head of them.* Moreover God shall open unto them fountains flowing out of the tree of life, wherewith he shall refresh them in their journey, lest at any time thirst should annoy them. For the Lord saith, {Jsa. 41.18.} *I will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and dry land springs of water.* Again, {Jsa. 49.10.} *They shall not hunger nor thirst, neither shall the heat nor sun smite them, for he that hath mercy on them, shall lead them, even by the springs of water shall he guide them.* {The Jews ten fould comfort against the foresaid signes.} To comfort them against these ten signes foregoing the coming of the *Messias*, the most of which pretend great calamity and affliction to the Jews, they have a tenfold consolation. {Consol. 1.} The first is, that the *Messias* is certainly yet for to come: according to that of the Prophet, {Zach. 9.9.} *Behold thy king cometh &c.*

{The 2. Cons.} The second that he shall again gather them together being dispersed over the face of the whole earth, as it is written: *I will bring them from the north country, and gather them from the coasts of the earth, and with them the blinde and the lame, the women with childe, and her that travelleth with childe together, a great company shall return thither:* From which place we may learn thus much, that if any went unto his grave blind or lame, the same shall God raise up cloathed with the same imperfections: that one may more easily know another, yet the Lord shall so perfectly cure the

lame, that they shall skip like Roes, as the Scripture witnesseth, {Esa. 35.6} *Then shall the lame man leap as an hart, and the tongue of the dumbe sing; for in the wilderness shall the waters break out, and streams in the desert.*

{The 3. Cons.} The third is; that God shall raise up the dead: as it is written; *Many that sleep in the dust of the earth shall arise: these to life eternal, they to shame and everlasting contempt.*

{The 4. Cons.} The fourth is, that God shall build them up a third temple, according to that plat-form and fashion which *Ezekiel* hath described *cap.* 41. *ver.* 1, 2, 3.

{The 5. Cons.} The fift is, that the people of Israel shall be the sole Monarchs of the whole world, their dominion stretching from one end of the earth unto the other, according to that of *Esay* 60.12. *The nation and kingdom that will not serve thee shall perish: yea, these nations shall be utterly wasted.* Yea, the whole world being turned unto the Lord shall be subject to his law, as it is recorded, {Zeph. 3.9.} *For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.*

{The 6. Cons.} The sixth is, that God at that time shall defeat and destroy all the enemies of his people (that is, the Christians) and mightily to revenge himselfe upon them: as it is written, {Ezek. 25.14.} *I will lay vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger.*

{The 7. Cons.} The seventh is, that God shall take away all diseases and maladies from among the people of Israel, according to that; {Jsa. 33.24.} *The inhabitants shall not say I am sick: the people that dwell therein shall be forgiven their iniquitie.*

{The 8. Cons.} The eight is, God shall prolong the dayes and yeares of the life of the Israelites. So that they shall live as long as the oake or other of that kinde: {Jsa. 65.22.} *for* saith the lord, *as the dayes of a tree are the dayes of my people, and my elect shalt long enjoy the works of their hands*, and againe, *there shall be no more thence an infant of dayes, nor an old man that hath not filled his dayes: for the child shall die an hundred yeares old, but the Sinner being an hundred years old shall be accursed*, which is as much as to say, {See *Reschaim* in the Talmud c. 6. p. 68.} if any die at an hundred years of age, it shall be said of him, that he died as a little infant, or in his infancy: for at that time the years of life of the Israelites shall be equal to them of the fathers from *Adam* to *Noah*, as *Abenezra* comments upon the place.

{Ninth Cons.} The ninth is, that God shall so clearly manifest himself to the Israelites, that they shall see him face to face. As it is recorded: {Isa. 40.5.} *The glory of the Lord shall be revealed, and all flesh shall see together: because the mouth of the Lord hath spoken it.* Yea, all the Lords

people shall be Prophets, as it is written: *It shall come to pass afterward that I will powr out my spirit upon all flesh, and your sons and your daughters shall prophesie: your old men shall dream dreams, your yong men shall see visions.*

{Tenth Cons.} The last degree of comfort is, that God shall quite root out of them all imbred lusts, and inclinations unto evil, as it is written: {Ezek. 36.26.} *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* Hitherto we have delivered what we promised out of the book called *Abhkas rochel*, in which though it be summarily set down what the Jews beleeve concerning their *Messias*, as also the manner how he is to bring them back to Jerusalem: yet I think not impertinent in this place a litle more largely to declare with what solemnities their *Messias* shal give them intertainement in their own land, and with what happiness and felicitie they shall lead their lives under him.

{The feast which the *Messias* shall make unto the Jews at his coming.} When then the Messias hath gathered all the Jews together out of all the nations under heaven and from the foure winds of the earth, and hath brought them unto the land of Canaan flowing with milk and hony; then shall he cause to be prepared a sumptuous and delicate banquet, inviting and friendly welcoming unto it all the Jews with great pomp and joy inexpressible.

At this banquet shall be dished up and served in, the greatest beasts, fishes and fouls that ever God created. The worst wine that they shall drink shall be whose grape had its growth in paradise, and hath been barrel'd up and reserved in *Adams* Cellar unto that time.

{The first dish. *Behemoth*. Job. 4.10.} The first dish in this feast shall be that huge oxe described in the book of *Job*, to be of such great strength and magnitude, named *Behemoth*. This is the Rabbines affirme to be the same oxe whereof *David* makes mention in his 50 *Psalm* and 10 verse. *All the beasts of the forrest are mine, and the cattel (Behemoth) feeding on a thousand hills*, that is to say, which every day eateth up the grass of a thousand hils. But a man will aske what at length would have become of this oxe, if he had lived so long, seeing he had long since eaten up all his fodder. The Rabbines (*a*) {(a) *Rabbi Sal: Jarchi, & Rabhuenski.*} learnedly answer that this oxe is stall-fed, and remains always in the same place, and that whatsoever he eateth on the day grows again upon the night in the same length and forme.

{The 2. dish. *Leviathan.*} The second dish adorning the table shall be that vast whale, *Leviathan*, (according to the Jewish tone Pronounced Lipiasan) who is also described in the book of Job, and mentioned in other places of holy writ.

Concerning these two beasts there hath bin handsomly compiled this

tradition by the wit and ingenuity of the solid pated Rabbins in their Talmud, {*Babha Basra*. c. 5. p. 74.} it runs thus, Rabbi Jehudah saith that what thing soever God created in the world he created it male and female, and that without all doubt; for he created the Leviathan yet least the he and she Leviathan: by engendring should augment the number, and at length by there monstrous magnitude and multitude destroy the whole world, God gelded the male, and killed the female, reserving her in pickle to be meat for them that are just in Judah and feared him, in the dayes of the Messias, as it is written: {Jsa. 27.1} *In that day will the lord with a sore and great and strong sword punish Leviathan the piercing serpent, even Leviathan that crooked serpent, and he shall slay the dragon that is in the sea.* In the same manner he created that great ox called *Behemoth* feeding on a thousand hils male and female: yet lest by multiplying they might fill and destroy the earth, he gelded the male and killed the female, reserving it for the Jewes diet in time to come, as it is written: {Job 40.16.19} *Loe now his strength is in his loynes, and his force in the navell of his belly, he that made him can make his sword to approach unto him.*

{The third dish. *Barinchue.*} The third dish in this banquet as Elias Levita in his dictionarie named Tesbi out of the Rabbins reports, shall be that horrible huge bird called *Barinchue* which killed and unboweld shall then be rosted. Concerning this bird it is written in the Talmud {*Bechoros* c. *ult.* p. 57} she cast an Egge out of her nest by whose fall three hundred tall Cedars were broken down, and the Egge breaking in the full drowned three score villages. By this relation it is easie to conceive this bird to have been little inferiour in greatnes to the forementioned oxe and fish; whence we may also collect how glorious a dish the Messias is to make of it for his guests, and when there are many such birds (Guls I think) found in the land of Judah, none ought to think that which is reported of this to be fabulous.

{The Crow. *Babha basra.* c. 5. p. 72.} In the forementioned book of the Talmud, we read of a certain great crow which was seen of a Rabbine, worthy to be credited. The relation runs thus. *Rabbi barchannah* saith, At a certain time I saw a frog, which is as great as the village *Akra* in *Hagronia*, well how big was the village? It consisted of no fewer then threescore houses. Then came a mighty serpent and swallowed up this frog. Instantly upon this, a great crow flying that way picked up as a small morsel both the frog and the serpent; and taking him to flight sat upon a Tree, now think with your selves how great and strong this tree must be. To which *Rabbi papa* the son of *Samuel* making answer, unless I had been in the place, and with these mine eyes seen the very tree, I would not have beleeved it. Thus much the Talmudist. Who dare give the lie to this *Rabbine?* When that good man *Kimchi* commenting on the fifty Psalm, {The great bird. ziz.} and explaining

the word Ziz hath there witnessed that *Rabbi Judah* the son of *Simeon* did avouch Ziz to be a bird of that bigness, that when he spreads abroad his wings he hides the body of the sun, and wraps the world in darkness. Furthermore, on a certain time, a certain *Rabbine* was upon the sea in a little ship, in the middle of which he saw a bird standing of such an height, that water came only to her knees: {Talmud in the same place.} which the *Rabbine* observing, bespeaks his companions that there they might wash themselves seeing the water was not deep. But a voice from heaven hindred the attempt, saying unto the *Rabbine*, see that thou do it not: for now seven whole years are gone and past, since a certain man let a hatchet fall in this very place, which hath been ever since a falling, and is not as yet come to the bottome. By which a man may easily gather how long legs this bird had, and how great her body ought to be in proportion to her feet. Without doubt these birds keep their residence in the wood *Ela*, in which, a Lion is reported to live of such an unheard of portraicture, that only to relate would strike a man with astonishment. {The great Lion *Chohn*. cap. 3. p. 59.} Of this Lion the Talmud thus fables. When upon a certain time the Emperor of *Rome* asked Rabbi *Joshua* the son of *Hananiah*, what the reason was why their God compared himself unto a Lion; and whether he was of so great strength that he could kill a Lion? the *Rabbine* made answer, that God did not compare himself unto an ordinary Lion, but unto such an one as lived in the wood *Ela:* to whom the Prince replied, shew me that Lion. Then the *Rabbine* by prayer obtained of God that the lion should leave the wood, and come, when hs was yet foure hundred miles distant from the Emperour, he roared so terribly, that all the women with child in Rome became abortive, and the walls of the City fell flat unto the ground. When he had come an hundred miles nearer, he the second time roared so fearefully that all the teeth of the Romanes fell out of their heads, & the Emperour falling from his throne, lay prostrate upon the earth half dead; who with vehement entreaties begs of the Rabbin to send back the Lion; which was likewise put in execution. But these fables draw us too far from the smell of that feast which the Messias hath provided for the Jews in the land of promise.

The flesh of the foresaid Behemoth and Leviathan will not digest well without a Cup of older wine; therefore the Messias shall broach that wine and give it unto his guests, {The wine for the feast.} which was made in Paradise, and was kept from the begining of the world to that time in *Adams* Cellar, as it is written: {Esa. 27.2.3.} *In that day sing you unto her a vineyard of red wine. I the Lord do keep it, I do water it every moment: lest any hurt it, I will keep it night and day:* again, {Psal. 75.9.} *There is a cup in the hand of the Lord, and the wine thereof is red: it is full mixt; he shall poure it out, and the dregs thereof all the ungodly of the earth shall drink and suck them up.*

{The sports where with the Messias will delight the Jews.} Before the supper be served in, the *Messias* after the manner of Kings, and Princes, and others celebrating Festivals and Marriages, shall present the Jews with pleasant sports and plaies to make them merry. He will cause *Behemoth* and *Leviathan* to meet in some spacious place, and there they shall play before the *Messias* to pass away the time, and for his minds refreshing, as it is written: {Job 40.20.} *Surely the Mountains bring him forth food, where all the beasts of the field play.* And again, {Psal. 104.26.} *There go the ships, there is that Leviathan whom thou hast made to play therein.* Then the oxe running hither and thither shall bend his hornes against the *Leviathan*; which will greatly affect the *Messias*, according to that, {Psal. 69.32.} *It will be more grateful to the Lord then a bullock that hath horns and hoofs.* The *Leviathan* also shall come to encounter the oxe, armed with his fins as an helmet, not easie to be seen, as it is written: {Job 40.14.15.} *Who can open the doors of his face, his teeth are terrible round about. His scales are his pride, shut up together as with a close seal*. Here shall be the summons to the battle, and the first encounter begin most hot and furious, but to small purpose, for they being of equall strength neither can overcome the other, but at last wearied out both shall fall upon the ground. Then the Messias drawing out his sword shall slay them both, as it is written: {Jsa. 27.1.} *At that day will the Lord with a sore, great and strong sword punish Leviathan.*

Now comes the Cooks part, nothing but boyling and roasting: and great provision for this sumptuous supper, as it is recorded: {Esa. 25.6} *The Lord of hosts shall make unto all people in this mountain a feast of fat things, of fat things full of marrow.* The fish shall be served up in parcels to the guests, which done, every one shall greatly rejoyce, as it is written: {Job 41.6} *shall thy companions make a banquet of him? shall they part him among the merchants.*

{The marriage of the Messias} This donative supper being ended, the *Messias* shall marry a wife: the Scripture being witness: {Ps. 45.10.} *Kings daughters were among thy honourable women: upon thy right hand stood the Queen in a vesture of gold.* So the Jews themselves interpret: {*Schegal* [***] properly signifieth the wife of a King from [***] *Shagal* which is to exercise the very act of venery.} and the meaning is this, as *Kimchi* professeth in his great gloss: Among the honourable women which the *Messias* shall have, shall be the daughters of Kings. For every King of the earth shall esteem himself highly graced, so that he may give his daughter in marriage unto the *Messias*. But the genuine and rightly so named wife of the *Messias* (properly signified by the word *Schegal*) shall be one of the most eminent beauties among the daughters of Israel; she shall sit at his right hand, without intermission abide in the Kings closet: whereas the other shall stay in the

supping room, or house of the women: not approaching the King, unless it be his pleasure to send for them. In this bond of Wedlock the *Messias* shall beget children; after he shall die as other mortals, and his children shall sit upon his throne after him, as it is written: {Isa. 53.10.} *He shall see his seed, he shall prolong his dayes, and the will of the Lord shall prosper in his hands*, that is, as a *Rabbine* expounds it, The *Messias* shall live to a good old age, and at last shall be brought to his grave with great solemnity: and his son shall reign after him, and after his death his posterity shall possess his seat.

{The manner of life the Jews shall have under their Messias.} For the manner of life which the Jews shall have under their *Messias*. First of all the remnant of the Christians and other people which fell not by the hand of the Jews shall make hast and build the Jews houses and Cities, not for hire, but of free accord, till their ground, plant them vineyards, yea, bestow their very goods upon them; moreover Kings and Princes shall be their servants whom they have subdued. They themselves shall be cloathed in costly aray: all their Priests anointed shall be holiness to the Lord; as it is written: {Jsa. 60.10,11,12.} *The sons of strangers shall build up thy walls, and their Kings shall minister unto thee: for in my wrath I smote thee, but in mercy have I had favour on thee, therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their Kings may be brought, for the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted, and again* {Jsa. 61.5.6.} *strangers shall stand and feed your flocks, and all the sons of the alien shall be your plow-men, and your vine-dressers. But you shall be named the Priests of the Lord, men shall call you the Ministers of our God: you shall eat the riches of the Gentiles, and in their glory shall you boast your selves.* (Oh here with hunger and thirst how are the Jews opprest? Although some of them satisfie and appease both, without the sweat of their own brows gaining many a million: for which many a poor Christian suffers toile and vexation.)

{The 2 benefit.} 2. They shall have a new and wholsome aire, as it is written: {Jsa. 65.17.} *Behold I create a new heaven and a new earth, the former shall not be thought upon*, by the benefit of this aire they shall enjoy their health and prolong their life, even as the men before the flood. In their hoary old age their strength and agility shall not forsake them, but remain in the same temper as in their youth, as it is written, {Psal. 92.14,15.} *They who are planted in the house of our God, shall flourish in the courts of the Lord, they shall bring forth more fruit in their age, they shall be fat and well liking.*

{The 3 Benefit} 3. The seed once sown shall for ever grow up, increase, and ripen of its own accord: after the manner of Vines which require but one plantation, as it is written, {Hos. 14.8.} *They shall revive as wheat, flourish*

like a vine, his smell is like Lebanon.

Whensoever any one shall desire rain for the watering of any particular Field, Garden, or the smallest herb therein, the Lord will pour out upon that place, and on that onely, without delay: for saith the Prophet, *Ask you rain of the Lord, and he shall create lightnings, and give you showres of rain.* Then shall they gather their fruits and wine with great quietnesse and security, and shall not be molested by any enemy: as it is written, The Lord hath sworn by his right hand, and by the arm of his strength, {Isay 62.8,9.} *I will no more give thy corn to be meat for thine enemies, and the sons of strangers shall not drink thy wine for the which thou hast laboured, but they that have gathered it shall eat it.*

{The 4 Benefit} 4. No war nor rumour of war shall any more be heard in the land: and there shall be a firm and secure peace established, not only between man and man, but also between man and beast; as it is written, *I will make a covenant for them in that day with the beasts of the field, with the fowls of heaven, and creeping things of the earth: I will put away the bow and the sword and war from the earth, and make them to sleep secure. And I will espouse thee unto me for ever and ever: I will marry thee in justice and judgement, in mercy and commiseration.* Again, {Esay 11.17.} *The Cow and the Bear shall feed: their young ones shall lie down together, and the Lion shall eat straw with the Ox. The Wolf shall lie down with the Lamb, and the Leopard with the Kid: and the Calf and the young Lion and the fatling together, and a little childe shall lead them.*

{The 5 Benefit} 5. When any war or discord ariseth among the Gentiles, then the Messias shall reconcile them, and renew the league amongst them: so that there shall be no more mutiny; as it is written, {Isay 2.4} *He shall judge among the nations, and rebuke many people; he shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, nor learn war any more.* Then shall the Iews live in everlasting joyes, make new marriages, sing praise and glory to God without ceasing: shall be full of the wisdom and knowledge of the Lord: as it is written, *In this place of which you say that it is forsaken, shall again be heard the voice of joy, the voice of exultation, the voice of the Bride and the Bridegroom, the voice of them that say, Give thanks to the Lord of hosts.* And again, *the earth shall be full of the knowledge of the Lord as the sea is full of water.*

Briefly, the happiness of this holy people shall at that time be so immeasurable, that neither can the heart of man conceive it, or the tongue yeeld the least expression thereof. Which things thus ordered and declared, leaving the Iewes in this their prosperous estate, I will put a period to my labours, and hide the secret of their faith from the Christians; seeing I have

attempted more then they themselves, if they could have ruled the matter, would have permitted. What I have done already will not be pleasing unto them, in which I have exposed to every mans eye the full anatomy of their life and belief.

The Christian Reader may easily perceive by that which hath been said, that the faith of the Jews and their whole religion, is not grounded upon *Moses*, but upon meer lies, false and forged constitutions, fables of the Rabbines, and inventions of seduced Pharisees. And that therefore it ought no more to issue out of the mouth of a Christian, that the Jewes stand for the Law of *Moses*, but rather with *Jeremy*, {Jer. 8.} that they are strong defendants of the false worship of the true God, not suffering themselves any way to be drawn from it. And with our Saviour to affirm, that {Matth. 15.5} *they make the Commandments of God of none effect by their traditions*; in vain they worship him, when they teach nothing but the mandates of men: honouring him with their lips, but in their hearts are far from him. In their words they professe to know God, but in their works they deny him: {Titus 1.} these are the men whom the Lord abhors, who being disobedient unto his word are unto every good work reprobate, as the Apostle *Paul* hath recorded. By which it is more manifest then the light of the Sun at noontide, that the punishment is now fallen heavie upon them wherewith *Moses* threatened them: that {Deut. 28.} *the Lord should smite them with madnesse, blindnesse, and astonishment of heart, that they should grope at noon day as the blinde gropeth in darknesse*. And this appears most clearly, and is more then evident from this, that they miserably pervert, and contrary to all reason with an impudent front invested with a dull ignorance expound and interpret the word of God.

O merciful God, who hast vouchsafed to impart this gracious favour unto us Christians, that we being warned by such an horrible example of the divine wrath, should with awe and reverence embrace his holy word, lest the same things should befal us, and so our Candlestick should be removed for our ingratitude, God of his mercy grant, that the Sun of his justice may alwayes shine in our hearts until perfect day, and by the illumination of his good Spirit conduct us unto all truth. Amen."

Interestingly, Charles Taze Russell determined in 1876 that the reign of the Gentile governments would end in 1914—which is the year World War I began—and that the Jews would then take over the world. Russell supposedly made his prediction based on Scripture, and his followers spread his message widely. In an article, "Gentile Times: When Do They End?", *The Bible Examiner*, Volume 21, Number1, Whole Number 313, (October, 1876), pp. 27-28; Charles Taze Russell wrote,

"'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled.'—Luke 21:24.

Doubtless our Lord intended to communicate to His disciples some knowledge, and possibly it was addressed more to the disciples in our day, than to the early church.

Let us then search what times the prophecy, which was in Christ, did signify. Of course, if it be one of the secret things of God, we cannot find out; but if a secret, why should Jesus mention it? If, on the contrary, it is revealed it *belongs* to us. Shall we guess and suppose? No: let us go to God's treasure-house; let us search the Scriptures for the key.

Jesus does not *foretell* its treading under foot of the Gentiles, as Rome had her foot upon them at that time. He does tell us, however, how long it will continue so, even the disciples thought 'that it was he which should have DELIVERED Israel.'

We believe that God has given the key. We believe He doeth nothing but he revealeth it unto His servants. Do we not find part of the key in Lev. 26:28, 33 'I, even I will chastise you seven times for your sins: . . . and I will bring your land into desolation . . . and will scatter you among the heathen.' Israel did not hearken unto the Lord, but disobeyed him, and this prophecy is now being fulfilled, and has been since the days of Zedekiah, when God said, 'Remove the diadem, take off the crown, . . . I will overturn, overturn, overturn it, . . . until He comes whose right it is, and I will give it unto Him.' Comparing these Scriptures, we learn, that God has scattered Israel for a period of seven times, or until 'he comes whose right' the Government is, and puts an end to Gentile rule or government. This gives us a clue at least, as to how long until the Jews are delivered. Further, Nebuchadnezzar, king of Babylon, the head of gold, is recognized by God as the representative of the beast, or Gentile Governments. 'A king of kings and wheresoever the children of men dwell, the beasts of the field, and the fowls of the air, hath God given into his hand.' Dan. 2:38. God had taken the crown off Zedekiah and declared the Image, of which Nebuchadnezzar is the head, ruler of the world until the kingdom of God takes its place (smiting it on its feet); and, as this is the same time at which Israel is to be delivered, (for 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled'), we here get our second clue, viz.: these two events, noted of the Scriptures of truth—'Times of Gentiles,' and 'Treading of Jerusalem,' are parallel periods, commencing at the same time and ending at the same time; and, as in the case of Israel, their degradation was to be for seven times, so with the dominion of the Image; it lasts seven times; for, when in his pride the 'Head of Gold' ignored 'The God of heaven,' the glory of that kingdom (which God

gave him, as a representative of the Image,) departed, and it took on its beastly character, which lasts seven times. Dan 4:23—and, (prefigured by the personal degradation for seven years, of Nebuchadnazzar, the representative) until the time comes when they shall acknowledge, and 'give honor to the Most High, whose Kingdom is an everlasting Kingdom.' Dan 4:34: for all the ends of the earth shall remember and turn unto the Lord when He is the Governor among the nations.

Our next question naturally, is, How long are seven times? Does God in his word, furnish us any clue from which to determine the length of that period? Yes, in Revelations we learn that three and one-half times, 42 months, and 1260 prophetic days, literal years, are the same (it has for years been so accepted by the church,) and it was so fulfilled: if three and one-half times are 1260 years, seven times would be twice as much, i.e., 2520 years. At the commencement of our Christian era, 606 years of this time had passed, (70 years captivity, and 536 from Cyrus to Christ) which deducted from 2520, would show that the seven times will end in A.D. 1914; when Jerusalem shall be delivered forever, and the Jew say of the Deliverer, 'Lo, this is our God, we have waited for Him and He will save us.' When Gentile Governments shall have been dashed to pieces; when God shall have poured out of his fury upon the nation, and they acknowledge, him King of Kings and Lord of Lords.

But, some one will say, 'If the Lord intended that we should know, He would have told us plainly and distinctly how long.' But, no, brethren, He never does so. The Bible is to be a *light* to God's children;—to the world, foolishness. Many of its writings are solely for *our* edification upon whom the ends of the world are come. As well say that God should have put the gold on top instead of in the bowels of the earth it would be too common; it would lose much of its value. So with truth; but, 'to you it is given to know the mysteries of the kingdom.

We will ask, but not now answer, another question: If the Gentile Times end in 1914, (and there are many other and clearer evidences pointing to the same time) and we are told that it shall be with fury poured out; at time of trouble such as never was before, nor ever shall be; a day of wrath, etc., how long before does the church escape? as Jesus says, 'watch, that *ye* may be accounted worthy to *escape* those things coming upon the world.'

Brethren, the taking by Christ of His Bride, is evidently, one of the first acts in the Judgment; for judgment must begin at the house of God.

W. Philadelphia."

The World, of New York, wrote on 30 August 1914,

> "The terrific war outbreak in Europe has fulfilled an extraordinary prophecy. For a quarter of a century past, through preachers and through press, the 'International Bible Students,' best known as 'Millenial Dawners,' have been proclaiming to the world that the Day of Wrath prophesied in the Bible would dawn in 1914. 'Look out for 1914! has been the cry of the hundreds of traveling evangelists."[306]

Were Cabalistic Jews working with Russell and conditioning Gentiles to surrender their rights to Jews? Did Cabalistic Jews simply time the war based on the same premises as Russell used to arrive at his predictions, or was it the other way around? Cabalistic Jews have long practiced numerology and they have long been the motive force behind such movements as the Mormons and Jehovah's Witnesses.

Ben Justin Martyr alleged that Jews murdered and defamed Christians from the very beginning of the Christian movement—as did other sources, including Biblical sources. Gustaf Dalman wrote,

> "SINCE everyone has not the writings of Justin at hand, we venture to offer some important extracts from them bearing on this subject. We quote in accordance with the edition of J. C. Th. Otto, Jena, 1843:—'The Jews regard us as foes and opponents, and kill, and torture us, if they have the power. In the lately-ended Jewish war Bar Kokh'ba, the instigator of the Jewish revolt, caused Christians alone to he dragged to terrible tortures, whenever they would not deny and revile Jesus Christ [*Footnote: Apology,* I. chap. 31.].' 'The Jews hate us, because we say that Christ is already come, and because we point out that He, as had been prophesied, was crucified by them [*Footnote: Ibid*. chap. 36].'—'Therefore we pray both for you Jews and for all other men who hate us, that you place yourselves in company with us, and against those, whom His works, and the miracles now still wrought through the invoking of His Name, and His teaching, as well as the prophecies concerning Him as wholly undefiled and blameless, all unite to admonish that they should vomit forth no revilings against Jesus Christ, but believe on Him [*Footnote: Dialogue with Trypho,* chap. 35.].' 'The high-priests of your nation and your teachers have caused that the name of Jesus should be profaned and reviled through the whole world [*Footnote: Ibid*. chap. 117].'—' Ye have killed the Just and His prophets before Him. And now ye despise those, who hope in Him and in God, the King over all and Creator of all things, who has sent Jesus; ye despise and dishonour them, as much as in you lies, in that in your synagogues ye curse those who believe in Christ. Ye only lack the power, on account of those who hold the reins of government, to treat us with violence. But as often as ye have had this power, ye have also done this [*Footnote: Ibid*. chap. 16].' 'In your synagogues ye curse all who

have become Christians, and the same is done by the other nations, who give a practical turn to the curse, in that when any one merely acknowledges himself a Christian, they put him to death [*Footnote: Dialogue with Trypho*, chap. 96.].' 'Nay, ye have added thereto, that Christ taught those impious, unlawful, horrible actions, which ye disseminate as charges above all, against those who acknowledge Christ as Teacher and as the Son of God [*Footnote: Ibid*. chap. 108].' 'Yet revile not the Son of God, and hearken not to the Pharisees as teachers, that after prayer ye should ill-treat the King of Israel with scoffs, as they have been taught you by the rulers of the synagogue [*Footnote: Ibid*. chap. 137.].' —'As far as depends on you and the rest of mankind, each Christian is driven not only from his possession, but completely out of the world: ye permit no Christian to live [*Footnote: Ibid*. chap. 110.].'—'Your hand is stretched out for ill-doing. For instead of experiencing repentance for having put Christ to death, ye hate us who through Him believe on God and the Father of all things, and ye put us to death as often as ye have the power, and ye continually curse Christ and His adherents, whereas we all pray for you as in general for all men' (after the wording of Matt. v. 44; Luke vi. 27 f.) [*Footnote: Ibid*. chap. 133.],—'Your teachers exhort you to permit yourselves no conversation whatever with us [*Footnote: Ibid*. chap. 112.].'—'There does not press upon other nations so heavy an offence against us and Christ as upon you, who are the originators of the preconceived evil opinion, which the nations cherish concerning Christ and us, His disciples. For since ye have attached Him the only blameless and righteous One to the Cross, ye have not only made no amends for your atrocious action, but at that time ye sent forth chosen men from Jerusalem, to proclaim throughout the world, that there is a new sect, namely, the Christians, arisen, which reverence no God, and to spread abroad what all who know us not maintain concerning us. It was your most earnest endeavour that bitter, dark, unjust charges should be put into circulation throughout the whole world against that sole spotless and righteous Light, which was sent from God to men [*Footnote: Ibid*. chap. 17.].'—'The Jews make war against the Christians as against a foreign nation, and the Greeks (*i.e.* the Gentiles) persecute them; but their enemies can allege no ground of hostility [*Footnote: Letter to Diognetus*, chap. 5.].'"[307]

Jews massacred Christians in Palestine. James Parkes wrote,

"The day of a brief relief and revenge was, however, approaching. Justinian's grandiose dreams of imperial magnificence, and his passion for building—including several churches in Palestine—had heavily overstrained the empire's weak economic resources. His successors could not possibly

maintain what he had so rashly conquered; and the empire fell a prey to disorder. Then occurred a repetition of the superstitious fears which had led Valerian and Diocletian to persecute the Christians, only this time the infidels who were said to be angering the Almighty were the Jews. Phocas (602-610) and his successor Heraclius (610-641) were said to have been warned that the empire was menaced by 'the circumcised', and both in consequence ordered the Jews of the empire to accept baptism. What numbers submitted we have no means of knowing. In any case their submission was probably of short duration, for in 611 the Persians swept through the eastern provinces, and in 614 they took Jerusalem after a siege lasting only twenty days. There is no doubt that the Persians received substantial help from the Jews of Galilee. One chronicler mentions a figure of 20,000 Jewish soldiers, another 26,000. While the actual figures are as unreliable as all ancient figures, there is no reason to question the fact that the Jews aided the Persians with all the men they could muster, and that the help they gave was considerable. Once Jerusalem was in Persian hands a terrible massacre of Christians took place, and the Jews are accused of having taken the lead in this massacre. It would not be surprising if the accusation were true, even though the fantastic stories told of Jewish revenge by Christian chroniclers are certainly exaggerated. The Jews seem to have hoped that the Persians would allow them the full possession of Jerusalem, and even the re-establishment of an autonomous state. But the Persian occupation was too short for such plans to develop. It lasted only fifteen years.

In those fifteen years, however, changes occurred which centuries were not to repair. The country had been desolated by the Persian armies; agriculture had come to a standstill; cities were empty, while their inhabitants had fled to the mountains; churches and monasteries were in ruins, and much of Jerusalem itself was burnt. All the treasures collected in its shrines, including the 'true cross' itself, had been taken away, and the patriarch Zacharias sent with thousands of others as prisoners to Persia. It was a half empty country filled with ruins which, by a supreme effort, Heraclius managed to reoccupy in 629. Though he himself seems to have been inclined to spare the Jews for the part they had played as allies of the Persians, the clergy of Jerusalem thought only of revenge; and as bloody a massacre took place of Jews as had, previously taken place of Christians. But that—and the recovery of the 'true cross'—was all the satisfaction that the Christians got. A far more powerful enemy was approaching. In the year in which Heraclius regained Palestine, Muhammad was completing his conquest of Mecca. In 636 his followers entered the country; in 640 Caesarea surrendered and Byzantine rule was at an end."[308]

One can expect that when the Jews anoint their Messiah, he will be especially vicious to Christians, because he will resent their belief that Jesus was the Messiah and not he.

In 1802, in the context of David Hartley's and Napoleon's Zionism, Johann Gottfried Herder believed that Hartley and his ilk were trying to "restore the Jews to Palestine" in order to make the world safe for a Jewish monopolization of trade among the Continents, because Palestine itself could not provide the Jews with the great wealth they needed to fund the dominance Hartley had planned for them. If the Christians were ruined and dispersed, as Hartley planned, Judaized "Christian" settlements could provide the Jews with infrastructure around the world, and Christian armies could "civilize" and dominate lands the Jews could not, and Christian navies could secure Jewish trade. It was obvious that Hartley had called for a Christian diaspora, based on the model of the Jewish Diaspora, in order to forward the interests of the Jews, not the interests of the Christians. He wanted Christians to become Judaized, and then to spread Judaism around the globe. Hartley, who was an agent of the Cabalistic Jews, would accomplish these ends by teaching the Christians to welcome their demise at the hands of Jewish revolutionaries.

The Jewish revolutionaries accomplished their goals in France and Poland. In 1899, Edouard Drumont wrote, *inter alia*,

> "During the Revolution, [Jewish money power] was with us; then it supported Bonaparte; in 1815, it was clearly against him, and, at Waterloo, with Rothschild it fought as energetically as Wellington. [***] After having been, at its birth, the apotheosis of Power, France culminates in the apotheosis of Money. It had two masters; Napoleon, in the beginning; Rothschild, personification of the Jewish Conquest, at its decline. [***] Already in 1875 a Jew who is mostly forgotten today but who was then almost famous and who was, in any case, a most interesting and very curious spirit, Alexandre Weill,[11] explained to me that France was obliged to undergo the same fate as Poland and that it would be good, in the best interests of Humanity, that the French, dispersed and countryless like the Poles, would go and spread throughout the world the general truths of civilization and progress"[309]

Drumont recounted in 1899, that Alexandre Weill, an elderly and supposedly prophetic man of Jewish descent, had told him that France would end up in a diaspora like Poland, which had been devastated, divided and dispersed by Frankist Jews. In fact, both Poland and France, two predominantly Catholic nations which at one time had led European culture, were battlegrounds in both World Wars—in the case of France, just as Weill and Drumont had predicted. In the early 1790's, Poland suffered under Russian tyranny after the Frankist Jews had undermined the Polish

Government. Many Polish intellectuals, philosophers, poets, artists, political theorists, etc. fled to places like France,[310] which was embroiled in a revolution, and carried with them their sophisticated knowledge and ways. Weill looked forward to another destruction of France which he hoped would result in a similar migration of talent and wisdom—all of which recalls David Hartley's desires that Christianity be destroyed and dispersed so as to spread Judaism around the world—which reminds one of *Exodus* 1:7-12,

> "¶7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 8 Now there arose a new king over Egypt, which knew not Joseph. 9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we: 10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land. 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel."

Racist Jews and Reformed Jews believed that the Diaspora of the Jews had benefitted the world by dispersing the Jews, who then spread knowledge of Judaism around the world. The Jews shattered French and Polish society, in part, so that the intellectuals of these highly advanced and sophisticated nations would travel the world spreading modernity and Jewish monotheism, which would make the way easier for Jewish infiltration of the rest of the world, which would fulfill the forecasts of the Jewish prophets who predicted the demise of the Gentiles and the rise of the Jews. Many German scientists left Germany after the Second World War, taking their knowledge of weapons, war and politics to the United States and the Soviet Union.

Jewish and Christian investors and merchants had long profited from trade with the colonial new world, in slaves,[311] furs, sugar, etc. Many great fortunes that were made, were made with inside information and manipulation in the money, commodity and stock markets—especially during wars. Rothschild made a fortune from Napoleon's adventures.[312] As Smedley D. Butler said, "war is a racket."[313]

Herder wrote, in 1802, shortly after Napoleon commenced his Zionist campaigns,

> "Good luck to [World Jewry], if a Messiah-Bonaparte may victoriously lead them there, good luck to them in Palestine! But it will be difficult for this richly competitive nation to live in a narrow Palestine if they cannot there take over the general middle trade of both the old and the new world. For the old world would be convenient to their land. Fine sharp-witted race, wonder

> of the ages! One of the brilliant glosses of their rabbis yokes together a complaining Esau and Israel [Jacob]. Both suffer from the kiss, but they cannot separate themselves."[314]

In the 1830's, Godfrey Higgins suspected that Napoleon viewed himself as the Messiah of the Jews,

> "To what I have said in Vol. I. p. 688, respecting Napoleon, I think it expedient to add a well-known anecdote of him. When his uncle, Cardinal Fesch, once expostulated with him, and expressed his belief that he must one day sink beneath that universal hatred with which his actions were surrounding his throne, he led his uncle to the window, and, pointing upwards, said, "*Do you see yonder star*?" "*No sire*," was the reply. "*But I see it*," answered Napoleon, and abruptly dismissed him.[*Footnote:* J. T. Baker, of Deptford, to Ed. of Morn. Chron., Oct. 12, 1832.] What are we to make of this? Here we have the star of Jacob, of Abraham, of Cæsar. Here we have a star, probably from the East. The whole of Napoleon's actions in the latter part of his life bespeak mental alienation. I believe that he continued to retain expectations and hopes of restoration to the empire of the world, till the day of his death. Many circumstances unite to persuade me that he was latterly the victim of monomania. I cannot help suspecting that Napoleon was tainted with a belief that he was *the promised one*. [***] Victor Cousin says, "You will remark, that all great men have, in a greater or less degree, been fatalists: *the error is in the form, not at the foundation of the thought*. They feel that, in fact, they do not exist on their own account: they possess the consciousness of an immense power, and being unable to ascribe the honour of it to themselves, they refer it to a higher power which uses them as its instruments, in accordance with its own ends."[*Footnote:* For. Quar. Review, No. XXIII. July 1833, p.202.] With the exception of the words in Italics, which I do not understand, I quite agree with M. Cousin. But how completely it bears me out in the assertion I have made, that the belief in each person that *he was the great one that was for to come* has led either to his success or to his destruction! It led Julian into the dessert—Napoleon to Moscow."[315]

Hartley and later Shaftesbury iterated themes repeated again and again by English Christian Zionists through to the time of Winston Churchill, and beyond. The same themes reappear today in the beliefs of evangelical Dispensationalist Christian Zionists and neo-conservative Zionists in the United States. On the other end of the Protestant political spectrum, the anti-Semites followed Martin Luther's call for the expulsion of the Jews and the destruction of Catholicism, all of which forwards the Jewish Zionist agenda.

Hartley wrote in 1749, and his work is but one of thousands of such examples of Jewish Zionist propaganda published by pseudo-Christian traitors,

"PROP. 41.

The Divine Authority of the Scriptures may be inferred from the superior Wisdom of the Jewish *Laws, considered in a political Light*; *and from the exquisite Workmanship shewn in the Tabernacle and Temple.*

ALL these were Originals amongst the *Jews*, and some of them were copied partially and imperfectly by ancient Heathen Nations. They seem also to imply a Knowledge superior to the respective Times. And I believe, that profane History gives sufficient Attestation to these Positions. However, it is certain from Scripture, that *Moses* received the whole Body of his Laws, also the Pattern of the Tabernacle, and *David* the Pattern of the Temple, from God; and that *Bezaleel* was inspired by God for the Workmanship of the Tabernacle. Which Things, being laid down as a sure Foundation, may encourage learned Men to inquire into the Evidences from profane History, that the Knowledge and Skill to be found amongst the *Jews* were superior to those of other Nations at the same Period of Time, *i. e.* were supernatural.

