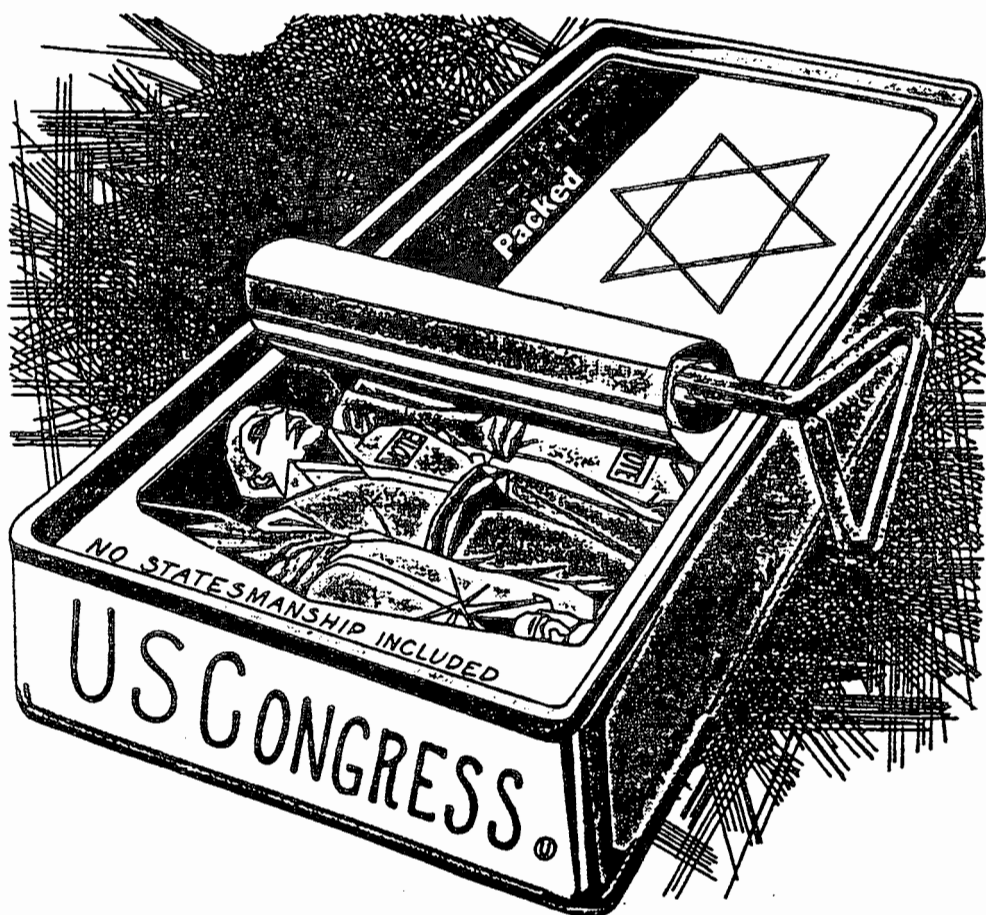


# ZION'S TROJAN HORSE



by Senator Jack B. Tenney

# **ZION'S TROJAN HORSE**

**A TENNEY REPORT  
On World Zionism**

**By Senator Jack B. Tenney**

*Introduction by  
Col. John Beaty*

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# INTRODUCTION

By COL. JOHN BEATY, author of *The Iron Curtain Over America*

To be of major significance, a book on the current world scene must meet three requirements: (1) It must be the work of a person who has been in an exceptional position for breaking through censorship and learning the truth; (2) it must be full and complete and written fearlessly, with no effort to hide or gloss over the evil deeds of any faction or minority; and (3) it must be written by one who is skilled in the writer's art. ZION'S TROJAN HORSE, by Jack Tenney, possesses the triple qualification.

(1) Ten years of arduous work in the California Senate as Chairman of the Committee on Un-American Activities has given Senator Tenney a great body of information on vital facts to which newspaper columnists and other political writers, and even academic historians, have no means of access. The reason is obvious. In his strategic position, Senator Tenney not only had opportunities denied to others for uncovering secret data; he even had the power to force the disclosure of much information which would under no circumstances have become known to a writer who was not in a similar position of government authority.

(2) An author's inubency in high office or in a strategic position does not, however, guarantee that his book is of major importance. Too many such personages have written books to throw a smoke screen over their own surrenders to political expediency or to alien pressure. Other authors have written books which purport to cover the history of the past half century or to deal with the foreign policy of the United States of America and yet, from fear of an alien minority, make no reference whatever to Middle East, Israel, Jews, Judaism, Khazars, or Zionism! These books name names, but never the names of such history-making Jews as, for example, the Rothschilds, Chaim Weizman, Samuel Untermyer, Stephen A. Wise, and Louis D. Brandeis—much less the names of those Jews prominent in more recent times in atomic espionage; in the U. S. executive departments, especially Treasury and State; and above all, in the personal staffs of the last three Presidents of the United States.