[***]

SECT. II.

Of the Expectation of Bodies Politic, the Jews *in particular, and the World in general, during the present State of the Earth.*

PROP. 81.

It is probable, that all the present Civil Governments will be overturned.

THIS may appear from the Scripture Prophecies, both in a direct way, *i. e.* from express Passages, such as those concerning the Destruction of the Image, and Four Beasts, in *Daniel*; of Christ's *breaking all Nations with a Rod of Iron, and dashing them in Pieces like a Potter's Vessel, &c.* and from the Supremacy and universal Extent of the Fifth Monarchy, or Kingdom of the Saints, which is to be set up.

We may conclude the same Thing also from the final Restoration of the *Jews*, and the great Glory and Dominion promised to them, of which I shall speak below.

And it adds some Light and Evidence to this, that all the known Governments of the World have the evident Principles of Corruption in themselves. They are composed of jarring Elements, and subsist only by the alternate Prevalence of these over each other. The Splendor, Luxury, Self interest, Martial Glory, *&c.* which pass for Essentials in Christian Governments, are totally opposite to the meek, humble, self-denying Spirit of Christianity; and whichsoever of these finally prevails over the other, the

present Form of the Government must be dissolved. Did true Christianity prevail throughout any Kingdom intirely, the Riches, Strength, Glory, *&c.* of that Kingdom would no longer be an Object of Attention to the Governors or Governed; they would become a Nation of Priests and Apostles, and totally disregard the Things of this World. But this is not to be expected: I only mention it to set before the Reader the natural Consequence of it. If, on the contrary, worldly Wisdom and Infidelity prevail over Christianity, which seems to be the Prediction of the Scriptures, this worldly Wisdom will be found utter Foolishness at last, even in respect of this World; the Governments, which have thus lost their Cement, the Sense of Duty, and the Hopes and Fears of a future Life, will fall into Anarchy and Confusion, and be intirely dissolved. And all this may be applied, with a little Change, to the *Mahometan* and *Heathen* Governments. When Christianity comes to be propagated in the Countries where these subsist, it will make so great a Change in the Face of Affairs, as must shake the Civil Powers, which are here both externally and internally opposite to it; and the Increase of Wickedness, which is the natural and necessary Consequence of their Opposition, will farther accelerate their Ruin.

The Dissolution of antient Empires and Republics may also prepare us for the Expectation of a Dissolution of the present Governments. But we must not carry the Parallel too far here, and suppose that as new Governments have arisen out of the old ones, resembling them in great measure, subsisting for a certain time, and then giving place to other new ones, so it will be with the present Governments. The Prophecies do not admit of this; and it may be easily seen, that the Situation of Things in the Great World is very different from what it has ever been before. Christianity must now either be proved true, to the intire Conviction of Unbelievers; or, if it be an Imposture, it will soon be detected. And whichsoever of these turns up, must make the greatest Change in the Face of Affairs. I ought rather to have said, that the final Prevalence and Establishment of Christianity, which, being true, cannot but finally prevail, and be established, will do this. But it may perhaps be of some Use just to put false Suppositions.

How near the Dissolution of the present Governments, generally or particularly, may be, would be great Rashness to affirm. Christ will come in this Sense also *as a Thief in the Night*. Our Duty is therefore to watch, and to pray; to be faithful Stewards; to give Meat, and all other Requisites, in due Season, to those under our Care; and to endeavour by these, and all other lawful Means, to preserve the Government, under whose Protection we live, from Dissolution, seeking the Peace of it, and submitting to every Ordinance of Man for the Lord's sake. No Prayers, no Endeavours of this Kind, can fail of having some good Effect, public or private, for the Preservation of

ourselves or others. The great Dispensations of Providence are conducted by Means that are either secret, or, if they appear, that are judged feeble and inefficacious. No man can tell, however private his Station may be, but his fervent Prayer may avail to the Salvation of much People. But it is more peculiarly the Duty of Magistrates thus to watch over their Subjects, to pray for them, and set about the Reformation of all Matters Civil and Ecclesiastical, to the utmost of their Power. Good Governors may promote the Welfare and Continuance of a State, and wicked ones must accelerate its Ruin. The sacred History affords us Instances of both Kinds, and they are recorded there for the Admonition of Kings and Princes in all future Times.

It may not be amiss here to note a few Instances of the Analogy between the Body Natural, with the Happiness of the Individual to which it belongs, and the Body Politic, composed of many Individuals, with its Happiness, or its flourishing State in respect of Arts, Power, Riches, *&c.* Thus all Bodies Politic seem, like the Body Natural, to tend to Destruction and Dissolution, as is here affirmed, through Vices public and private, and to be respited for certain Intervals, by partial, imperfect Reformations. There is no complete or continued Series of public Happiness on one hand, no utter Misery on the other; for the Dissolution of the Body Politic is to be considered as its Death. It seems as romantic therefore for any one to project the Scheme of a perfect Government in this imperfect State, as to be in Pursuit of an universal Remedy, a Remedy which should cure all Distempers, and prolong human Life beyond Limit. And yet as Temperance, Labour, and Medicines, in some Cases, are of great Use in preserving and restoring Health, and prolonging Life; so Industry, Justice, and all other Virtues, public and private, have an analogous Effect in respect of the Body Politic. As all the Evils, which Individuals suffer through the Infirmity of the mortal Body, and the Disorders of the external World, may, in general, contribute to increase their Happiness even in this Life, and also are of great Use to others; and as, upon the Supposition of a future State, Death itself appears to have the same beneficial Tendency in a more eminent Degree than any other Event in Life, now considered as indefinitely prolonged; so the Distresses of each Body Politic are of great Use to this Body itself, and also of great Use to all neighbouring States; and the Dissolution of Governments have much promoted the Knowledge of true Religion, and of useful Arts and Sciences, all which seem, in due time and manner, intended to be intirely subservient to true Religion at last. And this affords great Comfort to benevolent and religious Persons, when they consider the Histories of Former Times, or contemplate the probable Consequences of Things in future Generations.

PROP. 82

It is probable, that the present Forms of Church-Government

will be dissolved.

THIS Proposition follows from the forgoing. The Civil and Ecclesiastical Powers are so interwoven and cemented together, in all the Countries of *Christendom*, that if the first fall, the last must fall also.

But there are many Prophecies, which declare the Fall of the Ecclesiastical Powers of the Christian World. And through each Church seems to flatter itself with the Hopes of being exempted; yet it is very plain, that the prophetical Characters belong to all. They have all left the true, pure, simple Religion; and teach for Doctrines the Commandments of Men. They are all Merchants of the Earth, and have set up a Kingdom of this World, abounding in Riches, temporal Power, and external Pomp. They have all a dogmatizing Spirit, and persecute such as do not receive their own Mark, and worship the Image which they have set up. They all neglect Christ's Command of preaching the Gospel to all Nations, and even of going to *the lost Sheep of the House of Israel*, there being innumerable Multitudes in all Christian Countries, who have never been taught to read, and who are, in other respects also, destitute of the Means of saving Knowledge. It is very true, that the Church of *Rome* is *Babylon the Great, and the Mother of Harlots, and of the Abominations of the Earth*. But all the rest have copied her Example, more or less. They have all received Money, like *Gehazi*; and therefore the Leprosy of *Naaman* will cleave to them, and to their Seed for ever. And this Impurity may be considered not only as justifying the Application of the Prophecies to all the Christian Churches, but as a natural Cause for their Downfal. The corrupt Governors of the several Churches will ever oppose the true Gospel, and in so doing will bring Ruin upon themselves.

The Destruction of the Temple at *Jerusalem*, and of the Hierarchy of the *Jews*, may likewise be considered as a Type and Presage of the Destruction of that *Judaical* Form of Rites, Ceremonies, and human Ordinances, which takes place, more or less, in all Christian Countries.

We ought, however, to remark here,

First, That though the Church of Christ has been corrupted thus in all Ages and Nations, yet there have been, and will be, in all, many who receive the Seal of God, and worship him *in Spirit, and in Truth*. And of these as many have filled high Stations, as low ones. Such Persons, though they have concurred in the Support of what is contrary to the pure Religion, have, however, done it innocently, with respect to themselves, being led thereto by invincible Prejudices.

Secondly, Nevertheless, when it so happens, that Persons in high Stations in the Church have their Eyes enlightened, and see the Corruptions and Deficiences of it, they must incur the prophetical Censures in the highest

Degree, if they still concur, nay, if they do not endeavour to reform and purge out these Defilements. And though they cannot, according to this Proposition, expect intire Success; yet they may be blessed with such a Degree, as will abundantly compensate their utmost Endeavours, and rank them with the Prophets and Apostles.

Thirdly, As this Corruption and Degeneracy of the Christian Church has proceeded from the fallen State of Mankind, and particularly of those Nations to whom the Gospel was first preached, and amongst whom it has been since received; so it has, all things being supposed to remain the same, suited our Circumstances, in the best Manner possible, and will continue to do so, as long as it subsists. God brings Good out of Evil, and draws Men to himself in such manner as their Natures will admit of, by external Pomp and Power, by things not good in themselves, and by some that are profane and unholy. He makes use of some of their Corruptions as Means of purging away the rest. The Impurity of Mankind is too gross to unite at once with the strict Purity of the Gospel. The *Roman* Empire first, and the *Goths* and *Vandals* afterwards, required, as one may say, some Superstitions and Idolatries to be mixed with the Christian Religion; else they could not have been converted at all.

Fourthly, It follows from these Considerations, that good Men ought to submit to the Ecclesiastical *Powers that be*, for Conscience-sake, as well as to the Civil ones. They are both from God, as far as respects Inferiors. Christ and his Apostles observed the Law, and walked orderly, though they declared the Destruction of the Temple, and the Change of the Customs established by *Moses*. Both the *Babylonians*, who destroyed *Jerusalem* the first time, and the *Romans*, who did it the second, were afterwards destroyed themselves in the most exemplary Manner. And it is probable, that those who shall hereafter procure the Downfal of the Forms of Church-Government, will not do this from pure Love, and Christian Charity, but from the most corrupt Motives, and by Consequence bring upon themselves, in the End, the severest Chastisements. It is therefore the Duty of all good Christians to obey both the Civil and Ecclesiastical Powers under which they were born, *i. e.* provided Disobedience to God be not injoined, which is seldom the Case; to promote Subjection and Obedience in others; gently to reform and rectify, and to pray for the Peace and Prosperity of, their own *Jerusalem*.

PROP. 83.

It is probable, that the Jews *will be restored to* Palæstine.

THIS appears from the Prophecies, which relate to the Restoration of the *Jews* and *Israelites* to their own Land. For,

First, These have never yet been fulfilled in any Sense agreeable to the Greatness and Gloriousness of them. The Peace, Power, and Abundance of

Blessings, temporal and spiritual, promised to the *Jews* upon their Return from Captivity, were not bestowed upon them in the Interval between the Reign of *Cyrus*, and the Destruction of *Jerusalem* by *Titus*; and ever since this Destruction they have remained in a desolate State.

Secondly, The Promises of Restoration relate to the Ten Tribes, as well as the Two of *Judah* and *Benjamin*. But the Ten Tribes, or *Israelites*, which were captivated by *Salmaneser*, have never been restored at all. There remains therefore a Restoration yet future for them.

Our Ignorance of the Place where they now lie hid, or Fears that they are so mixed with other Nations, as not to be distinguished and separated, ought not to be admitted as Objections here. Like Objections might be made to the Resurrection of the Body; and the Objections both to the one, and the other, are probably intended to be obviated by *Ezekiel*'s Prophecy concerning the dry Bones. It was one of the great Sins of the *Jews* to call God's Promises in Question, on account of apparent Difficulties and Impossibilities; and the *Sadduces*, in particular, erred concerning the Resurrection, because *they knew not the Scriptures, nor the Power of God*. However, it is our Duty to inquire, whether the Ten Tribes may not remain in the Countries where they were first settled by *Salmaneser*, or in some others.

Thirdly, A double Return seems to be predicted in several Prophecies.

Fourthly, The Prophets who lived since the Return from *Babylon*, have predicted a Return in similar Terms with those who went before. It follows therefore, that the Predictions of both must relate to some Restoration yet future.

Fifthly, The Restoration fo the *Jews* to their own Land seems to be predicted in the New Testament.

To the Arguments, drawn from Prophecy, we may add some concurring Evidences, which the present Circumstances of the *Jews* suggest.

First, then, The *Jews* are yet a distinct People from all the Nations amongst which they reside. They seem therefore reserved by Providence for some such signal Favour, after they have suffered the due Chastisement.

Secondly, They are to be found in all the Countries of the known World. And this agrees with many remarkable Passages of the Scriptures, which treat both of their Dispersion, and of their Return.

Thirdly, They have no Inheritance of Land in any Country. Their Possessions are chiefly Money and Jewels. They may therefore transfer themselves with the greater Facility to *Palæstine*.

Fourthly, They are treated with Contempt and Harshness, and sometimes with great Cruelty, by the Nations amongst whom they sojourn. They must therefore be the more ready to return to their own Land.

Fifthly, They carry on a Correspondence with each other throughout the

whole World; and consequently must both know when Circumstances begin to favour their Return, and be able to concert Measures with one another concerning it.

Sixthly, A great Part of them speak and write the *Rabbinical Hebrew*, as well as the Language of the Country where they reside. They are therefore, as far as relates to themselves, actually possessed of an universal Language and Character; which is a Circumstance that may facilitate their Return, beyond what can well be imagined.

Seventhly, The *Jews* themselves still retain a Hope and Expectation, that God will once more restore them to their own Land.

COR. 1. May not the two Captivities of the *Jews*, and their two Restorations, be Types of the first and second Death, and of the first and second Resurrections?

COR. 2. Does it not appear agreeable to the whole Analogy both of the Word and Works of God, that the *Jews* are Types both of each Individual in particular, on one hand, and of the whole World in general, on the other? May we not therefore hope, that, at least after the second Death, there will be a Resurrection to Life eternal to every Man, and to the whole Creation, which groans, and travails in Pain together, waiting for the Adoption, and glorious Liberty, of the Children of God?

COR. 3. As the Downfal of the *Jewish* State under *Titus* was the Occasion of the Publication of the Gospel to us Gentiles, so our Downfal may contribute to the Restoration of the *Jews*, and both together bring on the final Publication and Prevalence of the true Religion; of which I shall treat in the next Proposition. Thus the Type, and the Thing typified, will coincide; the First-fruits, and the Lump, be made holy together.

PROP. 84.

The Christian Religion will be preached to, and received by, all Nations.

THIS appears from the express Declarations of Christ, and from many of his Parables, also from the Declarations and Predictions of the Apostles, and particularly from the *Revelation*. There are likewise numberless Prophecies in the Old Testament, which admit of no other Sense, when interpreted by the Events which have since happened, the Coming of Christ, and the Propagation of his Religion.

The Truth of the Christian Religion is an Earnest and Presage of the same Thing, to all who receive it. For every Truth of great Importance must be discussed and prevail at last. The Persons who believe can see no Reasons for their own Belief, but what must extend to all Mankind by degrees, as the Diffusion of Knowledge to all Ranks and Orders of Men, to all Nations, Kindred, Tongues, and People, cannot now be stopped, but proceeds ever with an accelerated Velocity. And, agreeably to this, it appears that the

Number of those who are able to give a Reason for their Faith increases every Day.

But it may not be amiss to set before the Reader in one View some probable Presumptions for the universal Publication and Prevalence of the Christian Religion, even in the way of natural Causes.

First, then, The great Increase of Knowledge, literary and philosophical, which has been made in this and the Two last Centuries, and continues to be made, must contribute to promote every great Truth, and particularly those of Revealed Religion, as just now mentioned. The Coincidence of the Three remarkable Events, of the Reformation, the Invention of Printing, and the Restoration of Letters, with each other, in Time, deserves particular Notice here.

Secondly, The Commerce between the several Nations of the World is inlarged perpetually more and more. And thus the Children of this World are opening new Ways of Communication for future Apostles to spread the glad Tidings of Salvation to the uttermost Parts of the Earth.

Thirdly, The Apostasy of nominal Christians, and Objections of Infidels, which are so remarkable in these Days, not only give Occasion to search out and publish new Evidences for the Truth of Revealed Religion, but also oblige those who receive it, to purify it from Errors and Superstitions; by which means its Progress amongst the yet Heathen Nations will be much forwarded. Were we to propagate Religion, as it is now held by the several Churches, each Person would propagate his own Orthodoxy, lay needless Impediments and Stumbling-blocks before his Hearers, and occasion endless Feuds and Dissensions amongst the new Converts. And it seems as if God did not intend, that the general Preaching of the Gospel should be begun, till Religion be discharged of its Incumbrances and Superstitions.

Fourthly, The various Sects, which have arisen amongst Christians in late Times, contribute both to purify Religion, and also to set all the great Truths of it in a full Light, and to shew their practical Importance.

Fifthly, The Downfal of the Civil and Ecclesiastical Powers, mentioned in the 81st and 82d Propositions, must both be attended with such public Calamities, as will make Men serious, and also drive them from the Countries of *Christendom* into the remote Parts of the World, particularly into the *East* and *West-Indies*; whither consequently they will carry their Religion now purified from Errors and Superstitions.

Sixthly, The Restoration of the *Jews*, mentioned in the last Proposition, may be expected to have the greatest Effect in alarming Mankind, and opening their Eyes. This will be such an Accomplishment of the Prophecies, as will vindicate them from all Cavils. Besides which, the careful Survey of *Palæstine*, and the neighboring Countries, the Study of the *Eastern*

Languages, of the Histories of the present and antient Inhabitants, *&c.* (which must follow this Event) when compared together, will cast the greatest Light upon the Scriptures, and at once prove their Genuineness, their Truth, and their Divine Authority.

Seventhly, Mankind seem to have it in their Power to obtain such Qualifications in a natural way, as, by being conferred upon the Apostles in a supernatural one, were a principal Means of their Success in the first Propagation of the Gospel.

Thus, as the Apostles had the Power of Healing miraculously, future Missionaries may in a short time accomplish themselves with the Knowledge of all the chief practical Rules of the Art of Medicine. This Art is wonderfully simplified of late Years, has received great Additions, and is improving every Day, both in Simplicity and Efficacy. And it may be hoped, that a few theoretical Positions, well ascertained, with a moderate Experience, may enable the young Practitioner to proceed to a considerable Variety of Cases with Safety and Success.

Thus also, as the Apostles had the Power of speaking various Languages miraculously, it seems possible from the late Improvements in Grammar, Logic, and the History of the human Mind, for young Persons, by learning the Names of visible Objects and Actions in any unknown barbarous Language, to improve and extend it immediately, and to preach to the Natives in it.

The great Extensiveness of the *Rabbinical Hebrew*, and of *Arabic*, of *Greek* and *Latin*, of *Sclavonic* and *French*, and of many other Languages, in their respective ways, also of the *Chinese* Character, ought to be taken into Consideration here.

And though we have not the Gift of Prophecy, yet that of the Interpretation of Prophecy seems to increase every Day, by comparing the Scriptures with themselves, the Prophecies with the Events, and, in general, the Word of God with his Works.

To this we may add, that when Preachers of the Gospel carry with them the useful manual Arts, by which human Life is rendered secure and comfortable, such as the Arts of Building, tilling the Ground, defending the Body by suitable Cloathing, *&c.* it cannot but make them extremely acceptable to the barbarous Nations; as the more refined Arts and Sciences, Mathematics, natural and experimental Philosophy, *&c.* will to the more civilized ones.

And it is in an additional Weight in favour of all this Reasoning, that the Qualifications here considered may all be acquired in a natural way. For thus they admit of unlimited Communication, Improvement, and Increase; whereas, when miraculous Powers cease, there is not only one of the Evidences withdrawn, but a Recommendation and Means of Admittance also.

However, far be it from us to determine by Anticipation, what God may or may not do! The natural Powers, which favour the Execution of this great Command of our Saviour's, to preach the Gospel to all Nations, ought to be perpetual Monitors to us to do so; and as we now live in a more adult Age of the World, more will now be expected from our natural Powers. The *Jews* had some previous Notices of Christ's First Coming, and good Persons were thereby prepared to receive him; however, his Appearance, and intire Conduct, were very different from what they expected; so that they stood in need of the greatest Docility and Humility, in order to become Disciples and Apostles. And it is probable, that something analogous to this will happen at Christ's Second Coming. We may perhaps say, that some Glimmerings of the Day begin already to shine in the Hearts of all those, who study and delight in the Word and Works of God.

PROP. 85

It is not probable, that there will be any pure or complete Happiness, before the Destruction of this World by Fire.

THAT the Restoration of the *Jews*, and the universal Establishment of the true Religion, will be the Causes of great Happiness, and change the Face of the World much for the better, may be inferred both from the Prophecies, and from the Nature of the Thing. But still, that the great Crown of Glory promised to Christians must be in a State ulterior to this Establishment, appears for the following Reasons.

First, From the express Declarations of the Scriptures. Thus St. *Peter* says, that the Earth must be burnt up, before we are to expect *a new Heaven, and new Earth, wherein dwelleth Righteousness*; and St. *Paul*, that *Flesh and Blood cannot inherit the Kingdom of God*; the celestial, glorious Body, made like unto that of Christ, at the Resurrection of the Dead, being requisite for this Purpose.

Secondly, The present disorderly State of the natural World does not permit of unmixed Happiness; and it does not seem, that this can be rectified in any great Degree, till the Earth have received the Baptism by Fire.

But I presume to affirm nothing particular in relation to future Events. One may just ask, whether Christ's Reign of a Thousand Years upon Earth does not commence with the universal Establishment of Christianity; and whether the Second Resurrection, the new Heavens, and new Earth, *&c.* do not coincide with the Conflagration.

One ought also to add, with St. *Peter*, as the practical Consequence of this Proposition, that the Dissolution of this World by Fire is the strongest Motive to an Indifference to it, and to that holy Conversation and Godliness, which may fit us for *the new Heavens, and new Earth.*"[316]

Note Hartley's statement,

> "First, then, The *Jews* are yet a distinct People from all the Nations amongst which they reside. They seem therefore reserved by Providence for some such signal Favour, after they have suffered the due Chastisement."

Many Christian Zionists and many Jewish Zionists tried to justify the Holocaust as "due Chastisement". Politically powerful Dispensationalist Christians and their Jewish handlers are today actively promoting nuclear war and an apocalyptic holocaust which will kill us all, because they believe that God will create a new Earth after they have destroyed the old Earth. It is a new heaven and a new Earth which will only sustain the "elect", the "chosen", the Jews. *Isaiah* 65 states (*see also: Enoch*),

> "1 I am sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name. 2 I have spread out my hands all the day unto a rebellious people, which walketh *in* a way *that was* not good, after their own thoughts; 3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; 4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things is in* their vessels; 5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day. 6 Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom, 7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. 8 Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that *I* may not destroy them all. 9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. 10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. 11¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for *that* troop, and that furnish the drink offering unto *that* number. 12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not. 13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye

shall be ashamed: 14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. 15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: 16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. 17¶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. 18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. 20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed. 21 And they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands. 23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them. 24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD."

Isaiah 66:22-24 states,

"22 For as the new heavens and the new earth, which I *will* make, *shall* remain before me, saith the LORD, so shall your seed and your name remain. 23 And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. 24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Note Hartley's pronouncement, which became a policy of inhumanity for the Zionists, both Christian and Jewish, who allied themselves with the anti-Semites and funded the anti-Semites' rise to political power in hopes that the persecution of assimilated Jews would force them to Zionism,

> "Fourthly, They are treated with Contempt and Harshness, and sometimes with great Cruelty, by the Nations amongst whom they sojourn. They must therefore be the more ready to return to their own Land."

Further note Hartley's statement,

> "Fifthly, The Downfal of the Civil and Ecclesiastical Powers, mentioned in the 81st and 82d Propositions, must both be attended with such public Calamities, as will make Men serious, and also drive them from the Countries of *Christendom* into the remote Parts of the World, particularly into the *East* and *West-Indies*; whither consequently they will carry their Religion now purified from Errors and Superstitions."

In 1899, anti-Semite Edouard Drumont alleged that Protestants and Jews had united to corrupt and destroy the predominantly Catholic nation of France. Drumont also predicted that Jewish financiers would unite with the German Government to destroy Russia. He made his prediction years before the German-Jewish banker, and Rothschild agent, Jacob Schiff boasted of his success in destroying the Russian People and Russian Nation. Drumont also alleged that "Jews" would build up the economy of a nation only to then use corrupt influence in its thriving markets, artificially enhanced by an influx of Jewish investment capital, to deplete the nation of its wealth. He argued that Jews made money the controlling factor in society, and then corruptly obtained control over the fortunes of nations. Drumont believed that Napoleon had been put in power to serve the interests of Jewish wealth accumulation; and that when there was little left to take, the Jews turned against Napoleon, in particular, Rothschild turned against Napoleon.

It has often been alleged that Jews were largely responsible for the reduction of commerce and commercial enterprise, of agriculture and industry, to speculation on the open markets of stocks and bonds, where corporations become citizens, and speculators are immune to the normal repercussions that would otherwise attend their nefarious enterprises. In this way, money power is supreme. Farming can be collectivized into communism, especially when the farmers are driven into ruin in the depressions Jewish bankers deliberately cause. Land and industry can be collectivized, and the entire industry of a nation can be wiped out almost overnight through the artificial creation of valueless stock and bonds; and a tightening of the money supply and international restriction on loans. The result of tying the commerce and production of a nation to speculation is to corrupt the system so as to drive most all of the profits of labor into the hands of a few, while preventing the accumulation of real wealth by the majority. Speculation places a yoke on the private accumulation of capital and land.

Many have alleged that Jewish Liberalism was a farce that led to tyranny and

absolute Jewish dominance. It is further alleged that wealthy Jewish materialistic Capitalists deliberately destroyed all virtue in Gentile society, so as to turn God against the Gentile world and back towards the Jews. Anti-Semitic political movements often concluded that they, not liberal or capitalistic Jews, represented the genuine interests of the working class; which the Jews only desired to deceive and exploit.[317] It was a pattern of general vilification of all Jews that suited the Zionists well, in that it segregated the wealthier Jews from the societies into which they were otherwise comfortably and wilfully assimilating.

3.9 Zionists Develop a Strategy Which Culminates in the Nazis and the Holocaust as Means to Attain the "Jewish State"

In the 1640's, Orthodox Ukrainian Bohdan Chmielnicki alleged that Jews and Polish Catholics had enslaved the peoples who were under Polish control. In retaliation, Chmielnicki allegedly slaughtered large numbers of Jews. Some Jews saw this holocaust as the punishment as atonement, which signaled the coming of the Messiah. Some Jews believed that God would not allow the existence of the Temple, or send the Messiah, until the Jews had atoned for Solomon's marriage to the Pharaoh's daughter and subsequent idolatry (*Sabbath* 56*b*. I *Kings* 11); which became associated with the "sin" of assimilation. There was also a perceived need to finally atone for Aaron's worship of the Golden Calf (*Sanhedrin* 102*a*) and the impiety of the ten Northern Tribes, and the impiety of southern tribes of Judah and Benjamin. Note that the Jews correlated a Jewish Holocaust with the redemption of Israel through the arrival of the Messiah, whose primary task was to "restore the Jews to Palestine".

Many had predicted that the year 1666 would mark the arrival of the Messiah. For the Christians, this meant the second coming of Christ, for the Jews, the long awaited arrival of the Jewish King. After the Chmielnicki holocaust, which some saw as the sacrifice of masses of Jewish lives as an act of atonement, Shabbatai Zevi declared himself to be the Jewish Messiah and a large Messianic sect followed him. He traveled to Palestine, as a good Jewish Messiah would, and attracted a large Jewish following. While traveling through Turkey, Shabbatai Zevi was taken prisoner and was forced to feign conversion to Islam in order to save his life.

A branch of the Shabbataian sect of crypto-Jews, called the *Dönmeh*, formed in Turkey. They pretended to convert to Islam, but practiced Judaism in secret. For centuries this sect of crypto-Jewish Turks have bred subversive crypto-Jewish agents, who have been sent around the world to prepare the way for Jewish world domination. They created a secret society in Paris and eventually led a revolt from Salonika. They were the hidden masters of the "Young Turks" and flooded Turkey with revolutionary propaganda defaming the Sultan. Their reach extended across the globe.

The Shabbataians believed that Shabbatai Zevi's Messianic spirit passed from one Jewish King to the next in a process of Metempsychosis. They argued that the line of David was a dynasty, which would not end when any given King of the Jews died, but rather the spirit of the Messiah would leave one body of the Jewish King and enter into the next, sort of like a kosher Dalai Lama. In the form of the "Young Turks", the *Dönmeh* eventually succeed in overthrowing the Sultan, whose ancestors had shamed Shabbatai Zevi. They also destroyed Turkish culture and committed genocide against the Armenian Christians. Shabbatai Zevi was a bizarre individual and a bit of a "flake". He wore a bride's dress and wedded himself to the Torah.

Jacob Frank—a Polish Jew who was born Jacob Leibowitz, or Jacob Ben Judah Leib, whose father belonged to the Messianic sect of Shabbatai Zevi—joined the *Dönmeh* in Turkey. Frank declared himself to be the successor of Shabbatai Zevi and the then present Messiah. Frank opposed the Talmud and convinced prominent Catholic leaders that his sect would convert Jews to Christianity. Frank warred with the Rabbis, who held to the Talmudic doctrine that the Jews must not attempt to hasten the arrival of the Messiah, nor emigrate to Palestine in large numbers (*Kethuboth* 111*a*).

The Frankist reformation, as well as Moses Mendelssohn's and Napoleon's reforms, set the stage for reformed Judaism, which, it was alleged, would lead to better relations between Christians and Jews, and which would afford revolutionary Jews with a means by which they could subvert Gentile society.[318] The Talmud, with its anti-Christian passages, had long been a source of anti-Christian and anti-Semitic tensions. Though Ashkenazi Jews had lain greater emphasis on the Talmud than even the Pentateuch, Sephardic Jews had a greater respect for the original books of Judaism and viewed the Talmud as the mere commentary it is. The Sephardic Jews developed Cabalism as an outgrowth of original Judaism with less emphasis on the Rabbinical authority of Talmudism—unless it happened to be convenient at any given time to quote a Talmudic authority. There was, however, one very important part of Talmudic doctrine that fit in well with the Cabalistic Jews' desire to betray the Jews, and in so doing provoke God to bring the Messiah.

The Talmud stated that the Jews would all have to unite and pray at once to God, or become apostates in their masses, before the Messiah would come. The World would either have to become entirely good, or entirely rotten, for the End Times to begin. Cabalistic Jews figured that it would be easier and more entertaining to make the World entirely evil. The Talmud in the Jewish book of *Sanhedrin*, folio 97*a* stated that World would become evil before the Messiah came, and Cabalistic Jews believed they were fulfilling this prediction/commandment by turning against other Jews, against Rabbinical culture, and against Judaism. Frankist Jews believed that they could fulfill Judaism by betraying Judaism and the Jews. The worse the betrayal, the more evil their actions, the better, for the worse they could make the World, the sooner would the Messiah arrive. These vile human beings essentially rule the World

today.

Just as the Rabbis used the Talmud to justify their power and authority over Jewry, the Cabalists used the anti-Gentile and anti-Christian passages of the Talmud as a weapon against the Rabbis, to usurp their authority, and to bring them into conflict with Christians. Cabalistic writings are also severally anti-Christian and anti-Gentile, and the attacks were hypocritical, but the Cabalists survived their hypocrisy by becoming crypto-Jews who pretended to Christian and Moslem conversion, and become persecutors of the Jews and Jew-baiting agitators in the Gentile community. The Talmud, in *Tractate Kethuboth* 111*a*, prevents the Jews from forcing the Messianic Era and from emigrating to Palestine in large numbers before the coming of the Messiah. The Cabalists opposed this stance and had a powerful Messianic message and model, by which they used politics and wealth accumulation to carry out the Messianic prophecies, and anointed their own false messiahs at will.

The Jewish descendants of the Frankists became leading figures in Poland. Granted special privileges by the elite of Europe, they pretended to convert to Catholicism, but the Frankist conversions to Catholicism and Islam were instead efforts to subvert both religions, and the Jews secretly carried on as religious Jews. The Frankists had many reasons for attacking Rabbinical culture. The Rabbis opposed any "artificial" establishment of a Jewish State, and the Catholic Church would likely have ended its opposition to "the restoration of the Jews to Palestine" if the Jews professed to be Christians and accepted the "new Covenant of Christ". The New Testament calls for a "remnant of Jews" to convert and live in Palestine.

The Frankists advocated many of the same beliefs as the Illuminati—and Communism and Bolshevism. The leadership elements of each of these groups are notable both for their disproportionate Jewish influence and for their highly perverse sexual deviancy. The Frankists believed that if they could destroy all Gentile religions, the Gentiles would be left without gods to protect them and their jealous Jewish God, a Satanic figure, would reign supreme. The Frankists also believed that evil is good and found many passages in the Hebrew Bible to support their view that the Messiah would only be successful when evil ruled the Earth. They did everything they could to infiltrate and overthrow governments and sought world revolution. They wormed their way into the leadership of governments through pretended conversions, and through intermarriage, and did what they could to cause calamities, starvation, revolution and war.

Shabbatai Zevi, Baruchyah Russo, Jacob Frank and the Frankists had a long relationship with Turkey, as did Adolf Hitler's Hungarian Jewish patron Moses Pinkeles, a. k. a. Ignatius Trebitsch-Lincoln, and Adam Alfred Rudolf Glauer, a. k. a. Rudolf Glandeck Freiherr von Sebottendorf, both of whom helped to put Adolf Hitler into power—there were also the genocidal Young Turks of Jewish descent, of *Dönmeh* descent, and there have been many Israeli leaders with intimate involvements in Turkey, including David Ben-Gurion.[319]

The belief that the God of the Old Testament sponsored evil was not new. The Talmud contains passages indicating that evil must reign before the Messiah will appear.[320] Some of the earliest Christians saw the creator God of the Old Testament as an evil force, who was supplanted by the supreme God who was the Father of Jesus. Marcion[321] believed that Jesus was not the Messiah of the Jewish Old Testament God, who was in Marcion's view the evil creator God who would restore the Jews, but was instead the Messiah of a good God, a supreme God who reigned over the *many* gods referred to in the Old Testament—for example in *Genesis* 3:5, 22,

> "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil [***] And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:"

and *Psalm* 82:1,

> "God standeth in the congregation of the mighty; he judgeth among the gods."

and *Jeremiah* 10:10-11,

> "10 But the LORD *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. 11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens."

Marcion believed that the Jews' Messiah was yet to appear and Marcion shunned the Old Testament creator God as an evil force and sought to keep the Christian faith from falling into the belief that Jesus was the Messiah of the Jews. *The Catholic Encyclopedia* wrote of Marcion, among other things,

> "II. DOCTRINE AND DISCIPLINE.—We must distinguish between the doctrine of Marcion himself and that of his followers. Marcion was no Gnostic dreamer. He wanted a Christianity untrammeled and undefiled by association with Judaism. Christianity was the New Covenant pure and simple. Abstract questions on the origin of evil or on the essence of the Godhead interested him little, but the Old Testament was a scandal to the faithful and a stumbling-block to the refined and intellectual gentiles by its

crudity and cruelty, and the Old Testament had to be set aside. The two great obstacles in his way he removed by drastic measures. He had to account for the existence of the Old Testament and he accounted for it by postulating a secondary deity, a demiurgus, who was god in a sense, but not the supreme God; he was just, rigidly just, he had his good qualities, but he was not the good god, who was Father of Our Lord Jesus Christ. The metaphysical relation between these two gods troubled Marcion little; of divine emanation, æons, syzygies, eternally opposed principles of good and evil, he knows nothing. He may be almost a Manichee in practice, but in theory he has not reached absolute consistency as Mani did a hundred years later. Marcion had secondly to account for those passages in the New Testament which countenanced the Old. He resolutely cut out all texts that were contrary to his dogma; in fact, he created his own New Testament, admitting but one gospel, a mutilation of St. Luke, and an Apostolicon containing ten epistles of St. Paul. The mantle of St. Paul had fallen on the shoulders of Marcion in his struggle with the Judaisers. The Catholics of his day were nothing but the Judaisers of the previous century. The pure Pauline Gospel had become corrupted and Marcion not obscurely hinted that even the pillar Apostles, Peter, James and John, had betrayed their trust. He loves to speak of 'false apostles', and lets his hearers infer who they were. Once the Old Testament has been completely got rid of, Marcion has no further desire for change. He makes his purely New Testament Church as like the Catholic Church as possible, consistent with his deep-seated Puritanism. The first description of Marcion's doctrine dates from St. Justin: 'With the help of the devil Marcion has in every country contributed to blasphemy and the refusal to acknowledge the Creator of all the world as God. He recognizes another god, who, because he is essentially greater (than the World-maker or Demiurge) has done greater deeds than he (ὡς ὄντα μείζονα τὰ μείζονα παρὰ τοῦτον πεποιηκέναι). The supreme God is ἀγαθός, good, kind; the inferior god is merely δίκαιος, just and righteous. The good God is all love, the inferior god gives way to fierce anger. Though less than the good God, yet the just god, as world-creator, has his independent sphere of activity. They are not opposed as Ormuzd and Ahriman, though the good God interferes in favour of men, for He alone is all-wise and all-powerful and loves mercy more than punishment. All men are indeed created by the Demiurge, but by special choice he elected the Jewish people as his own and thus became the god of the Jews.

His theological outlook is limited to the Bible, his struggle with the Catholic Church seems a battle with texts and nothing more. The Old Testament is true enough, Moses and the Prophets are messengers of the Demiurge, the Jewish Messias is sure to come and found a millennial kingdom for the Jews on earth, but the Jewish Messias has nothing whatever

to do with the Christ of God. The Invisible, Indescribable, Good God (ἀόρατος, ἀκατάνομαστος, ἀγαθὸςθεός), formerly unknown to the creator as well as to his creatures, has revealed Himself in Christ. How far Marcion admitted a Trinity of persons in the Supreme Godhead is not known; Christ is indeed the Son of God, but he is also simply 'God' without further qualification; in fact, Marcion's Gospel began with the words; 'In the fifteenth year of the Emperor Tiberius God descended in Capharnaum and taught on the Sabbaths'. However daring and capricious this manipulation of the Gospel text, it is at least a splendid testimony that in Christian circles of the first half of the second century the Divinity of Christ was a central dogma. To Marcion however Christ was God Manifest, not God Incarnate. His Christology is that of the Docetæ (q.v.) rejecting the inspired history of the Infancy, in fact any childhood of Christ at all; Marcion's Savior is a 'deus ex machina' of which Tertullian mockingly says: 'Suddenly a Son, suddenly Sent, suddenly Christ!' Marcion admitted no prophecy of the Coming of Christ whatever; the Jewish prophets foretold a Jewish Messias only, and this Messias had not yet appeared. Marcion used the story of the three angels, who ate, walked and conversed with Abraham and yet had no real human body, as an illustration of the life of Christ (Adv. Marc., III, ix). Tertullian says (*ibid*.) that when Apelles and seceders from Marcion began to believe that Christ had a real body indeed, not by birth but rather collected from the elements, Marcion would prefer to accept even a putative birth rather than a real body. Whether this is Tertullian's mockery or a real change in Marcion's sentiments we do not know. To Marcion matter and flesh are not indeed essentially evil, but are contemptible things, a mere production of the Demiurge, and it was inconceivable that God should really have made them His own. Christ's life on earth was a continual contrast to the conduct of the Demiurge. Some of the contrasts are cleverly staged: the Demiurge sent bears to devour children for puerile merriment (Kings)—Christ bade children come to Him and He fondled and blessed them; the Demiurge in his law declared lepers unclean and banished them—but Christ touched and healed them. Christ's putative passion and death was the work of the Demiurge, who in revenge for Christ's abolition of the Jewish law delivered Him up to hell. But even in hell Christ overcame the Demiurge by preaching to the spirits in Limbo, and by His Resurrection He founded the true Kingdom of the good God. Epiphanius (Haer., xlii, 4) says that Marcionites believed that in Limbo Christ brought salvation to Cain, Core, Dathan and Abiron, Esau and the Gentiles, but left in damnation all Old Testament saints. This may have been held by some Marcionites in the fourth century, but it was not the teaching of Marcion himself, who had no Antinomian tendencies. Marcion denied the resurrection of the body, 'for flesh and blood shall not inherit the Kingdom

> of God', and denied the second coming of Christ to judge the living and the dead, for the good God, being all goodness, does not punish those who reject Him; He simply leaves them to the Demiurge, who will cast them into everlasting fire.
>
> With regard to discipline, the main point of difference consists in his rejection of marriage, i.e. he baptized only those who were not living in matrimony: virgins, widows, celibates, and eunuchs (Tert., 'Adv. Marc.', I, xxix); all others remained catechumens. On the other hand the absence of division between catechumens and baptized persons in Marcionite worship, shocked orthodox Christians, but it was emphatically defended by Marcion's appeal to Gal., vi, 6. According to Tertullian (Adv. Marc., I, xiv) he used water in baptism, anointed his faithful with oil and gave milk and honey to the catechumens and in so far retained the orthodox practices, although, says Tertullian, all these things are 'beggarly elements of the Creator.' Marcionites must have been excessive fasters to provoke the ridicule of Tertullian in his Montanist days. Epiphanius says they fasted on Saturday out of a spirit of opposition to the Jewish God, who made the Sabbath a day of rejoicing. This however may have been merely a western custom adopted by them."[322]

The Frankists wanted to be the Messiahs not of the creator God of the Old Testament, whom they also called evil, but of Marcion's good God, whom they recast into the ultimate and supreme God of Israel. The Frankist Jews believed that they could accomplish this end by being apostates, nihilists and deceivers, who achieved God's will by doing evil, and who did evil by hiding their true intentions. The Messiah himself would have to be crypto-Jew, who would torment other Jews—like Adolf Hitler, Joseph Goebbels and Adolf Eichmann.

The Frankist Jews tried to force the Jewish God to restore them to Israel, as He promised to do after punishing them for their evil acts. They believed that they had to first perform said divine evil on an unprecedented scale and thereby hasten and conduct the punishment of the Jews in a horrific holocaust, which would also hasten the arrival of the Messianic Era. The Frankist sophists thereby converted the action of doing evil into a divine act of obedience to their Jewish God. They set about to destroy the world as an invitation to God to punish them and begin the Messianic Age. Adolf Hitler was their apostate Messiah, who restored the Jews to Palestine by punishing the Jews and committing gross acts of deliberate evil.

These Frankist Jews quickly became the guiding force behind world leadership. Gershom Scholem encapsulated their beliefs as follows:

> "1) The belief in the necessary apostasy of the Messiah and in the sacramental nature of the descent into the realm of the *kelipot*. 2) The belief that the 'believer' must not appear to be as he really is. 3) The belief that the Torah

> of *atzilut* must be observed through the violation of the Torah of *beriah*. 4) The belief that the First Cause and the God of Israel are not the same, the former being the God of rational philosophy, the latter the God of Religion. 5) The belief in three hypostates of the God-head, all of which have been or will be incarnated in human form."[323]

Scholem wrote,

> "According to Frank, the 'cosmos' (*tevel*) or 'earthly world' (*tevel ha-gashmi*) as it was called by the sectarians in Salonika, is not the creation of the Good or Living God, for if it were it would be external and man would be immortal, whereas as we see from the presence of death in the world this is not at all the case."[324]

Scholem quotes Frankist doctrine:

> "This much I tell you: Christ, as you know, said that he had come to redeem the world from the hands of the devil, but I have come to redeem it from all the laws and customs that have ever existed. It is my task to annihilate all this so that the Good God can reveal Himself. [***] Wherever Adam trod a city was built but wherever I set foot all will be destroyed, for I came into this world only to destroy and to annihilate. But what I build will last forever. [***] I did not come into this world to lift you up but rather to cast you down to the bottom of the abyss. further than this it is impossible to descend, nor can one ascend again by virtue of one's own strength, for only the Lord can raise one up from the depths by the power of His hand."[325]

Jacob Frank gave out his wife and daughter for sexual favors in order to gain converts and influence the influential. He accused his fellow Jews of ritual human sacrifice for personal political gain, and otherwise tried to appeal to the mythologies and aspirations of Moslem and Christian leaders. Frank's agents and their descendants have corrupted the Gentile world with Communist, Masonic and Illuminati-style leaders, who bought into government, education and the press the mythologies he promulgated, and who have done his bidding. The Hasidic Jews seem very earnest in carrying out his objectives and some practice his perversions. Frank's ultimate goal was to destroy life on Earth, and the means to accomplish that end today exist. The Nazis and Communists, under crypto-Jewish leadership, inflicted terrible harm on humanity. For the Frankist Jews, there is still worse evil yet to be done.

It is interesting to note that Baal worshipers practiced the prostitution of women and homosexual men in their temples to gain converts and as an expression of their

fertility religion, and some Jewish temples were used for Baal worship by Jews. The Gnostics also used communal women and homosexual sex to lure in converts. The dissemination of insincere Liberalism was another tactic some Zionists have used to undermine the structure of Gentile societies.

What the Italian mafia called *Omerta*, the code of silence, Frank called *massa dumah*. The *Encyclopaedia Judaica* writes in its article, "FRANK, JACOB, AND THE FRANKISTS,"

> "The motto which Frank adopted here was *massa dumah* (from Isa. 21:11), taken to mean 'the burden of silence'; that is, it was necessary to bear the heavy burden of the hidden faith in the abolition of all law in utter silence, and it was forbidden to reveal anything to those outside the fold. Jesus of Nazareth was no more than the husk preceding and concealing the fruit, who was Frank himself. Although it was necessary to ensure an outward demonstration of Christian allegiance, it was forbidden to mix with Christians or to intermarry with them, for in the final analysis Frank's vision was of a Jewish future, albeit in a rebellious and revolutionary form, presented here as a messianic dream. [***] Frank went with his daughter to Vienna in March of 1775 and was received in audience by the empress and her son, later Joseph II. Some maintain that Frank promised the empress the assistance of his followers in a campaign to conquer parts of Turkey, and in fact over a period of time several Frankist emissaries were sent to Turkey, working hand in glove with the Doenmeh, and perhaps as political agents or spies in the service of the Austrian government. During this period Frank spoke a great deal about general revolution which would overthrow kingdoms, and the Catholic Church in particular, and he also dreamed of the conquest of some territory in the wars at the end of time which would be the Frankist dominion."[326]

It is difficult to believe that it is merely a coincidence that this religion of revolution and Nihilism was heavily promoted in England at the same time in the writings of David Hartley—and can be traced back to the Cabalist Van Helmont. It was their intention to destroy and corrupt; and the Frankists relied upon passages in the Old Testament and the Lurian Cabala to justify deceit, lying, world revolution, destruction, evil and atheism among Gentiles—passages such as *Isaiah* 45:7; and 59:15-16:

> "I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*. [***] Yea, truth faileth; and he *that* departeth from evil maketh himself a prey. And the LORD saw *it*, and it displeased him that *there was* no judgment. And he saw that *there was* no man, and wondered

> that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him."

and *Job* Chapter 12,

> "And Job answered and said, 2 No doubt but ye *are* the people, and wisdom shall die with you. 3 But I have understanding as well as you; I *am* not inferior to you: yea, who knoweth not such things as these? 4 I am *as* one mocked of his neighbor, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn. 5 He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease. 6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*. 7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: 8 or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. 9 Who knoweth not in all these that the hand of the LORD hath wrought this? 10 In whose hand *is* the soul of every living thing, and the breath of all mankind. 11 Doth not the ear try words? and the mouth taste his meat? 12 With the ancient *is* wisdom; and in length of days understanding. 13 With him *is* wisdom and strength, he hath counsel and understanding. 14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening. 15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth. 16 With him *is* strength and wisdom: the deceived and the deceiver *are* his. 17 He leadeth counselors away spoiled, and maketh the judges fools. 18 He looseth the bond of kings, and girdeth their loins with a girdle. 19 He leadeth princes away spoiled, and overthroweth the mighty. 20 He removeth away the speech of the trusty, and taketh away the understanding of the aged. 21 He poureth contempt upon princes, and weakeneth the strength of the mighty. 22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death. 23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*. 24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way. 25 They grope in the dark without light, and he maketh them to stagger like a drunken man."

It was a long road for the Frankist Nihilists to the end of time, which came during, and shortly after, the Second World War. The Frankists chose Jacob Frank's nephew, Moses Dobrushka a. k. a. Junius Frey, a. k. a. Franz Thomas von Schoenfeld, as Jacob Frank's successor—it was a Frankist-Shabbataian tradition to change names, and give the appearance of changing religions, in order to gain the

confidence of Gentiles so as to enable the Frankists to more easily destroy them and subvert their societies. Moses Dobrushka became a Jacobin, a leader of Freemasonry and a powerful influence in the French Revolution. It is interesting that Robespierre and Napoleon saw themselves as Messiahs, as had Shabbatai Zevi and Jacob Frank, and as Adolf Hitler later would. Frankist mythologies asserted that Messiahdom was a generational passage—a matter of reincarnation. Frankism primarily took root in Poland, which has been at the epicenter of the destruction of Catholic Europe.

According to Edouard Drumont, Alexandre Weill found good in the destruction and dismemberment of Poland and the planned destruction of France and diaspora of the French—recall that David Hartley had wished for the fall of Christendom and the diaspora of Christians. Drumont wrote that Weill had told him in 1875 that,

> "[. . .]France was obliged to undergo the same fate as Poland and that it would be good, in the best interests of Humanity, that the French, dispersed and countryless like the Poles, would go and spread throughout the world the general truths of civilization and progress."[327]

Roman Dmowski iterated a Polish Gentile's view of the First World War in his article *The Jews and the War* of 1924.[328] He noted that many of the Jews who had supported the Central Powers in the beginning of the war changed sides to the Allies in early 1917. Dmowski believed in 1924 that Jews intended to make Poland a new Palestine. Great masses of Jews were deported to Poland in both world wars by both sides of the conflict. Poland was the epicenter of the Jewish Holocaust.

The initial plan was evidently to concentrate them for deportation to Palestine, which neither a majority of the Jews, nor many of the world's nations, desired. It is interesting to note that Hitler was allegedly surprised by the reaction of the British when Germany invaded Poland in a quest for *Lebensraum* for Germans and for a place in which to segregate the Jews to the East and prevent their assimilation while preparing them for forced deportation to Palestine. The English had obstructed the Nazis' attempts to deport Jews to Palestine and then declared war on Germany when the Nazis invaded Poland—the ultimate destination for millions of Jews, many of whom perished under the crypto-Jewish Zionist Nazi leaders Adolf Eichmann and Hans Frank.

After World War II, the Allies allowed the Soviet Union to take over Poland. The Soviets tried for another forty years to destroy religion in Poland—primarily Catholicism. The Jews were forced to suffer through the war in Poland, so that enough Jewish blood would be spilled to justify the theft of Palestine and frighten the Jews into moving there and staying.

David Hartley's work followed the works of Thomas Brightman, who published his *Apocalypsis Apocalypseos* in 1585;[329] and Henry Finch, who published *The Worlds Great Restauration. Or the Calling of the Ievves and (With Them) of All the*

Nations and Kingdomes of the Earth, to the Faith of Christ in 1621.[330]

The Zionists had the vocal support of prominent Protestant Christians, who hoped to bring about the Apocalypse through active political intervention—as opposed to waiting for God to do what He promised to do. More modern Jewish Zionists repeated much of the rhetoric and tactics the Christian Zionists used, which was originally covertly crafted by Cabalistic Jews. It was a strange cycle, whereby Jews learned their Zionism from the Christians who had secretly learned it from Jews.

All that the modern Jewish Zionists lacked was the widespread support of Jews, which they were only to receive after the end of the Second World War—after the Frankist Jews had done their dirty deeds. It took the Zionists two world wars and Adolf Hitler to change the Jews' collective mind to embrace secular Zionism, which led many to realize that Zionists and their Protestant supporters had agitated for both world wars and had created and continually sponsored Adolf Hitler's rise to power.

In 1933, Zionist Horace Mayer Kallen blamed the First World War on the Germans, and stated,

> "The formation of the League of Nations on the initiative and insistence of a great American President, Woodrow Wilson, was fruit of this War, and an explicit, if weak, acknowledgment of this interdependence. Mr. Wilson's successor of today just as frankly acknowledges it stresses it."[331]

Kallen goes on to quote Zionist Franklin Delano Roosevelt's message to the World Economic Conference and the Disarmament Conference of 16 May 1933.[332]

Like Zionist Wilson, Zionist Roosevelt later lied to the American public in order to be elected and told them that he was against American involvement in a war in Europe. Tyler Gatewood Kent[333] documented President Roosevelt's secret communications to Zionist Winston Churchill beginning in October of 1939, in which Roosevelt assured Churchill that America would not be truly neutral and would rescue the British. This emboldened the British in their declaration of war on Germany, and revealed Roosevelt's duplicity.

When this correspondence began, Neville Chamberlain was Prime Minister of England and Churchill was head of the British Navy. Roosevelt went behind Chamberlain's back and apparently knew ahead of time that Churchill would succeed Chamberlain. Just when Kent had accumulated all the evidence needed to prove Roosevelt a lair, and a criminal, and as Kent was preparing to send this evidence to the American Congress; British authorities arrested him, seized his records and in violation of his American diplomatic immunity, which they conspired to have waived, imprisoned him for the duration of the war. Just as the American Wilson Administration passed several laws which enabled them to imprison dissenters, and the Roosevelt Administration used the Sedition Act to persecute its critics; the British had in place Regulation 18B, which enabled authorities to arrest and detain anyone

they wanted to keep quiet, including Captain Archibald Henry Maule Ramsay.

Like Zionist President Wilson, Zionist President Roosevelt betrayed the American blacks who initially helped to put him in office; and, unlike his wife Eleanor, Franklin Delano Roosevelt opposed the anti-lynching bill. While it is obviously a good thing that the Russians, Americans and British defeated the Nazis, it obviously would have been a better thing if the Zionists had not caused both of the world wars.

Zionists and their supporters often spoke of Wilson's "New World Order" following the "war to end all wars." The concept of the "war to end all wars" is a prophetic and apocalyptic one foretold in the Jewish book of *Isaiah* 2:1-4:

> "1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

In 1943, Zionist Rabbi Abba Hillel Silver saw this new world order of "justice" as the allegedly just action of taking Palestine from its majority population and giving it to the Zionist Jews. Referring to Americans of Jewish descent, the Rabbi asked them in 1943 to give their approval to Zionism and to pressure American politicians,

> "with the same sympathy and the same understanding as the Presidents of the United States from Wilson down, and the Congress of the United States, helped [the Yishuv] in the earlier years."[334]

In 1944, while the Nazis were massacring innocent and helpless Slavs, Jews, Gypsies, etc., Jewish Zionist David Ben-Gurion stated,

> "One Degania [resident of the first communal settlement of Zionists in Palestine] is worth more than all the 'Yevsektzias' [Jewish Bolsheviks who sought to secularize Jews] and assimilationists in the world."[335]

Ben-Gurion boasted,

> "This people was the first to prophesy about 'the end of days,' the first to see the vision of a new human society. [***] Our small and land-poor Jewish people, therefore, lived in constant tension between the power and influence of the neighboring great empires and its own seemingly insignificant culture—a culture poor in material wealth and tangible monuments, but rich and great in its human and moral concepts and in its vision of a universal 'end of days.'"[336]

Christopher Sykes wrote, "[. . .]Zionist leaders were determined at the very outset of the Nazi disaster to reap political advantage from the tragedy."[337] David Ben-Gurion stated in 1932,

> "What Zionist propaganda for years and years could not do, disaster has done overnight. Palestine is today the fiery question for the Jews of East and West, and the New World as well."[338]

Ben-Gurion also stated,

> "The disaster facing European Jewry is not directly my business."[339]

and,

> "The First World War brought us the Balfour Declaration. The Second ought to bring us the Jewish State."[340]

and,

> "It is the job of Zionism not to save the remnant of Israel in Europe but rather to save the land of Israel for the Jewish people and the yishuv."[341]

The majority of Jews did not want the desert the Zionists wanted for them, until the Nazis had mass murdered European Jews. Racist Zionist leader Chaim Weizmann stated in 1914, before the First World War began,

> "We cannot take Palestine yet, even if it were given to us. Even if the great miracle had happened and we had obtained the Charter, we should have to wait for the greater miracle—for the Jews to know how to make use of this Charter."[342]

Weizmann admitted in 1927 that,

> "We Jews got the Balfour Declaration quite unexpectedly; or, in other words, we are the greatest war profiteers. [***] The Jews, they knew, were against us; we stood alone on a little island, a tiny group of Jews with a foreign past."[343]

David Ben-Gurion stated,

> "The First World War brought us the Balfour Declaration. The Second ought to bring us the Jewish State."[344]

Countless millions died as the Zionists depended on both world wars to bring them Palestine.

This plan was long in the making and longer in the fulfilling. *The London Times* had published on the Protestant Zionist movement on 24 January 1839, on page 3, quoting extensively from *The Quarterly Review*[345] of January, 1839,

> "*THE STATE AND PROSPECT OF THE JEWS.*
>
> (From a Correspondent.)
>
> 'What is to become of the Jews?' is a question that must as often occur to the reflecting statesman as to the reader of the ancient prophecies. Wherever he turns his eye he beholds a people exiled and scattered, persecuted and despised, as a body ground almost to powder by the iron hand of poverty; and yet, everywhere intelligent, learned, and possessed of unbounded influence, and, however paradoxical it may sound, of immense wealth; inhabitants of all countries, but at home in none; apparently a mass of disjointed fragments, but in reality knit together in the most intimate religious and national union, and in continual and rapid communication with their brethren in all parts of the world. What, then, is to become of them? Some of the continental statesmen solve the enigma by an attempt at amalgamation, and think that the ties of religion and nationality, which have stood the wear and tear of 18 centuries, are to be rent asunder by the simple process of naturalization. Very similar is the expectation of the church of Rome and of most sectarians. Looking upon their own little communion as the church and people of God, they appropriate to themselves the promises of future glory which Hebrew prophets have announced to the Hebrew people, and think that by the process of conversion the Jews will gradually melt down and be lost in the Christian church. The great writers of the Anglican church, adopting an interpretation more worthy of their faith and their scholarship, trace out for the children of Abraham a destiny more congenial to their hitherto marvellous history, the main features of which are ably delineated in an article on Lord Lindsay's travels in the last number of

the *Quarterly Review*.

The writer, treading in the steps of Bishops Lowth, Butler, Horsley, and Van Mildert, has turned the public attention to the claims which the Jewish people still have upon the land of Israel as their rightful inheritance, and their consequent political importance in the progress of that great struggle which has already commenced in the East, and which threatens soon to absorb the regards and energies of the old world, possibly of the new also. The subject may be new to many of our readers, but it is one deserving the solemn consideration of a people possessing an oriental empire of such vast extent. The article breathes also a spirit of kindness towards a deeply injured people, and a freedom from prejudice which does honour to the author. No people on the face of the earth has been so little understood and so grossly misrepresented as the Jewish, but no wonder, for no people ever did so much to misrepresent and caricature themselves as the Jews have done in the maxims and legends of the Talmud. A new era is, however, commencing. The Jews themselves, in London as elsewhere, are taking steps to abdicate the follies and intolerance of Rabbinism, and Christians at the same moment begin to renounce their most unchristian prejudice.

The following extracts from a journal so highly respectable as the *Quarterly Review* must tend to prove to the Jews that the feelings of those whose opinions are worth having are those of kindliness and good will.

After a notice of Lord Lindsay's work, the author thus proceeds:—

'We have alluded, in the commencement of this article, to the growing interest manifested in behalf of the Holy Land. This interest is not confined to the Christians—it is shared and avowed by the whole body of the Jews, who no longer conceal their hope and their belief that the time is not far distant when 'the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth.' Isaiah xi., 11.

'Doubtless, this is no new settlement among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people; but in their fearless confession of the hope, and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation. To most former periods a development of religious feeling has been followed by a persecution of the ancient people of God; from the days of Constantine to Leo XII, the disciples of Christ have been stimulated to the oppression of the children of Israel; and Heaven alone can know what myriads of that suffering race fell beneath the *piety* of the Crusaders, as they marched to recover the sepulchre of their Saviour from the hands of the infidels. But a mighty

change has come over the hearts of the Gentiles; they seek now the temporal and eternal peace of the Hebrew people; societies are established in England and Germany to diffuse among them the light of the gospel; and the increasing accessions to the parent institution in London attest the public estimation of its principles and services. * * * *

'But a more important undertaking has already been begun by the zeal and piety of those who entertain an interest for the Jewish nation. They have designed the establishment of a church at Jerusalem, if possible on Mount Zion itself, where the order of our service and the prayers of our liturgy shall daily be set before the faithful in the Hebrew language. A considerable sum has been collected for this purpose; the missionaries are already resident on the spot; and nothing is wanting but to complete the purchase of the ground on which to erect the sacred edifice. Mr. Nicolayson, having received ordination at the hands of the Bishop of London, has been appointed to the charge; and Mr. Pieritz, a Hebrew convert, is associated in the duty. The service meanwhile proceeds, though 'the ark of God is under curtains;' and a small but faithful congregation of proselytes hear daily the Evangelical verities of our church on the mount of the Holy City itself, in the language of the prophets, and in the spirit of the apostles. To anyone who reflects on this event it must appear one of the most striking that have occurred in modern days, perhaps in any days since the corruptions began in the church of Christ. It is well known that for centuries the Greek, the Romanist, the Armenian, and the Turk, have had their places of worship in the city of Jerusalem, and the latitudinarianism of Ibrahim Pasha had lately accorded that privilege to the Jews. The pure doctrines of the Reformation, as embodied and professed in the church of England, have alone been unrepresented amidst all these corruptions; and Christianity has been contemplated both by Mussulman and Jew as a system most hateful to the creed of each, a compound of mummery and image-worship.

'It is surely of vital importance to the cause of our religion that we should exhibit it in its pure and apostolical form to the children of Israel. We have already mentioned that they are returning in crowds to their ancient land; we must provide for the converts an orthodox and spiritual service, and set before the rest, whether residents or pilgrims, a worship as enjoined by our Saviour himself, 'a worship in spirit and in truth,'—its faith will then be spoken of through the whole world. A great benefit of this nature has resulted from the Hebrew services of the London Episcopal Chapel; it has not only afforded instruction and opportunity of worship to the converted Israelite, but has formed a point of attraction to foreign Jews on a visit to this country, and has been largely and eagerly commented on in many of the Hebrew journals published in Germany. In the purity of our worship they confess our freedom from idolatry; and in the sound of the language of Moses and the prophets, they forget that we are Gentiles. But if this be so in London, what will it be in the Holy City? They will hear the Psalms of David, in the very words that fell from his inspired lips, once more chanted on the holy hill of Zion; they will see the whole book of the law and the prophets laid before them, and hear it read at the morning and evening oblation; they will admire the church of England, with all its comprehensive fulness of doctrine, truth, and love, like a pious and humble

daughter, doing final homage to that church first planted at Jerusalem, which is the mother of us all. Our soul-stirring and soul-satisfying liturgy—in Hebrew—its deep and tender devotion—the evangelical simplicity of its ritual—will form, in the mind of the Jew, an inviting contrast to the idolatry and superstition of the Latin and eastern churches; its enlarged charity will affect his heart, and its scriptural character demand his homage. It is surely a high privilege reserved to our church and nation to plant the true cross on the holy hill of Zion; to carry back the faith we thence received by the apostles; and uniting, as it were, the history, the labours, and the blood of the primitive and Protestant martyrs, 'light such a candle in Jerusalem as by God's blessing shall never be put out.'

'But this privilege will not be unaccompanied by practical benefits to the character and position of our own establishment. Whatever promotes the study and reverence of the Hebrew Scriptures promotes, in a similar degree, the honour and stability of the church of England. Her appointed orders, her liturgical services, her decent splendour, her national endowments, are 'according to the pattern that God showed us in the Mount.' The principle of an establishment then received the august sanction of the divine wisdom; and whether we look back to the earliest periods of the Jewish history, or forwards to the day of their future glory, as displayed in the concluding chapters of Ezekiel, we shall find that a national and established church is ever a main portion of the polity of the people of God. The arch-assailants of our Zion are well aware of this truth, and seek, therefore, to disparage the Old Testament by a contemptuously exclusive preference of the New!—irreverently excluding from their 'Christian' catalogue the 'Law, the Prophets, and the Psalms,' they ascribe to the Gospels and Epistles *alone* the title of the *Christian Scriptures!* And they are wise in their generation,—perceiving, as they do, that the co-ordinate authority and mutual dependence of all parts of the written word would manifest that the Saviour of Mankind, no less in the temporal than in the spiritual necessities of his church, 'came not destroy, but to fulfil.'

'The growing interest manifested for those regions, the larger investment of British capital, and the confluence of British travellers and strangers from all parts of the world, have recently induced the Secretary of State for Foreign Affairs to station there a representative of our Sovereign, in the person of a vice-consul. This gentleman set sail for Alexandria at the end of last September—his residence will be fixed at Jerusalem, but his jurisdiction will extend to the whole country within the ancient limits of the Holy Land; he is thus accredited, as it were, to the former kingdom of David and the twelve tribes. The soil and climate of Palestine are singularly adapted to the growth of produce required for the exigencies of Great Britain; the finest cotton may be obtained in almost unlimited abundance; silk and madder are the staple of the country, and olive-oil is now, as it ever was, the very fatness of the land. Capital and skill are alone required: the presence of a British officer, and the increased security of property which his presence will confer, may invite them from these islands to the cultivation of Palestine; and the Jews, who will betake themselves to agriculture in no other land,* having found in the English Consul a mediator between their people and the Pasha, will probably return in greater numbers, and become once more the husbandmen of Judea and Galilee.

'This appointment has been conceived and executed in the spirit of true wisdom. Though we cannot often commend the noble Lord's official proceedings, we must not withhold our meed of gratitude for the act, nor of praise for the zeal with which he applied himself to great preliminary difficulties, and the ability with which he overcame them. It is truly a national service: at all times it would have been expedient, but now it is necessary. To pass over commercial advantages—which the country will best perceive in the experience of them—we may discern a manifest benefit to our political position. We have done a deed which the Jews will regard as an honour to their nation, and have thereby conciliated a body of well-wishers in every people under heaven. Throughout the East they nearly monopolize the concerns of traffic and finance, and maintain a secret but uninterrupted intercourse with their brethren in the West. Thousands visit Jerusalem in every year from all parts of the globe, and carry back to their respective bodies that intelligence which guides their conduct and influences their sympathies. So rapid and accurate is their mutual communication, that Frederick the Great confessed the earlier and superior intelligence obtained through the Jews of all affairs of moment. Napoleon knew well the value of an Hebrew alliance, and endeavoured to reproduce in the capital of France the spectacle of the ancient Sanhedrim, which, basking in the sunshine of imperial favour, might give laws to the whole body of the Jews throughout the habitable world, and aid him, no doubt, in his audacious plans against Poland and the East. His scheme, it is true, proved abortive, for the mass of the Israelites were by no means inclined to merge their hopes in the destinies of the empire—exchange Zion for Montmartre, and Jerusalem for Paris. The few liberal unbelievers whom he attracted to his view ruined his projects with the people by their impious flattery, and averted the whole body of the nation by blending, on the 15th of August, the cipher of Napoleon and Josephine with the unutterable name of Jehovah, and elevating the imperial eagle above the representation of the ark of the covenant. A misconception, in fact, of the character of the people has vitiated all the attempts of various sovereigns to better their condition; they have sought to amalgamate them with the body of their subjects, not knowing or not regarding the temper of the Hebrews, and the plain language of Scripture, that 'the people shall dwell alone, and shall not be reckoned among the nations.'

'That which Napoleon designed in his violence and ambition, thinking 'to destroy nations not a few,' we may wisely and legitimately undertake for the maintenance of our empire. The affairs of the East are lowering on Great Britain, but it is singular and providential that we should at this moment have executed a measure which will almost assure us the co-operation of the eastern Jews, and kindle in our behalf the sympathies of nearly 2,000,000 in the heart of the Russian dominions. These hopes rest on no airy foundation; but, pleasing as they are, we cannot disguise our far greater satisfaction that, in the step just taken, in the appointment just made, England has attained the praise of being the first of the Gentile nations that has ceased to '*to tread down Jerusalem!*' This is, indeed, no more than justice, since she was the first to set the evil and cruel example of banishing the whole people in a body from her inhospitable bosom. France next,

and then Spain, aped our unchristian and foolish precedent. Spain may have exceeded us in barbarity; but we invented the oppression, and preceded her in the infliction of it.'

*Dr. Henderson says of the Polish Jews—'Comparatively few of the Jews learn any trade, and most of those attempts which have been made to accustom them to agricultural habits have proved abortive. **[Later political Zionists were anxious to persuade Jews to take up farming so as to cease to be, in their minds, "parasites". They did not want foreign workers to live in Israel, and, in their minds, pollute their gene pool and corrupt their culture. Jacob worked the field. Esau wielded the sword. Cain was a farmer who slew Abel. "Abel was a keeper of sheep." (*Genesis* 4:2) The Talmud taught Jews that agricultural was the lowest form of work (*Yebamoth* 63a). And numerous religious writings and rulings teach Jews to keep all the *Goyim* out of *Eretz Israel*, unless the *Goys* are kept as slaves—CJB]** Some of those who are in circumstances of affluence possess houses and other immoveable property; but the great mass of the people seem destined to sit loose from every local tie, and are waiting, with anxious expectation, for the arrival of the period when, in pursuance of the Divine promise, they shall be restored to what they still consider *their own land*. Their attachment indeed to Palestine is unconquerable.'—*Biblical Researches and Travels in Russia*, 1826."

The Zionists often attempted to draw the might of the British Empire into the Middle East, so that the British citizens would sacrifice their lives for the sake of Israel, just as the French had done under Napoleon. The Zionists flattered and tempted the British, just as they had done to the French, with promises of Messiahdom, the Messianic Age, wealth and millions of Jewish allies against the Russians in the heart of the Russian Empire.

Jewish British Prime Minister, and Rothschild agent, Benjamin Disraeli would later draw the British into the swamp of the Suez; and Queen Victoria, the Queen of the House of David, became "Empress of India", in an effort to defend British interests from an imagined Russian and Turkish threat through the trade routes of the Middle East. While pretending to solve these "problems", the Jews created and agitated them. Zionists persuaded the British to die to take Palestine in order to curry favor with Russian Jews, and Zionists brought America into the First World War (and the Second) in exchange for the Balfour Declaration—to this day Americans are killing Moslems in pursuit of the Zionists' perceived self-interests. As they had done to the British and French, Jews covertly and artificially create disasters for America, and then offer up greater destruction as a solution, a solution which benefits them and destroys all others.

In 1839, *The Quarterly Review* pitched Zionism to the British by appealing to their sympathies, and to their greed,

"That which Napoleon designed in his violence and ambition, thinking 'to destroy nations not a few,' we may wisely and legitimately undertake for the

maintenance of our Empire. The affairs of the East are lowering on Great Britain—but it is singular and providential that we should, at this moment, have executed a measure, which will almost assure us the co-operation of the Eastern Jews, and kindle, in our behalf, the sympathies of nearly two millions in the heart of the Russian dominions. [*Footnote:* 'Look to their present state of suffering in Poland and Russia, where they are driven from place to place, and not permitted to live in the same street where the so-called Christians reside! It not unfrequently happens, that when one or more wealthy Jews have built commodious houses in any part of a town, not hitherto prohibited, this affords a reason for proscribing them; it is immediately enacted that no Jew must live in that part of the city, and they are forthwith driven from their houses, without any compensation for their loss being given them'. . . . . 'they are oppressed on every side, yet dare not complain; robbed and defrauded, yet obtain no redress'. . . . . 'in the walk of social life, insult, and contempt, meet them at every turning.'—*Herschel's Sketch*, p. 7.] These hopes rest on no airy foundation; but pleasing as they are, we cannot disguise our far greater satisfaction that, in the step just taken, in the appointment just made, England has attained the praise of being the first of the Gentile nations that has ceased *'to tread down Jerusalem!'* This is, indeed, no more than justice, since she was the first to set the evil and cruel example of banishing the whole people in a body from her inhospitable bosom. France next, and then Spain, aped our unchristian and foolish precedent. Spain may have proceeded us in barbarity; but we invented the oppression, and preceded her in the infliction of it."[346]

The majority of Jews wanted nothing of the Protestant movement to banish them to the deserts of Palestine in the hopes that Jesus might return in the form of a Rothschild. *The London Times* published the following set of queries on 17 August 1840, on page 3,

"SYRIA.—RESTORATION OF THE JEWS.

(From a Correspondent.)

The proposition to plant the Jewish people in the land of their fathers, under the protection of the five Powers, is no longer a mere matter of speculation, but of serious political consideration. In a Ministorial paper of the 31st of July an article appears bearing all the characteristics of a feeler on this deeply interesting subject. However, it has been reserved for a noble lord opposed to Her Majesty's Ministers to take up the subject in a practical and statesmanlike manner, and he is instituting inquiries, of which the following is a copy:—

QUERIES.

'1. What are the feelings of the Jews you meet with respect to their return to the Holy Land?

‘2. Would the Jews of station and property be inclined to return to Palestine, carry with them their capital, and invest it in the cultivation of the land, if by the operation of law and justice life and property were rendered secure?

‘3. How soon would they be inclined and ready to go back?

‘4. Would they go back entirely at their own expense, requiring nothing further than the assurance of safety to person and estate?

5. Would they be content to live under the Government of the country as they should find it, their rights and privileges being secured to them under the protection of the European powers?

‘Let the answers you procure be as distinct and decided and detailed as possible: in respect as to the inquiries as to property, it will of course be sufficient that you should obtain fair proof of the fact from general report.’

The noble Lord who is instituting these inquiries has given deep attention to the matter, and is well known as the writer of an able article in the *Quarterly* on the subject, in December, 1838.

In connexion with this, a deeply interesting discovery has been made on the south-west shores of the Caspian, enclosed in a chain of mountains, of the remnant of the Ten Tribes, living in the exercise of their religious customs in a primitive manner, distinct from the customs of modern Judaism. The facts which distinguish them as the remnant of that branch of the Jewish family are striking and incontrovertible, and are about to be given to the world. An intrepid missionary, the Rev. Mr. Samuel, of Bombay, has made the discovery, and resided amongst this people several months, under permission from the Russian Government, who directed him to institute inquiry concerning them.”

4 MORDECAI MANUEL NOAH

In the Nineteenth Century, an influential American Jew, Mordecai Manuel Noah spelled out a plan to take Palestine from the Turkish Empire. Then, as today, well-connected Jews used their money and influence to corrupt Christian Americans and the American Government in the hopes that American Gentiles would soldier and slave for the sake of the Jews. Noah's plans were successful.

"I have been anxious to appeal to you, citizens and Christians, in behalf of the chosen and beloved people of Almighty God, to ask you to do justice to their character, to their motives, to their constancy, and to their triumphant faith; to feel for their sufferings and woes; to extend to them your powerful protection and undivided support in accomplishing the fulfillment of their destiny, and aiding to restore them to the land of their forefathers and the possession of their ancient heritage. It is, I acknowledge, a novel, though a natural appeal, made, I may say, for the first time to Christians since the advent of Christianity; but the period, I believe, has arrived for this appeal: extraordinary events shadow forth results long expected, long prophesied, long ordained; commotions in the state and division in the Church; new theories put forth, new hopes excited, new promises made; and the political events in Syria, Egypt, Turkey, and Russia, indicate the approach of great and important revolutions, which may facilitate the return of the Jews to Jerusalem, and the organization of a powerful government in Judea, and lead to that millennium which we all look for, all hope for, all pray for."—MORDECAI MANUEL NOAH

"The Jews are, at this day, the most influential persons connected with the commerce and monetary affairs of Turkey, and enjoy important privileges, but hitherto they have had no protecting influence, no friendly hand stretched forth to aid them."—MORDECAI MANUEL NOAH

4.1 Introduction

Jewish British Prime Minister Benjamin Disraeli knew in 1844, that the Jews of Europe would provoke revolutions in 1848. Disraeli wrote,

> "'You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews; that mysterious Russian Diplomacy which so alarms Western Europe is organized and principally carried on by Jews; that mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, who almost monopolize the professorial chairs of Germany. Neander the founder of Spiritual Christianity, and who is Regius Professor of Divinity in the University of Berlin, is a Jew. Benary, equally famous, and in the same University, is a Jew. Wehl, the Arabic Professor of Heidelberg, is a Jew. Years ago, when I was in Palestine, I met a German student who was accumulating materials for the History of Christianity, and studying the genius of the place; a modest and learned man. It was Wehl; then unknown, since become the first Arabic scholar of the day, and the author of the life of Mahomet. But for the German professors of this race, their name is Legion. I think there are more than ten at Berlin alone.[']"[347]

Mordecai Manuel Noah knew well in advance of the actual events, that the Rothschilds planned for world wars, and for revolutions in Russia and the Turkish Empire. Noah knew of, and forwarded, the Rothschilds' plan to anoint one of their own as Messiah, King of the Jews; and Noah was a very early propagandist who sponsored the Rothschild plan to dupe American Christians into slaving for the Zionist cause. Noah worked with the Jewish bankers against President Andrew Jackson. Noah was a warmonger and defended the peculiar institution of slavery. Noah was anti-Catholic and against the immigration of all foreigners to America, but Jews. In fact, he called on Jews from around the world to flock to America and form a Jewish State, where Jews could be readied to found a colony in Palestine.

Wealthy Jews have long sponsored flamboyant Christian Zionists, who dupe Christians into slaving and soldiering for Jews who despise them. Wealthy Jews created the many mythologies of Dispensational Evangelical Christianity and popularized them through such characters as John Nelson Darby, including the myth of the "Rapture", mythologies which were originally crafted by crypto-Jewish Jesuits in the 1500's,[348] and the Zionist mythologies which Cyrus Ingerson Scofield incorporated into his notations found in the heavily promoted Scofield Bible.

In modern times, neo-Conservative Jews exploit gullible American Dispensationalist Christians through a network of controlled preachers, who are paid off and promoted by Zionist Jews in the Jewish controlled media. Zionist Jews are

presently training Christian youth in America to become cannon fodder for the Jewish war on Islam. Mordecai Manuel Noah, in his day the most influential Jew in America, started this Jewish propaganda meant to subvert the best interests of American Christians. Jewish bankers have long hired colorful clowns to dupe naïve American Christians into sponsoring Zionism, and paying for it with American treasure and American lives. These buffoons today call upon Christians to launch a nuclear war on Islamic nations and on Russia, and promise their deceived flock that Jesus will lift up these selfish and deluded fools into Heaven, while the rest of the world is mass murdered with the nuclear bombs the Christian Zionists want to drop on humanity at the behest of wealthy Jewish Zionists. Many of these Zionist puppet preachers are sexual deviants and utter hypocrites.

America had, from its founding, been slated as "the New Jerusalem", where European Jews would be trained and readied to build a "Jewish State" in Palestine. Columbus' voyage coincided with the expulsion of the Jews from Spain, and was meant to secure a "Jewish homeland" in preparation for the "restoration of the Jews to Palestine". The Reformation was led by Cabalistic Jews and was meant to convert Catholics into Gentiles who obeyed the Noahide laws. The "second Reformation" which founded the Puritan movement was led by Cabalistic Jews from Holland, and the Puritans were heavily infiltrated with Jews. Oliver Cromwell was an agent of the Jewish bankers.