Books that leave out such topics and such names are worse than useless. They are dangerous. They teach the reader to place the blame for the world's perilous condition upon people of his own creed and kind, and not where it belongs—upon scheming alien manipulators. Such books present a picture as much distorted from the truth as would be presented by a history of the U. S. Revolutionary War which made no reference to taxation without representation, the Declaration of Independence, and the Continental Congress; and made no mention of Thomas Jefferson, Benjamin Franklin, John Hancock, or other men prominent at the time in influencing public opinion.

But how, the reader may ask, can one tell without reading it

whether a book by a seemingly authoritative author gives a full coverage of its subject? Fortunately, there is an easy test. Consult the index of each book which has attracted your attention. Make your own comparison, and back the book of your choice. The merest glance at the index of ZION'S TROJAN HORSE will show its full and fearless coverage of all phases of its vital subject.

(3) Whatever a man's former position of authority and however full his coverage of his subject, he cannot have maximum effectiveness unless he writes well. Senator Tenney writes with a confidence and a zeal which the reader immediately senses and shares. Imbued by the emotion of the author, the reader is swept forward through the mass of details which fill the years between Karl Marx and the present. He is both fascinated and terrified by the climactic story of the growth of two tremendous forces, Communism and Zionism, so closely related in their objectives. The reader sees with the horror which can be induced only by superb literary writing how the aims of these two forces, Communism and Zionism, are alike hostile to America as a nation and to the Christian civilization of which our nation is the finest flower. The reader shares the author's indignation at the subtle way in which Communism and Zionism have played Christian nations against each other in bloody conflict, and is appalled at the combination of subtle infiltration, brazen bullying, and everlasting propaganda with which these two alien forces have ridden rough-shod over the world and have demanded and secured in this country rights and privileges which involve the destruction of America and the degradation of the Christian West.

In *Paradise Lost* John Milton wrote the epic of the fall of man, a fall which was engineered by an alien intruder into the Garden. In ZION'S TROJAN HORSE, Jack Tenney has written of the fall of American man, and of American women, too, under the blandishments, the bribes, and the intimidation of alien intruders into our garden-spot, America. To read this great book is to arm yourself with knowledge. With your increased knowledge you will feel increased confidence and have a new power to go forth and defend your country, your ideals, and your faith.

DALLAS, TEXAS

DECEMBER 4, 1953

## I

## THE WANDERING JEW

## In Dispersion From the Beginning

Although few Jews can prove that their most remote ancestor ever trod the soil of Palestine, Jewry has persisted in the fiction of the *Diaspora*. It may be said that Jewry has been in *dispersion* from the beginning. There were many more Jews in Alexandria in 250 B.C. than there were in Jerusalem; Jews whose forbears had not shared the Babylonian captivity; Jews who had no knowledge of Hebrew. Throughout the Roman empire, in Spain and Africa, there were closely-knit communities of Jews who had never known the land of Canaan. At the birth of Jesus of Nazareth the Jews were the most racially mixed people on the face of the globe.

Wherever a Jewish community existed, there also was the Talmud.

Each community kept in close touch with Jerusalem. Wherever a Jew wandered he found Jewish settlements and colonies; Religious and educational organizations were founded and maintained long before the Christian era. Financial assistance for Jerusalem was a well established Jewish activity throughout the civilized world, and political pressure and "back stair diplomacy" were fine Jewish arts centuries before Titus destroyed Jerusalem and the Temple in 70 A. D.

After the establishment of Christianity, Roman Jewry made excellent use of its geographic position by interceding with the Holy See on behalf of Jewry in trouble elsewhere in Christendom, as it had done with the Roman emperors in the centuries before Christ.

International Jewish conferences were held sporadically throughout the world until about the 17th Century. They were discontinued because of Gentile suspicions.

The Nineteenth Century witnessed the first open organizational activities of modern world Jewry. British and French Jewry met in a conference called by Sir Moses Montefiore and the *Board of Deputies of British Jews* in 1840. Adolphe Cremieux (Isaac Moise) attended this conference. The *Board of Deputies of British Jews* thereafter undertook responsibility for Jews everywhere. The *B'nai B'rith* was founded in New York City in 1843 for the express purpose of uniting the Jews of the world in one secret body. (See *Zion's Fifth Column*.)

Jewish "emancipation" followed the Jew's emergence from the Ghettos (which appears for the greater part to have been self-



imposed segregation) and progressed at a rapid pace in Europe from the time of Moses Mendelssohn.