As Jews had done for centuries, Mordecai Manuel Noah openly pitted Moslems against Christians, and Christians against Moslems, in the hopes that the artificial struggle between these groups, which Jews would foment and finance, would leave the Jews standing in Palestine. One part of this Jewish plan to draw Christians and Moslems into unnecessary conflict, was the mass murder of Armenian Christians. Other aspects of the plan, as revealed by Mordecai Manuel Noah, included the Turkish and Russian Revolutions, the expansion of Bolshevik Russia over Eastern Europe, the trap of placing England in Egypt and the Jews in Palestine on the pretext of securing a trade route for England to India, the Treaty of Berlin, the Crimean Wars, the First World War, the Second World War, the Jewish colonization of Palestine, the use of duped American and British Christians to create and secure the Jewish colonization of Palestine and to war against Islam, etc. etc. etc. The plan Mordecai Manuel Noah set forth in the first half of the Nineteenth Century was fulfilled in its entirety by the Rothschilds. Through Communism alone, more than one hundred million innocent souls were the human sacrifice the Rothschild clan made to the ancient Jewish genocidal plan to destroy humanity.[349] The Armenians perished on this unholy alter to the Jewish God. Jews covertly attacked the Armenian Christians with the object of bringing Christianity and Islam into conflict. The next victims of broad campaigns of Jewish genocide will be the Moslems, then the Christians, and then the Hindus, Buddhists, etc.

In 1818, Mordecai Manuel Noah stated,

"Never were prospects for the restoration of the Jewish nation to their ancient rights and dominion more brilliant than they are at present. There are upwards of seven millions of Jews(16) known to be in existence throughout the world, a number greater than at any period of our history, and possessing more wealth, activity, influence, and talents, than any body of people of their number on earth. The signal for breaking the Turkish sceptre in Europe will be their emancipation; they will deliver the north of Africa from its oppressors; they will assist to establish civilization in European Turkey, and may revive commerce and the arts in Greece; they will march in triumphant numbers, and posses themselves once more of Syria, and take their rank among the governments of the earth. This is not fancy. I have been too much among them in Europe and Africa—I am too well acquainted with their views and sentiments in Asia, to doubt their intentions. They hold the purse strings, and can wield the sword; they can bring 100,000 men into the field.(17) Let us then hope that the day is not far distant when, from the operation of liberal and enlightened measures, we may look towards that country where our people have established a mild, just, and honourable government, accredited by the world, and admired by all good men. Let us not seek the errors of other faiths, but calmly and peaceably pursue our own, in which there are no errors. Let us respect and assist all religions which acknowledge God, and whose principles are justice and mercy. We, of all others, can hold out the hand of toleration: the time will come when the wanderer who has been led astray in search of other Gods, will acknowledge the unity and omnipotence of the God of Israel, when persecution shall cease, and the groan of oppression be heard no more. Between two *good* men professing different faiths, no difference exists; both are born equal—both have a right to worship the Almighty in his own way; the road to honour should be open to both, for both must pursue the same path to immortality."[350]

Moredecai Manuel Noah stated in 1837,

"Firmly as I believe the American Indian to have been descended from the tribes of Israel, and that our continent is full of the most extraordinary vestiges of antiquity, there is one point, a religious as well as a historical point, in which you may possibly continue to doubt, amidst almost convincing evidences.

If these are the remnants of the nine and a half tribes which were carried into Assyria, and if we are to believe in all the promises of the restoration, and the fulfillment of the prophecies, respecting the final advent of the Jewish nation, what is to become of these our red brethren, whom we are driving before us so rapidly, that a century more will find them lingering on the

borders of the Pacific ocean?

Possibly, the restoration may be near enough to include even a portion of these interesting people. Our learned Rabbis have always deemed it sinful to compute the period of the restoration; they believe that when the sins of the nation were atoned for, the miracle of their redemption would be manifested. My faith does not rest wholly in miracles—Providence disposes of events, human agency must carry them out. That benign and supreme power which the children of Israel had never forsaken, has protected the chosen people amidst the most appalling dangers, has saved them from the uplifted sword of the Egyptians, the Assyrians, the Medes, the Persians, the Greeks and the Romans, and while the most powerful nations of antiquity have crumbled to pieces, we have been preserved, united and unbroken, the same now as we were in the days of the patriarchs—brought from darkness to light, from the early and rude periods of learning to the bright reality of civilization, of arts, of education and of science.

The Jewish people must now do something for themselves, they must move onward to the accomplishment of that great event long foretold—long promised—long expected; and when they DO move, that mighty power which has for thousands of years rebuked the proscription and intolerance shown to the Jews, by a benign protection of the *whole* nation, will still cover them with his invincible standard.

My belief is, that Syria will revert to the Jewish nation by *purchase*, and that the facility exhibited in the accumulation of wealth, has been a providential and peculiar gift to enable them, at a proper time, to re-occupy their ancient possessions by the purse-string instead of the sword.

We live in a remarkable age, and political events are producing extraordinary changes among the nations of the earth.

Russia with its gigantic power continues to press hard on Turkey. The Pacha of Egypt, taking advantage of the improvements and inventions of men of genius, is extending his territory and influence to the straits of Babelmandel on the Red sea, and to the borders of the Russian empire; and the combined force of Russia, Turkey, Persia and Egypt, seriously threaten the safety of British possessions in the East Indies. An intermediate and balancing power is required to check this thirst of conquest and territorial possession, and to keep in check the advances of Russia in Turkey and Persia, and the ambition and love of conquest of Egypt. This can be done by restoring Syria to its rightful owners, not by revolution or blood, but as I have said, by the purchase of that territory from the Pacha of Egypt, for a sum of money too tempting in its amount for him to refuse, in the present reduced state of his coffers. Twelve or thirteen millions of dollars have been spoken of in reference to the cession of that interesting territory, a sum of no

consideration to the Jews, for the good will and peaceable possession of a land, which to them is above all price. Under the cooperation and protection of England and France, this re-occupation of Syria within its old territorial limits, is at once reasonable and practicable.

By opening the ports of Damascus, Tripoli, Joppa, Acre, &c., the whole of the commerce of Turkey, Egypt, and the Mediterranean will be in the hands of those, who even now in part, control the commerce of Europe. From the Danube, the Dneister, the Ukraine, Wallachia and Moldavia, the best of agriculturalists would revive the former fertility of Palestine. Manufacturers from Germany and Holland; an army of experience and bravery from France and Italy; ingenuity, intelligence, activity, energy and enterprise from all parts of the world, would, under a just, a tolerant and a liberal government, present a formidable barrier to the encroachments of surrounding powers, and be a bulwark to the interests of England and France, as well as the rising liberties of Greece.

Once again unfurl the standard of Judah on Mount Zion, the four corners of the earth will give up the chosen people as the sea will give up its dead, at the sound of the last trumpet. Let the cry be Jerusalem, as it was in the days of the Saracen and the lion-hearted Richard of England, and the rags and wretchedness which have for eighteen centuries enveloped the persons of the Jews, crushed as they were by persecution and injustice, will fall to the earth; and they will stand forth, the richest, the most powerful, the most intelligent nation on the face of the globe, with incalculable wealth, and holding in pledge the crowns and sceptres of kings. Placed in possession of their ancient heritage by and with the consent and co-operation of their Christian brethren, establishing a government of peace and good will on earth, it may then be said, behold the fulfillment of prediction and prophecy: behold the chosen and favoured people of Almighty God, who, in defence of his unity and omnipotence, have been the outcast and proscribed of all nations, and who for thousands of years have patiently endured the severest of human sufferings, in the hope of that great advent of which they never have despaired:—and then when taking their rank once more among the nations of the earth, with the good wishes and affectionate regards of the great family of mankind, they may by their tolerance, their good faith, their charity and enlarged liberal views, merit what has been said in their behalf by inspired writers, 'Blessed are they who bless Israel.'"[351]

In 1844, Mordecai Manuel Noah stated,

"In the political, as well as the religious world, there are singular commotions which point to the East as the theatre of approaching revolutions of great and

absorbing interests, and it has struck me forcibly that a movement from this free country in favour of restoring the Jews to their ancient heritage would have the good effect of directing the attention of the Christian powers generally to an effort of this character, which might gradually lead to important results; but, at all events, would create a better and kinder feeling for the Jews, and secure to them protection and privileges which at present they do not all enjoy. If, in our generation this movement does nothing more, it will accomplish much good, and would cement the ties which ought to unite the Jews and Christian in kind offices and brotherly love. [***] I confidently believe in the restoration of the Jews, and in the coming of the Messiah; and believing that political events are daily assuming a shape which may finally lead to that great advent, I considered it a duty to call upon the free people of this country to aid us in any efforts which, in our present position, it may be deemed prudent to adopt, and I have the most abiding confidence in their good-will and friendly feelings in aiding to restore us to liberty and independence. [***] I have been anxious to appeal to you, citizens and Christians, in behalf of the chosen and beloved people of Almighty God, to ask you to do justice to their character, to their motives, to their constancy, and to their triumphant faith; to feel for their sufferings and woes; to extend to them your powerful protection and undivided support in accomplishing the fulfillment of their destiny, and aiding to restore them to the land of their forefathers and the possession of their ancient heritage. It is, I acknowledge, a novel, though a natural appeal, made, I may say, for the first time to Christians since the advent of Christianity; but the period, I believe, has arrived for this appeal: extraordinary events shadow forth results long expected, long prophesied, long ordained; commotions in the state and division in the Church; new theories put forth, new hopes excited, new promises made; and the political events in Syria, Egypt, Turkey, and Russia, indicate the approach of great and important revolutions, which may facilitate the return of the Jews to Jerusalem, and the organization of a powerful government in Judea, and lead to that millennium which we all look for, all hope for, all pray for. [***] Within the last twenty-five years great revolutions have occurred in the East, affecting in a peculiar manner the future destiny of the followers of Mohammed, and distinctly marking the gradual advancement of the Christian power. Turkey has been deprived of Greece, after a fearful and sanguinary struggle, and the land of warriors and sages has become sovereign and independent. Egypt conquered and occupied Syria, and her fierce pacha had thrown off allegiance to the sultan. Menaced, however, by the superior power of the Ottoman Porte, Mehemet Ali was compelled to submit to the commander of the faithful, reconveying Syria to Turkey, and was content to accept the hereditary possession of Egypt. Russia

has assailed the wandering hordes of the Caucasses. England has had various contests with the native princes of India, and has waged war with China. The issue of these contests in Asia has been marked with singular success, and evidently indicate the progressive power of the Christian governments in that interesting quarter of the globe. France has carried its victorious arms through the north of Africa. Russia, with a steady glance and firm step, approaches Turkey in Europe, and when her railroads are completed to the Black Sea, will pour in her Cossacks from the Don and the Vistula, and Constantinople will be occupied by the descendants of the Tartar dynasty, and all Turkey in Europe, united to Greece, will constitute either an independent empire, or be occupied by Russia, who, with one arm on the Mediterranean, and the other on the North Sea, will nearly embrace all Europe. The counterbalance of this gigantic power will be a firm and liberal union of Austria with all Italy and the Roman States, down to the borders of Gaul: but the revolution will not end here. England must possess Egypt, as affording the only secure route to her possessions in India through the Red Sea; then Palestine, thus placed between the Russian possessions and Egypt, reverts to its legitimate proprietors, and for the safety of the surrounding nations, a powerful, wealthy, independent, and enterprising people are placed there by and with the consent of the Christian powers, and with their aid and agency the land of Israel passes once more into the possession of the descendants of Abraham. The ports of the Mediterranean will be again opened to the busy hum of commerce; the fields will again bear the fruitful harvest, and Christian and Jew will together, on Mount Zion, raise their voices in praise of Him whose covenant with Abraham was to endure forever, and in whose seed all the nations of the earth are to be blessed. This is our destiny. Every attempt to colonize the Jews in other countries has failed: their eye has steadily rested on their own beloved Jerusalem, and they have said, 'The time will come, the promise will be fulfilled.' [***] The first step is to solicit from the Sultan of Turkey permission for the Jews to purchase and hold land; to build houses, and to follow any occupation they may desire, without molestation and in perfect security. There is no difficulty in securing this privilege for them. The moment the Christian powers feel an interest in behalf of the Jewish people, the Turkish government will secure and carry out their views, for it must always be remembered that the one hundred and twenty millions of Mussulmen are also the descendants of Abraham. There is but a single link that divides us, and they also are partners in the great compact. The Jews are, at this day, the most influential persons connected with the commerce and monetary affairs of Turkey, and enjoy important privileges, but hitherto they have had no protecting influence, no friendly hand stretched forth to aid them. The moment the sultan issues his *Hatti*

Scherif, allowing the Jews to purchase and hold land in Syria, subject to the same laws and limitations which govern Mussulmen, the whole territory surrounding Jerusalem, including the villages Hebron, Safat, Tyre, also Beyroot, Jaffa, and other ports of the Mediterranean, will be occupied by enterprising Jews. The valleys of the Jordan will be filled by agriculturists from the north of Germany, Poland, and Russia. Merchants will occupy the seaports, and the commanding positions within the walls of Jerusalem will be purchased by the wealthy and pious of our brethren. Those who desire to reside in the Holy Land, and have not the means, may be aided by these societies to reach their desired haven of repose. Christians can thus give impetus to this important movement; and emigration flowing in, and actively engaged in every laudable pursuit, will soon become consolidated, and lay the foundation for the elements of government and the triumph of restoration. This, my friends, may be the glorious result of any liberal movement you may be disposed to make in promoting the final destiny of the chosen people. [***] But we cannot move alone in the great work of the restoration. The power and influence of our Christian brethren, which now control the destinies of the world, must be invoked in carrying out this most interesting project. I am persuaded that the great events connected with the millennium so confidently predicted in the Scriptures, so anxiously desired by liberal and pious Christians, so intimately blended with the latter days—that consummation of a great and providential design in the union of the Jews and Gentiles, and the fulfillment of the prophecies—can alone be looked for *after* the restoration of the Jews to the land which the Lord gave to them for an everlasting possession. It is your duty, men and Christians, to aid us peaceably, tranquilly, and triumphantly to repossess the land of our fathers, to which we have a legal, equitable, perpetual right, by a covenant which the whole civilized world acknowledges. That power and glory which were once our own, you now possess; the banner of the Crescent floats where the standard of Judah was once displayed: it is for you to unfurl it again on Mount Zion. It will redound to your honour—it will perpetuate your glory. You believe in the second coming of Jesus of Nazareth. That second advent, Christians, depends upon you. It cannot come to pass, by your own admission, until the Jews are restored, and restored in their unconverted state. If he is again to appear, it must be to his own people, and in the land of his birth and his affections—on the spot where he preached, and prophesied, and died. [***] Let me therefore impress upon your minds the important fact, that the liberty and independence of the Jewish nation may grow out of a single effort which this country may make in their behalf. That effort is to procure for them a permission to purchase and hold land in security and peace; their titles and possessions confirmed; their fields and flocks undisturbed. They

want only PROTECTION, and the work is accomplished. The Turkish governments cannot be insensible to the fact that clouds are gathering around them, and destiny, in which they wholly confide, teaches them to await the day of trouble and dismemberment. It is their interest to draw around them the friendly aid and co-operation of the Jewish people throughout the world, by conferring these reasonable and just privileges upon them, and when Christianity exerts its powerful agency, and stretches forth its friendly hand, the rights solicited will be cheerfully conferred. When the Jewish people can return to Palestine, and feel that in their persons and property they are as safe from danger as they are under Christian governments, they will make their purchases of select positions, and occupy them peaceably and prosperously; confidence will then take the place of distrust and, by degrees, the population in every part of Syria being greatly increased, will become consolidated, and ready to unfold the standard when political events shall demonstrate to them that the time has arrived. Let it, however, be kept in mind, that the restoration will be at first limited and partial; the government which they may form will be transitory and contingent; the great war prophesied in Ezekiel against Gog, prince of Rush, Meshech, and Tubal, the power which now controls *Archanez*, *Refath*, and *Togarmah* of the Scriptures, that is to say, the Germans, Sclavonians, Sarmatians, and Turks of our day, is RUSSIA; the descendants of the joint colony of Meshech and Tubal, and the little horn of Daniel. Russia, in its attempt to wrest India from England and Turkey from the Ottomites, will make the Holy Land the theatre of a terrible conflict. TARSHISH, 'with the young lions thereof'—evidently Great Britain, with her allies—will come to the rescue. Then will ensue the battle so sublimely described by the prophet: the fire and hailstones; the purification and victory; the advent of the Messiah, and the thousand years of happiness and peace which are to ensue."[352]

4.2 Noah in 1818

“DISCOURSE,

DELIVERED AT THE

CONSECRATION OF THE SYNAGOGUE

OF

[K.K. She‘erit Yisra‘el]

IN THE CITY OF NEW-YORK,

ON FRIDAY, THE 10th OF NISAN, 5578, CORRESPONDING
WITH THE 17th OF APRIL, 1818.

BY MORDECAI M. NOAH.

NEW-YORK:
PRINTED BY C. S. VAN WINKLE.
NO. 101 Greenwich-street.
1818.

DISCOURSE, &c.

CHILDREN OF ISRAEL,[1]

AFTER eighteen centuries of oppression, of sufferings, and of unwearied persecution—after having been driven from the land of our fathers, and scattered to the most remote parts of the globe, it has pleased Almighty God, whose unity and omnipotence we have never ceased to acknowledge and defend, to direct a portion of his chosen people to this land of toleration and liberal principles, where, in peace and tranquillity, contending with no obstacles, and enjoying the blessings of light and liberty, we have been permitted to erect this place of worship to his honour and holy name, which we now dedicate to his service—and invoke his protection and blessing on

the children of his choice. On this occasion, I would ask you to accompany me to the early periods of the history of our nation, and to follow in the rapid glance I shall take of their origin, character, religion, and sufferings. Born, as many of us here have been, in the most enlightened times, and enjoying, from our infancy, rights and privileges which many of our unfortunate ancestors never knew, we are but partially acquainted with their struggles and sufferings, and are not fully prepared to estimate the virtue of their sacrifices.

Eighteen hundred years have passed without shedding a ray of happiness upon the Jews. Assailed in the early periods of our history by the Assyrians, the Medes, the Persians, the Greeks, and the Romans, by each successively harassed, oppressed, and proscribed, our armies were destroyed, the scepter of Israel was broken, and the people chosen by the Almighty to establish his unity and omnipotence, were dispersed throughout the world, with no other shield than their law, no other buckler than the righteousness of their cause. Overwhelmed with contumely; driven from their inheritance; with sufferings most acute, and privations the most painful, they intrepidly maintained the Majesty of their God, when every effort was made to sap their resolution and destroy their firmness. Since the time of Vespasian our history has been traced in blood. Eleven hundred thousand were massacred at the siege of Jerusalem; millions perished during the reign of Adrian, and in combating on the plains of Palestine for their rights as a nation. It would seem that the sword of desolation was never to return to the scabbard. They persisted in the supremacy of their religion over the idolatry and infidelity of the times—they remained firm—and they perished. The world regarded their efforts with wonder and astonishment. Their resistance was termed obstinacy—their struggles rebellion. It was neither: It was the resistance which every nation is bound to make against foreign invaders; it was a natural and proper defence of their just and unalienable rights. The lapse of ages prove it so. Reason and truth have triumphed. The persecutors of the Jews have ceased to exist. Rome and Greece are no more; *we yet* live—are more numerous than at the period of our dispersion; and while nations have arisen and departed—while religions have multiplied and confounded each other by schisms and dissentions, *we yet* preserve our faith, the simple religion of nature, unimpaired by the corroding hand of time.

Notwithstanding the constancy invariably evinced—notwithstanding the brave and manly efforts of the Jews to sustain liberty and rights, a system of intolerance, of faction, and vice, crept in and corrupted the mass of people. Disregarding the prominent features of our Law, which enjoins the performance of all the good to friends, to country, and to all mankind—to respect all religious denominations—to observe those immutable principles which bind man to man in the bonds of harmony and social compact—to

respect a fallen enemy, and succour a distressed friend—they were convulsed by internal discord, and deluged with crime. A religion the most simple, just, and natural, became ferocious, by the dissentions of the people. Shaken to the centre by these dissentions, and assaulted by outward foes, they struggled with famine and faction—they fought and perished, and with them our temple, cities, rights, and almost our very name.(2) A system of temperance, of mildness, and tolerance, a unity of sentiment and a unity of action, would have effectually checked the advancement of those evils which we have, for so many ages, been left to deplore. This conclusion is drawn from facts in our history. Providence ordained it so; and to his decrees we must all submit. Yet we ask, from what cause has this oppression arisen? Why have the Jews been the unceasing objects of so much hostility? To solve that problem, we must go back to the first stages of our history. It is at this enlightened period, when universal tolerance prevails, that we have leisure to look back to the persecutions which our people have, for so many centuries, patiently suffered—to probe the causes—to seek the motives of this hostility to a nation, whose origin can be traced to the infancy of nature.

The laws of Moses have governed barbarous nations. Every point of moral faith has been drawn from their letter and spirit. To them the charity and good faith which now exist owe their origin. How is it, then, that from the Egyptians to the most civilized nation, the Jews have been objects of hatred and persecution? It is not our religion; for the most scrupulous maintain its divine origin. It is not our habits or manners; for they have ever been simple and unoffending. We must ascribe the cause to that force of prejudice which took its rise in the first centuries; a prejudice founded on ignorance, and nourished by jealousy. When the world was yet in ignorance of the 'great first cause' of our existence; when Pagans alone existed, and were most intolerant; then arose our great father and patriarch Abraham;(3) he proclaimed the existence and the unity of God; he boldly supported his omnipotence, and bowed to his majesty and holiness.

Joseph followed the example of Abraham, and continued to support the same faith.

Brought forward by adventitious circumstances to govern a powerful people, he sought to instil his just principles in the minds of an idolatrous nation.

Pharaoh humbled the Egyptians by his deference to the will of Joseph, and on his posterity did they wreak their vengeance. A nation that worshipped a dog or a crocodile, could never tolerate a people who acknowledged a living God.

The subsequent oppression of the Jews took its rise in the hatred of the Egyptians. From this bondage, Moses, the most enlightened man that ever

lived, released the children of Israel, conducted them to the borders of the promised land, and then died. Joshua, the greatest warrior of antiquity, led our people into the land of Canaan, and formed a civil code, and perfected the religious laws of the illustrious legislator. From that period the people became powerful;[4] they made war, and conquered idolatrous nations; these nations hated the Jews because they worshipped one God. Kings of Israel arose in splendour and power; they erected magnificent temples to the honour of that God, and humbled, stood before him as his servant. Idolatry still existed, and Jews continued to have enemies.

The Greeks entered into alliances of interest; they detested a people who worshipped one God: *their* temples were dedicated to idols. The Romans, whose faith in auspices, in augurs, and in soothsayers, continued firm, also oppressed a people who acknowledged one God. Jealous of the increasing power of the Jews, the idolatrous nations combined to annihilate them—at length succeeded, in despoiling their cities, burning the temple, and destroying every vestige of civilization. It was at that period, to preserve his covenant, and protect his people, that the Lord scattered them over the world—defeated the object of our enemies; and, after near two thousand years of persecution and sufferings, we are more numerous than at the period of our dispersion. We suffered for having proclaimed and supported the existence of one God; that God has destroyed our ancient enemies, and continued us one people. We have ever remained a distinct nation; our hearts have been wounded, but not broken; our spirit bent, but not subdued; our common sufferings have cemented us together in the bonds of harmony and affection. We preserve, unalloyed, the laws of our ancestors. We have outlived all our ancient enemies. Be *that* our reward. We were the first nation who acknowledged the unity of God—we shall be the last who will share his attributes with mortals. The only miracle now on earth, the most positive evidence of divine protection, is, at this day, the preservation of the Jews.

Passing from the barbarous nations, and accounting for their motives in oppressing the Jews, we arrive at the first dawn of civilization; and for many centuries, the persecutions the Jews still met with is more extraordinary, more difficult to trace the cause, or solve the problem. I have never believed, though every writer in ancient and modern times has, that our religion alone was the cause. The christian moralists in the early ages advocated toleration, mildness, and charity.[5] Athanasius, Justin the martyr, St. Augustine, Lanctantius, and St. Bernard, have each, in their writings, enforced a mild and persuasive system; and, founded on the principles of those worthy and enlightened men, we find, in the seventh century, St. Gregory actively defending the Jews from the persecution of their enemies. From the eleventh to the fourteenth century, the benevolent example of the Popes who defended

and protected them in all their rights, furnishes instances of toleration in those ages which render the persecutions of the succeeding ones strange and unaccountable. In those times, the powerful protection of Alexander II, Innocent II, Alexander III, Gregory IX, and Clement XIII, are examples of benevolence and charity, which, while they shed a lustre on the character of those eminent Pontiffs, were loud and unceasing censures on the barbarity of more civilized times. Until the sixteenth century, the hapless Jews were the devoted victims of barbarism and intolerance; their blood drenched the earth, and flowed in copious streams; fury and fanaticism followed these poor creatures through every part of the civilized world, who cried for mercy in the name of that God, whom they never would consent to abandon.(6)

Bigotry and superstition, that bane to humanity, united with a commercial jealousy, always the real cause of intolerance, continued to be exercised, and its effects felt by the Jews, until a dawn of philosophy enlightened the world, and a ray of hope broke in upon them. Education was the light that beamed upon the mind, and showed the path of horror which man had pursued in the name of religion. Persecution then softened, not wholly ceased; transitions from extremes of hate to support and protection could not be expected; the Jews suffered indignities, but they were permitted to live, and they increased in wealth and population; and in proportion to their liberties and privileges, evinced worth and talents. Those indignities have now been abandoned; and, for the first time in eighteen centuries, it may be said that the Jew feels that he was born equal, and is entitled to equal protection; he can now breathe freely; he can cultivate his own powers, and pursue his own religion, while he advances, respects, and patronises other religions founded on morality and good faith. We now look back on those dreadful times, like the traveller, who, after being enveloped in dark clouds and tempests, sees them rolling behind him stripped of their appalling influence, and finds himself on a plain where day breaks forth bright and glorious. The first of blessings in the gift of governments, is freedom of conscience, is the emancipation of the soul from temporal authority. Religious intolerance has laid waste the fairest countries, and has desolated the fairest cities; it has given to the sword the aged and the innocent; it has blasted the hopes of virtue, and cancelled the obligations of morality. That the countries under control of christian powers are sensible of the evils arising from religious oppression, and are anxiously endeavouring to establish more liberal and enlightened opinions, we may learn from the countenance and protection afforded to the Jews, in common with other religious denominations.

Great Britain,(7) by an act of parliament, passed in the year 1753, granted to the Jews the rights of citizens; the clamours of the people, and, indeed, the discontent of a large portion of the Jews themselves, caused this honourable

law to be revoked; and from the organization of the government, there exists no hope at present of its revival. This cannot be sufficiently deplored; a difference of religion, and a disparity in form of worship, should not separate men, nor weaken the civil bonds that unite them. It is by mutual confidence that errors may be ascertained and checked, and good actions known and rewarded. We are not apt to look for superstition or prejudice in a country where intelligence and morality flourish. The English civil code is pure and wholesome in its foundation, wise and independent in its execution; they have the most splendid seminaries of learning, and illustrious institutions of charity. Their religious disqualifications arise from political events, connected with the supposed existence and integrity of the government, not springing from the feelings or wishes of the people. Although the Jews in Great Britain are deprived of the essential rights of citizens, it must, nevertheless, be conceded, that every municipal protection is extended to them in common with other subjects, that every encouragement is given to their industry and commercial views, and that a tolerant disposition, commensurate with their character, is afforded them. There are many possessing respectability and wealth; many who boast of cultivated talents; they are attached to their country, and are always ready to support it. This is a commendable spirit; for that country whose justice and humanity allows the Israelite to repose in peace in his dwelling, secure in his person, in his property, and his religious rights, is ever worthy of his best efforts in its defence and preservation.

In France[8] the Jews suffered much from persecution; and, until this day, their condition would have been but partially ameliorated, had not the veil of error been rent by a powerful effort; had not the progress of learning and the dissemination of science taught a people naturally liberal and humane, that to be true to themselves they should be just to others. Trampling on the fetters of prejudice, and disdaining to nourish the superstition and bigotry of the darker ages, they announced a toleration in religious opinions, and gave freedom to the conscience. Not content alone with the commencement of a good work, they completed it; they declared the Jews of their country to be citizens; and, with this declaration, gave them every essential right. This was to have been expected from a great nation, which had acquired a reputation in arts, in arms, and in science, that no reverse of fortune can impair.

Part of Italy[9] contains many respectable and enlightened Jews, who receive every protection from government in the prosecution of their temporal and religious concerns.

The Austrian and Russian empires, and their dependencies, the States of Germany, the kingdoms of Holland, Prussia, Sweden, and Denmark,[10] are peopled with a vast number of Jews; many of them possessing wealth and

learning—many inheriting poverty and ignorance; their privileges are controlled and circumscribed, and prejudices yet exist, though milder measures are adopted towards them in the present times. It unfortunately has been the case, that, hitherto, the governments of Europe, generally, have directed their attention more to the punishment of crimes than the rewarding of virtue. The failings of the Jews have been the theme of incessant reproach and rigorous severity; their good actions have been unaccredited and unrewarded! If the Jews of Europe have been indifferent to public opinion, it is because that opinion invariably operated to their prejudice; their minds were cramped, and their pursuits were low, because they were deprived of every source of ambition and emulation. Attempts to reform them have failed, because severe and restrictive laws, harsh and oppressive punishments, have been substituted for mild ordinances and temperate regulations. This course has ever been unwise and injudicious. While they are considered as a people, on whom oppression and persecution may be exercised with impunity—while they are deemed fit objects for scorn and contempt—they will never cease to evidence towards their oppressors feelings wounded and lacerated, and sentiments of repugnance and irritation. They should be treated with a degree of lenity and mildness, to which their long sufferings justly entitle them. They must be made sensible of the necessity and importance of industry, wisdom, and tolerance, by precept and example.

Society throughout Europe, (and wherever our people are scattered they are objects of our solicitation,) without doubt, will be greatly benefitted by the amelioration of the Jews; and the countries which they inhabit be greatly strengthened by giving them the essential rights of citizens. Their moral and physical character will be improved; their integrity and industry will be strengthened, and their attachment to the governments which protect them will be firm and sincere. They will progressively acquire a love of science, and a taste for the arts; they will increase in wealth; and, in proportion to their liberty, they will encourage learning and promote civilization; and from a participation of equal privileges, they will attain a degree of perfection and happiness which our unfortunate people have never yet enjoined. But I shall be asked, is there no country in Europe from whence the Jews have been banished, where persecution, with an iron hand, weighed them to the earth, and where torture and flames have afforded them a passage to the grave? Ay, Spain and Portugal—[11] lands of darkness and bigotry; they persecuted, and finally banished the Jews; and, with them, banished their prosperity and national strength. Look at them: Centuries behind their cotemporaries in civilization; the people fettered by ignorance; the arm of government unnerved by disaffection; their resources destroyed; their colonies conquered; and their energies impaired; they are left to the sway and influence of more

liberal and powerful nations. Spain and Portugal, from their bigotry and intolerance, their flames and inquisitions, their pride and their ignorance, have been cut off from every hope of solid independence, and deprived of the sympathy and respect of other nations. Let other nations take warning from their example. The patriot ruler and sovereign sacrifices private interest and private affection for the welfare of his subjects; he cements them together in the bonds of harmony, unanimity, and affection. The monarch, who builds his hopes of safety, like those of Spain and Portugal, on the ignorance of his people; who shuts the door to learning and civilization, and perpetuates a state of vassalage, is false to his God and his country; sooner or later, peril and calamity will menace the welfare, and even the existence of his inheritance.

Let us turn, then, from Europe and her errors of opinion on points of faith, to contemplate a more noble prospect. OUR COUNTRY, the bright example of universal tolerance, of liberality, true religion, and good faith. In the formation and arrangement of our civil code, the sages and patriots whose collected wisdom adopted them, closed the doors upon that great evil which has shaken the old world to its centre. They proclaimed freedom of conscience, and left the errors of the heart to be judged at that tribunal whose rights should never have been usurped. Here, no inequality of privileges—no asperity of opinion—no invidious distinctions exist; dignity is blended with equality, justice administered impartially; merit alone has a fixed value; and each man is stimulated by the same laudable ambition—an ambition of doing his duty, and meriting the good will of his fellow citizens. Until the Jews can recover their ancient rights and dominions, and take their rank among the governments of the earth, this is their chosen country; here they can rest with the persecuted from every clime, secure in person and property, protected from tyranny and oppression, and participating of equal rights and immunities. Forty years of experience have tested the wisdom of our institutions, and they only will be surrendered with the existence of the nation.

Let it not, however, be said, that because there are no laws which fetter the conscience, or religion incorporated in the government, that the people are insensible to the obligations of religious worship. I have been in many parts of the globe, and I may safely aver, that this is the only country where religion flows in one pure, broad, rapid stream, supported by the intelligence of the people, and the liberality and toleration which are always the effect of moral and enlightened habits. We have only to fear the effects of too great a zeal, which, in mistaking the salutary principles of religion, may render crooked the fair and noble path of toleration.[12] It is incumbent on us who enjoy blessings in this country which are denied to many of our brethren throughout

the world, to render ourselves worthy of equal rights by duly estimating their importance, and enlightening the mind, so as to be fully sensible of the nature and value of those privileges. The means are within our reach. It is a system of sound education, alone, which tends to strengthen the faculties, improve the morals, and unfold the intellectual powers of man. To rescue our fellow creature from a state of ignorance—to enlighten his understanding—to render him sensible of the benefactions of his God—to excite that laudible ambition—that spirit of emulation—that noble and elevated disposition which the cultivated and accomplished mind is capable of attaining, are the most pleasing, the most rational efforts of a benevolent heart. As education, therefore, is the mean by which these great objects are to be attained, they can never cease to be of the highest and most interesting importance to the Jews. It has hitherto been too much neglected throughout the world; and this neglect has tended to increase the evils, and augment the portion of intolerance to which our nation has been subjected. We have a long list of illustrious philosophers and moralists who have enlightened and advanced the early ages of our history. Modern times have produced many learned and scientific Jews, but a more general dissemination of learning is called for. We have genius and talent amongst us,[13] which only wants exertion to develope itself. Children who are the property of the community, and, in due time, its strength and support, must have sources from which literary and moral endowments can be drawn. Their religion and its attributes are the first objects of attention. Their minds, regulated by precept and example on those great points, should be prepared to receive such branches of education, indispensably necessary to the formation of useful citizens. They should be provided with those acquisitions calculated to carry them through the world with respectability and success. Their early impressions should be established on a basis of universal philanthropy. Works of approved modern authors should be assigned for their perusal, and they should invariably be taught to know, that virtue and wisdom are the pillars of national grandeur; vice and ignorance the precursors of private misery. They should learn to be faithful to their religion, to their friends and country, and equitable to all mankind. When these maxims shall have been forcibly impressed early upon the heart, they will not fail to produce those genuine blessings, so desirable among the Jews. After forming the minds, and enlightening the intellect of children, the next duty is to place them on the road to solid independence, by a selection of such pursuits as may comport with their abilities, inclination, and fortune. Not in dragging out a life of restless wanderings and migrations, in emasculating their minds, and cramping their energies in those crooked paths of traffic, miscalled commerce; but by giving them a lasting fortune, in causing them to be taught a useful branch of labour,[14] in founding and

perpetrating a spirit of industry in the attainment of some mechanic art, in giving them to know that Providence has bestowed health and vigour upon them for active purposes. Such measures tend to incorporate the Jews among the class of useful, frequently the most wealthy citizens, and to give a tone and character to the rights and liberty which they enjoy. Agriculture,[14] in the early periods of our history, was the general and favourite pursuit. The wealth of the patriarchs was their flock; the wine, the corn, and oil were the fruits of their husbandry. Since the dispersion of the Israelites, this useful branch of labour has been abandoned, not from inclination, but from a want of participation in those rights assigned to the cultivators of the earth. These rights *we* fully possess, and no occupation brings with it health and profit, purity of manners, integrity and independence, equal to agriculture. It is the cradle of virtue, and the school of patriotism. The hardy yeoman, strengthened and invigorated by agricultural pursuits, is the sure guardian and protector of his country.

While our attention is thus directed to means calculated to promote our temporal felicity, and to insure, in due time, our everlasting reward, we may calculate upon the friendly protection and zealous cooperation of every liberal and tolerant man, without reference to his faith. Whatever may have been the persecutions of the Jews, there is no disposition on the part of civilized powers to revive those acts of cruelty which, for centuries, stained their annals, and defaced their religion. The light of learning has exhibited the errors of the past. The justice and mercy now established—the morality and good faith now encouraged and promoted, are sure guarantees for the future. Instead of whips and chains, blows, and contumely, we have the olive of peace extended to us; and we now have only to combat the errors of education—the prejudice of other religions. Let reason be free, and those errors and prejudices are harmless. Still it could be wished that less asperity of opinion flowed from the ministers of a religion, mild, persuasive, and tolerant. From their pulpits they should call for blessings on the Jews, founders of religion, and of that morality which all civilized nations adopt, as temporal and eternal guides; and they should never forget, that every reflection on the existence and religion of the Jews, is a direct censure on that God whom we all acknowledge, and who, in his mercy and divine will, has thought proper, thus far, to cherish and protect us. We never arraign the faith of others—let none then arraign our faith. If we require light, we must receive it from heaven—not from earth; not from the divisions and contentions of sectarians. We never can go wrong when we acknowledge one God; and we may fatally err in dividing his attributes. The religion of the Jews requires no defence; it speaks for itself; it is the religion of nature—the religion of reason and philosophy. The word of God has been transmitted to us by our

illustrious legislator; and his prophesies, in part, have been so fully and completely substantiated, as to leave no room to doubt the issue.

When, in his divine wisdom, he transmitted to us his law—when our ancestors proved unfaithful to these laws, what was the threat denounced against them? Let it be inscribed on your memory, as a proof of divine will, of the miracles which *have* passed, and those which are *yet* to come. '*And the Lord shall scatter thee among all people, from the one end of the earth even unto the other, and among those nations shalt thou find no ease, neither shall the sole of thy foot have a rest*." [*Footnote:* Deuteronomy, chap. xxviii. v. 64, 65.] Look round the world, after hundreds, nay, thousands of years have elapsed, and see how clear and unequivocal that prophecy is fulfilled. Look at the Jews on the confines of Persia and of China, and see them in the wilderness of America. Mark their footsteps through the snows of Russia, and on the burning sands of Africa. Who is it that can read, can see, and reflect, will doubt the truth of these words? We find the Jews in existence in the first ages of history; and, at the declaration of God, we find their tribes dispersed(15) among other nations, and their character lost. A part only are preserved. They are scattered according to the very words of the text. What remains, then, but the *fulfilment* of the promise, the reward of our constancy and sufferings? God said he would disperse our people, and he *has* done so; he has promised not to desert us after our dispersion, and he has kept his word, and will *continue* to keep it. "*And yet, says he, for all that, when they be in the land of their enemies I will not cast them away, neither will I abhor them to destroy them utterly and to break my covenants with them, for I am the Lord* THEIR *God*." [*Footnote:* Leviticus, chap. 26, v. 44.] In every part of the scriptures we find these promises confirmed to us. "*And it shall come to pass, that as ye were a curse among the heathen, O house of Judah and house of Israel! so will I save you, and ye shall be a blessing. Fear not, but let your hands be strong*." [Zechariah, chap. 8 v. 13.] "*Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the* SKIRT *of him that is a* JEW, *saying, we will go* WITH *you, for we have heard that* GOD *is with you*." [*Footnote:* Zechariah, chap. 8, v. 23.] Again we are told, "*At that time will I bring you again, even in the time that I gather you, for I will make you a name and a praise among all people of the earth when I turn back your captivity*." [*Footnote:* Zephaniah, chap. 3, v. 20.]