Religious equality was a condition imposed by the Great Powers of the Nineteenth Century for the independence of such states as Serbia and Rumania. The Serbian *Skuptshina*, by unanimous vote abolished the constitutional provision that limited the political rights of Serbian Jews. In Rumania most of the landed property of the Rumanians was heavily mortgaged to Jews and Rumania moved slowly in the fulfillment of the condition imposed. In October of 1879, however, a law was adopted conferring the privileges of citizenship upon every foreigner in the country and restricting the ownership of landed property to Rumanian citizens. A ten-year probationary period between application for citizenship and its actual attainment was a compromise which appears to have solved the Rumanian problem and to have been acceptable to the Great Powers.

Although Moses Mendelssohn (born Moses ben Mendel at Dessau, September 6, 1729) advocated Jewish penetration of Christian society, he always remained a Jew in the ethnic sense. He outwardly professed Judaism but at heart he was agnostic if not atheistic. His first literary venture was a German translation of Jean-Jacques Rousseau's "*Discourse on the Origin of Inequality Among Men*"—an onslaught on civilization which contends that the savage state is superior. In founding the *Hascala* movement Mendelssohn did not intend to advocate Jewish adherence to Christian civilization; he proposed *adaptation*, thereby uncovering "a world of heretofore unheard-of possibilities where initiated Jews could exercise their influence." Mendelssohn has been called the *Third Moses*, in that he brought the Jews out of their ghettos and showed them the Promised Land,—and because of its method of penetration, there are those who believe that *Hascala* was also the name of the Jewish-Trojan horse.

In 1857 American Jewry exerted itself for the first time in the United States as a minority pressure group. Protesting the denial of residential and commercial rights to American Jews in Switzerland, a convention was organized by American Jewry in Baltimore. Rabbi Isaac M. Wise was selected as the spokesman of the delegation by this meeting and directed to confer with President James Buchanan on the subject.

Meanwhile many Jews were attaining wealth and position throughout the world. In 1828 Jews had been made eligible for municipal offices in England. In 1858 they were admitted to the House of Commons. Baron Nathan de Rothschild was the first Jew who walked the halls of Westminster. There has never been any prohibition against Jews holding public office in the United States.

The Mortara Affair in 1860 resulted in the creation of the

*Alliance Israelite Universelle* in France by Adolphe Cremieux. The organization dedicated its efforts to "the emancipation of our brethren who still suffer under the burden of discriminatory legislation", and it purported to be international in both its objectives and its membership.

The *Board of Delegates of American Israelites* was organized at a convention in New York City November 2, 1859. The purposes of this organization were, like all the others, strictly Jewish and in behalf of Jewry. It called for "the maintenance of friendly relations with similar Hebrew organizations throughout the world" and the "redress of grievances" of Israelites everywhere. In 1878 the organization merged with the *Union of American Hebrew Congregations*.

Jewish organizations began to emerge throughout the world after 1860. The *Anglo-Jewish Association* came into existence in England in 1871. In Austria, in 1872, the *Israelitische Allianz* was born. The *Hilfsverein der deutschen Juden* was organized in 1901 ostensibly in behalf of the Jews in Eastern Europe and Asia.

The Nineteenth Century witnessed the quiet mobilization of world Jewry;—an accelerating mobilization that passed from the religious atmosphere of the synagogue to the public forum of international politics with increasing clamor and tumult. The legend of "religious persecution" was carried over into the political arena of the Twentieth Century under a new and more potent appellation—"anti-Semitism." It was to be the central theme of Herzl's argument for a Jewish state—and he would,—unintentionally perhaps—place the blame on the Jews themselves. "The Jewish question," he wrote, "exists wherever Jews live in perceptible numbers. Where it does not exist, it is carried by Jews in the course of their migrations. We naturally move to those places where we are not persecuted, and there our presence produces persecution. This is the case in every country, and will remain so . . . till the Jewish question finds a solution on a political basis."

The *American Jewish Committee* was organized in New York City in 1906. Some Jewish authorities contend that this group grew out of the *National Committee for the Relief of Sufferers by Russian Massacres* established in 1903 by Oscar S. Straus, Jacob H. Schiff and Cyrus L. Sulzberger, but there is much evidence to indicate that its creation was prompted by other considerations. It is very interesting to note, in passing, that the membership of the *American Jewish Committee* was held at fifty until comparatively recent times. Jewish authorities have referred to the "*Fabian policy*" adopted by the *American Jewish Committee*, a term which denotes a cautious, gradualistic approach to an objective. This policy may account for the careful limitation of membership for so many years, and is in keeping with the historical and time-honored Jewish practice of individual *shtadlanim*;—"backstair secret diplomacy."

## The Chosen People

The *Bible* tells us that when Abram was ninety-nine years old Jehovah appeared to him and, after changing his name to Abraham, established a covenant which was to be everlasting between Jehovah and Abraham's seed: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Upon this theme orthodox Jewry has reared the fiction that the Jews are the Chosen People of God and that *all other peoples* are outside His favor. "The forces (wealth) of the Gentiles shall come to thee . . . and the sons of strangers shall build up thy walls, and their Kings shall minister unto thee . . . Thou shalt suck the milk of the Gentiles," and "ye shall eat the riches of the Gentiles. and in their glory shall ye boast yourselves . . ." are samples of Biblical promises that Jewish rabbis have taken to heart literally.