Here, then, is the promise made. God will never break his covenant with his people Israel, and they will continue to keep his commandments, walk in his ways, and merit his divine protection.

Never were prospects for the restoration of the Jewish nation to their ancient rights and dominion more brilliant than they are at present. There are

upwards of seven millions of Jews[16] known to be in existence throughout the world, a number greater than at any period of our history, and possessing more wealth, activity, influence, and talents, than any body of people of their number on earth. The signal for breaking the Turkish sceptre in Europe will be their emancipation; they will deliver the north of Africa from its oppressors; they will assist to establish civilization in European Turkey, and may revive commerce and the arts in Greece; they will march in triumphant numbers, and posses themselves once more of Syria, and take their rank among the governments of the earth. This is not fancy. I have been too much among them in Europe and Africa—I am too well acquainted with their views and sentiments in Asia, to doubt their intentions. They hold the purse strings, and can wield the sword; they can bring 100,000 men into the field.[17] Let us then hope that the day is not far distant when, from the operation of liberal and enlightened measures, we may look towards that country where our people have established a mild, just, and honourable government, accredited by the world, and admired by all good men. Let us not seek the errors of other faiths, but calmly and peaceably pursue our own, in which there are no errors. Let us respect and assist all religions which acknowledge God, and whose principles are justice and mercy. We, of all others, can hold out the hand of toleration: the time will come when the wanderer who has been led astray in search of other Gods, will acknowledge the unity and omnipotence of the God of Israel, when persecution shall cease, and the groan of oppression be heard no more. Between two *good* men professing different faiths, no difference exists; both are born equal—both have a right to worship the Almighty in his own way; the road to honour should be open to both, for both must pursue the same path to immortality.

Having thus far explained the principles and duties connected with our holy faith, I shall only claim your indulgence in reference to the solemn object which now occupies our attention. Near a century has elapsed, since the place of worship erected on this site was dedicated. It was the first synagogue built in this country. At that period the congregation was small, and principally composed of those enterprising Israelites, who had courage to escape from the persecutions of Europe, and who saw in the western world a country of toleration and peace. The original founders of the former place of worship have been gathered to their fathers; and much worth, religion, and good faith, now sleeps tranquilly in the tomb. Among them my great grandfather, who officiated as pastor of this congregation, and seventy years ago occupied the same spot on which I now stand.[18] We have also to deplore the loss of many of our ancient members, whose attachment to their religion never weakened, and whose example to the rising generation was ever worthy of imitation. In particular, we have to lament the loss of that pious man[19]

who, for fifty years, presided over our congregation with honour to himself, and credit to our nation; who discharged his duties as pastor of his flock with morality and strict religion, supported by every attribute which precept and example could produce. Had it pleased God to have spared his life to this period, that he could have been permitted to have officiated on this solemn occasion, it would have constituted the proudest day of his existence—the very acme of his ambition. But it has been ordered otherwise; and we have to lament departed worth, imitate the example that he has left, and walk in the same holy path. To each other practise those virtues of charity, protection, forbearance, and good will, which thus far have eminently contributed to continue us one people, and which, throughout the world, have ever been characteristic traits of the children of Israel. From the attractions of light and liberty which our dear country holds forth to the persecuted of all nations, many of our people have emigrated from Europe, and their increasing number made it necessary for their accommodation, that we should enlarge our place of worship. A subscription was opened for that purpose, and those whom fortune had blessed with plenty made a munificent offering for its extension and embellishment; and, according to their means, most of our congregation have freely contributed. Our brethren abroad, partners in the great covenant, stretched forth the hand of assistance, and rendered themselves worthy of our ancient house. The Parnass and Trustees of our congregation, with an indefatigable zeal that will hereafter be rewarded, have laboured incessantly to complete this holy place; and its present appearance, ample in accommodation, neat and elegant in execution, is worthy of the chosen people—worthy of an ancient and wealthy nation. Be it our duty to make it acceptable to our God, by constant attendance and strict adherence to the forms and ceremonies of our religion. It will be incumbent upon us to supply the place made vacant by the loss of our reverend friend. A congregation without a pastor, is like a flock without a shepherd. We have it, however, eminently in our power, by the presence and assistance of a learned and pious rabbi, to instruct our children in the laws, and in the Hebrew language—that ancient and beautiful language, which our poets, prophets, and warriors, have used with so much effect—a language which God has ordained as his own. With the loss of the Hebrew language, may be added the downfal of the house of Israel.

Among the highest and most sacred of our ordinances, the strict observance of the sabbath day claims our earnest attention. It is sanctified by God himself, who rested on that day, after completing the wonders of his divine hand; of all institutions it is the most holy, sacred, and useful. It is a day of peace and tranquillity, a balm to the wearied traveller, a day of rest to the oppressed labourer. The poor man, bent and harassed with toil, hails the

approach of the sabbath as a dedication to his God, and a solace to himself; he lights his lamp, calls his children around him, breaks his bread in comfort and happiness, and sings aloud the praises of his heavenly father; repose visits his tired limbs, and all is calm around him.—Hail, then, day of peace to the world, type of death, image of that universal sabbath which will prevail hereafter. To *us* this ordinance has been given; be it our care, children of Israel, to perpetuate it, to render it acceptable to God, by our presence in this place of worship, which we now dedicate to his honour, and to whom we ascribe all power, glory, and goodness. The observance of those religious tenets which make us a distinct people, the faithful performance of the covenants enjoined upon us by our patriarchs and legislators, are the sure guides to the preservation of our faith. It may be said that the rabbinical institutions have rendered those forms complex and difficult to observe; but who is he that can amend them? once encroach upon their connection, once impair or affect their essence, once innovate upon their principles, and who can say where it will end; what dangers may not arise, what destruction may not be anticipated! Our ancestors, under severe privations, observed them, and have handed them to us unimpaired—be it our duty to imitate their example.

Children of Israel! we this day afford a proud proof that we have ever been the peculiar objects of divine protection. We see our nation increasing in numbers, their condition softened, and their minds enlightened. We see new synagogues erected, and we here renew, near that venerable monument of our ancient splendour, the laws of Moses, our vows of attachment and devotion to the sovereign architect of the world; we here repeat the words of Solomon, when he dedicated our temple—'Lord God of Israel, there is no God like thee in heaven above, or earth beneath. Let thine eyes be opened towards this house, night and day, even towards the place of which thou hast said 'my name shall be there.''

May we prove ever worthy of his blessing; may he look down from his heavenly abode, and send us peace and comfort; may he instil in our minds a love of country, of friends, and of all mankind. Be just, therefore, and fear not. That God who brought us out of the land Egypt, who walked before us like 'a cloud by day and a pillar of fire by night,' will never desert his people Israel.

NOTES.

(1) *Children of Israel*. The collective name of the Jews is ISRAELITE. Bossuet says, *Principium esse prævalere,* (the one which prevailed against God,) Genesis, xxxii. 24. 28.; the true sense of the word is, '*who has prevailed over the angel*.' The Vulgate, followed by Bossuet, differs from the Hebraique text. *Philon*, a Jewish ambassador at the court of Caligula, says, that the word *Israel* is Chaldean, which means *seeing God*. Eusebius, St. Jerome, and other commentators, say, that the Hebrews derived the name from *Heber*, who preserved the first religion and first language, named *Hebraique*, from the confusion of Babylon. See *Baile on the Jews of the* 19*th century*.

(2) *Almost our very name*. The destruction of the temple, under the reign of Vespasian, and by the army of Titus, seventy years after the birth of the founder of christianity, may be considered almost as the final blow to tolerance and the existence of the nation. Titus, who was a very humane man, could not prevent the horrible excesses of his soldiers. The prisoners taken at the siege of Jerusalem were distributed among the Roman provinces; they were compelled to serve in amphitheatres in contests with the gladiators, and against ferocious animals; and, finally, the Romans sold at public sale all those under the age of seventeen years for the price of a hog; thousands perished by hunger and misery. We see the result—Rome, once mistress of the world, has melted in the crucible of adversity, and the Jews are still a nation. The siege of Jerusalem lasted from the middle of April to the 8th of September. Their efforts to regain their power all failed, though the Roman emperors did admit to special dignities many celebrated Jews; and they were not excluded from civil and military employment, during the four first centuries of the church. '*Eis qui judacium superstitionem sequentur honores adispisci permiserunt, etc*.' *Ulpien Digest, vol.* 50, *page* 2.

(3) *Patriarch Abraham*. The Jews were the most happy under the government of the Patriarchs; and from them the nation had its origin. Moses afterwards founded the *Theocratia*, which he perpetuated in the tribe of Levi; and which gave rise to an aristocracy, under which the Jews severely suffered for 500 years. They knew how live in those times, but not to govern.

(4) *The people became powerful*. The kingdom of Israel commenced with the reign of Saul, and was perpetuated in the family of David, and continued, with the exception of a short interregnum, for 532 years. During this period another alteration took place in the government, and Judea was finally divided into two distinct kingdoms, under the title of Judah and Israel. Salmanazar, king of Assyria, destroyed the last dynasty 718 years before

Christ; and when they returned from the Babylonish captivity, they re-established the aristocratique and theocratique governments in favour of the high priests—they retained the power until the reign of Alexander Jannæus, son of Hircan. Then commenced faction and frightful anarchy among the Jews, until they were released by Judas Maccabeus, under whose dynasty they existed 126 years.

(5) *Athanasius*. It is a remarkable circumstance that the christian moralist of the early ages were the best friends the Jews possessed; and notwithstanding that they subsequently received no protection in catholic countries, yet the popes were their zealous advocates and supporters. They were acquainted with ecclesiastical government, and sacrificed every thing to a false policy. The first fifteen bishops of Jerusalem were Jews, according to the covenant, and adhering to all the forms and ceremonies. *See Origin of Christianity;* also, *Grabe*, *Bingham*, *and Fabricius*.

(6) *Bigotry and Superstition*. The destruction of so many Jews in the early periods may be attributed to the ignorance and barbarism which then prevailed; but in more civilized times it assumed a ferocious aspect, exterminating and bloody in its effects. We shall speak of them hereafter. To give an idea of the number of Jews who were victims to this barbarous system of extermination, Voltaire computes that 239,000 were destroyed.

From the time of the adoration of the golden calf, to the return of the ark, which had been captured by the Philistines,	239,000
There were slaughtered in Cesaria, according to Josephus, and cotemporary writers, by the Syrians,	20,000
In Jerusalem, occasioned by the insolence of a Roman soldier, under the reign of Cladius,	20,000
At Scitopolis,	13,000
At Alexandria, in consequence of the rivalry between the Greeks and Egyptians,	50,000
At Ascalon, for the same cause,	2,500
At Ptolemais,	2,000
At Selucia, by the Syrians and Greeks,	50,000
At the siege of Jerusalem, by Pompey,	12,000

By an earthquake in Judea, 42 or 43 years before Christ,	30,000
In consequence of a revolt, occasioned by breaking a Roman eagle, placed in the portico of the temple, under the reign of Augustus,	3,000
In consequence of a sedition, repressed by Varus, governor of Syria,	2,000
In an ambuscade before Ascalon in the beginning of the war against the Romans,	18,000
At the capture of Jaffa, by Titus,	15,000
At the siege of Jotapat, by Vespasian and Titus, the 13th of Nero's reign,	40,000
Taking of *Tariche*, and at the naval battle on the Lake *Gensereth*,	6,500
After this victory, Vespasian being in the tribunal at Tariche, sent 6,000 of them to Nero to work the mines of the Morea; 30,400 were sold at public vendue.	
Put to death by the same persons, in consequence of age, and being unable to bear arms,	1,200
At the capture of Gamala, by Titus,	9,000
In a battle against Placidas, lieutenant of Vespasianus, near the village of Gadara,	15,000
At the siege of Jerusalem, by Titus,	1,100,000
In the revolt of the false Messiah, *Barchecobas*, and in the several revolts under Adrian, Trajan, and Justinian,	600,000
Total	2,248,220

(7) *Great Britain*. The act of Parliament alluded to produced a considerable clamour among the wealthy Jews, who were fearful that giving rights to a vast body of their nation who were ignorant of their value, would have a tendency to create a stronger current of prejudice against the nation. This objection, joined to the indignation of an ignorant populace, induced its

repeal. The Jews in England have almost forgot the cruelties formerly practised towards their nation during several reigns; particularly the third Henry, and John; however, these things had better be forgotten, and are compensated by the liberality of the present times.

(8) *In France*. The laws of the *Visigoths*, particularly *Chindasuinde* and *Recesuinde*, (see Laws of the Visigoths, b. 3. chap. 1.) contained frightful provisions against the Jews, which were perpetuated in a measure by the *Salique* and *Burgundian* laws. When the Crusades commenced, those outrages on humanity, choaked by a false and ferocious zeal, made their appearance. In the second Crusade under Louis the younger, in 1147, before setting out on their pious expedition, they massacred an immense number of Jews, 12,000 in Bavaria, 1,200 at Rouen, 1,300 in Mayence, 1,500 at Strasburg. Their fury was so great against these unfortunate creatures, that St. Bernard, the Abbot of Clerveaux, hastened to Germany, and protected them. Under Philip the fair, they were banished, and their property confiscated. This took place July 22d, 1308; and they were hunted like beasts. It was then considered a meritorious action to kill an Israelite. (See *Robineau's History of Brittany*, vols. 1 and 2. *States*, by *Plaermel*, 1239, 1240. *Basnage, &c. &c.*) Louis the 10th, successor to Philip, restored them, after receiving large bribes. Philip the 5th once more banished them; and the bigotry and intolerance was so great at that period, that they were even accused of being the cause of the plague which depopulated a third of Europe; and, finally, the christians were forbidden to eat, drink, or dwell with a Jew. *See Ordinances of Philip the Bold*, *Doderas Legalis de Judæorum*.

In addition to the destruction of the Jews, at various periods, in France, they suffered amazingly from insults and other oppressions. At Toulouse, the Jews, in the early periods, legally and ceremoniously received a box on the ears three times, annually. This ceremony was called *Colaphise le Juif*; and the blow was given with an iron gauntlet. Is it, then, surprising, that sustaining these cruel injuries, the Jews could feel any sensation towards their oppressors but hate and indignation? Prior to the revolution in France, great efforts were made to soften their condition. They are much indebted to Bonaparte, who did more to develop and reward their talents, as well as advance their character, than any monarch in Europe. He had no room, however, for dark prejudices; and he brought forward and patronised many valiant Jewish officers, who are still continued in the service. Massena, Prince of Eckmuhl, was a Jew; and many field and subaltern officers are at present with the army. Louis the 18th, though somewhat tinged with the prejudices of religion, is, nevertheless, a man of sound sense and enlightened views; and whatever may be the nature of his prejudices, his policy will

induce him to guarantee the rights to the Jews which they now fully enjoy. The Jews in France possess great talent and character.

(9) *Part of Italy*. In the early periods the Jews were most unfortunately situated in Italy. The Romans, in the first ages of the church persecuted them as christians, and the christians proscribed them as Jews. Tacitus falls into many errors and singular mistaken by mixing these half Jews and half christians. In Rome, though the Jews are tolerated, and have been fortunately protected by the Pontiffs, they still wear a distinctive badge. They inhabit a quarter of the city called *Ghetto;* in which quarter they have resided for two thousand years. A very beautiful triumphal arch was erected in Rome in honour of Titus, after his conquest of Jerusalem. This arch still continues in admirable preservation. The Jews never pass underneath it; and it is a daily memento of the capture and dispersion of their nation. In Leghorn, the entire commerce is in the hands of the Jews; and their synagogue is a splendid specimen of ornamental decorations. In Milan, Florence, and Tuscany, they reside in great numbers, and possess wealth and remarkable talents. Some of the greatest rabbies alive are from Italy. *Cologna*, grand rabbi of France, with whom I am personally acquainted, and a man of singular learning, is a native of Mantua. Bonaparte made him a knight of the iron crown, being the only Italian order not derived from a christian saint. The rabbis of Italy and Germany differ materially: The Germans are the most learned in the Hebrew laws and institutes; the Italians are the most scientific scholars. The two Jewish poets of Tuscany, Battia and Florentine, are justly celebrated. In Piedmont, Naples, and Sicily, the Jews are seldom found. Bigotry still exists in those countries, and their commerce languishes for want of their means and enterprise.

(10) *Sweden and Denmark*. In both these kingdoms the Jews are fully tolerated; but the acts of toleration extend no further back than 1778. In Copenhagen they form a kind of colony, and have an excellent well-organized school. The last census gives 1491 persons. *See Danish Travels, by Myrup, page* 552. *Austria* granted civil rights to the Jews; and Joseph the Second made many bold innovations on the laws in their favour. Without being fully prepared for emancipation, in consequence of former restrictions, they are, nevertheless, rapidly progressing in civilization. There are not less than half a million of Jews in Austria, Hungary, Moravia, and Bohemia; many of them serve with credit in the armies. The ancient governments of Lombardy and Venice conferred many honours on the Jews, and they were of considerable service to commerce in Venice, during the administration of the Doges; particularly in the organization of the celebrated bank. In *Prussia*,

the Jews are very numerous. They are tolerated, but do not possess a full and entire enjoyment of civil rights. Frederick the Great gave them every protection, without feeling any regard for them beyond what their talents and real merit entitled them to; and during his reign, the most distinguished Jews in Europe resided in his dominions. Mendleson, who was called the *Plato* of the Germans, in the midst of business, immortalized himself by his writings on philosophy and belle lettres. The academy at Berlin elected him three times a member; and Frederick rejected his nomination, in consequence, as was supposed, of offending Catherine, who was a member of that academy. Many celebrated men have advocated a political toleration and reformation among the Jews. Montesquieu, Hume, Mirabeau, Gregoire, Jean de Muller, Lessing, Clement Tonner, Maunier and Lacratelle. *See the work of De Dohm*, 1782, on the reformation of the Jews. They are divided in Prussia into two classes: established Jews—*Stactickits Juden;* and tolerated Jews—*Schultz Juden*. Prussia is too enlightened to retrograde, and the situation of the Jews will not be uncertain or precarious.

In *Holland*, the Jews, who are very numerous, receive every protection and toleration. They are of the utmost utility to the commerce of the Netherlands; and the attachment which they have ever manifested towards their rulers and sovereigns, have produced a reciprocated kindness. The merchants and bankers at Amsterdam, and the Hague, are highly esteemed and respected, and for many years the Jews in the Low Countries have enjoyed tranquillity and ease, and have produced men of science and letters. An instance of national attachment is cited in a case where *Schwartzau*, a Jew of Amsterdam, lent two millions of florins, to William, prince of Orange, when he was about embarking his expedition against James II.: If you succeed, said he, repay me; if you fail, you owe me nothing. Instances of such generosity are rare.

In *Poland*, the greatest number of Jews in Europe reside, and have been victims to the changeable policy of the various governments of that distracted country. At *Lemberg*, *Brody*, *Cracovia*, *Jaraslow*, and *Varsovia*, the most wealthy are to be found. Cassimer, like Ahasuerus was enamoured with a Jewish girl, and to this second Esther, the Jews owe the acquirement of several privileges. Previous to the partition of Poland, in 1772, the number of Jews was not less than a million.

In *Russia*, the Jews are to be found in immense numbers, but greatly scattered over this extensive empire; they receive every protection and kindness from the mild and humane sovereign, and if he studies his own interest, he will go yet further in advancing their condition. They have it in their power to make a princely return. In 1745, the czarina, by an ukase, expelled the Jews on a charge of sending coin into foreign countries, but they

were subsequently recalled. In the states of Hanover, Mecklenburgh, Brunswick, Hesse, and Baden, they reside in great numbers, and have protection and certain rights. In Bavaria the old restrictions are wearing off. Those states have produced many scientific and highly respectable Jews, particularly Jacobson of Brunswick, and Baron Seligman of Munich.

(11) *Spain and Portugal*. Half these kingdoms are composed of Jewish descendants; and many thousands, at this day, while conforming to the religion of the country, secretly adhere to the Mosaic institutions. Prior to their expulsion, they enjoyed great consideration in these kingdoms, and attained the highest posts of honour. The celebrated *Pachecomet* was ambassador at the Hague in 1604; *Sasportas* to the court of Morocco. Even in the palace of the Vatican they received favours. Don Solomon, the son of *Jechai*, a philosopher and a warrior, was elevated by the king of Portugal to the rank of *Mestre de camp generale*, which is the highest rank in the militia. The inquisition terrified them into submission, but not until many of them suffered at the *auto de fe*. The punishment which these unfortunate martyrs suffered was conducted with great form and ceremony. At the time when sentence was passed, the inquisition *condoled* with the victim, by assurances that it was with the greatest *pain* that they were constrained to condemn him to the flames. This mockery of justice, Baile says, reminds him of an expedient of the archbishop Turpin to despatch now and then a few Saraceus; he did not carry a sword, because he said the church abhorred the shedding of blood; but he carried a mace, with which he bruised his victims to death. *See Ariosto and Bayardo*.

(12) *Noble paths of toleration*. We have it eminently in our power, by a reference to the past, to avoid those evils arising from a difference of faith. Where men are all free, the mind should be equally enlightened and tolerant. The numerous Bible societies established in this country are doing good to Jews and christians, by teaching each other the benefits and blessings of toleration, and keeping constantly in view our common origin.

(13) *We have genius and talent amongst us*. This relates principally to the Jews in Europe; those in this country are too few to produce any remarkable traits of genius; their occupations and education being the same as those of other citizens, generally, they mix and commingle without any distinction. There may be a preponderance of genius among a few Jews in this country; the weight of talents, however, is in the southern states. There is a long list of illustrious men of antiquity; but commerce, in modern times, checks the advancement of literature.

(14) *Useful branch of labour*. This is a desideratum among the Jews throughout the world, and the neglect has been the cause of serious disadvantages. In the early periods, as sacred history tells us, the Jews followed the mechanic arts; they were dyers, workers in silk, weavers, blacksmiths, &c. &c. *See Leviticus*, 25. *Deuteronomy*, 24. 26. *Josephus, book* 1. *chap*. 8. In Poland and many parts of Germany they are curriers, lace weavers, potters, silversmiths, and distillers. In this country it is the sure road to independence, and adds weight and respectability to their character.

(15) *Tribes dispersed*. Out of twelve tribes of Israel, we have but two and half left, which are Judah and Benjamin, and half of Manassah, though many of other tribes escaped from Psalmanazar when he carried them away at the capture of Samaria.

Volumes have been written of conjectures relative to the dispersed tribes. Discoveries in the interior of Africa satisfy us that a great portion will be found there. The rest penetrated into the interior of Asia, where, at this day, there are millions still professing the religion, with few variations from the ancient forms. In China they are to be found in great numbers. Dr. Buchannan travelled over entire districts, peopled only by Jews, who maintained a permanent government, and had distinct privileges; that of making Proselytes from paganism was one. Ancient writers differ materially in the number of sects: *Oxenstiern* computed seventy sects; but it has been shown that but three exist, namely, the *Samaritans*, the *Caraites*, and the *Rabbanists*. The two former believe alone in the laws of Moses, and the latter add to those laws the interpretation of the *Talmud*. To these have been added the *Pharisiens*, *Essenians*, *Saduceans*, *Theraputes*, *Herodians*, *Hellenistes*, *Gorthenians*, *Masbothees*, *Baptists*, *Genistes*, *Meristes*, *&c*.; but these must have dwindled away, or amalgamated in the two and a half tribes left. It is a subject of interesting speculation to trace the migrations of the tribes; it has, and will occupy the attention of the most learned and scientific in every country.

(16) *There are upwards of seven millions*. The greatest diversity of opinion exists as to the population of the Jews. *Michaelis*, without having authentic sources of information, calculated in his time that there were five millions scattered over the face of the globe. *Launcelot and Addison* declare, that, in their time, many millions resided in the Ottoman empire. *Malet* calculated, in 1789, only 1,048,000 in Europe, with is far below the number. *Schadt*, at the beginning of the 18th century, asserted, than many millions existed in Africa. *Basnage*, a cotemporaneous writer, asserted that only three millions of Jews existed in the world. A medium has been taken in calculating the

population of the Jews, and their number has been set down at seven millions. I have followed this calculation; yet I have the best reason to believe that the following schedule approaches nearer the actual number:

Under the dominion of the Grand Seignor,	2,500,000
States of Barbary,	350,000
In Poland, before the partition of 1772,	1,000,000
In Russia, comprehending Moldavia and Wallachia,	300,000
In the different states of Germany,	600,000
In Holland and Belgium,	100,000
In Sweden and Denmark,	5,000
In France,	50,000
In Great Britain and her dependencies,	80,000
In the Italian States,	200,000
In the United States of America,	3,000
Persia, China, Hindostan, &c. according to the best estimates,	2,500,000
	7,688,000

It is impossible to ascertain the number of Jews in Cochin China, and the remote parts of Persia and India; also in Spain and Portugal; but it will be discovered that many millions exist.

(17) 100,000 *Men in the field*. If the Jews amount to eight millions, near a million of men can be brought in the field capable of bearing arms; but I have ascertained, from the most authentic sources, that one hundred thousand *disciplined* troops can be brought together at any given point in Europe, and for any specific purpose, having in view the ultimate restoration of the nation; and this number can provide arms and accoutrements at their own expense. The revolution in Europe, for twenty years past, has developed many admirable traits of character among the Jews, who have been engaged in almost every important contest, and who have been wounded in many

desperate engagements. Their services in the field will yet be important to any of the christian powers of eminence who is disposed to make a liberal and just return. The Emperor of Russia will derive the most essential assistance from them, if he is disposed to receive it; and a judicious policy will point out a liberal course of measures towards them.

(18) My ancestors, on my mother's side, emigrated from Portugal, from whence they were driven, by the horrors of the inquisition. One of them, Dr. Samuel Nunez, practised, with great success, in Lisbon, upwards of a century ago; and at that period they were in the utmost danger from the suspicions of the *holy* fathers of the church, who finally incarcerated a portion of the family in the dungeons of the inquisition, where some were put to the rack, and others suffered at the stake. A great aunt of mine, who died in this country, carried with her to her grave the marks of the cords on her wrists, &c. with which she was tied to the wheel, and, as it was called, 'put to the question.' Numerous and interesting are the details of 'hair breadth 'scapes' from the fury and fanaticism of these bigotted creatures. They were compelled to retire to their country houses to celebrate the Jewish festivals, and had their prayer books concealed in the seats of stools and chairs which were opened by secret springs. Thus, objects of suspicion, and living in constant jeopardy, an order was issued for the apprehension of the whole family, and through the friendship of the grand inquisitor, timely notice was given, and they escaped on board an English frigate, in the harbour of Lisbon, in the night, thus abandoning immense possessions, and saving only their jewels and loose money which were quilted in their garments. On the arrival of the family at London, they were well received; and at that period emigrations to this country commenced. They arrived at Savannah, and were the first settlers in Georgia under General Oglethorpe. Thus we trace the origin of our settlers, and go back to the persecutions which caused them to emigrate. In the burial ground in this city my grandfather, great grandfather, and great great grandfather are interred.

(19) *That pious man*. Since the destruction of the temple, and the abolishment of sacrifices, we have no longer priests. Those who perform the functions of reading the prayers and a portion of the laws, are termed *Hazans*, or readers. Mr. Seixas, who was eminent in that department, combined considerable literary acquirements with religious qualifications. Since his death the duties have been voluntarily assumed, and discharged with zeal, piety, and ability, by a member of the congregation, whose services have been extremely valuable."

4.3 Noah in 1837

Mordecai Manuel Noah carried on an ancient Jewish tradition of fabricating a false history in order to justify the Jewish theft of land. In 1837, Noah wrote,

"DISCOURSE
ON
THE EVIDENCES
OF
THE AMERICAN INDIANS
BEING THE DESCENDANTS
OF THE
LOST TRIBES OF ISRAEL.
DELIVERED BEFORE THE
MERCANTILE LIBRARY ASSOCIATION,
CLINTON HALL.

BY M. M. NOAH

NEW-YORK
JAMES VAN NORDEN,
No. 27 Pine-street.
1837.

Entered according to Act of Congress, in the year 1837, by JAMES VAN NORDEN, in the Clerk's Office of the District Court of the United States, for the Southern District of New-York.

DISCOURSE.

THOSE who study the Scriptures, either as a matter of duty or pleasure — who seek in them divine revelation, or search for the records of history, cannot be ignorant of the fact that the Jewish nation, at an early period, was divided into twelve tribes, and occupied their ancient heritage under geographical divisions, during the most splendid periods under the kingdoms of Judah and of Israel.

Their early history—the rise, progress and downfall of the nation—the proud distinction of being the chosen people—their laws, government and wars—their sovereigns, judges and temples—their sufferings, dispersions,

and the various prophecies concerning this ancient and extraordinary people, cannot be unknown to you all. For their history is the foundation of religion, their vicissitudes the result of prophecy, their restoration the fulfilment of that great promise made to the Patriarch Abraham, almost I may say in the infancy of nature.

It is also known to you that the Jewish nation was finally overpowered, and nine and a half of the tribes were carried captives to Samaria; two and a half, to wit: Judah, Benjamin and half Menassah, remained in Judea or in the transjordanic cities.

The question before us for consideration is, what has become of the missing or dispersed tribes—to what quarter of the world did they direct their footsteps, and what are the evidences of their existence at this day?

An earthquake may shake and overturn the foundations of a city—the avalanche may overwhelm the hamlet—and the crater of a volcano may pour its lava over fertile plains and populous villages, but a whole nation cannot vanish from the sight of the world, without leaving some traces of its existence, some marks of habits and customs.

It is a singular fact that history is exceedingly confused, or rather I may say *dark*, respecting the ultimate dispersion of the tribes among the cities of the Medes. The last notice we have of them is from the second Book of Esdras, which runs thus.

'Whereas thou sawest another peaceable multitude: these are the ten tribes which were carried away prisoners out of their own land in the time of Osea, whom Salmanazar King of Assyria led away captive, and he carried them over the waters, so they came unto another land.'

'They took this counsel among themselves that they would leave the multitude of the *heathen*, and go into a further country wherein *never mankind dwelt*, that they might there keep their statutes, which they never kept in their own land, (Assyria,) and there was a great way to go, namely a year and a half.'

Esdras, however, has been deemed apocryphal. Much has been said concerning the doubtful character of that writer. He wrote in the first century of the Christian church, and Tertulian, St. Ireneus, Clemens Alexandrius, Pico de Mirandola, and many learned and pious men, had great confidence in his writings. Part of them have been adopted by Protestants, and all considered orthodox by Catholics. With all his old Jewish attachments to the prophecies and traditions, Esdras was nevertheless a convert to Christianity. He was not an inspired writer or a prophet, although he assumed to be one, and followed the course as well as the manner of Daniel. The Book of Esdras, however, is of great antiquity, and as an historical record is doubtless entitled to great respect.

The precise number which left Babylon and other cities, and took to the desert, cannot be accurately known; but they were exceedingly numerous, for the edict of Ahasherus, which decreed their destruction, embraced 127 provinces, and reached from Ethiopia to the Indies. Benjamin of Tudela, who travelled in the eleventh century through Persia, mentions that in some of the provinces at the time of that decree, the Jews occupied 40 cities, 200 boroughs, 400 castles, which contained 300,000 people. I incline to the opinion that 300,000 of the tribes left Persia.

There is no doubt that in the march from the Euphrates to the north-east coast of Asia, many of the tribes hesitated in pursuing the journey: some remained in Tartary, many went into China. Alvarez states in his History of China, that the Jews had been living in that kingdom for more than 600 years. He might with greater probability have said 1600 years. He speaks of their being very numerous in some of the provinces, and having synagogues in many of the great cities, especially in that of Hinan and its metropolis Kai-tong-fu, where he represents them to have a magnificent place of worship, and a repository for the Holy Volume, adorned with richly embroidered curtains, in which they preserve an ancient Hebrew manuscript roll.

They know but little of the Mosaic law, and only repeat the names of David, Abraham, Isaiah, and Jacob. In a Hebrew letter written by the Jews of Cochin China to their brethren at Amsterdam, they give as the date of their retiring into India, the period when the Romans conquered the Holy Land.

It is clearly evident, therefore, that the tribes, in their progress to a new and undiscovered country, left many of their numbers in China and Tartary, and finally reached the straits of Behring, where no difficulty prevented their crossing to the north-west coast of America, a distance less than thirty miles, interspersed with the Copper Islands, probably frozen over; and reaching our continent, spread themselves in the course of two thousand years to Cape Horn; the more hardy keeping to the north, to Labrador, Hudson's Bay and Greenland, the more cultivated fixing their residence in the beautiful climate and rich possessions of Central America, Mexico and Peru.

But it may here be asked, could the scattered remnants of Israel have had the courage to penetrate through unknown regions, and encounter the hardships and privations of that inhospitable country? Could they have had the fortitude, the decision, the power, to venture on a dreary pilgrimage of eighteen months, the time mentioned by Esdras as the period of their journey? Could they not? What obstacles had hitherto impeded their progress, that had broken down their energies, or impaired their constancy and fidelity?

They knew that their brethren had severed the chains of Egyptian bondage; had crossed in safety the arm of the Red Sea; had sojourned for years in the wilderness; had encamped near Mount Sinai, and had possessed

themselves of the Holy Land.

They remembered the kingdoms of Judah and Israel in all their glory; they had witnessed the erection and destruction of their Temple; they had fought and conquered with the Medes, the Assyrians, the Persians, the Greeks and the Romans. They had encountered sufferings upon sufferings unmoved; had bowed their necks submissively to the yoke.

Kings, conquerors, nations, Christians, Mahometans, and Heathens, all had united in the design of destroying the nation; but they never despaired; they knew they were the elect and chosen of the Lord. The oath that he never would abandon his people had been fulfilled for 3500 years, and therefore, with the cloud by day and the pillar of fire by night, they abandoned the Heathens and the Persian territory, passed the confines of Tartary and China, and, no doubt through great sufferings, reached the north-eastern coast of Asia, and came in sight of that continent, wherein, as they had reason to believe, 'mankind never before had dwelt.'

On the discovery of America by Columbus, and the discoveries subsequent to his time, various tribes of Indians or savages were found to inhabit this our continent, whose origin was unknown.

It is, perhaps, difficult for the human mind to decide on the character and condition of an extreme savage state. We can readily believe that children abandoned in infancy in a savage country, and surviving this abandonment, to grow up in a state of nature, living on herbs and fruits, and sustaining existence as other wild animals, would be stupid, without language, without intellect, and with no greater instinct than that which governs the brute creation. We can conceive nothing reduced to a more savage condition; with cannibal propensities, an ungovernable ferocity, or a timid apprehension, there can be but a link that separates them from other classes of animal creation. So with herds of men in a savage state, like herds of buffalo or wild horses on our prairies, they are kept together by sounds common amongst themselves, and are utterly unacquainted with the landmarks of civilization.

This, however, was not the condition of the American Indians when first discovered. They were a singular race of men, with enlarged views of life, religion, courage, constancy, humanity, policy, eloquence, love of their families; with a proud and gallant bearing, fierce in war, and, like the ancients, relentless in victory. Their hospitality might be quoted as examples among the most liberal of the present day. These were not wild men—these were a different class from those found on the Sandwich and Feegee Islands. The red men of America, bearing as they do the strongest marks of Asiatic origin, have for more than 2000 years (and divided as they are in upwards of 300 different nations) been remarkable for their intellectual superiority, their bravery in war, their good faith in peace, and all the simplicity and virtues of

their patriarchal fathers, until civilization, as it is called, had rendered them familiar with all the vices which distinguish the present era, without being able to enforce any of the virtues which are the boast of our present enlightened times.

It is, however, in the religious belief and ceremonies of the Indians that I propose showing some of the evidences of their being, as it is believed, the descendants of the dispersed tribes. This opinion is founded—

1st. In their belief in one God.

2d. In the computation of time by their ceremonies of the new moon.

3d. In their divisions of the year in four seasons, answering to the Jewish festivals of the feast of flowers, the day of atonement, the feast of the tabernacle, and other religious holydays.

4th. In the erection of a temple after the manner of our temple, and having an ark of the covenant, and also the erection of altars.

5th. By the division of the nation into tribes with a chief or grand sachem at their head.

6th. By their laws of sacrifices, ablutions, marriages; ceremonies in war and peace, the prohibitions of eating certain things, fully carrying out the Mosaic institutions;—by their traditions, history, character, appearance, affinity of their language to the Hebrew, and finally, by that everlasting covenant of heirship exhibited in a perpetual transmission of its seal in their flesh.

If I shall be able to satisfy your doubts and curiosity on these points, you will certainly rejoice with me in discovering that the dispersed of the chosen people are not the lost ones—that the promises held out to them have been thus far realised, and that all the prophecies relative to their future destination will in due time be strictly fulfilled.

It has been the general impression, as before mentioned, that great resemblance existed between some of the religious rites of the Jews, and the peculiar ceremonies of the Indians; and the belief in one great spirit has tended to strengthen the impression; yet this mere resemblance only extended so far as to admit of the belief, that they possibly may have descended from the dispersed tribes, or may have been of Tartar or Malay origin.

It was, however, a vague and unsatisfactory suspicion, which, having no tangible evidence, has been rejected, or thrown aside as a mere supposition. All the missionaries and travellers among the Indian tribes since the discovery of America—Adair, Heckwelder, Charliveux, M'Kenzie, Bartram, Beltrami, Smith, Penn, Mrs. Simon, who has written a very interesting work on this subject, &c., have expressed opinions in favour of their being of Jewish origin—the difficulty, however, under which they all laboured was simply this; they were familiar with the religious rites, ceremonies, traditions

and belief of the Indians, but they were not sufficiently conversant with the Jewish rites and ceremonies, to show the analogy. It is precisely this link in the chain of evidence that I propose to supply.

It has been said that the Indians believing in one great Spirit and Fountain of Life, like the Jews, does not prove their descent from the missing tribes, because in a savage state their very ignorance and superstition lead them to confide in the works of some divine superior being. But savages are apt to be idolaters, and personate the deity by some carved figure or image to whom they pay their adoration, and not like the Indians, having a clear and definite idea of one great Ruler of the universe, one great Spirit, whose attributes are as well known to them as to us. But if the continued unerring worship of one God like the Jews prove nothing, where did they acquire the same Hebrew name and appellation of that deity? If tradition had not handed down to them the ineffable name as also preserved by the Jews, how did they acquire it in a wilderness where the word of the Lord was never known?

Adair, in whom I repose great confidence, and who resided *forty* years among them, in his work published in 1775, says, 'The ancient heathens worshipped a plurality of gods, but these Indians say their devoir to *Lo-ak* (Light) *Ish-ta-hoola-aba*, distinctly Hebrew, which means the great supreme beneficent holy Spirit of Fire who resides above.

They are, says Adair, utter strangers to all the gestures practised by the pagans in their religious rites—they kiss no idols, nor would they kiss their hands in tokens of reverence or willing obedience.

These tribes, says Adair, so far from being Atheists, use the great and dreadful name of God which describes his divine essence, and by which he manifested himself to Moses! and are firmly persuaded that they now live under the immediate government of the Almighty Ruler. Their appellative for God is *Isto-hoolo*, the Hebrew of *Esh-Eshys*, from *Ishto*, *Great*, but they have another appellative, which with them as with us, is the mysterious essential name of God, which they never mention in common speech, and only when performing their most sacred religious rites, and then they most solemnly divide it in syllables, with intermediate words, so as not to pronounce the ineffable name at once.

Thus, in their sacred dances at their feast of the first-fruits, they sing *Aleluyah* and *Mesheha*, from the Hebrew of *Masheach*, Messiah, the anointed one. '*Yo* mesheha,' '*He* meshesha,' '*Wah* meshehah,' thus making the *Alleluyah*, the Meshiah, the Yehovah.'