The *Talmud* is the culmination of the development of Jewish traditionalism. Dr. Henry H. Milman refers to the *Talmud* as "that wonderful monument of human industry, human wisdom, and human folly." It has been characterized as "the most irresistible organ ever forged for the subjugation of the human will." It is, without question, an important factor in any study of the phenomenon of organized Jewry's dynamic drive for world power.

What is the *Talmud*?

Said Benjamin Disraeli, himself a Jew: "Here . . . we find a prodigious mass of contradictory opinions, an infinite number of casuistical cases, a logic of scholastic theology. some recondite wisdom, and much rambling dotage; many puerile tales and oriental fancies; ethics and sophisms, reasonings and unreasonings, subtle solutions, and maxims and riddles; nothing in human life seems to have happened which these doctors have not perplexed or provided against, for their observations are as minute as Swift exhausted in his 'Directions to Servants.' The children of Israel, always children, were delighted as their *Talmud* increased in volume, and their hardships. The *Gemara* was a third law to elucidate the *Mishna*, which was a second law, and which had thrown the first law, the law of Moses, into obscurity."

Wrote Dr. Izaak Da Costa: "The *Talmud* is an immense heap of rubbish, at the bottom of which a few bright pearls of Eastern wisdom are to be found. No book has ever expressed more faithfully the spirit of its authors. This we notice the more when comparing the *Talmud* with the Bible—the Bible, that Book of books, given to, and by means of, the Israel of God; the *Talmud*, the book composed by Israel *without* their God, in the time of their dispersion, their misery, and their degeneracy."

Dr. Milman, in his *History of the Jews*: "The reader, at each successive extract from this extraordinary compilation hesitates

whether to admire the view of profound allegorical truth and the pleasing moral apologue, to smile at the monstrous extravagance, or to shudder at the daring blasphemy. The influence of the *Talmud* on European superstitions, opinions, and even literature remains to be traced. To the Jew the *Talmud* became the magic circle within which the national mind patiently labored for ages in performing the bidding of the ancient and mighty enchanter, who drew the sacred line beyond which it might not venture to pass."

Dr. Edersheim (*Life and Times of Jesus the Messiah*) described it thus: "If we imagine something combining law reports, a Rabbinical 'Hansard', and notes of a theological debating club—all thoroughly oriental, full of digressions, anecdotes, quaint sayings, fancies, legend, and too often of what, from its profanity, superstition and even obscenity could scarcely be quoted, we may form some general idea of what the *Talmud* is."

Dr. Phillip Schaff (*History of the Christian Church*): "The *Talmud* is the slow growth of several centuries. It is a chaos of Jewish learning, wisdom, and folly, a continent of rubbish, with hidden pearls of true maxims and poetic parables. It is the *Old Testament* misinterpreted and turned against the New, in fact, though not in form. It is a Rabbinical Bible without inspiration, without the Messiah, without hope. It shares the tenacity of the Jewish race . . . The *Talmud* is the Bible of Judaism separated from, and hostile to Christianity, but it barely notices it except indirectly. It completed the isolation of the Jews from all other people."

Says Louis Finkelstein in the Foreword to the First Edition of *The Pharisees* (Morris Loeb Series, *Jewish Publication Society of America*): "Pharisaism became Talmudism, Talmudism became Medieval Rabbinism, and Medieval Rabbinism became Modern Rabbinism. But throughout these changes of name, inevitable adaptation of custom, and adjustment of Law, the spirit of the ancient Pharisee survives unaltered. When the Jew reads his prayers, he is reciting formulae prepared by pre-Maccabean scholars; when he dons the cloak prescribed for the Day of Atonement and Pass-over Eve, he is wearing the festival garment of ancient Jerusalem; when he studies the *Talmud*, he is actually repeating the arguments used in the Palestinian academies. Nor is it merely the outer accoutrements of Pharisaism which have survived in his life; the spirit of the doctrine has remained quick and vital."

In a First Edition of the *Babylonian Talmud* "revised and corrected" by Dr. Isaac M. Wise, President of the *Hebrew Union College*, we find the following in the Editor's Preface: "The *Talmud* is free from the narrowness and bigotry with which it is usually charged, and if phrases used out of their context, and in a sense the very reverse from that which their author intended, are quoted against it, we may be sure that those phrases never existed in the

original *Talmud*, but are the later additions of its enemies and such as never studied it."

In order to discredit Jewish testimony concerning the *Talmud*, Rabbi Wise writes: "The attacks on the *Talmud* have not been made by the enemies of the Jews alone. Large numbers of Jews themselves repudiate it, denying that they are *Talmud* Jews, or that they have any sympathy with it. Yet there are only the few *Karaites* in Russia and Austria, and the still fewer Samaritans in Palestine, who are really not *Talmud* Jews. Radical and Reform, Conservative and Orthodox, not only find their exact counterparts in the *Talmud*, but also follow in many important particulars the practices instituted through the *Talmud* . . . The modern Jew is the product of the *Talmud* . . ."

In the Introduction to *The History of the Talmud* we learn that the *Talmud* has been the victim of continuous persecution. "During the twenty centuries of its existence," says the Introduction, "not one of them has passed without great and powerful enemies vying with each other and exhausting every effort to destroy it; still it survived in its entirety, and not only has the power of its foes failed to destroy even a single line, but it has not even been able materially to weaken its influence for any length of time. It still dominates the minds of a whole people, who venerate its contents as divine truth, and countless numbers have sacrificed their lives and their possessions to save it from perishing."

The first allegedly to persecute the *Talmud* were the Seleucidae (in the time of Antiochus Epiphanes), the Roman Emperor Nero, Domitian, Hadrian, the Samaritans, the Sadducees, Boethuseans, the Christians, and all sects opposed to the Pharisees. Before the Popes, Justinian decreed capital punishment to those who studied it. Says our historian: "From the time of Pope Innocent III, the *Talmud* was burned at the stake in nearly every century from the 11th to the 18th, in Italy, France, Germany, Spain, and many other countries, and in the 18th, also in Poland by the Frankists, by Bishop Dembovski, where copies were dragged through the city, tied to horses' tails and then delivered to the executioner to be burned at the stake in Kamenetz, Lemberg, Brody and elsewhere. In most places, before it was resolved what was to be done with the *Talmud*, the Israelites were forced to dispute with its enemies, and had to pay heavy fines for arriving late to the dispute, as well as for being vanquished in argument, the judges being their enemies."

The Jewish historians always omit the reasons for Christian objection to the *Talmud*. They charge persecution of the *Talmud* in the same manner as so-called Jewish "defense agencies" charge "anti-Semitism." Is the *Talmud*, like the Jews, without fault? We think not. It accounts in great measure for Gentile reaction toward Jewry through the centuries. Says a writer in the *Edinburgh Review*: "When we sound the sombre, exclusive, pitiless

depth of the inner doctrine of the *Talmud*, we see that a reason exists for that marked and secular demarcation between the Jew and the Gentile, for which we were about to blame our own intolerance. Purposely and rigidly, in exile no less than in the splendor of the theocratic polity, has the hand of the Jew been directed by the depositaries of his traditions against every man. It is the law of self-defense that has raised the hand of every man against him. Our ancestors were not, after all, so blindly cruel as some writers are too ready to admit. Offers of friendship and of brotherhood are as powerless as are the fires of the Inquisition to break down that moral wall, substantial as the very fortress wall of the Temple, that resisted the voice of Christ, and that has been strengthened by the constant efforts of the doctors of the *Talmud* for five centuries after the fall of Jerusalem. The power of resistance is the same at this moment that it was two thousand years ago. The point of attack is still the same as in the days of Herod. To the question 'Who is my neighbor?' the *Talmud* returns one reply, and the parable of the Good Samaritan another. The mercy to be shown, as Moses taught, to the stranger, is qualified by the *Halaca* by the assumption that he must also be a proselyte. All questions as to which accord would be otherwise possible, whether in the historic past, or the dimly predicted future, are insoluble, while the justice, mercy, and truth—the weightier matters of the Law—are, by the guardians of the Law of Moses, confined to those of their own faith and blood. The vitality of Judaism was contained in the doctrine, that the Jews had one father, even God. The hope of the future of humanity lies in the good tidings that God is the common Father of mankind."

In the Thirteenth Century, a Jew named Donin was excommunicated by the rabbis because he "appeared" to rebel against Judaism. In Rome in 1239, under the name of Nicolus, Donin charged that the *Talmud* contained sacriligious references to Jesus Christ and the Virgin Mary, and so distorted the Scriptures by its interpretations and comments that thereby the Deity was blasphemed. Donin further charged that the *Talmud* gave license to illegally deprive Gentiles of their property and granted permission to deceive them. In short he charged in thirty-five counts that the *Talmud* was the enemy of Christianity.

Nicolus Donin met with certain Jewish rabbis in Paris in 1240 and debated the charges against the *Talmud* made by Donin the year before in Rome before Saint Louis and his court. Rabbi Jechiel, the most prominent of the rabbis, would not admit that the Jesus referred to in the *Talmud* was Jesus of Nazareth, but maintained that he was another Jesus. Modern Jewish scholars appear to disagree with Rabbi Jechiel. Wrote Dr. Levin (*Die Religions Disputation des R. Jechiel von Paris, etc.*): "We must regard the

attempt of R. Jechiel to ascertain that there were two by the name of Jesus as unfortunate, original as the idea may be."