Can we, for a moment, believe that these sacred well known Hebrew words found their way by *accident* to the wilderness? Or can it be doubted that like the fire of the burning bush which never is extinguished, those words of religious adoration are the sacred relics of tradition, handed down to them

from generation to generation? In the same manner, says Adair, they sing on certain other religious celebrations, *ailyo ailyo*, which is the Hebrew *el* for God by his attribute of omnipotence. They likewise sing *hewah, hewah*, He chyra, the 'immortal soul.' Those words sung at their religious rejoicings are never uttered at any other time, which must have occasioned the loss of their divine hymns. They on some occasions sing *Shilu yo—Shilu he —Shilu wah*. The three terminations make up in their order the four lettered divine name in Hebrew. *Shilu* is evidently *Shaleach*, *Shiloth*, the messenger; 'the peace maker.'

The number of Hebrew words used in their religious services is incredible; thus, in chiding any one for levity during a solemn worship they say, *Che hakeet Kana*, 'you resemble those reproved in Canaan,' and to convey the idea of criminality, they say *Hackset Canaha*, 'the sinners of Canaan.' They call lightning *eloah*, and the rumbling of thunder *rowah*, from the Hebrew *ruach*, 'spirit.'

Like the Israelites they divide the year into four seasons, with the same festivals; they calculate by moons and celebrate as the Jews do the *berachah halebana*, the blessing for the new moon.

The Indians have their prophets and high-priests, the same as the Jews had; not hastily selected; but chosen with caution from the most wise and discreet, and they ordain their high priests by anointing, and have a most holy place in their sanctuaries, like the Holy of Holies in the Temple. The Archimagus or High Priest, wears, in resemblance to the ancient breastplate, a white conch-shell ornamented so as to resemble the precious stones on the *Urim*, and instead of the golden plate worn by the Levite on his forehead, bearing the inscription *Kodish Ladonaye*, the Indian binds his brows with a wreath of swan's feathers, and wears a tuft of white feathers which he calls *Yatira*.

The Indians have their ark which they invariably carry with them to battle well guarded. In speaking of the Indian places of refuge, Adair says, 'I observed that if a captive taken by the reputed power of the holy things of their ark, should be able to make his escape into one of these towns, or even into the winter house of the *Archimagus*, he is delivered from the fiery torture, otherwise inevitable. This, when taken in connection with the many other faint images of Mosaic customs, seems to point at the mercy-seat of the sanctuary. It is also worthy of notice, that they never place the ark on the ground. On hilly ground where large stones are plenty, they rest it thereon, but on level prairies, upon short logs, where they also seat themselves. And when we consider, continues Adair, in what a surprising manner the Indians copy after the ceremonial law of the Hebrews, and their strict purity in the war camps; that *opae*, 'the leader' obliges all during the first campaign which

they have made with the beloved ark, to stand every day they are not engaged in warfare, from sunrise to sunset, and after a fatiguing day's march and scanty allowance, to drink warm water embittered with rattle snake root very plentifully, in order to purification; that they have also as strong a faith in the power of their ark as ever the Israelites had in theirs, ascribing the success of one party to their stricter adherence to the law, than the other, we have strong reason to conclude them of Hebrew origin. The Indians have an old tradition, that when they left their own native land, they brought with them a *sanctified rod* by order of an oracle, which they fixed every evening in the ground, and were to remove from place to place on the continent towards the sun rising till it budded in one night's time. I have seen other Indians, says the same writer, who related the same thing. Instead of the miraculous direction to which they limit it, in their western banishment, it appears more likely that they refer to the ancient circumstance of the rod of Aaron, which in order to check the murmur of those who conspired against him, was in his favour made to bud blossoms and yield almonds at one and the same time. It is a well attested fact, and is here corroborated by Adair, that in taking female captives, the Indians have often protected them, but never despoiled them of honour.

The statement of Adair, in relation to the ark, is corroborated by several travellers. Major Long, a more recent traveller, in his expedition to the Rocky Mountains, says, in relation to the ark, 'It is placed upon a stand, and is never suffered to touch the earth. No person dare open all the coverings. Tradition informs them that curiosity induced three different persons to examine the mysterious shell, who were immediately punished for their profanation by instant blindness.' This is the Jewish punishment pronounced for looking on the holy of holies—even now for looking on the descendants of the high priest who alone have the privilege of blessing the people.

The most sacred feast day uniformly kept by the Jews is the day of Atonement, usually falling in the month of September or early in October. This is deemed in every part of the world a most solemn fast, and great preparations are made for its celebration. It is in the nature of expiation of sin, of full confession, penitence and prayer; and is preceded by ablution and preparation of morning prayer for some time.

It is a very sacred fast, which lasts from sunset on one day until the new moon is seen on the succeeding evening. It is not in the nature of a gloomily desponding penance, but rather a day of solemn rejoicing, of hope and confidence, and is respected by those most indifferent to all other festivals throughout the year.

Precisely such a fast, with similar motives, and nearly at the same period of the year, is kept by the Indian natives generally.

Adair, after stating the strict manner in which the Indians observe the revolutions of the moon, and describing the feast of the harvest, and the first offerings of the fruits, gives a long account of the preparations in putting their temple in proper order for the great day of atonement, which he fixes at the time when the corn is full eared and ripe, generally in the latter end of September. He then proceeds:

'Now one of the waiters proclaims with a loud voice, for all the warriors and beloved men whom the purity of their law admits, to come and enter the beloved square, and observe the fast. He also exhorts the women and children, with those who have not been initiated in war, to keep apart, according to the law.

'Four centinels are now placed one at each corner of the holy square, to keep out every living creature as impure, except the religious order, and the warriors who are not known to have violated the law of the first fruit-offering, and that of marriage, since the last year's expiation. They observe the fast till the rising of the second sun; and be they ever so hungry in the sacred interval, the healthy warriors deem the duty so awful, and disobedience to inexpressibly vicious, that no temptation would induce them to violate it. They at the same time drink plentifully of a decotion of the button snake root, in order to vomit and cleanse their sinful bodies.

'In the general fast, the children and men of weak constitution, are allowed to eat, as soon as they are certain that the sun has begun to decline from his meridian altitude.

'Now every thing is hushed. Nothing but silence all around. The great beloved man, and his beloved waiter, rising up with a reverend carriage, steady countenance and composed behaviour, go into the beloved place, or holiest, to bring them out the beloved fire. The former takes a piece of dry poplar, willow, or white oak, and having cut a hole, but no so deep as to reach through it; he then sharpens another piece, and placing that in the hole, and both between his knees, he drills it briskly for several minutes, till it begins to smoke—or by rubbing two pieces together for a quarter of an hour, he collects by friction the hidden fire, which they all consider as proceeding from the holy spirit of fire.

'The great beloved man, or high priest, addresses the warriors and women; giving all the particular, positive injunctions and negative precepts they yet retain of the ancient law. He uses very sharp language to the women. He then addresses the whole multitude. He enumerates the crimes they have committed, great and small, and bids them look at the *holy fire* which has forgiven them. He presses on his audience, by the great motives of temporal good and the fear of temporal evil, the necessity of a careful observance of the ancient law, assuring them that the *holy fire* will enable their prophets, the

rain makers, to procure them plentiful harvests, and give their war leaders victory over their enemies. He then orders some of the fire to be laid down outside of the holy ground, for all the houses of the various associated towns, which sometimes lay several miles apart.'

Mr. Bartram, who visited the southern Indians in 1778, gives an account of the same feast, but in another nation. He says, 'that the feast of first fruits is the principal festival. This seems to end the old and begin the new ecclesiastical year. It commences when their new crops are arrived to maturity. This is their most solemn celebration.'

With respect to the sacrifices, we have had none since the destruction of the temple, but it was customary among the Jews, in the olden times, to sacrifice daily a part of a lamb. This ceremony is strictly observed by the Indians. The hunter when leaving his wigwam for the chase, puts up a prayer, that the great Spirit will aid his endeavours to procure food for his wife and children, and, when he returns with the red deer, whatever may be the cravings of hunger, he allows none to taste until he has cut part of the flesh, which he throws in the fire as a sacrifice, accompanied with prayer. All travellers speak of this practice among the Indians, so clearly Hebrew in its origin.

The bathings, anointings, ablutions, in the coldest weather, are never neglected by the Indians, and, like the Jews of old, they anoint themselves with bear's oil.

The Mosaic prohibition of eating unclean animals, and their enumeration, are known to you all. It would be supposed that, amidst the uncertainty of an Indian life, all kinds of food would be equally acceptable. Not so: for in strict conformity with the Mosaic law, they abstain from eating the blood of any animal, they abominate swine flesh, they do not eat fish without scales, the eel, the turtle or sea cow; and they deem many animals and birds impure. These facts are noticed by all writers, and particularly by Edwards in his History of the West Indies. The latter able historian, in noticing the close analogy between the religious rites of the Jews and Indians, says, 'that the striking conformity of the prejudices and customs of the Caribbee Indians, to the practices of the Jews, has not escaped the notice of such historians as Gamella, Du Tertre, and others;' and Edwards also states, that the Indians on the Oroonoke, punished their women caught in adultery, by stoning them to death before the assembly of the people.

Among the Mosaical laws is the obligation of one brother to marry his brother's widow, if he dies without issue. Major Long says, 'if the deceased has left a brother, he takes the widow to his lodge after a proper interval and considers her as his wife.' This is also confirmed by Charleviux.

It would occupy a greater space of time than I can afford, to trace a

similitude between all the Indian rites and religious ceremonies, and those of the Jewish nation. In their births, in their separation after the births of their children, in their daily prayers and sacrifices, in their festivals, in their burials, in the employment of mourners, and in their general belief, I see a close analogy and intimate connection, with all the ceremonies and laws which are observed by the Jewish people; making a due allowance for what has been lost, and misunderstood, in the course of upwards of 2000 years.

A general belief exists among most travellers, that the Indians are the descendants of the missing tribes.

Menassah Ben Israel wrote his celebrated treatise, to prove this fact, on the discovery of America.

William Penn, who always acted righteously towards the Indians, and had never suspected that they had descended from the missing tribes, says, in a letter to his friends in England, 'I found them with like countenances to the Hebrew race. I consider these people under a dark night, yet they believe in God and immortality, without the aid of metaphysics. They reckon by moons, they offer their first ripe fruits, they have a kind of feast of tabernacles, they are said to lay their altars with twelve stones, they mourn a year, and observe the Mosaic law with regard to separation.'

Emanuel de Moraez, in his history of Brazil, declares that America has been peopled by the Carthagenians and Israelites, and as to the Israelites, he says, nothing is wanting but circumcision, to constitute a perfect resemblance between them and the Brazilians.

The Rev. Mr. Beatty, a very worthy missionary, says, 'I have often before hinted, that I have taken great pains to search into the usages and customs of the Indians, in order to see what ground there was for supposing them to be part of the ten tribes, and I must own, to my no small surprise, that a number of their customs appear so much to resemble those of the Jews, that it is a great question with me, whether we can expect to find among the ten tribes wherever they are at this day, all things considered, more of the footsteps of their ancestors than among the different Indian tribes.'

Monsieur de Guignes, an old French historian, in speaking of the discoveries made in America, before the time of Columbus, says, 'These researches, which of themselves, give us great insight into the origin of the Americans, lead to the determination of the route of the colonies sent to the continent;' and he proceeds to give reasons for his belief, that the greater part of them passed thither 'by the most eastern extremities of Asia, where the two continents are only separated by a narrow strait, easy to cross.'

Beltrami, in his discovery of the sources of the Mississippi, after a full and interesting account of the Indians, says, 'Different authors have brought them hither from all parts of the world. I was at first induced to join with

those who derived them from the Hebrews. It seemed impossible for me to doubt, that by so doing, I should be building on an impregnable foundation.' He then proceeds to prove their Asiatic origin by many interesting facts.

The late Earl of Crawford and Lindsay, published his travels in America, in 1801. 'It is curious and pleasing,' says he, 'in reading the travels of those who have been among these people, to find how their customs comport with the laws of Moses;' and after describing at length their religious rites and ceremonies, his lordship emphatically observes, 'It is a sound truth, that the Indians *are* descended from the ten tribes; and time and investigation will more and more enforce its acknowledgment.'

It is, however, in Mexico and Peru, that we must look for the most enlightened and the most wealthy of the Indian race. On the representations of Montesini, who travelled in South America, the learned Rabbi Menassah Ben Israel, as I have said before, wrote his famous work *La Esperanza de Israel*, which he published in Amsterdam, in 1650, endeavouring with great zeal to prove, that the Indians in North and South America were the descendants of the missing tribes; and Cromwell, to whom the work was dedicated, was greatly interested in the evidences produced on that occasion. Montesini, travelling through the province of *Quif*, found that his Indian guide was a Jew, and pursuing his inquiries, discovered that immense numbers lived behind the Cordilleras. Francis, the name of his guide, admitted to Montesini, that his God was called *Adonai*, and that he acknowledged Abraham, Isaac and Jacob as his ancestors, and they claimed to have descended from the tribe of Reuben.

Acosta contends, that they have a tradition relative to the deluge; that they preserve the rite of circumcision; they offer the first-fruits, and in Peru they eat the Paschal Lamb; they believe in the resurrection, and clothe the dead with the richest equipage. Lopez de Gomara says, that some of them, and not all, are circumcised. Acosta continues, 'the Mexicans point out, the various stations as their ancestors advanced into their country, and it is precisely the route which they must have held, had they been emigrants from Asia.'

Menassah Ben Israel declares, that the Indians of Mexico had a tradition, that their magnificent place of worship had been built by a people who wore their beards, and were more ancient than their Incas. In the universal history of 1748, it is affirmed, that the Mexicans and other American Indians rend their garments, in order the more effectually to express grief—the Hebrew custom at this day.

Lopez de Gomara states, that the Mexicans offer sacrifices of the first-fruits, and when Cortez approached Mexico, Montezuma shut himself up for the space of eight days in fasting and prayer. Emanuel de Moreas and Acosta say, that the Brazilians marry in their own tribes and families; and Escorbatus

affirms, that he frequently heard the southern tribes repeat the sacred notes *Ha-le-lu-yah*. Malvenda states, that several tombstones were found in St. Michaels, with ancient Hebrew characters.

When the Spaniards invaded Mexico, the Cholula was considered a holy city by the natives, with magnificent temples, in which the High-Priest Quetzacolt preached peace to man, and would permit no other offerings to the Master of Life, than the first-fruits of the harvest. 'We know by our traditions,' said the venerable Prince Montezuma, to the Spanish General Cortez, 'that we who inhabit this country are not the natives, but strangers who come from a great distance.'

Don Alonzo Erecella, in his history of Chili, says, the Araucanians acknowledge one Supreme Being, and believe in the immortality of the soul; and the Abbe Clavigero declares, that they have a tradition of the great deluge. The laws and ceremonies of the Peruvians and Mexicans have, no doubt, been corrupted in the course of many ages, both in their sacrifices and worship.

Their great and magnificent temple, evidently in imitation of that erected by Solomon, was founded by Mango Capac, or rather by the Inca Yupanque, who endowed it with great wealth. Clavagero and DeVega in their very interesting account of this temple, say, 'what we called the altar was on the east side of the temple. There were many doors to the temple, all of which were plated with gold, and four walls the whole way around, were crowned with a rich golden garland, more than an ell in width. Round the temple were five square pavilions, whose tops were in the form of pyramids. The fifth was lined entirely with gold, and was for the use of the Royal High-Priest of sacrifices, and in which all the deliberations concerning the temple were held. Some of the doors led to the schools where the Incas listen to the debates of the philosophers, sometimes themselves explaining the laws and ordinances.'

Mexico and Central America abound in curiosities, exemplifying the fact of the Asiatic origin of the inhabitants, and it is not many years ago, that the ruins of a whole city, with a wall nearly seven miles in circumference, with castles, palaces, and temples, evidently of Hebrew or Phœnician architecture, was found on the river Palenque. The 35th number of the Foreign Quarterly Review contains an interesting account of those antiquities.

The ruins of this city near Guatemala, in Central America, as described by Del Rio in 1782, when taken in conjunction with the extraordinary, I may say, wonderful antiquities spread over the entire surface of that country, awaken recollections in the specimens of architecture, which carry us back to the early pages of history, and prove beyond the shadow of doubt, that we who imagined ourselves to be the natives of a new world, but recently discovered, inhabit a continent which rivalled the splendor of Egypt and

Syria, and was peopled by a powerful and highly cultivated nation from the old world. When we speak of what is called Mexican antiquities, we must not confound the rude labours of modern times, with the splendid perfections which distinguished the efforts of those who reared the Egyptian pyramids, and built the temples of Thebes and Memphis. It is not Mexican antiquities, but the antiquities of Tultecan; and in addition to the ruins of Palenque, on this *our* continent, there are pyramids larger than those of Sachara in Egypt at Cholula, Otamba, Paxaca, Mitlan, Tlascola, and on the mountains of Tescoca, together with hieroglyphics, planispheres and zodiacs, a symbolic and Phonetic alphabet; papyrus, metopes, triglyphs, and temples and buildings of immense grandeur; military roads, aqueducts, viaducts, posting stations and distances; bridges of great grandeur and massive character, all presenting the most positive evidences of the existence of a powerful enterprising nation, which must have flourished two thousand years before the Spanish Conquest. Take, for example, the description of the temple at Palenque, which Lord Kingsborough, in his travels, not only declares *was* built by Jews, and is a copy of Solomon's temple, but which, no doubt, is precisely the model of the temple described by Ezekiel. Travellers speak of it in the following terms:

'It may be appropriately called an ecclesiastical city, rather than a temple. Within its vast precincts, there appear to be contained, (as indeed was, in some measure, the case with the area that embraced the various buildings of Solomon's temple,) a pyramidal tower, various sanctuaries, sepulchres; a small and a large quadrangular court, one surrounded as we have said, by cloisters; subterranean; initiatory galleries beneath; oracles, courts of justice, high places, and cells or dwellings for the various orders of priests. The whole combination of the buildings is encircled by a quadrilateral pilastered portico, embracing a quadrangular area, and resting on a terraced platform. This platform exhibits the same architectural model, which we have described as characterizing the single temples. It is composed of three graduated stuccoed terraces, sloping inwards, at an angle of about seventy degrees, in the form of a truncated pyramid. Four central staircases, (one facing each of the cardinal points,) ascend these terraces in the middle of each lateral façade of the quadrangle; and four gates fronting the same cardinal points, conduct from the top of each staircase into the body of the building, or into the great court. The great entrance, through a pilastered gateway, fronts the east, and descends by a second flight of steps into the cloistered court. On the various pilasters of the upper terrace are the metopes, with singular sculptures. On descending the second staircase into the cloistered court, on one side, appears the triple pyramidal tower, which may be inferred, from the curious distribution of little cells which surround the central room

of each story, to have been employed as place of royal or private sepulture. It would be pronounced a striking and tasteful structure, according to any architectural rule. On another side of the same cloistered court, is the detached temple of the chief god, to whom the whole religious building appears to have been devoted, who appears to have been the great and only God of the nations who worshipped in this temple. Beneath the cloisters, entered by staircases from above, are what we believe to be the initiatory galleries. These opened into rooms, one of which has a stone couch in it, and others are distinguished by unintelligible apparatus carved in stone. The only symbol described as found within these sacred haunts is, however, perfectly Asiatic and perfectly intelligible; we mean two contending serpents. The remnant of an altar, or high place, occupies the centre of the cloistered quadrangle. The rest of the edifice is taken up with courts, palaces, detached temples, open divans, baths, and streets of priestly cells, or houses, in a greater or less degree of dilapidation.' * * * 'It is perfectly clear from the few records of their religious rites, which have come down to us, and which are principally derived from the extraordinary rolls of American papyrus, [*Footnote:* Formed of the prepared fibres of the Maguery.] on which their beautiful hieroglyphical system is preserved, (there is one of considerable extent in the Dresden museum,) that they were as simple, perhaps we may add with propriety, as innocent. Not only does it appear that they had no human sacrifices, but no animal sacrifices whatever. Flowers and fruits were the only offerings made to the presiding divinity of their temples.'

But, who were the Tultequans and Azeteques, the founders of this empire in America; who built the pyramids of Cholula and city of Palenque? *Not the Jews.*

Here we have a most singular diversion, from the path on which we originally set out—another extraordinary discovery, marked too, by events no less extraordinary than amazing.

They were the Canaanites, the scriptural Titans, who, according to the sacred historian; built cities with walls and towers reaching to the heavens. The builders of the tower of Babel, the family of the shepherd kings who conquered Egypt, and built the pyramids, and were driven from Syria by Joshua. The men, who finally founded Tyre and Carthage, navigated round the continent of Africa, and sailed in their small craft across the Atlantic, and landed in the Gulf of Mexico.

The *Phœnicians* were the founders of Palenque, Mitlan, Papantla, Quemada, Cholula, Chila and Antiquerra.

When I studied the history of these people, on the ruins of Carthage, it was said by antiquarians present, that the Carthaginians had a colony at a considerable distance, which they secretly maintained; and when I was at

Tangiers, the Mauritania Tangitania of the ancients, I was shown the spot where the pillar was erected, and was standing in the time of Ibnu, the Moorish historian, on which was inscribed, in the Phœnician language—'We are the Canaanites who fled from Joshua, the son of Nun, that notorious robber.' From that spot, then. . . the pillars of Hercules, now known as the straits of Gibraltar, they crossed to our continent, and founded a great empire of the Ophite worship, with Syrian and Egyptian symbols. Now, mark the issue. Fifteen hundred years after the expulsion of the Canaanites by Joshua, the ten tribes pass over the straits of Behring to the continent of America, and poured down upon these people like the Goths and Vandals. The descendants of Joshua a *second* time fell on the Canaanites on another continent, knowing them well as such, and burn their temples, and destroy their gigantic towers and cities.

When Columbus discovered America, he found an innocent people in a demi-savage state, with Jewish traditions, and the only reference to early times was a vague impression, that the ruins they saw were built by giants, and a people called wandering masons.

I have the most settled conviction of this theory. The magnificent ruins which are to be seen at this day in Mexico and Central America, were the works of the Phœnicians, and the irruption of the wandering tribes from the north-west coast of America, swept that nation away, and have ever since maintained possession of this county, until white men have thinned their ranks, and gradually encroached upon, and usurped a great part of their territory.

The only opposition made to the general declaration of travellers, that the Indians are of Jewish descent, is, that they are red men, and are beardless. Now, take the olive complexion of the Jews in Syria, pass the nation over the Euphrates into a warmer climate, let them mingle with Tartars and Chinese, and after several generations reach this continent, their complexion would undergo some shades of hue and colour; and as to beards they cannot grow while they are continually plucked, as is the Indian custom. The colour proves nothing against their origin. Take our fellow-citizens on our eastern borders, and compare their florid colour with the sickly hue and sallow complexions of those living on the southern shores, in the palmettoes and everglades, and we shall see a marked distinction, and yet they are members of the same family.

Du Pratz, speaking of the traditions of the Natches tribe, relates, that in answer to the question, 'whence come you?' their reply was, 'All that we know is that our fathers, to come hither, followed the sun, and came from the place where he rises. They were long in their journey, they were nearly, perishing, and were brought to this wilderness of the sun setting without

seeking it.' Souard says of the Indians of Surinam, on the authority of Nasci, a learned Jew residing there, that the dialect of those Indians common in Guinana is soft, agreeable and regular, and their substantives are Hebrew. Their language, in the roots, idioms, and particular construction, has the genius of the Hebrew language, as their orations have the bold, laconic and figurative style of the Hebrew prophets.'

The Rev. Mr. Chapman says of the Osages, 'it is their universal practice to salute the dawn of every morning with their devotion.' A custom always prevailing among pious Jews.

Malvenda and Acosta both affirm, that the natives had a tradition of a jubilee, according to the jubilee of Israel.

Dr. Beatty, in speaking of the festival of the first-fruits by the Indians west of the Ohio, says, 'at this ceremony *twelve* of their old men divide a deer into twelve parts, and these men hold up the venison and fruits with their faces to the east, acknowledging the bounty of God to them. A singular and close imitation of the ceremonies and sacrifices of the temple.' The doctor further says, 'they have another feast which looks like the Passover.'

Sir Alexander MacKenzie, in his tour to the north-west coast, says, that 'the Chepewyan Indians have a tradition among them, that they originally came from another country, inhabited by very wicked people, and had traversed a great lake which was in one place narrow and shallow, and full of islands, where they had suffered great misery; and a further tradition has it that nine parts of their nation out of ten, passed over the river. The Mexicans affirm, that seven tribes or houses passed from the east to the wilderness.'

Beltrami says, that the skeletons of the mammoths found in Kentucky and Missouri, and other parts of America, have been ascertained to resemble precisely those which have been found in Siberia and the eastern part of Asia, showing the facility of communication between the two coasts. And here it may be well to state a fact, which is strongly corroborative of the view we have taken, not only of the possibility of passing from one continent to the other, but of the actual and probably constant communication between them. Charlevoix, says he, knew a Catholic priest, called Father Grillon, in Canada, who was recalled to Paris after his mission had been ended, and who was subsequently appointed to a similar mission in China. One day in Tartary, he suddenly encountered a Huron woman with whom he had been well acquainted in Canada, and who informed him that she had been captured, and passed from nation to nation, until she reached the north-west coast, when she crossed into Tartary.

Since delivering the present lecture, I have received a letter from Mr. Catlin, the celebrated painter, who for the last five years has been residing among the Indians. Mr. Catlin says,

'The first thing that strikes the traveller in an Indian country as evidence of their being of Jewish origin, (and it is certainly a very forcible one,) is the striking resemblance which they generally bear in contour, and expression of head, to those people. In their modes and customs, there are many striking resemblances, and perhaps as proof, they go much further than mere personal resemblance. Amongst those customs, I shall mention several that have attracted my attention, though probably they have never before been used for the same purpose; and others I may name, which are familiar *to you*, and which it may not be amiss to mention, as I have seen them practised while in their country.

'The universal custom among them of burying their dead with feet to the east, I could conceive to have no other meaning, or object than a journey to the east after death—like the Jews, who expected to travel under ground after death to the land of Canaan. On inquiry, I found that though they were all going towards the 'setting sun,' during their lifetimes, they expected to travel to the east after death.

'Amongst the tribes, the women are not allowed to enter the medicine lodge. As they were not allowed in Judea to enter the court of Israel. Like the Jewish custom also, they are not allowed to mingle in worship with the men, and at meals, are always separated.

'In their modes, fastings, feastings, or sacrifices, they have also a most striking resemblance. Amongst all the western tribes, who have not been persuaded from those forms by white men, they are still found scrupulously and religiously adhering to, and practising them to the letter. The very many times and modes of sacrificing, remind us forcibly of the customs of the Israelites; and the one in particular, which has been seen amongst several of the tribes, though I did not witness it myself, wherein, like the manner of the 'peace-offering,' the firstling and that of the male is offered, and '*no bone is to be broken*.' Such circumstances afford the strongest kind of proofs. All the tribes have a great feast at the dawn of spring, and at those feasts their various sacrifices are made. At the approach of the season of green corn, a feast of the first ears are sacrificed, with great solemnity, followed by feasting and dancing: so at the ripening of different kinds of fruit. The first and best piece that is cut from a buffalo is always *Deo Dante*.

'Over the medicine lodge, and also over the lodges of the most distinguished chiefs, are hung on high poles large quantities of fine cloth, white buffalo robes, or other most costly articles which can be procured, there to decay, in offering to the Great Spirit.

'The bunch of willow boughs with which each dancer is supplied, in the Mandan religious ceremonies, the sacrificing and other forms therein observed, certainly render it somewhat analogous to the Israelitish feast of

tabernacles.

'The universal practice of '*solus cum sola*' of the women, ablution and anointing with bear's grease, is strikingly similar to the Jewish custom. Every family has a small lodge expressly for this purpose, and when any one of the family are ready for it, it is erected within a few rods, and meat is carried to her, where she dwells, and cooks and eats by herself; an object of superstitious dread to every person in the village.

'The absence of every species of idolatry amongst the North American Indians, affords also a striking proof of the ceremonial law, and stamps them at once, in one respect, at all events, differing from all other savage tribes of which we have any knowledge.'

What are, I may ask, the characters of these people? On the discovery of America by Columbus, nearly 2000 years after the dispersion of the Hebrew tribes, the whole continent is found peopled, not with a race of wild men, of cannibals, of savages, but with a race of intellectual, moral, innocent persons, divided into many hundred nations, and spread over 8000 miles of territory. 'I swear to your majesties,' said Columbus, writing to Ferdinand and Isabella, 'that there is not a better people in the world than these; more affectionate or mild. They love their neighbours as themselves; their language is the sweetest, the softest and the most cheerful, for they always speak smilingly.' Major Long says, 'they are the genuine sons of nature; they have all the virtues nature can give, without the vices of civilization. They are artless, fearless, and live in constant exercise of moral and christian virtues, though they know it not.'

Charlevoix gives his testimony in their behalf. 'They manifest,' says he, 'much stability in their engagements, patience in affliction, and submissive acquiescence in what they apprehend the will of Providence. In all this, they display a nobleness of soul and constancy of mind, at which *we* rarely arrive, with all our philosophy and religion.'

Du Pratz contends, that they have a greater degree of prudence, faithfulness and generosity, than those who would be offended with a comparison with them. 'No people,' says he, 'are more hospitable and free.'

Bartram, who lived many years in the Creek nation, says, 'Joy, contentment, love and friendship without guile or affectation, seem inherent in them, or predominant in their vital principle, for it leaves them but with their breath. They are,' says he, 'just, honest, liberal and hospitable to strangers; considerate and affectionate to their wives, children and relations; frugal and persevering, charitable and forbearing.'

Who are they? Men do not grow up like stones or trees or rocks; they are not found in herds like wild animals. God that made man in his own image,

gave to the Indians an origin and parentage, like unto the rest of the great family of mankind, the work of his own almighty hand. From whom then did our red brethren, the rightful owners of this continent, descend?

There seems to be no difference of opinion that they are of Asiatic origin, and not indigenous to our soil. Nearly all writers and historians concur on this point—they *are* Asiatic—they crossed to the continent of America from Asia; but who are they, and from whom have they descended?

Eldad, who wrote learnedly of the twelve tribes, in 1300, contends, that the tribe of Dan went into Ethiopia, and pretends that the tribes of Naphtali, Gad and Asher followed. That they had a king of their own, and could muster 120,000 horse and 100,000 foot. In relation to part of these three tribes, there might have been some truth in it, for Tigleth Pelieser did compel them to go into Ethiopia. Issachar, he contends, remained with the Medes and Persians. Zebulon extended from the mountains of Pharan to the Euphrates. Reuben dwelt behind Pharan, and spoke Arabic. Ephraim and half Manasseh were thrown on the southern coast. Benjamin of Tudela places Dan, Asher, Naphtali and Zebulon on the banks of the river Gozan. In the midst of all these contradictory and vague statements, two opinions prevail among Jews and Christians, in early and in late periods. One is, that the ten tribes went into Tartary, where they remained; the other, that from Tartary they penetrated into America.

Manasseh Ben Israel, the most learned of the nation, declares that they passed into America. Lescarbot believes, that the Indians are the posterity of Ham, expelled by Joshua, and who passed out of the Mediterranean, and were driven by storms to the American coast. Grotius contends, that the inhabitants of the new world were originally from Greenland; and while Basnage frankly admits, that manifest tracts of Judaism are to be found in America, he contends, that the tribes could not have overcome the warlike Scythians and penetrated to this continent, and that they remained in Halak and Heber, and in the cities of the Medes

Truth, no doubt, lies between these opinions. Many of the tribes passed into Egypt and Ethiopia, many remained in Persia and Tartary, all did not make for the north-west coast, nor was it necessary that all should do so. There were degrees of piety and condition then as now. Restore Jerusalem to-morrow, and all the Jews will not return there. Rabbi Akiba contends, that all the noble families remained in Persia. A number, a considerable number, no doubt, impressed with the solemn belief, that if they remained in Persia, they would in time become idolaters, and lose all the landmarks of their ancient faith, resolved, like those who went out of Egypt, to remain no longer in bondage, and, as Esdrass says; they departed for a country ‘wherein mankind never before had dwelt’—and the resolution was perfectly feasible. It was a

thickly populated country, and by keeping on the borders of China, they would, within the time prescribed, namely eighteen months, have reached our continent. At this day, there is a constant intercourse between the continents, and a trip to the Rocky mountains, once so terrifying, is now a mere summer's journey.

If the Indians of America are not the descendants of the missing tribes, again I ask, from whom *are* they descended? From the Egyptians? Wherein in their belief, is there the least resemblance to the worship of Isis and Osiris, or the hieroglyphics or historical reminiscences of that very ancient people? Are they part of the fierce Scythians? Their warlike propensities would prove them to be so; but where among those barbarians do we discover the belief in one Great Spirit, together with the softer virtues, the purity and talents of the Indians? Are they of the Tartar race? Their complexion, 'the shadowed livery of the burning sun,' might be offered in evidence; but, they have not the flat head, the angular and twinkling eye, nor the diminutive figure of the Chinese or Tartars.

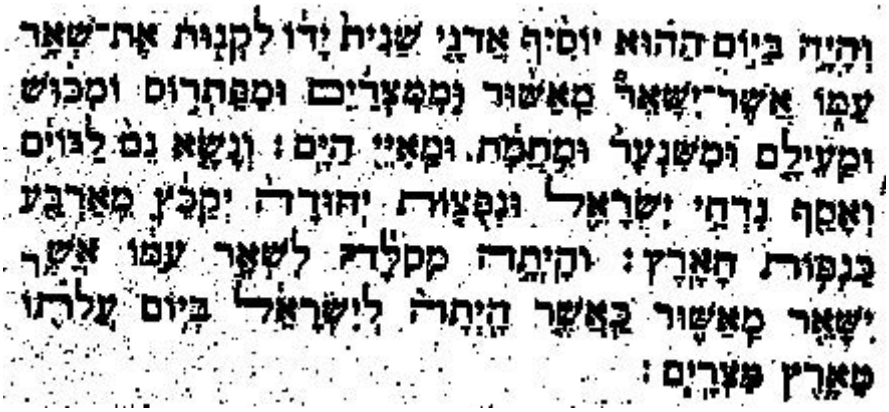
The Indians have distinct Jewish features, and neither in mind, manners, nor religion, bear any affinity to the Tartar race. I have endeavoured to show this by their traditions, by their religion, by their ceremonies, which retain so much of the ancient worship. But there is one proof more, which, in my mind, removes all doubt. Sir Alexander MacKenzie, in his journal of a tour to the north-west continent of America, declares from his own observation, that the Chippewa Indians practise circumcision, which fact is corroborated by several other travellers amongst the various tribes.

It will scarcely be necessary for me to refer you to the many prophetic warnings relative to the sins, the denunciations, the promises, the dispersion and redemption of the Jewish people, which we find throughout the Bible. With that good book you all are or should be familiar—it is a delightful book, view it in any manner you please. Let the unbeliever sneer and the philosopher doubt, it is certain that the most important events predicted by the prophets *have* come to pass, giving an assurance which is stripped of all doubt, that what remains to be fulfilled, *will* be fulfilled. In what direction are we to look for the missing tribes according to the prophets? From Jeremiah we learn that they are to come from a country north and west from Judea. From Isaiah, 'it is a country far from Judea,' and answering also 'from the ends of the earth.'

In Zechariah we are told, it must be in the western regions, or the country of the going down of the sun; and according to the historian Esdrass, it must be a land wherein mankind never before had dwelt, and of course, free from the residence of the heathen.

Our prophet Isaiah has a noble reference to the dispersed tribes and their

redemption, which may be here appropriately quoted. I use his language, the Hebrew, which from its peculiar associations should be always interesting to you.


וְהָיָה בַּיּוֹם הַהוּא יוֹסִיף אֲדֹנָי שֵׁנִית יָדוֹ לִקְנוֹת אֶת־שְׁאָר
עַמּוֹ אֲשֶׁר־יִשָּׁאֵר מֵאַשּׁוּר וּמִמִּצְרַיִם וּמִפַּתְרוֹס וּמִכּוּשׁ
וּמֵעֵילָם וּמִשִּׁנְעָר וּמֵחֲמָת וּמֵאִיֵּי הַיָּם׃ וְנָשָׂא נֵס לַגּוֹיִם
וְאָסַף נִדְחֵי יִשְׂרָאֵל וּנְפֻצוֹת יְהוּדָה יְקַבֵּץ מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ׃ וְקִנְאַת אֶפְרַיִם תָּסוּר וְצֹרְרֵי יְהוּדָה יִכָּרֵתוּ
יִשַּׁאֵר מֵאַשּׁוּר כַּאֲשֶׁר הָיְתָה לְיִשְׂרָאֵל בְּיוֹם עֲלֹתוֹ
מֵאֶרֶץ מִצְרָיִם׃

'And it shall come to pass in that day, that the Lord shall set his hand the *second* time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

'And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.

'And there shall be a highway, for the remnant of his people, which shall be left from Assyria, like as it was to Israel, in the day that he came up out of the land of Egypt.'

May I not with propriety refer, among other evidences, to the cruel persecutions which have uniformly been practised towards the Indians of this continent, not unlike those which the chosen people have suffered for the last eighteen centuries?

'What makes you so melancholy?' said General Knox to the chief of an Indian deputation, that he was entertaining in this city, at the close of the revolutionary war. 'I'll tell you, brother,' said the aged chief; 'I have been looking at your beautiful city—the great water full of ships—the fine country, and see how prosperous you all are. But then, I could not help thinking, that this fine country *was ours*. Our ancestors lived here. They enjoyed it as their own in peace. *It was the gift of the Great Spirit to them, and their children.* At last, white men came in a great canoe. They only asked to let them tie it

to a tree, lest the water should carry it away. We consented. They then said some of their people were sick, and they asked permission to land them, and put them under the shade of the trees. The ice then came and they could not go away. They then begged a piece of land to build wigwams for the winter. We granted it to them. They then asked corn to keep them from starving. We furnished it out of our own scanty supply. They promised to go away when the ice melted. When this happened, they, instead of going, pointed to the big guns round the wigwams and said, 'we shall stay here.' Afterwards came more: they brought intoxicating drinks, of which the Indians became fond. They persuaded them to sell their land, and, finally, have driven us back, from time to time, to the wilderness, far from the water, the fish, and the oysters. They have scared away our game—my people are wasting away. We live in the want of all things, while you are enjoying abundance in our fine and beautiful country. This makes me sorry, brother, and I cannot help it.'

These persecutions and repeated acts of cruelty and injustice appear to have no termination—the work of destruction, commenced with the Narragansetts, will extend to the Seminoles, and gradually to the blue waters of the Pacific. Look even now at the contest maintained by a handful of Indians in the everglades of Florida. Do they war against unequal numbers for a crown—for a part of that immense surplus which overflows from the coffers of a country, which was once their own? No—they fight for the privilege of dying where the bones of their ancestors lie buried, and yet we, Christians as we call ourselves, deny them that boon, and drive the lords of the soil into the den of the otter.

In referring to the splendid specimens of Indian oratory, where, I would ask, can you find such wisdom, such lofty and pure eloquence, among the Chinese and Tartars, even at this day?

The Indians, like the Hebrews, speak in parables. Of their dialects, there is no doubt, that the Algonquin and Huron are the parents of five hundred Indian tongues—they are copious, rich, regular, forcible and comprehensive; and although here and there strong Hebrew analogies may be found, yet it is reasonable to suppose, that the Indian languages are a compound of all those tongues belonging to the various Asiatic nations, through which they passed during their pilgrimage.

Firmly as I believe the American Indian to have been descended from the tribes of Israel, and that our continent is full of the most extraordinary vestiges of antiquity, there is one point, a religious as well as a historical point, in which you may possibly continue to doubt, amidst almost convincing evidences.

If these are the remnants of the nine and a half tribes which were carried into Assyria, and if we are to believe in all the promises of the restoration,

and the fulfillment of the prophecies, respecting the final advent of the Jewish nation, what is to become of these our red brethren, whom we are driving before us so rapidly, that a century more will find them lingering on the borders of the Pacific ocean?