Donin presented *Kol Nidre*, a Jewish prayer, as evidence of the immorality of Jewry. *Kol Nidre* is invoked by the Jews at the beginning of the evening service of the Day of Atonement and (the Hebrew version) repudiates all vows, oaths, and obligations made by the suppliant since the last Day of Atonement. The Aramaic version repudiates all vows, etc. *to be made during the coming year.*) Rabbi Jecheil was unable to offer any plausible defense.

The meeting between Donin and the rabbis evidently convinced the authorities that Donin was right and that the rabbis were wrong. Wagon-loads of *Talmuds* were burned in Paris in 1242 and Christendom was evidently convinced that Donin's allegations were true. Whatever else may be said of the *Talmud* all impartial authorities appear to agree that it contains, in addition to offensive passages, many bad features. It is therefore not surprising that it was so often burned. The Bible has also been burned. In the ages of ignorance books of all kinds were held in awe and were believed to be possessed of supernatural powers;—powers for either good or bad. The good books were held in reverence, and the evil books were destroyed. If the *Talmud* was against Christianity and contained blasphemies against its doctrines; if it taught a double standard of ethics and morality—one for the Jew and his relationship with Jews and a different one for the Jews relationship with Christians, then to the medieval mind, it had to be destroyed. And, of course, the Jews would burn the Christian Bible if they were able to do so. The *Jewish Encyclopedia* quotes R. Tarfon as declaring: "The writings of the *minim* deserve to be burned, even though the name of God occurs therein . . ."

In the Jewish year 5391 (1631 A.D.) a council of Jewish elders convened in Poland and addressed a circular letter to the several Jewish communities. It reads as follows: "Great peace to our beloved brethren of the house of Israel.—Having received information that many Christians have applied themselves with great care to acquire the knowledge of the language in which our books are written, we therefore enjoin you, under the penalty of the great ban (to be inflicted upon such of you as shall transgress this our statute), that you do not in any new edition either of the *Mishna* or *Gemara*, publish anything relative to Jesus of Nazareth; and you take special care not to write anything concerning him; either good or bad, so that neither ourselves nor our religion may be exposed to any injury. For we know what those men of Belial, the *mumrim*, have done to us, when they became Christians, and how their representations against us have obtained credit. Therefore, let this make you cautious. If you should not pay strict attention to

this our letter, but act contrary thereto, and continue to publish our books in the same manner as before, you may occasion, both to us and yourselves, greater afflictions than we have heretofore experienced, and be the means of our being compelled to embrace the Christian religion, as we were formerly; and thus our latter troubles might be worse than the former. For these reasons we command you that if you publish any new edition of those books, let the places relating to Jesus of Nazareth be left in blank, and fill up the space with a circle like this O. But the rabbins and teachers of children will know how to instruct the youth by word of mouth. . . ."

In the Foreword by Chief Rabbi Dr. J. H. Hertz to the Soncino edition of the *Babylonian Talmud* (London, 1935) he states that "all the censored passages reappear in the Text or Notes." He concludes his Foreword by stating that "never before has there appeared a translation of the *Order Nezikin* as helpful to the student as these volumes of the Soncino edition of the *Babylonian Talmud* in English."

It is now apparently admitted by Jewish writers that the word *min* (plural *minim*), so often mentioned in the *Talmud*, denotes the Christians, while *minuth* means Christianity. The *Jewish Encyclopedia* states that its etymology is obscure. It probably was first applied to those Jews who embraced Christianity "just as 'goy', which in the Bible has only the meaning of 'nation' took later the sense of 'non-Jew'." It was forbidden to partake of meat, bread, and wine with the *min*. Scrolls of the Law, *tefillin* and *mezuzot* written by a *min* were burned. An animal slaughtered by a *min* was forbidden food. The relatives of the *min* were not permitted to observe the laws of mourning after his death, but were required to assume festive garments and rejoice. The testimony of the *min* was not admitted in evidence in Jewish courts. An Israelite who found anything belonging to one who was a *min* was forbidden to return it to him. (The *Jewish Encyclopedia* was prepared by "more than four hundred scholars and specialists" under the direction of an Editorial Board composed of the following: Cyrus Adler, Wilhelm Bacher, Gottard Deutsch, Richard Gottheil, Emil G. Hirsch, Joseph Jacobs, Kaufmann Kohler, Herman Rosenthal, Isidore Singer and Crawford H. Tay. Isaac K. Funk was Chairman of the Board Frank H. Vizetelly was Secretary of the Board, and William Papper was Associate Revising Editor.)

Gentiles (non-Jews) are classed as "barbarians", although the *Jewish Encyclopedia* states that Rabbinical interpretation of Ezekial XXXIV;31, "And ye my flock, the flock of my pasture, are men" holds that only Israelites are *men*. This interpretation makes Gentiles something less than men; lower animals; cattle. Gentiles might claim no right under Jewish civil laws. Says the *Jewish*



*Encyclopedia*: "It follows that the Gentiles were excepted from the general civil laws of Moses." The *Mishnah* decrees that if a Gentile sue an Israelite, the verdict is for the defendant; if the plaintiff is an Israelite against a Gentile the Israelite is to obtain full damages. The *Talmud* provides that where an ox belonging to an Israelite has gored an ox belonging to a Canaanite (Gentile), there is no liability, whereas where an ox belonging to a Canaanite gores an ox belonging to an Israelite, compensation is to be made in full.

The following is from the *Jewish Encyclopedia*:

"The *Talmud* relates in this connection that the Roman government once commissioned two officers to question the Rabbis and obtain information regarding Jewish laws. After a careful study, they said: 'We have scrutinized your laws and found them just, save the clause relating to a Gentile's ox, which we can not comprehend. If, as you say, you are justified by the term "neighbor", the Gentile should be quit when defendant as well as when plaintiff.' The Rabbis, however, feared to disclose the true reason for outlawing the Gentiles as barbarians and rested on the textual technicality in the Mosaic law, in accordance with which they had authority to act in all cases coming within their jurisdiction."

Where a Jew sells a Gentile landed property bordering on the land of another Jew, he shall be excommunicated because the Jewish neighbor may claim "thou hast caused a lion to lie on my border." The *Talmud* Rabbis believed that all property in the hands of Gentiles was seized property and therefore considered "public property, like unclaimed land in the desert" and that Israel could take the land as conquerors. "And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eyes shall have no pity upon them . . . 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 VII; 16,6.)

The *Jewish Encyclopedia* states: "The *Torah* outlawed the issue of a Gentile as that of a beast. . . . A Gentile woman was not allowed to suckle a Jewish babe, save in the presence of Jews. Even so it was feared that the Gentile nurse might poison the child . . . The *Talmud* comments on the untruthfulness of Gentiles . . . 'A band of strange children whose mouth speaketh vanity and their right hand is a right hand of falsehood'."

The Jewish law against overcharging one-sixth or more above the current price of marketable merchandise applied only to a Jew and not to a Gentile. "Samuel declared legal a transaction in which an error has been made by miscalculation on the part of a Gentile. Following out his theory, Samuel was unscrupulous enough to purchase from a Gentile a gold bar for four *zuz*, which was the

price of an iron bar; he even beat down the price one *zuz*. Such transactions, while regarded as perfectly proper and legitimate among Gentiles, were not tolerated among the Jews themselves." (*Jewish Encyclopedia*.)

Simon ben Yohai is considered the most fanatical of the anti-Gentile teachers. He is the author of the expression "*tob shebegoyim harog*" which is translated by *Jewish Encyclopedia* editors as "the best among the Gentiles deserves to be killed." These same translators admit that various versions of Simon ben Yohai's saying is rendered "Egyptians" instead of "Gentiles". The Gentiles, according to this venerable *Talmudian*, "resemble the easy-going, selfish dog," whereas "Israel is like the patient ass."

Judah ben 'Illai recommended the daily recital of the "benediction":—"Blessed be thou . . . who hast not made me a *goi*" and expressed the pious prediction that the Gentiles "will ultimately come to shame."

Much more might be offered, both from the *Talmud* itself (the official Soncino edition) and from authoritative Jewish translators and writers, but the foregoing should suffice for an understanding of the official sources of anti-Gentilism. Most material used here is taken from the *Jewish Encyclopedia* rather than from the *Talmud* so that it cannot be said that the sense of the citation is distorted, taken out of context or prejudicially interpreted. It is to be expected that all religious movements, sincerely and deeply advocated, exclude the disbelievers from its theories of salvation and that the adherents of each movement, to a greater or lesser extent, look upon those outside the faith with distaste and loathing. Few religious movements, however, exclude *all* peoples on the basis of *race*. The proselyte, regardless of ethnic origin, is usually welcomed warmly into the brotherhood of the "true faith" whatever it might be. This certainly is not the spirit of the *Talmud*, no matter how it is interpreted and its occasional contradiction to the contrary notwithstanding. Its faith is not only in Jehovah; it is in the *one-people* who enjoy an everlasting covenant with Him. It is a race-superiority concept that soars over and beyond anything ever conceived by the world's Hitlers;—a concept that bases its claim on Holy Scripture and divides the world into two classes—the Israelites and "cattle."

The influence of the *Talmud* upon the Jews of the world is probably incapable of estimation. To say that its influence has been great would be a gross understatement. Its profound effect on the minds of the savage Khazars of Mongolian Russia is apparent in the activities of their descendants;—in the incessant drive of Socialist-Communist Jews and organized Zionists for world conquest and domination. No treatise on this subject may properly ignore the racism of the *Talmud*.