Possibly, the restoration may be near enough to include even a portion of these interesting people. Our learned Rabbis have always deemed it sinful to compute the period of the restoration; they believe that when the sins of the nation were atoned for, the miracle of their redemption would be manifested. My faith does not rest wholly in miracles—Providence disposes of events, human agency must carry them out. That benign and supreme power which the children of Israel had never forsaken, has protected the chosen people amidst the most appalling dangers, has saved them from the uplifted sword of the Egyptians, the Assyrians, the Medes, the Persians, the Greeks and the Romans, and while the most powerful nations of antiquity have crumbled to pieces, we have been preserved, united and unbroken, the same now as we were in the days of the patriarchs—brought from darkness to light, from the early and rude periods of learning to the bright reality of civilization, of arts, of education and of science.

The Jewish people must now do something for themselves, they must move onward to the accomplishment of that great event long foretold—long promised—long expected; and when they DO move, that mighty power which has for thousands of years rebuked the proscription and intolerance shown to the Jews, by a benign protection of the *whole* nation, will still cover them with his invincible standard.

My belief is, that Syria will revert to the Jewish nation by *purchase*, and that the facility exhibited in the accumulation of wealth, has been a providential and peculiar gift to enable them, at a proper time, to re-occupy their ancient possessions by the purse-string instead of the sword.

We live in a remarkable age, and political events are producing extraordinary changes among the nations of the earth.

Russia with its gigantic power continues to press hard on Turkey. The Pacha of Egypt, taking advantage of the improvements and inventions of men of genius, is extending his territory and influence to the straits of Babelmandel on the Red sea, and to the borders of the Russian empire; and the combined force of Russia, Turkey, Persia and Egypt, seriously threaten the safety of British possessions in the East Indies. An intermediate and balancing power is required to check this thirst of conquest and territorial possession, and to keep in check the advances of Russia in Turkey and Persia, and the ambition and love of conquest of Egypt. This can be done by restoring Syria to its rightful owners, not by revolution or blood, but as I have said, by the purchase of that territory from the Pacha of Egypt, for a sum of

money too tempting in its amount for him to refuse, in the present reduced state of his coffers. Twelve or thirteen millions of dollars have been spoken of in reference to the cession of that interesting territory, a sum of no consideration to the Jews, for the good will and peaceable possession of a land, which to them is above all price. Under the cooperation and protection of England and France, this re-occupation of Syria within its old territorial limits, is at once reasonable and practicable.

By opening the ports of Damascus, Tripoli, Joppa, Acre, &c., the whole of the commerce of Turkey, Egypt, and the Mediterranean will be in the hands of those, who even now in part, control the commerce of Europe. From the Danube, the Dneister, the Ukraine, Wallachia and Moldavia, the best of agriculturalists would revive the former fertility of Palestine. Manufacturers from Germany and Holland; an army of experience and bravery from France and Italy; ingenuity, intelligence, activity, energy and enterprise from all parts of the world, would, under a just, a tolerant and a liberal government, present a formidable barrier to the encroachments of surrounding powers, and be a bulwark to the interests of England and France, as well as the rising liberties of Greece.

Once again unfurl the standard of Judah on Mount Zion, the four corners of the earth will give up the chosen people as the sea will give up its dead, at the sound of the last trumpet. Let the cry be Jerusalem, as it was in the days of the Saracen and the lion-hearted Richard of England, and the rags and wretchedness which have for eighteen centuries enveloped the persons of the Jews, crushed as they were by persecution and injustice, will fall to the earth; and they will stand forth, the richest, the most powerful, the most intelligent nation on the face of the globe, with incalculable wealth, and holding in pledge the crowns and sceptres of kings. Placed in possession of their ancient heritage by and with the consent and co-operation of their Christian brethren, establishing a government of peace and good will on earth, it may then be said, behold the fulfillment of prediction and prophecy: behold the chosen and favoured people of Almighty God, who, in defence of his unity and omnipotence, have been the outcast and proscribed of all nations, and who for thousands of years have patiently endured the severest of human sufferings, in the hope of that great advent of which they never have despaired:—and then when taking their rank once more among the nations of the earth, with the good wishes and affectionate regards of the great family of mankind, they may by their tolerance, their good faith, their charity and enlarged liberal views, merit what has been said in their behalf by inspired writers, 'Blessed are they who bless Israel.'"

4.4 Noah in 1844

"DISCOURSE

ON THE

RESTORATION OF THE JEWS:

DELIVERED AT THE TABERNACLE, OCT. 28 AND DEC. 2, 1844.

BY M. M. NOAH.

With a Map of the Land of Israel.

NEW-YORK:
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PREFACE.

WITHIN a few years the attention of the Christian world has been directed, in a peculiar manner, to the character, condition, and future prospects of the Jewish people. Ministers of the Gospel, in more closely examining the predictions of the prophets, and the miraculous preservation of the chosen people, have been struck with the injustice and oppression they have met with for the last 1800 years; and how directly in opposition to the mild principles of the Gospel has this spirit of intolerance been carried out. The responsibility in being agents in this persecution, or even by passive acquiescence giving countenance to it, has at length awakened a just and apostolic feeling towards Israel, which has of late been manifested in a more enlarged and liberal consideration, both in the pulpit and in the domestic circle. True, the efforts to evangelize them, contrary, as I think, to the manifest predictions of the prophets, continue to be unceasing, yet even in this there is charity and good feelings which cannot fail to be reciprocally beneficial. In the political, as well as the religious world, there are singular commotions which point to the East as the theatre of approaching revolutions of great and absorbing

interests, and it has struck me forcibly that a movement from this free country in favour of restoring the Jews to their ancient heritage would have the good effect of directing the attention of the Christian powers generally to an effort of this character, which might gradually lead to important results; but, at all events, would create a better and kinder feeling for the Jews, and secure to them protection and privileges which at present they do not all enjoy. If, in our generation this movement does nothing more, it will accomplish much good, and would cement the ties which ought to unite the Jews and Christian in kind offices and brotherly love. There are also religious movements of great interest among the Jews in Europe—propositions of reform, which, if they do not strike at the religion itself, will do much good in wearing away ancient prejudices, and approximating to the enlightened spirit of the age. We require a Sanhedrin to examine many points and customs in our religion, and to compare the written with the oral law, and prune many excrescences in Rabbinical writings, some of which strike at the pure principles contained in the Bible, which, under all circumstances, is our safest guide. In the observations which I have made, and the facts detailed in relation to the great work of restoration, let it not be understood that I speak in the name and in behalf of the Jewish people throughout the world. Early religious dogmas cannot be changed; strong prejudices of education require time and perseverance to remove; the liberal mind alone will comprehend my views, and the objects I desire to attain. I seek to commit no one who differs with me; we are a sect, not a nation; there is no council, no government, as yet, through which opinions may be concentrated, consequently we are left to form our own opinions on disputed points. I confidently believe in the restoration of the Jews, and in the coming of the Messiah; and believing that political events are daily assuming a shape which may finally lead to that great advent, I considered it a duty to call upon the free people of this country to aid us in any efforts which, in our present position, it may be deemed prudent to adopt, and I have the most abiding confidence in their good-will and friendly feelings in aiding to restore us to liberty and independence.

In a letter which I received from Mr. Jefferson as far back as 1818, he observes, 'Your sect, by its sufferings, has furnished a remarkable proof of the universal spirit of religious intolerance inherent in every sect, disclaimed by all while feeble, and practised by all when in power; our laws have applied the only antidote to this vice, protecting our religious as they do our civil rights, by putting all on an equal footing: but more remains to be done, for although we are free by the law, we are not so in practice; public opinion erects itself into an inquisition, and exercises its office with as much fanaticism as fans the flames of an *auto-da-fé*. The prejudice still scowling on your section of our religion, although the elder one, cannot be unfelt by

yourselves. It is to be hoped that individual dispositions will at length mould themselves to the model of the law, and consider the moral basis on which all our religion rests as the rallying-point which unites them in a common interest, while the peculiar dogmas branching from it are the exclusive concern of the respective sects embracing them, and no rightful subject of notice to any other.

'Public opinion needs reformation on this point, which would have the farther happy effect of doing away the hypocritical maxim of '*intus ut lubet foris ut moris.*' Nothing, I think, would be so likely to effect this as to your sect particularly, as the more careful attention to education which you recommend, and which, placing its members on the equal and commanding benches of science, will exhibit them as equal objects of respect and favour.'

In addition to the foregoing observations from the illustrious author of the Declaration of American Independence, I find similar and stronger sentiments in a letter from President John Adams, written to me when nearly in his ninetieth year, with all the fervour, sincerity, and zeal he exhibited in the early scenes of our Revolution. 'You have not,' says this venerable patriot, 'extended your ideas of the right of private judgment and the liberty of conscience, both in religion and philosophy, farther than I do. Mine are limited only by morals and propriety. I have had occasion to be acquainted with several gentlemen of your nation, and to transact business with some of them, whom I found to be men of as liberal minds, as much honour, probity, generosity, and good breeding as any I have known in any sect of religion or philosophy.

'I wish your nation may be admitted to all the privileges of citizens in every part of the world. This country has done much; I wish it may do more, and annul every narrow idea in religion, government, and commerce. Let the wits joke, the philosophers sneer! What then? It has pleased the Providence of the 'first cause,' the universal cause, that Abraham should give religion not only to the Hebrews, but to Christians and Mohammedans, the greatest part of the modern civilized world.'

In another letter Mr. Adams says, 'I really wish the Jews again in Judea, an independent nation, for, as I believe, the most enlightened men of it have participated in the amelioration of the philosophy of the age; once restored to an independent government, and no longer persecuted, they would soon wear away some of the asperities and peculiarities of their character, possibly in time become liberal Unitarian Christians, for your Jehovah is our Jehovah, and your God of Abraham, Isaac, and Jacob is our God.'

I cannot mistake the liberality of my countrymen in making to them the appeal I have made in the following pages. Their agency involves no responsibility, no outlay of money, no painful efforts: the project itself is

pacific throughout; it places the Jews in the Holy Land as mere proprietors, protected in their possessions as other citizens and subjects—and this is the basis of the restoration. Other events will follow in their proper course.

This discourse was addressed to Christians, and I cannot express my gratification at the deep attention and liberal feelings manifested by some thousands of the most distinguished of our citizens and the highest dignitaries of the Church who heard me: it was a practical illustration of the real freedom of our institutions, and satisfied me that, where Church and State are not united, there is no barrier that separates religious sects, and all are alike free, liberal, and tolerant.

DISCOURSE, ETC.

I HAVE long desired, my friends and countrymen, for an opportunity to appear before you in behalf of a venerable people, whose history, whose sufferings, and whose extraordinary destiny have, for a period of 4000 years, filled the world with awe and astonishment: a people at once the most favoured and the most neglected, the most beloved, and yet the most persecuted; a people under whose salutary laws all the civilized nations of the earth now repose; a people whose origin may date from the cradle of creation, and who are likely to be preserved to the last moment of recorded time.

I have been anxious to appeal to you, citizens and Christians, in behalf of the chosen and beloved people of Almighty God, to ask you to do justice to their character, to their motives, to their constancy, and to their triumphant faith; to feel for their sufferings and woes; to extend to them your powerful protection and undivided support in accomplishing the fulfillment of their destiny, and aiding to restore them to the land of their forefathers and the possession of their ancient heritage. It is, I acknowledge, a novel, though a natural appeal, made, I may say, for the first time to Christians since the advent of Christianity; but the period, I believe, has arrived for this appeal: extraordinary events shadow forth results long expected, long prophesied, long ordained; commotions in the state and division in the Church; new theories put forth, new hopes excited, new promises made; and the political events in Syria, Egypt, Turkey, and Russia, indicate the approach of great and important revolutions, which may facilitate the return of the Jews to Jerusalem, and the organization of a powerful government in Judea, and lead to that millennium which we all look for, all hope for, all pray for.

Where, I ask, can we commence this great work of regeneration with a better prospect of success than in a free country and a liberal government? Where can we plead the cause of independence for the children of Israel with

greater confidence than in the cradle of American liberty? Where ask for toleration and kindness for the seed of Abraham, if we find it not among the descendants of the Pilgrims? Here we can unfurl the standard, and seventeen millions of people will say, 'God is with you; we are with you: in his name, and in the name of civil and religious liberty, go forth and repossess the land of your fathers. We have advocated the independence of the South American republics, we have given a home to our red brethren beyond the Mississippi, we have combated for the independence of Greece, we have restored the African to his native land. If these nations were entitled to our sympathies, how much more powerful and irrepressible are the claims of the beloved people, before whom the Almighty walked like a cloud by day and a pillar of fire by night; who spoke to them words of comfort and salvation, of promise, of hope, of consolation, and protection; who swore they should be *his* people, and he would be their God; who, for their special protection and final restoration, dispersed them among the nations of the earth, without confounding them with any!'

This, my countrymen, will be your judgment—your opinion—when asked to co-operate in giving freedom to the Jews. I am not required, on this occasion, to go over the history of the chosen people; you know it all; it is all recorded in that good Book which *we* have preserved for your comfort and consolation; that book which our fathers pressed to their hearts in traversing burning sands and the wide waste of waters, which famine, pestilence, and the sword could not wrest from them; which was the last cherished relic at night, and the first precious gift in the morning. You will find their history in the Bible.

We are the only people who can trace our pedigree to the infancy of nature, the only nation to whom a code of just and righteous laws were confided. Compare our situation with that of the various nations among whom we have lived, and we at once trace the cause of all our unhappiness. Our father Abraham was the first to proclaim the unity of God, Sovereign Architect of the world, Ruler of heaven and earth. Joseph, fourth descendant of Abraham, carried the same doctrines and religion with him among the Egyptians; honoured by Pharaoh, but hated by the people, who revenged themselves by violence and persecutions on his posterity. Moses, our great lawgiver, delivered them from the yoke of their oppressors, and conveyed them to the frontier of the promised land. Joshua, commanding the armies of Israel, entered the land of Canaan, planted his standard there, and the world beheld for the first time a regular code of civil, political, and religious laws, which exist even at this day in all their primitive force. Solomon, the third king of Israel, by his wisdom and glory advanced the people and country to the highest degree of splendour in arts, in arms, and in science; in wealth, in

commerce, and letters; and created those jealousies among the neighbouring nations which led to wars, intestine commotions, and, finally, to the loss of the holy city, which fell into the hands of the Romans, and from that period Israel ceased to be a nation, and became scattered over the face of the earth.

The deep-rooted hatred of the ancient nations of the Israelites is therefore traceable to one great cause. Egypt, the worshippers of an ox or a crocodile, could not love a people who acknowledged only the true God. The Greeks, who murdered Socrates because he taught the existence of that God, equally detested the Jews, who openly proclaimed his unity and omnipotence. The idolatrous Canaanites, the conquered and defeated race, abhorred the Jews for their religious opinions. The Romans, who believed in oracles, soothsayers, and auguries, were always their fierce and irreconcilable enemies. We account, therefore, for the hatred of those nations who, attached to their idols, were the persecutors of the Jews; but how are we to account for the oppression we have met with from our Christian brethren, having the same origin with us, our fellow-sufferers under Nero, Vespasian, Titus, and others? Let me probe the causes to their very foundation, by showing the errors of the first era of the Christian Church, and the departure from the injunctions, morality, charity, and good-will of the primitive founders of that faith.

I approach the subject, my countrymen, I trust, in a becoming spirit of respect for the attachment and devotion to the Christian faith of those who now hear me. Born and educated among Christians—having, through their confidence and liberality, held various stations of the public trust—I bring to the consideration of this deeply-absorbing subject the most kind and apostolic feeling. Tinctured by no prejudice, governed by no ill will, controlled by no bigoted impulse, but with an enlarged and upright zeal, and a desire to promote human happiness equally among all faiths, I will endeavour to explain, for the first time in many centuries, how the chosen people understand and interpret the advent of Christianity, its application to them as a nation, the influence it has had on their destiny, and their views of its obligations.

We have the authority of early writers, of eminent Christian divines, of illustrious scholars and historians, for the declaration so often preached, until it is generally believed, that all the calamities of the Jews, their persecutions and sufferings, their degradation as a nation, their outcast and despised condition in many countries even at this day, are the results of the agency our fathers had in compassing the death of Jesus of Nazareth. We are, it has been said by them, crushed beneath the cross, and our only salvation is in believing in the divinity of him whom our forefathers had rejected. Hence the great, and eager, and natural desire to evangelize the Jews, and thus atone for what is deemed among pious Christians that great sin.

Let us calmly examine this subject. Let us look at the peculiar position of the Jewish nation when those important events occurred, and ascertain by what agencies and motives they were governed and influenced.

The sins of the chosen people, principally idolatry, for which they were denounced by the prophets, and punished by the Almighty, occurred before the Babylonish captivity, since that time those peculiar sins have not been repeated, and their constancy and fidelity as a nation, to their faith and principles, remain unquestioned at this day. The immense power and glory of the Jewish nation under David and Solomon long excited, as I have already said, the envy of surrounding nations. The return of the Jews to Palestine under the decree of Cyrus, at which epoch the history of the Old Testament closes, found them in a feeble condition under the Persian kings, and the entire people at one period were in danger of being destroyed by the cruel edict of Ahasuerus; and their unsettled position, together with the decay of their influence, gave rise to several divisions and sects, which greatly impaired their harmony and unity as a nation. The Persian Empire was at length subdued by Alexander the Great, 208 years after its conquest by Cyrus. The Jews attached themselves, with their usual fidelity, to Darius, and Alexander, exasperated at their decision in favour of his rival, marched upon Jerusalem; but, struck with the imposing character of their venerable faith, became their friend and protector, gave them many privileges, and selected several of the most distinguished as first settlers in his new city of Alexandria. On the death of Alexander, and the division of the empire among four of his generals, Judea became the theatre of war and intestine commotion, division and troubles of all kinds, cruelty, carnage, and oppression, until the Asmonean family, lamenting with deep anguish the wretched condition of their country and brethren, resolved to strike a blow for liberty, and for many years Judas Maccabees and brothers triumphed over their enemies, restored peace to Jerusalem, beautified the sanctuary, and enforced obedience to the Divine Law.

At length, after many trials and reverses, the Romans, under Pompey, laid siege to and captured Jerusalem, and the Jews passed under the Roman yoke, and all that was left to the chosen people was the privilege to pursue their religion unmolested; and, after unparalleled sufferings, Herod the Idumenean ascended the throne of Judea, persecuted and oppressed the people, and rendered himself so odious, that, to retrieve something of his former standing, he rebuilt the Temple with great splendour, but, as an acknowledgment of his tributary position, set up a golden eagle over the gates of the sanctuary. It was at this period, when the Jews had lost all power as a nation; when, broken down and dispirited, and but a shadow of their former liberty and glory remained to them; when it needed no prophetic warning to denote the final

overthrow of the nation, that Jesus of Nazareth was born. They had expected some one at that period who was destined to act as their Messiah and temporal deliverer; some one who could break the Roman yoke, and change the aspect of human affairs; they sighed for liberty and vengeance, and prayed devoutly for a deliverer. Jesus of Nazareth was not the one they expected. His mission of peace and spirit of reform held forth no temporal hope to the afflicted. He had no sword or helmet to indicate the warrior or conqueror; he unfurled no banner, sounded no trumpet, prophesied no victory over the pagans, and the Jews gave themselves up to despair.

To comprehend and fully understand the peculiar situation in which the Jewish people were placed at that important crisis, we must endeavour, if possible, to place ourselves in their position. A nation once powerful, rich, and happy, prosperous and independent, the conquerors of every neighbouring power, living in the midst of luxury and civilization, enjoying a happy and equitable code of laws, with wise kings, gallant warriors, a pious priesthood, and great national prosperity, suddenly assailed by powerful pagan nations, allured by a love of gold, and tempted by the hope of plunder, contending year after year against fearful odds, their enemy strengthened by fresh levies, while their own resources were exhausted, finding themselves at length gradually sinking, a weak, decayed, defeated power, the once glorious and favoured people abandoned by hope and almost deserted by Providence, their Temple, their pride and glory, wrested from them, and the beams of the setting sun falling on the brazen helmet of the Roman centurion keeping guard near the Holy of Holies. In this distracted position, and at this period of unexampled calamity, Jesus of Nazareth found the Jews at the commencement of his ministry.

Corruptions, the natural consequence of great misfortune, had crept in among them: a portion of the priesthood forgot the obligations due to their high order; hypocrisy and intrigue had reached the high places, and Jesus appeared among them the most resolute of reformers. Denouncing the priests and Pharisees, preaching against hypocrisy and vice, prophesying the downfall of the nation, and in thus attracting followers and apostles by his extraordinary and gifted powers, he became formidable by his decision of character, his unceremonious expression of opinion, and the withering nature of his rebuke. He preached at all times and at all places, in and out of the Temple, with an eloquence such as no mortal has since possessed, and, to give the most powerful and absorbing interest to his mission, he proclaimed himself Son of God, and declared himself ordained by the Most High to save a benighted and suffering people, as their Saviour and Redeemer. The Jews were amazed, perplexed, and bewildered at all they saw and heard. They knew Jesus from his birth. He was in constant intercourse with his brethren

in their domestic relations, and surrounded by their household gods; they remembered him a boy, disputing, as was the custom, most learnedly with the doctors in the Temple; and yet he proclaimed himself the Son of God, and performed, as it is said, most wonderful miracles, was surrounded by a number of disciples of poor but extraordinarily gifted men, who sustained his doctrines, and had an abiding faith in his mission; he gathered strength and followers as he progressed; he denounced the whole nation, and prophesied its destruction, with their altars and temples; he preached against whole cities, and proscribed their leaders with a force which, even at this day, would shake our social systems. The Jews became alarmed at his increasing power and influence, and the Sanhedrin resolved to become his accuser, and bring him to trial under the law, as laid down in the 13th of Deuteronomy.

In reflecting deeply on all the circumstances of this, the most remarkable trial and judgment in history, I am convinced, from the whole tenour of the proceedings, that the arrest, trial, and condemnation of Jesus of Nazareth was conceived and executed under a decided panic. That he proclaimed himself Son of God; that he declared he had been delegated from the Father to enter upon his mediatorial character, that he was a prophet, and the promised Messiah, was understood and admitted by all his friends and disciples; but still, it has appeared to me throughout that there was not sufficient testimony to come under the special and distinct provisions of the Law.

The parables and figures of the Hebrew language, and the Oriental mode of expression, frequently cloud and embarrass the real meaning intended to be conveyed. Jesus uniformly acknowledged the unity and omnipotence of God; to Him he prayed, as our Father in heaven, whose name was hallowed, whose will was to be executed on earth; he disclaimed any intention to alter the Mosaic Law, but confirmed and observed every part of it. Take, for example, one fact, for so it will be considered, which we find in the twelfth chapter of St. Mark, the twenty-ninth verse, in reply to a question put to Him by one of the scribes, as to which is the first commandment of all. 'And Jesus answered him, The first of all commandments is, Hear, O Israel, the Lord our God is one Lord.' With these words on his lips, with this belief in his heart, it is impossible to have convicted him of blasphemy. It is our creed, our universal prayer, the basis of our faith; how could such a declaration have been construed into blasphemy? The title of God was a title of power and dominion, and frequently was conferred by the Almighty himself on earthly rulers. 'See, I have made thee a God to Pharaoh,' as God Supreme said to Moses; 'Son of God' was a title frequently conferred on those of distinguished piety and learning, and on those possessing the emanations of the Divinity; and this title the apostles themselves carry out in all their writings.

'THE SON,' '*My* Son,' not the Father; the humanity, not the Divinity, the *image* of the invisible God, not the invisible God himself; and Paul says, there is one God and one Mediator between God and man. Could the Almighty delegate a mediatorial character to any on earth? who can doubt it? God says to Moses, 'Behold, I send an angel before thee to keep thee in the way; provoke him not, for he will not pardon your transgressions, for my name is in him—my spirit is in him.'

It was not, therefore, altogether on the charge of Jesus having called himself Son of God that the Sanhedrin accused and condemned him; political considerations mingled themselves, and in a measure controlled the decision of the council, and this is demonstrable from the declaration of Caiaphas himself, as stated in the Gospel, 'Better that one man should die than the nation should be destroyed.'

'It was the sedition, and not altogether the blasphemy—the terror and apprehension of political overthrow, which led to conviction, and this political and national characteristic was maintained throughout; it was that consideration which induced the Jews to urge upon Pilate a confirmation of the sentence. It was the charge of assuming the prerogatives of Cæsar, not the name of the Divinity, which overcame the well-founded objections of the Roman governor, and crucifixion itself was a Roman and not a Jewish punishment. The opprobrious insults heaped upon the Master came from Roman soldiers, and that mixed rabble which even in our days desecrate all that is held sacred.

I place these most absorbing events before you, my countrymen, as I find them recorded in the New Testament, not to contrast things sacred with those which are profane, but that you should understand the exact position of the Jews at that time, their painful situation, their prostrate condition, their timidity, their agitation, without even a ray of hope; a people so venerable for their antiquity, so beloved and protected for their fidelity, on the very threshold of political destruction.

It is not my duty to condemn the course of our ancestors, nor yet to justify the measures they adopted in that dire extremity; but if there are mitigating circumstances, I am bound by the highest considerations which a love of truth and justice dictates, to spread them before you, at the same time to protest against entailing upon us the responsibility of acts committed eighteen hundred years ago by our fathers, and thus transmit to untold generations the anger and hatred of a faith erroneously taught to believe us the aggressors. True, it may be said that the Jews declared their willingness to let the blood of Jesus be on their heads and the heads of their children. I do maintain that the assumption of responsibility in that case extended only to them and to their children. In the Commandments, God visits the iniquities of the father

on the children to the third and fourth generation, and then only to those who hate him: who can have the power to go beyond the limits for the punishment of sin, real or imaginary, express or implied, which God himself has ordained? All the persecutions which the Jews have suffered at the hands of Christians have arose from the injustice of making one generation answerable for the acts of another.

The Jews, my friends, were but the instruments of a higher power, and in rejecting Jesus of Nazareth we have a great and overwhelming evidence of the infinite wisdom of the Almighty. Had they acknowledged him as their Messiah at that fearful crisis, the whole nation would have gradually sunk under the Roman yoke, and we should have had at this day paganism and idolatry, with all their train of terrible evils, and darkness and desolation would have been spread over the face of the earth. But the death of Jesus was the birth of Christianity, the Gentile Church sprang from the ruins which surrounded its primitive existence; its march was onward, beset with darkness and difficulties, with oppression and persecution, until the sun of the Reformation rose upon it, dissipating the clouds of darkness which had obscured its beauties, and it shone forth with a liberal and tolerant brightness, such as the Great Master had originally designed it.

Had not that event occurred, how would you have been saved from your sins? The Jews, in this, did nothing but what God himself ordained, for you will find it written in the Acts of your Apostles, 'And now, brethren, I know that through ignorance ye did it, as did also your rulers.'

It has been said, and with some commendations on what was called my liberality, that I did not in this discourse, on its first delivery, term Jesus of Nazareth an impostor—I have never considered him such. The impostor generally aims at temporal power, attempts to subsidize the rich and weak believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism; his was a quiet, subdued, retiring faith; he mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vainglorious. In the calm of the evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in his mission; he courted no one, flattered no one; in his political denunciations he was pointed and severe, in his religion calm and subdued. These are not characteristics of an impostor; but, admitting that we give a different interpretation to his mission, when 150 millions believe in his Divinity, and we see around us abundant evidences of the happiness, good faith, mild government, and liberal feelings which spring from his religion, what right has any one to call him an impostor? That religion which is calculated to make mankind great and happy cannot be a false one.

While the Almighty raised up, enlarged, and extended the Gentile Church,

gave to it power and dominion, he threw the mantle of his Divine protection over his chosen people, and has preserved them amid unheard-of dangers to this very day, numerous as they have been, but still distinct as a nation, preserving the Abrahamic covenant, walking in his statutes, and obeying his commandments; the same people whom he had brought out of Egyptian bondage, and to whom he had given the land of Israel as an inheritance for ever, and who is now leading us back in peace and happiness to repossess our ancient and promised heritage. Can the human mind imagine a miracle such as this which we have before us? Do you now perceive, Christians and brethren, why it was not designed by the Almighty that the Jews at that crisis should have acknowledged the Messiahship of Jesus of Nazareth? 'The secret things are for the Lord.'

Fully appreciating, therefore, as I do, the pious and benevolent objects of the Society for Evangelizing the Jews throughout the world, and desirous that those societies should continue to feel an interest both in the temporal and eternal welfare of Israel, I do not think—pardon me for saying—that their success has been commensurate with the great efforts they have made, and the means expended in the advancement of the objects in view. My desire now is, that, feeling the same interest, and directed by the same zeal, those societies should unite in efforts to promote the restoration of the Jews in their *unconverted* state, relying on the fulfillment of the prophesies and the will of God for attaining the objects they have in view after that great advent shall have arrived.

A change of religious faith, even among the least faithful, is a plant of slow progress; but among a people specially chosen and signally preserved amid the ruins of the world and the downfall of every other nation of antiquity, is an effort of insurmountable difficulty. It is impolitic to send converted Jews to preach Christianity to Israel. However sincere they may be, they never inspire confidence among their brethren. A distrust in their sincerity precedes every effort they may make. Equally impolitic—I say it respectfully—was the appointment of a converted Jew as Bishop of Jerusalem, to commence his labours of conversion on a spot so dear to the Jews, to which they are so faithfully, so devotedly, so sincerely attached; a place to which they journey in their last pilgrimage to die *as* Jews, and be buried near their kings, prophets, and judges in the valley of Jehoshaphat. If your efforts are still to be devoted to evangelizing as well as restoring, send pious and sincere Christians to them, who entertain a kind and benevolent feeling for the Jews; and if they should not succeed in accomplishing all they desire, the messengers, at least, will be well, and kindly, and courteously received, and their mission treated with confidence and regard.

But a difficulty presents itself in the work of evangelizing which probably

has not heretofore occurred to you. Let us suppose it to be as successful as the labourers in the vineyard would desire, what church is to receive us? If we join the Protestant, the Catholic will say, 'We are the elder brother of the Christian Church; we spring from your fathers; the first fifteen bishops of our Church were Jews; we separated under the walls of Jerusalem, and, after a painful pilgrimage of 1800 years, if you are satisfied to believe in what we believe, come to us, to the communion of saints, to the remission of sins.' The Protestants will say, in their usual mild and tolerant spirit, 'We keep pace with the enlightened spirit of the age: here is the Bible, which was intrusted to your safe keeping, and we restore it to you unchanged; with us you will find that liberality and charity go hand in hand, free from idolatry, from the remnants of paganism, free from the control of temporal power.' The Unitarian will say, ''*In medio tutissimus*.' Come to our Church, thou pillar which standest alone amid the destruction of empires; we believe with you in the unity and omnipotence of God; we do not ask you to abandon the laws of Moses, should you ever adopt the Gospel of Jesus. Come with us.' The Methodist, the Presbyterian, the Universalist, the Baptist, the Socinian, the Quaker, and other churches, each have peculiar doctrines. I complain not of this: in the multitude of sects there is safety; but how are we to choose? In the divisions of the Christian Church, how are we to find the true one? I stood recently in front of a noble church in a neighbouring city, adorned with all the splendour of architecture, and all the embellishments of pious taste. It was surrounded by a frightful mob, which had set fire to it. They brandished their incendiary torches, and threw them flashing in the middle of the aisles; they covered the altar with straw, and heaped it with missals and hymn-books. The flames spread rapidly in every direction, until they reached and curled round a magnificent altar-piece—a triumph of the art. The whole church was one bright sheet of fire: the devouring element stormed, and rushed, and roared, until it encompassed the broad and stately dome. I saw the golden cross by which it was surmounted encircled with myriads of bright sparks, while the flames played round its base—that cross, *In hoc signo vincit*, melting before the consuming heat. At length the whole dome fell, and cinders, murky clouds, and flames ascended high in the air: then the ruffians sent up a shout which gave alarm to the host of heaven—a shout of exultation that a Christian church, in a land of religious freedom, had been destroyed by men calling themselves Christians. This is one of the stumbling-blocks to the Jews which we cannot overleap, though in our way it lies. When did the chosen people ever fire any structure raised to the honour of God?

But, my friends, why not ask yourselves the great and cardinal question whether it is not your duty to aid in restoring the chosen people as Jews to their promised land? Are we not the only witnesses of the unity and

omnipotence of God? Are we not the only witnesses of the truth of the Bible, preserved as such by the great Sovereign Architect of the world? The predictions of the restoration of Israel, distinctly intimated by prophesy, are as full as were the predictions of our overthrow and desolation. Has not God threatened and punished, and will not his promises of favour be fulfilled? Has he cast off his people, or has he merely visited their transgressions with punishment? 'Behold,' saith the Lord, 'I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation, in the land upon the mountains of Israel. Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them in their own land, and have left none of them any more there. Neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord. Thus the redeemed of the Lord shall return, and come with singing into Zion; they shall obtain gladness and joy, and sorrow and mourning shall flee away. Then shall Jerusalem be a crown of glory in the hand of the Lord; she shall no more be termed forsaken, nor her land be termed desolate.'

In almost every page of the Bible we have, directly and indirectly, in positive language and in parables the literal assurance and guarantee for the restoration of the Jews to Judea. We have gone through the fiery ordeal according to prediction; we have suffered the curses, and now await the period of the blessings. The past has been dark and dreary, the future is full of hope and splendour. God himself has been our ruler, our lawgiver, our leader, and to this hour our true friend. In the midst of appalling dangers his eye has been upon us, his protecting shield has been before us. To us he committed the lamp which has illumined the world, and we have held it with a steady hand for a light to the Gentiles.

No, no, my friends; what would be to us our blessings, our redemption, our salvation, without our restoration? Our land is blighted with the curse, shall it not enjoy the blessing? It long hath mourned, shall it not rejoice?

Innumerable are the promises which present themselves wherever the eye is turned. 'The remnant of Jacob,' saith the prophet, 'shall be in the midst of many people, as a dew from the Lord, as showers upon the grass.' And Isaiah, rapt in the contemplation of the glorious future reserved for his brethren of the Jewish Church, says, 'Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from afar, and thy daughters shall be nursed at thy side.'

We find the current strong and impulsive in every chapter of that illustrious prophet. 'And the Lord shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of

Judah from the four corners of the earth. Cry out and shout, inhabitants of Zion, for great is the Holy One of Israel in the midst of thee.'

Again: listen to the prophet relative to the restoration and the rebuilding of Zion. 'Behold, I will gather them out of all countries whither I have driven them in my anger, and in my fury, and in great wrath, and I will bring them again to this place and I will cause them to dwell safely, and they shall be my people, and I will be their God, and I will make with them an *everlasting* covenant, and I will *not* turn away from them to do them good, and I will plant them in thy land, assuredly with my whole heart, and with my whole soul: for thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring them all the good that I have promised them. I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for *a light of the Gentiles:* I am the Lord. *That* is my name, and my glory I will not give to another.' 'Fear not, for I am with thee; be not dismayed, for I am thy God. Behold, all that were incensed against thee shall be ashamed and confounded. Arise, shine, for thy light *is* come, and the glory of the Lord is risen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising.' 'Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an *eternal* excellency, a joy of many generations. Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise. Thy people, also, shall be all righteous; they shall inherit the land *forever*. The branch of my planting, the work of my hands, that I may be glorified. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour I had mercy upon thee. For the nation and kingdom that will not serve thee shall perish, and I will bless them that bless thee, and curse them that curse thee.'

On these unfulfilled predictions, my friends, rest the happiness of the human race; and you are heirs to this new covenant, partners in the compact, sharers in the glory. Understand these prophesies distinctly: they relate to the literal, and not to the spiritual restoration of the Jews, as many believe. Some think that these prophesies were fulfilled at the restoration of Babylon; but you will find in the eleventh of Isaiah, beginning at the eleventh verse, these words: 'And it shall come to pass in that day, that the Lord shall set his hand *again* the *second* time to recover the remnant of his people, which will be left (not in Babylon, but) from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shina, and from Hamath, and from the islands of the sea'—the whole world.

Above all, you that believe in the predictions of your apostles—you who believe in the second coming of the Son of Man—where is he to come to? By

your own showing, to Jerusalem, to Zion, to the beloved city of hope and promise; He is, according to your own evangelists, to your own belief, to come to the Jews, and yet you would convert them *here;* you strive to evangelize them, in the face of all that is sacred in the promises of God and the predictions of his prophets, that they shall occupy their own land *as Jews*. In your zeal you forget the solemn, emphatic, brief declaration of your Redeemer, which you should remember as the shades of darkness draw around you, and the light of morning breaks upon your sight, *'Salvation is of the Jews*.'

Within the last twenty-five years great revolutions have occurred in the East, affecting in a peculiar manner the future destiny of the followers of Mohammed, and distinctly marking the gradual advancement of the Christian power. Turkey has been deprived of Greece, after a fearful and sanguinary struggle, and the land of warriors and sages has become sovereign and independent. Egypt conquered and occupied Syria, and her fierce pacha had thrown off allegiance to the sultan. Menaced, however, by the superior power of the Ottoman Porte, Mehemet Ali was compelled to submit to the commander of the faithful, reconveying Syria to Turkey, and was content to accept the hereditary possession of Egypt.

Russia has assailed the wandering hordes of the Caucasses. England has had various contests with the native princes of India, and has waged war with China. The issue of these contests in Asia has been marked with singular success, and evidently indicate the progressive power of the Christian governments in that interesting quarter of the globe. France has carried its victorious arms through the north of Africa. Russia, with a steady glance and firm step, approaches Turkey in Europe, and when her railroads are completed to the Black Sea, will pour in her Cossacks from the Don and the Vistula, and Constantinople will be occupied by the descendants of the Tartar dynasty, and all Turkey in Europe, united to Greece, will constitute either an independent empire, or be occupied by Russia, who, with one arm on the Mediterranean, and the other on the North Sea, will nearly embrace all Europe. The counterbalance of this gigantic power will be a firm and liberal union of Austria with all Italy and the Roman States, down to the borders of Gaul: but the revolution will not end here. England must possess Egypt, as affording the only secure route to her possessions in India through the Red Sea; then Palestine, thus placed between the Russian possessions and Egypt, reverts to its legitimate proprietors, and for the safety of the surrounding nations, a powerful, wealthy, independent, and enterprising people are placed there by and with the consent of the Christian powers, and with their aid and agency the land of Israel passes once more into the possession of the descendants of Abraham. The ports of the Mediterranean will be again

opened to the busy hum of commerce; the fields will again bear the fruitful harvest, and Christian and Jew will together, on Mount Zion, raise their voices in praise of Him whose covenant with Abraham was to endure forever, and in whose seed all the nations of the earth are to be blessed. This is our destiny. Every attempt to colonize the Jews in other countries has failed: their eye has steadily rested on their own beloved Jerusalem, and they have said, 'The time will come, the promise will be fulfilled.'

The Jews are in a most favourable position to repossess themselves of the promised land, and organize a free and liberal government; they are at this time zealously and strenuously engaged in advancing the cause of education. In Poland, Moldavia, Wallachia, on the Rhine and Danube, and wherever the liberality of the governments have not interposed obstacles, they are practical farmers. Agriculture was once their only natural employment; the land is now desolate, according to the prediction of the prophets, but it is full of hope and promise. The soil is rich, loamy, and everywhere indicates fruitfulness, and the magnificent cedars of Lebanon, show the strength of the soil on the highest elevations; the climate is mild and salubrious, and double crops in the low lands may be annually anticipated. Everything is produced in the greatest variety. Wheat, barley, rye, corn, oats, and the cotton plant in great abundance. The sugarcane is cultivated with success; tobacco grows plentifully on the mountains; indigo is produced in abundance on the banks of the Jordan; olives and olive oil are everywhere found; the mulberry almost grows wild, out of which the most beautiful silk is made; grapes of the largest kind flourish everywhere; cochineal is procured in abundance on the coast, and can be most profitably cultivated. The coffee-tree grows almost spontaneously; and oranges, figs, dates, pomegranates, peaches, apples, plums, nectarines, pineapples, and all the tropical fruits known to us, flourish everywhere throughout Syria. The several ports in the Mediterranean which formerly carried on a most valuable commerce can be advantageously reoccupied. Manufactures of wool, cotton, and silk could furnish all the Levant and the islands of the Mediterranean with useful fabrics. In a circumference within twenty days' travel of the Holy City, two millions of Jews reside. Of the two and a half tribes which removed east of the trans-Jordanic cities, Judah and Benjamin, and half Manasseh, I compute the number in every part of the world as exceeding six millions. Of the missing nine and a half tribes, part of which are in Turkey, China, Hindostan, Persia, and on this Continent, it is impossible to ascertain their numerical force. Many retain only the strict observance of the Mosaic laws, rejecting the Talmud and Commentaries. Others, in Syria, Egypt, and Turkey, are rigid observers of all the ceremonies. Reforms are in progress which correspond with the enlightened character of the age, without invading any of the

cardinal principles of the religion. The whole sect are therefore in a position, as far as intelligence, education, industry, undivided enterprise, variety of pursuits, science, a love of the arts, political economy, and wealth could desire, to adopt the initiatory steps for the organization of a free government in Syria, as I have before said, by, and with the consent, and under the protection of the Christian powers. I propose, therefore, for all the Christian societies who take an interest in the fate of Israel, to assist in their restoration by aiding to colonize the Jews in Judea; the progress may be slow, but the result will be certain. The tree must be planted, and it will not want liberal and pious hands to water it, and in time it may flourish and produce fruit of hope and blessing.

The first step is to solicit from the Sultan of Turkey permission for the Jews to purchase and hold land; to build houses, and to follow any occupation they may desire, without molestation and in perfect security. There is no difficulty in securing this privilege for them. The moment the Christian powers feel an interest in behalf of the Jewish people, the Turkish government will secure and carry out their views, for it must always be remembered that the one hundred and twenty millions of Mussulmen are also the descendants of Abraham. There is but a single link that divides us, and they also are partners in the great compact. The Jews are, at this day, the most influential persons connected with the commerce and monetary affairs of Turkey, and enjoy important privileges, but hitherto they have had no protecting influence, no friendly hand stretched forth to aid them. The moment the sultan issues his *Hatti Scherif*, allowing the Jews to purchase and hold land in Syria, subject to the same laws and limitations which govern Mussulmen, the whole territory surrounding Jerusalem, including the villages Hebron, Safat, Tyre, also Beyroot, Jaffa, and other ports of the Mediterranean, will be occupied by enterprising Jews. The valleys of the Jordan will be filled by agriculturists from the north of Germany, Poland, and Russia. Merchants will occupy the seaports, and the commanding positions within the walls of Jerusalem will be purchased by the wealthy and pious of our brethren. Those who desire to reside in the Holy Land, and have not the means, may be aided by these societies to reach their desired haven of repose. Christians can thus give impetus to this important movement; and emigration flowing in, and actively engaged in every laudable pursuit, will soon become consolidated, and lay the foundation for the elements of government and the triumph of restoration. This, my friends, may be the glorious result of any liberal movement you may be disposed to make in promoting the final destiny of the chosen people.

The discovery and application of steam will be found to be a great auxiliary in the promotion of this interesting experiment. Steam packets to

Alexandria leave England every fortnight; a line of packets are established between Marseilles and Constantinople, stopping at the Italian ports, and at Athens and Smyrna, thus bringing the Jewish people within a few days' travel of Jerusalem. Our Mediterranean and Levant trade, hitherto much neglected, will be revived, affording facilities to reach Palestine from this country direct.

While many who are now present may suppose that we shall not live to hear of the triumphant success of this project, yet, my friends, it may be nearer than we imagine. Let us unfurl the standard, leaving the result to Him whose protecting influence overshadows us all—who is infinite in wisdom, unbounded and unrestricted in power. The Jews suppose that the period of the restoration, which they so ardently desire and pray for, must be determined by the will of God alone, and that their agency in bringing about this great advent is not required, and consequently, they wait patiently, without making those preliminary efforts so essential to the consummation of that great object. We never yet have been fully sensible of our duties and obligations as agents of a higher Power. Providence has endowed us with mind, with reason, with energy; blessed us with ample means to carry out his expressed wishes, laws, and ordinances. If we do not move when he disposes events to correspond with the fulfillment of his promises and the prediction of his prophets, we leave undone that which he entails upon us as a duty to perform, and the work is not accomplished, the day of deliverance has not arrived. He has spoken—he has promised. It is our duty, if the fulfillment of that Divine promise can be secured by mortal means and human agency, to see it executed. Will the dews of heaven produce a harvest without the labour of the husbandman?

But we cannot move alone in the great work of the restoration. The power and influence of our Christian brethren, which now control the destinies of the world, must be invoked in carrying out this most interesting project.

I am persuaded that the great events connected with the millennium so confidently predicted in the Scriptures, so anxiously desired by liberal and pious Christians, so intimately blended with the latter days—that consummation of a great and providential design in the union of the Jews and Gentiles, and the fulfillment of the prophecies—can alone be looked for *after* the restoration of the Jews to the land which the Lord gave to them for an everlasting possession. It is your duty, men and Christians, to aid us peaceably, tranquilly, and triumphantly to repossess the land of our fathers, to which we have a legal, equitable, perpetual right, by a covenant which the whole civilized world acknowledges. That power and glory which were once our own, you now possess; the banner of the Crescent floats where the standard of Judah was once displayed: it is for you to unfurl it again on Mount Zion. It will redound to your honour—it will perpetuate your glory.

You believe in the second coming of Jesus of Nazareth. That second advent, Christians, depends upon you. It cannot come to pass, by your own admission, until the Jews are restored, and restored in their unconverted state. If he is again to appear, it must be to his own people, and in the land of his birth and his affections—on the spot where he preached, and prophesied, and died.

From the days of Constantine, when Church and State were first united, when the Christian religion was used as an instrument to carry out political objects, all has been confusion—the admixture of pagan worship, in which the mildness, charity, simplicity, and beauty of primitive Christianity were wholly lost. The sun of that faith, as I have already said, only rose at the period of the reformation, and has gone on gradually shedding its mild rays over the whole world. It only rose for us, for since that period we have enjoyed comparative tranquillity. But free by law, we are not so by public opinion. Prejudice still scowls upon us, denying us that estimation, that influence, that portion of worldly honours and rights which should appertain to the good citizen of every faith. We are not yet fully incorporated in the family of mankind. Christians by profession are not all Christians in practice; they have assumed to themselves the right to proscribe, the right to denounce, the right to punish, the right to hate, the right to judge, the right to condemn: and the afflictions under which the chosen people have suffered, from an assumption of these rights, have entailed an awful responsibility upon Christians. 'Vengeance belongeth to me,' saith the Lord; but it has been wrested from him by man. Where is the warrant for this persecution of the Jews—this innate feeling of hostility and prejudice against them—on the part of Christians? Not in the gentle spirit and forgiving kindness of their great Master. His example was more benign, his practice more charitable. He forgave the Jews with all his heart for any wrongs done to him; he prayed for them, loved them, and declared that he died for them; and yet those who profess to walk in his meek and lowly steps refuse to feel as he felt, to forgive as he forgave, and to love the children for the Father's sake. We have lost all—country, government, kingdom, and power. You have it all—it is yours. It was once ours—it is again to be restored to us. Dismiss, therefore, from your hearts all prejudice which still lurks there against the favoured people of God, and consider their miraculous preservation as a light and beacon for the great events which are to follow. They are worthy of your love, your confidence, and respect. Is it nothing to have had such fathers and founders of their faith as Abraham, Isaac, and Jacob; such mothers as Sarah and Rebecca, Leah and Rachel; such illustrious women as Miriam and Deborah, Ruth and Esther? Is it nothing to have been deemed worthy by the Almighty to have had a path made for them through the waste of waters; to have been

led to Sinai, and there received the precious and Divine gift of that law which we all revere and hold sacred at this day? Is it nothing to have erected the Temple of Jerusalem, where the priesthood and Levites presented their votive and expiatory offerings to the Most High? Is it nothing, my friends, to have outlived all the nations of the earth, and to have survived all who sought to ruin and destroy us? Where are those who fought at Marathon, Salamis, and Platea? Where are the generals of Alexander—the mighty myriads of Xerxes? Where are the bones of those which once whitened the plains of Troy? We only hear of them in the pages of history. But if you ask, Where are the descendants of the million of brave souls who fell under the triple walls of Jerusalem? where are the subjects of David, and Solomon, and the brethren of Jesus? I answer, Here! Here we are—miraculously preserved—the pure and unmixed blood of the Hebrews, having the Law for our light, and God for our Redeemer.

How we have suffered, my friends, for steadily adhering to a belief in his unity, I need not pain you by recapitulating. Even to this day persecution has not sheathed its bloody sword. But if the Jews for eighteen hundred years have been assailed by the sword, by the rack, and the Inquisition, their great, and abiding, and absorbing faith has sustained them in the midst of those trials. When bound to the stake by men who claimed to be Christians, and the flames hissed and cracked around them; when, exhausted and dying, they called upon God to sustain them in their extremity, a still, small voice, pure and angelic, whispered in their ear, 'Fear not, Jacob, for I am with thee.'

Countrymen and citizens, thank God, your hands and hearts are free from the stains of such iniquity. If you have wronged Israel, it has arisen only from the prejudices of early education. Dismiss such feelings; be better acquainted with the Jew, and learn to estimate his virtues. See him in the bosom of his family, the best of fathers, and the truest of friends. See children dutiful, affectionate, and devotedly attached, supporting their parents with pride and exultation. See wives the most faithful, mothers the most devoted. Go with me into the haunts of misery, where the daughters of misfortune walk the streets of this great city, and see if among them all you find *one* Jewess. Come with me to the prisons, where crime riots and vice abounds, and examine whether a Jew is the tenant of a dungeon. Go into your almshouses, and ascertain how many Jews are recipients of your bounty. See them all, the friends of virtue and of temperance, obedient to the laws, and devoted to the country that protects them. Are we not, then, worthy of your confidence and esteem, discharging, as we do, every moral obligation imposed upon us? Vice and misfortune belong exclusively to no sect. Human nature is frail and fallible, and we should temper all our prejudices with mercy and charity.

Call to mind, therefore, whenever a feeling of prejudice is found lurking

about your hearts against the chosen people, how much the world is indebted to the Jews. When you read the sublime Mosaic records, and see in them the wisdom and providence, the power and forgiving kindness, the confidence and affection of the Almighty, call to mind that Moses was a Jew. Whenever you pour out your hearts in devotion with the inspired Psalmist, and your whole soul is rapt in delight and devotion in dwelling upon his divine muse, remember also that *David* was a Jew. Whenever that mighty prophet, whose poetic soul was warmed by an ethereal fire, and who bears you on the wings of hope and exultation, of joy and rapture, remember that Isaiah was a Jew. But do not confine yourselves to the great army of kings and prophets of the Bible. Go to your own New Testament, and ask whether the Gentiles have *ever* had such evangelists as Judah furnished; and yet Paul, the mighty man of mind, of faith, and fervour, was a *Jew*—'A Hebrew of Hebrews.'

And John, too, the gentle, the loving, and beloved, was likewise a Jew; but there is yet another, on whom all your affections are centered, to whom all your hopes and aspirations are directed, to whom you look for grace, and mercy, and salvation—Jesus of Nazareth was a Jew, and told you, in language which should sink deep into your hearts, as a commanding, imperative, and unrepealed precept and admonition, 'Verily, I say unto you, inasmuch as ye have done those charities unto one of the *least* of these my brethren, ye have done it unto me.'

I have referred to this country as the most suitable spot, from its character and institutions, from which a project of this kind might with security and success be undertaken, but has it ever occurred to you, my friends, that the eighteenth chapter of Isaiah might possibly have reference to America in connexion with the restoration of the Jews? Indulge me a moment in examining that short but singular chapter.

'Ho to the land' (it is translated *wo*, but evidently erroneously: it is *Ho*, or *Hail*)—'Hail to the land, shadowing with wings, which is beyond the rivers of Ethiopia.'

The prophet, in this vision, was in Palestine, having Europe on his right, Africa on his left, and in front the Mediterranean Sea, and on looking down on the northern coast of Africa, speaks of a land 'which is beyond the rivers of Ethiopia.' That land is America; there is no other land which lies beyond the rivers of Cush known as Africa. But all lands spoken of in the Bible have a distinctive name; how is it that the Prophet Isaiah only speaks of it as 'a land?' It was not discovered at the period of the prophecy, and, consequently, could have no name: it is our western world, and can mean no other. 'Hail to the land, shadowing with wings.' The arms of no country are so emphatically 'wings' as those of the United States. It is an eagle in the act of flying with outspread wings, peculiarly conspicuous as an armorial ensign and living

description of our land, which, under the shadow of her wings, offers a shelter for the persecuted of all nations. 'That sendeth ambassadors by sea.' This country cannot send ambassadors but by sea. On all the other continents they can be sent by land, '*even in vessels of bulrushes*.' Here 'vessels,' not ships, is the term used by the prophet. The true translation is, in vessels 'impressing on the face of the water,' answering to our steamboats; for the Hebrew word *gomey* is translated bulrushes: it is so, but it has two other meanings: one is, a rush of waters; the second is, *impresseth*, which is translated *yegomey*, meaning an impetus, a forcible propelling power; the third meaning is, the weed bulrush, which grows in the water; and, by-the-way, it may also be mentioned that our live oak is cut by men in water and among the bulrushes. These swift messengers, therefore, to carry ambassadors, may be construed into steam vessels. Here, then, we have the explanation of that verse. The land lying beyond the rivers of Ethiopia is America; the shadowing with wings is the American ensign, the emblem of its protective influence; 'which sendeth ambassadors by sea,' denotes the only country that must send those messengers on the ocean; and the vessels of bulrushes either applies to the light, fast-sailing vessels peculiar to our country, or our steam vessels. Thus far, I think, our country is fully indicated and shadowed forth in the vision of the prophet: 'Go, ye swift messengers, to a nation scattered and peeled.' This nation, it cannot be doubted, is the Jewish nation; 'to a nation' means evidently 'from a nation terrible from their beginning.' It will be asked, In what respect have the Americans been 'terrible from the beginning?' The most remarkably so of all the nations of the earth.

The Americans were not known for several hundred years, and their population, character, and resources, gradually developed, as other nations have been known, they sprang into immediate political existence from a state of vassalage to a condition of freemen; they were terrible to the foes of liberty, terrible to the kings and potentates of the world, terrible to the enemies of a republican form of government, terrible to their foes in war, terrible by their example to the despots of the earth, terrible, therefore, 'from the beginning,' because we may say we are but yet in the beginning, being only in the 68th year of American Independence. I ought, however, to say, that the word terrible means also 'wonderful,' which is equally applicable. The prophet, after saying that the Lord would take his rest, meaning that he would wait the issue of things in relation to the chosen people, abide his time, but still keep them as a dew in harvest, then comes to the concluding verse of this remarkable vision: 'In that time shall the present be brought unto the Lord of hosts, a people scattered and peeled, and *from* a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose

land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion.' For an explanation of what is meant by 'whose land the rivers have spoiled,' if you refer to the 8th chapter of Isaiah, the 7th and 8th verses, you will discover that rivers means conquerors rushing over and despoiling their land—a frequent occurrence in Judea.

I am right in this interpretation, and that this is the land which is beyond the rivers of Ethiopia, what a glorious privilege is reserved for the free people of the United States: the only country which has given civil and religious rights to the Jews equal with all other sects; the only country which has not persecuted them, selected and pointedly distinguished in prophecy as *the* nation which, at a proper time, shall present to the Lord his chosen and trodden-down people, and pave the way for their restoration to Zion. But will they go, I am asked, when the day of redemption arrives? All will go who feel the oppressor's yoke. *We* may repose where we are free and happy, but those who, bowed to the earth by oppression, would gladly exchange a condition of vassalage for the hope of freedom: that hope the Jews never can surrender; they cannot stand up against the prediction of our prophets, against the promises of God; they cease to be a nation, a people, a sect, when they do so. Either the Messiah of the Jews has come, or he is yet to come. If he has come, we must cease praying for him to come; if he has not come, we are bound to seek him, not here, but in our own land, which has been given to us as a perpetual inheritance, and which we dare not surrender without at once surrendering our faith. We must not stop to ask whether the Jews will consent to occupy the land of Israel as freemen. Restoration is not for us alone, but for millions unborn. There is no fanaticism in it; it is easy, tranquil, natural, and gradual. Let the people go: point out the path for them in safety, and they will go, not all, but sufficient to constitute the elements of a powerful government; and those who are happy here may cast their eyes towards the sun as it rises, and know that it rises on a free and happy people beyond the mountains of Judea, and feel doubly happy in the conviction that God has redeemed all his promises to Jacob. Who can be an infidel when he looks on the Jews, and sees in them, and the Bible yet firmly in their grasp, the consummation of all the Divine promises made to them as a nation? I should think that the very idea, the hope, the prospect, and, above all, the certainty of restoring Israel to his own and promised land, would arouse the whole civilized world to a cordial and happy cooperation. Mankind would spring from the couch of ease and slumber to see the ensign displayed, and would exclaim, 'The day has come! the promise is fulfilled!'

Let me therefore impress upon your minds the important fact, that the liberty and independence of the Jewish nation may grow out of a single effort which this country may make in their behalf. That effort is to procure for

them a permission to purchase and hold land in security and peace; their titles and possessions confirmed; their fields and flocks undisturbed. They want only PROTECTION, and the work is accomplished. The Turkish governments cannot be insensible to the fact that clouds are gathering around them, and destiny, in which they wholly confide, teaches them to await the day of trouble and dismemberment. It is their interest to draw around them the friendly aid and co-operation of the Jewish people throughout the world, by conferring these reasonable and just privileges upon them, and when Christianity exerts its powerful agency, and stretches forth its friendly hand, the rights solicited will be cheerfully conferred. When the Jewish people can return to Palestine, and feel that in their persons and property they are as safe from danger as they are under Christian governments, they will make their purchases of select positions, and occupy them peaceably and prosperously; confidence will then take the place of distrust and, by degrees, the population in every part of Syria being greatly increased, will become consolidated, and ready to unfold the standard when political events shall demonstrate to them that the time has arrived.

Let it, however, be kept in mind, that the restoration will be at first limited and partial; the government which they may form will be transitory and contingent; the great war prophesied in Ezekiel against Gog, prince of Rush, Meshech, and Tubal, the power which now controls *Archanez*, *Refath*, and *Togarmah* of the Scriptures, that is to say, the Germans, Sclavonians, Sarmatians, and Turks of our day, is RUSSIA; the descendants of the joint colony of Meshech and Tubal, and the little horn of Daniel. Russia, in its attempt to wrest India from England and Turkey from the Ottomites, will make the Holy Land the theatre of a terrible conflict. TARSHISH, 'with the young lions thereof'—evidently Great Britain, with her allies—will come to the rescue. Then will ensue the battle so sublimely described by the prophet: the fire and hailstones; the purification and victory; the advent of the Messiah, and the thousand years of happiness and peace which are to ensue.

Worldly as we may seem, and recurring to events which will grow out of the political destinies of Europe, we must still remember the overruling hand of Providence in the direction of these great results. What he has predicted has literally come to pass; what remains to be fulfilled will assuredly as literally *be* fulfilled. Skepticism and infidelity fade before the pure light of prophecy, prediction, and Divine assurance contained in the good Book, that book of life, and love, and hope, and promise, which some are weak enough to reject and repudiate. Remember, therefore, my countrymen, you whose aid is invoked to assist in the restoration, that we are to return as we went forth; to bring back to Zion the faith we carried away with us. The temple under Solomon, which we built as Jews, we must again erect as the chosen people.

You believe that the Messiah has come; you are right in believing so; you have the evidences in the power and dominion, the wealth, the happiness, the glory that surrounds you. He has come for you, but how for us? We are still the peeled, banished, scattered, and oppressed people; the oil on the surface of the ocean, which mingles not with the heaving billows. For us he is yet to come, and will come. For two thousand years we have been pursued and persecuted, and we are yet here; assemblages of men have formed communities, built cities, established governments, rose, prospered, decayed, and fell, and yet *we* are here. Rome conquered Greece, and she was no longer Greece. Rome, in turn, became conquered, and there are but few traces now of the once mistress of the world; yet we are still here, like the fabled Phœnix, ever springing from its ashes, or, more beautifully typical, like the bush of Moses, which ever burns, yet never consumes. You believe that Jesus of Nazareth was the Messiah, and you are Christians; were we to believe the same, we should still be Jews.

With this difference only, what is it that separates the Jew and the Gentile? Our law is your law, our prophets are your prophets, our hope is your hope, our salvation is your salvation, our God is your God. Why should we change? Why surrender that staff of Jacob which has guided our steps through so many difficulties? We can never be separated from our Shepherd; we believe in all that he had promised, and patiently await their fulfillment. Come, therefore, to our aid, and take the lead in this great work of restoration. Let the first movement for the emancipation of the Jewish nation come from this free and liberal country. Call to mind that Moses was the first founder of a republican form of government, and that the first settlers on this continent adopted the Mosaic laws as their code, and strictly enforced them.

In the appeal I have made to my fellow-citizens this evening, let it not be supposed that I mean to exclude from a participation in the great and good work, the beloved friend and companion of man; second in creation, but first in zeal and true religion. Their agency is ever of the highest importance in good works. When surrounded by the excitements of the busy world, intent on gain, and eager in the pursuit of fortunes, when the mind is wholly engrossed in temporal objects, then, in, the watches of the night and the stillness of the morn, the wife awakens the husband to a sense of religious delinquency, and calm admonition gradually but imperceptibly leads him into the path of duty and high moral obligations. Like the woman in the evangelists, who freely and happily used her box of precious ointment, all that she says and urges is the fulfillment of the most sacred duties drops like oily balsam upon the heart, soothes while it influences, and subdues while it controls. Jew or Gentile, women are ever the pillars of the Church.

And now, with the most grateful acknowledgments for the liberal

attention you have honoured me with this evening, I do commend you all to the gracious protection of that Divine Providence in whom we all hope, who is all love, all mercy, and all mighty."

NOTES

1. Letter from G. Lowther to C. Hardinge 29 May 1910, His Majesty's Stationary Office, Lowther Papers, Foreign Office 800/193A; *and see:* 800/193B. The complete letter is published in: E. Kedourie, "Young Turks, Freemasons and Jews", *Middle Eastern Studies*, Volume 7, Number 1, (January, 1971), pp. 89-104; *reprinted:* E. Kedourie, *Arabic Political Memoirs and Other Studies*, Chapter 16, Frank Cass, London, (1974), pp. 243-263. For additional correspondence to and from Lowther, see also: *British Documents on the Origins of the War, 1898-1914*, 11 Volumes in 13, His Majesty's Stationary Office, London, (1927); and the Hardinge Papers and the Grey Papers.

2. L. Fry, *Waters Flowing Eastward: The War Against the Kingship of Christ*, TBR Books, Washington, D. C., (2000), pp. 112-113.

3. The article cites: "*Lecture on the Restoration of the Jews*. By M. M. NOAH. Delivered October 28th, 1844, in the Tabernacle, New York City."

4. Josephus, "Antiquities of the Jews", Book XX, Chapter 8, *The Works of Flavius Josephus: Comprising the Antiquities of the Jews; a History of the Jewish Wars; and Life of Flavius Josephus, Written by Himself*, S. S. Scranton Co., Hartford, Connecticutt, (1916), pp. 609-613, at 612-613.

5. J. Parkes, *A History of Palestine from 135 A. D. to Modern Times*, Oxford University Press, New York, (1949), pp. 81-82.

6. M. Luther, *Von den Juden und ihren Lügen*, Hans Lufft, Wittenberg, (1543); Reprinted, Ludendorffs, München, (1932); English translation by Martin H. Bertram, "On the Jews and Their Lies", *Luther's Works*, Volume 47, Fortress Press, Philadelphia, (1971), pp. 123-306. ***See also:*** J. Buxtorf, *Synagoga Judaica: Das ist Jüden Schul ; Darinnen der gantz Jüdische Glaub und Glaubensubung. . . grundlich erkläret*, Basel, (1603); English edition, *The Jewish Synagogue: Or An Historical Narration of the State of the Jewes, At this Day Dispersed over the Face of the Whole Earth*, Printed by T. Roycroft for H. R. and Thomas Young at the Three Pidgeons in Pauls Church-Yard, London, (1657). ***See also:*** J. A. Eisenmenger, *Des bey 40. Jahr von der Judenschafft mit Arrest bestrickt gewesene, nunmehro aber durch Autorität eines hohen Reichsvicariats relaxirte Johann Andreä Eisemengers. . . Endecktes Judenthum, oder: Gründlicher und wahrhaffter Bericht: welchergestalt die verstockte Juden die hochheilige Dreyeinigkeit, Gott Vater, Sohn und Heiligen Geist, erschrecklicher Weise lästern und verunehren, die heil. Mutter Christi verschmähen, das Neue Testament, die Evangelisten und Aposteln, die christliche Religion spöttlich durchziehen, und die gantze Christenheit auf das äusserste verachten und verfluchen; dabey noch viele andere, bishero unter den Christen entweder gar nicht, oder nur zum Theil bekant-gewesene Dinge und grosse Irrthüme der jüdischen Religion und Theologie, wie auch viel lächerliche und kurtzweilige Fabeln und andere ungereimte Sachen an den Tag kommen*, Frankfurt, (1700); **and** *Entdecktes Judenthum oder, Gründlicher und wahrhaffter Bericht, welchergestalt die verstockte Juden die hochheilige Drey-einigkeit. . . verunehren, die heil. Mutter Christi*

verschmähen. . . die christliche Religion spöttisch durchziehen, und die gantze Christenheit. . . verachten und verfluchen; dabey noch viel andere. . . nur zum Theil bekant gewesene Dinge und grosse Irrthüme der jüdischen Religion und Theologie, wie auch viel lächerliche und kurtzweilige Fabeln. . . an den Tag kommen. Alles aus ihren eigenen. . . Büchern. . . kräfftiglich erwiesen, und in zweyen Theilen verfasset. . . Allen Christen zur treuhertzigen Nachricht verfertiget, und mit volkommenen Registern versehen, Königsberg in Preussen, (1711); English translation by J. P. Stehelin, *The Traditions of the Jews: With the Expositions and Doctrines of the Rabbins Contain'd in the Talmud and Other Rabbinical Writings*, Volume 1, Printed for G. Smith, London, (1732); **and** *The Traditions of the Jews: Or the Doctrines and Expositions Contain'd in the Talmud and other Rabbinical Writings*, Printed for G. Smith, London, (1742-1743). ***See also:*** E. L. Roblik J. A. Eisenmenger, *Jüdische Augen-Gläser, das ist: Ein. . . denen Juden zur Erkanntnuss des wahren Glaubens vorgesteltes Buch. Allwo in dem ersten Theil (wider die jüdische irrende Lehr) durch die heil. Schrifft des Alten und Neuen Testaments, gantz klar bewiesen wird, dass Jesus Christus seye ein wahrer Sohn des lebendigen Gottes. . . In dem anderten Theil aber, wird aus dem jüdischen Buch (Talmud genannt) bewiesen, dass der jetzige jüdische Glauben, ein falscher und gottslästerlicher Glauben seye. . .* , Gedruckt bey M.B. Swobodin, Brünn, (1741-1743). ***See also:*** C. Anton and J. A. Eisenmenger, *Einleitung in die rabbinischen Rechte, dabey insonderheit von einem Judeneide, wie solchen eine christliche Obrigkeit am verbindlichsten abnehmen kann umständlich ist gehandelt worden*, F.W. Meyer, Braunschweig, (1756). ***See also:*** A. Rohling, *Der Talmudjude: zur beherzigung für Juden und Christen aller Stände*, Adolph Russel, Münster, (1871); English translation: *The Jew According to the Talmud*, Sons of Liberty, Metairie, Louisiana, (1978); **and** *Der Antichrist und das Ende der Welt: Zur Erwägung für alle Christen*, B. Herder, St. Louis, (1875); **and** *Der Katechismus des neunzehnten Jahrhunderts, für Juden und Protestanten, den auch Katholiken lesen dürfen*, F. Kirchheim, Mainz, (1877); **and** *Franz Delitzsch und die Judenfrage, Antwortlich beleuchtet. . .* , J.B. Reinitz, Prag, (1881); **and** *Fünf Briefe über den Talmudismus und das Blutritual der Juden*, Prag, (1881); **and** *Die Polemik das Menschenopfer des Rabbinismus; eine wissenschaftliche Antwort ohne Polemik für die Rabbiner und ihre Genossen*, Bonifacius-Druckerei, Paderborn, (1883); **and** *Meine Antworten an die Rabbiner, oder Fünf Briefe über den Talmundismus und das Blut-Ritual der Juden*, Cyrillo-Method'sche Buchdruckerei, Prag, (1883); **and** *Die Ehre Israels: Neue Briefe an die Juden*, Prag, (1889); **and** *Erklärung der Apokalypse des h. Johannes des grossen Propheten von Patmos*, Verlag der Liebfraumen-Druckerei (Dr. W. Wingerth), München, (1895); **and** *Auf nach Zion!: oder die grosse Hoffnung Israels und aller Menschen*, Jos. Kosel'schen Buchhandlung, Kempten, (1901); **and** *Das Judentum nach neurabbinischer Darstellung der Hochfinanz Israels*, G. Schuh, München, (1903). ***See also:*** A. Rohling and M. de Lamarque, *Le juif-talmudiste*, A. Vromant, Paris, Bruxelles, (1888). *See also:* A. Rohling and E. A. Drumont, *Le juif selon le Talmud*, Albert Savine, Paris, (1889); German translation: *Prof. Dr. Aug. Rohling's Talmud-Jude*, T. Fritsch, Leipzig, (1891). ***See also:*** J. A. Eisenmenger, A. Rohling and J. Ecker, *Die Sittenlehre des Juden. Auszug aus dem Talmud (Schulchan-Aruch)*, Deutschen Schutz- und Trutz-bund, Landesverein Bayern, Nürnberg, (1920). ***See also:*** I. B. Pranaitis (also: J. B. Pranaitis), *Christianus in Talmude Judaeorum sive rabbinicae doctrinae de christianis secreta*, Academia caesarea scientiarum, Petropoli, (1892); **English:** *The Talmud Unmasked: The*

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7. G. Dalman, *Jesus Christ in the Talmud, Midrash, Zohar, and the Liturgy of the Synagogue*, Deighton Bell, Cambridge, (1893), pp. 99-100.

8. S. Courtois, *et al.*, *The Black Book of Communism : Crimes, Terror*, Repression, Harvard University Press, Cambridge, Massachusetts, (1999).

9. ***See:*** "Hope Strong Man Will Rule Russia", *The New York Times*, (9 November 1917), pp. 1-2. ***See also:*** "Jews Against Bolsheviki", *The New York Times* reported on (19 November 1917), p. 2. ***See also:*** C. Weizmann, *The Letters and Papers of Chaim Weizmann*, Volume 1, Series B, August 1898-July 1931, Transaction Books, Rutgers University, (1983), pp. 241-242. ***See also:*** "Bolshevism and the Jews", *The Jewish Chronicle*, (28 March 1919), p. 11. ***See also:*** X, "Flight from Bolshevism", *The London Times*, (14 October 1919), p. 14; **and** "The Horrors of Bolshevism", *The London Times*, (14 November 1919), pp. 13-14. ***See also:*** I. Cohen, "Jews and Bolshevism", *The London Times*, (21 November 1919), p. 8; **and** "Jews and Bolshevism", *The London Times*, (25 November 1919), p. 8; **and** "Jews and Bolshevism: The Mosaic Law in Politics: Racial Temperament", *The London Times*, (27 November 1919), p. 15; **and** "Jews and Bolshevism: A Further Rejoinder", *The London Times*, (1 December 1919), p. 10. ***See also:*** Philojudaeus, "Jews and Bolshevism: The Group Round Lenin", *The London Times*, (22 November 1919), p. 8. ***See also:*** Janus, "Jews and Bolshevism: Revolutionary Elements", *The London Times*, (26 November 1919), p. 8. ***See also:*** Judaeus, *The London Times*, (26 November 1919), p. 8; **and** "Jews and Bolshevism: A Reply to 'Verax.'", *The London Times*, (28 November 1919), p. 8. Verax, "Jews and Bolshevism: The Mosaic Law in Politics: Racial Temperament", *The London Times*, (27 November 1919), p. 15; **and** "Bolshevism and the Jews: A Larger Issue: The Danger in Russia", *The London Times*, (2 December 1919), p. 10. ***See also:*** J. H. Hertz, Chief Rabbi, "Jews and Bolshevism: The Chief Rabbi's Reply", *The London Times*, (29 November 1919), p. 8. ***See also:*** Pro-Denikin, "A Witness from Russia", *The London Times*, (29 November 1919), p. 8. ***See also:*** An English-Born Jew, *The London Times*, (1 December 1919), p. 10. ***See also:*** Ivan Ivanovich, "The Jews and Bolshevism", *The London Times*, (6 December 1919), p. 10. **"Epatism" defined in *The London Times:*** "Epatism", *The London*

Times, (10 December 1919), p. 15. ***See also:*** "Mentor", "An Open Letter to Lord Northcliffe", *The Jewish Chronicle*, (12 December 1919), pp. 9-10. ***See also:*** I. Zangwill, "Is Political Zionism Dead?", *The Nation*, Volume 118, Number 3062, (12 March 1924), pp. 276-278, at 276.

10. *See, for example:* Josephus' *Against Apion*.

11. Letter from G. Lowther to C. Hardinge 29 May 1910, His Majesty's Stationary Office, Lowther Papers, Foreign Office 800/193A; *and see:* 800/193B. The complete letter is published in: E. Kedourie, "Young Turks, Freemasons and Jews", *Middle Eastern Studies*, Volume 7, Number 1, (January, 1971), pp. 89-104; *reprinted:* E. Kedourie, *Arabic Political Memoirs and Other Studies*, Chapter 16, Frank Cass, London, (1974), pp. 243-263. For additional correspondence to and from Lowther, see also: *British Documents on the Origins of the War, 1898-1914*, 11 Volumes in 13, His Majesty's Stationary Office, London, (1927); and the Hardinge Papers and the Grey Papers.

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13. Y. Küçük, *Şebeke = Network*, YGS Yayinlari, Kadiköy, Istanbul, (2002).

14. J. Ridley, *The Freemasons: A History of the World's Most Powerful Secret Society*, Arcade Publishing, New York, (1999/2001), pp. 216-218. P. Dumont, "Freemasonry in Turkey: a by-product of Western penetration", *European Review*, Volume 13, Number 3, (2005), pp. 481-493.

15. I explain this in great detail in my book: *The Manufacture and Sale of Saint Einstein*. ***See also:*** S. E. Weltmann, "Germany, Turkey, and the Zionist Movement, 1914-1918", *The Review of Politics*, Volume 23, Number 2, (April, 1961), pp. 246-269.

16. The Jewish mythology of the scapegoat is found in the Hebrew Bible at *Leviticus* 16 and in the Jewish Talmud in the book of *Yoma*.

17. "Hopes of an Understanding", *The London Times*, (24 February 1912), p. 7.

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unter den Christen entweder gar nicht, oder nur zum Theil bekant-gewesene Dinge und grosse Irrthüme der jüdischen Religion und Theologie, wie auch viel lächerliche und kurtzweilige Fabeln und andere ungereimte Sachen an den Tag kommen, Frankfurt, (1700); **and** *Entdecktes Judenthum oder, Gründlicher und wahrhaffter Bericht, welchergestalt die verstockte Juden die hochheilige Drey-einigkeit. . . verunehren, die heil. Mutter Christi verschmähen. . . die christliche Religion spöttisch durchziehen, und die gantze Christenheit. . . verachten und verfluchen; dabey noch viel andere. . . nur zum Theil bekant gewesene Dinge und grosse Irrthüme der jüdischen Religion und Theologie, wie auch viel lächerliche und kurtzweilige Fabeln. . . an den Tag kommen. Alles aus ihren eigenen. . . Büchern. . . kräfftiglich erwiesen, und in zweyen Theilen verfasset. . . Allen Christen zur treuhertzigen Nachricht verfertiget, und mit volkommenen Registern versehen*, Königsberg in Preussen, (1711); English translation by J. P. Stehelin, *The Traditions of the Jews: With the Expositions and Doctrines of the Rabbins Contain'd in the Talmud and Other Rabbinical Writings*, Volume 1, Printed for G. Smith, London, (1732); **and** *The Traditions of the Jews: Or the Doctrines and Expositions Contain'd in the Talmud and other Rabbinical Writings*, Printed for G. Smith, London, (1742-1743). ***See also:*** E. L. Roblik J. A. Eisenmenger, *Jüdische Augen-Gläser, das ist: Ein. . . denen Juden zur Erkanntnuss des wahren Glaubens vorgesteltes Buch. Allwo in dem ersten Theil (wider die jüdische irrende Lehr) durch die heil. Schrifft des Alten und Neuen Testaments, gantz klar bewiesen wird, dass Jesus Christus seye ein wahrer Sohn des lebendigen Gottes. . . In dem anderten Theil aber, wird aus dem jüdischen Buch (Talmud genannt) bewiesen, dass der jetzige jüdische Glauben, ein falscher und gottslästerlicher Glauben seye. . .* , Gedruckt bey M.B. Swobodin, Brünn, (1741-1743). ***See also:*** C. Anton and J. A. Eisenmenger, *Einleitung in die rabbinischen Rechte, dabey insonderheit von einem Judeneide, wie solchen eine christliche Obrigkeit am verbindlichsten abnehmen kann umständlich ist gehandelt worden*, F.W. Meyer, Braunschweig, (1756). ***See also:*** A. Rohling, *Der Talmudjude: zur beherzigung für Juden und Christen aller Stände*, Adolph Russel, Münster, (1871); English translation: *The Jew According to the Talmud*, Sons of Liberty, Metairie, Louisiana, (1978); **and** *Der Antichrist und das Ende der Welt: Zur Erwägung für alle Christen*, B. Herder, St. Louis, (1875); **and** *Der Katechismus des neunzehnten Jahrhunderts, für Juden und Protestanten, den auch Katholiken lesen dürfen*, F. Kirchheim, Mainz, (1877); **and** *Franz Delitzsch und die Judenfrage, Antwortlich beleuchtet. . .* , J.B. Reinitz, Prag, (1881); **and** *Fünf Briefe über den Talmudismus und das Blutritual der Juden*, Prag, (1881); **and** *Die Polemik das Menschenopfer des Rabbinismus; eine wissenschaftliche Antwort ohne Polemik für die Rabbiner und ihre Genossen*, Bonifacius-Druckerei, Paderborn, (1883); **and** *Meine Antworten an die Rabbiner, oder Fünf Briefe über den Talmundismus und das Blut-Ritual der Juden*, Cyrillo-Method'sche Buchdruckerei, Prag, (1883); **and** *Die Ehre Israels: Neue Briefe an die Juden*, Prag, (1889); **and** *Erklärung der Apokalypse des h. Johannes des grossen Propheten von Patmos*, Verlag der Liebfraumen-Druckerei (Dr. W. Wingerth), München, (1895); **and** *Auf nach Zion!: oder die grosse Hoffnung Israels und aller Menschen*, Jos. Kosel'schen Buchhandlung, Kempten, (1901); **and** *Das Judentum nach neurabbinischer Darstellung der Hochfinanz Israels*, G. Schuh, München, (1903). ***See also:*** A. Rohling and M. de Lamarque, *Le juif-talmudiste*, A. Vromant, Paris, Bruxelles, (1888). *See also:* A. Rohling and E. A. Drumont, *Le juif selon le Talmud*, Albert Savine, Paris, (1889); German translation: *Prof. Dr. Aug. Rohling's Talmud-Jude*, T. Fritsch, Leipzig,

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