"The *Talmud*," said a writer in the *Edinburgh Review* "not only awaits the infant at birth and regulates every incident of that event (even to the names of angels that are to be inscribed on the door, and the words on the four corners of the apartment), but anticipates each circumstance from the earliest moment of probability. In every relation of life, in every action, in every conceivable circumstance—for food, dress, habit, language, devotion, relaxation—it prescribes almost every word to be uttered, and almost every thought to be conceived. Its rule is minute, omnipresent, inflexible. Its severity is never relaxed. To borrow an illustration from the founder: the Jewish mind, subjected while in a fusible state to this iron mould, has been at once chilled and case-hardened by its pressure."

## II

### THE TERRIBLE POWER OF THE PURSE

Theodor Herzl, speaking of the Jews, declared: "When we sink, we become a revolutionary proletariat, the subordinate officers of all revolutionary parties, and at the same time, when we rise, there rises also our terrible power of the purse."

It is interesting to note that Herzl did not say "when *some* Jews sink" or "when *some* Jews rise." He specifically said "when *we* sink" and "when *we* rise." He was thinking of the "Jewish nation" and not of Jewish individuals. He conceived a *race movement* toward a common objective. Whether or not Jews blasted their way by force and violence through Christian barriers; bought and bribed their way, or combined both methods for the attainment of the common objective mattered not at all to Herzl. He was neither moralizing nor speculating. He was merely stating an historical fact and issuing a directive to world Jewry. This combination of the "terrible power of the purse" and "the revolutionary proletariat" was to achieve world-shaking significance in the Russian Revolution.

The Jewish revolutionary proletariat developed significance with the rise of the terrible power of the Jewish purse. Without the assistance of Jewish bankers the Jewish revolutionary leader of the Red Army, Trotsky, would have failed. Without the "terrible power" of the Jewish purse, the invasion and conquest of Palestine would have been impossible.

Jacob Schiff, the Rothschilds, and the Warburgs are a few of the international Jewish bankers who have played an important role in shaping the destiny of western Christian civilization.

### Jacob Henry Schiff

The firm of *Kuhn, Loeb & Co.*, was established in 1867 by Abraham Kuhn and Solomon Loeb. The two had started out as general merchandise merchants in Lafayette, Indiana in 1850.

Jacob Henry Schiff was born in 1847 at Frankfort-on-the-Main, Germany. He came to the United States in 1865 and joined the staff of a New York City banking house. He became a naturalized citizen in 1870. He returned to Europe in 1873 where he made important connections with some of the chief Jewish bankers and banking houses in Germany. Returning to the United States he became a partner in the banking firm of *Kuhn, Loeb and Company* in 1875 where his financial connections with the Rothschilds and their principal German agents, the Warburgs, became of great importance.

Within ten years Abraham Kuhn was dead and Solomon Loeb had retired. Jacob Schiff became the head of the company.

His association with E. H. Harriman against J. J. Hill and J. P. Morgan & Co. for control of the *Northern Pacific Railroad* resulted in the stock-market panic of May 9, 1901. The struggle left Schiff and his firm in a strong position. The firm became the "financial reconstructors" of the *Union Pacific Railroad* and, since that time, has been "strongly interested in American railroads." In order to suppress "ruinous competition" Schiff took the lead in the establishment of the *Northern Securities Company*. He was several times the vice-president of the *New York Chamber of Commerce* and was a director of the *Central Trust Company*, *Western Union Telegraph Company*, and the *Wells Fargo Express Company*.

Through his firm, *Kuhn, Loeb & Company*, Schiff floated the *Japanese War Loans* of 1904-1905, thus ensuring the defeat of Russia. He marketed the *Chinese Loan* of 1911. His hatred of Russia led him to exert great influence in barring that country from the money markets of the United States.

He was one of the leaders of the *National Committee for the Relief of Sufferers by Russian Massacres*.

Jewish authorities proudly declare that Schiff always used his wealth and influence in the best interest of the Jews. He presented the fund and the building for Semitic studies at *Harvard*. He was Chairman of the East Asiatic Section of the *Museum of National History of New York*. He presented the *New York Library* with a large number of works dealing with Jewish subjects. He presented a student's social hall to *Barnard College*. His philanthropies embraced "every phase of Jewish life." He was the president of the *Montefiore Home* and a contributor to *Mount Sinai Hospital*. He took a leading part in the reorganization of the *Jewish Theological Seminary of America*. He was a trustee of the *Baron de Hirsch Fund* and the *Woodbine Agricultural School*. He

provided the funds for the building for the *Young Men's Hebrew Association of New York City*.

Schiff died in 1920. His son, Mortimer Leo, succeeded him as head of *Kuhn, Loeb & Co.*

### The Rothschilds

Mayer Anselm Bauer was the founder of the House of Rothschild. He was the son of Anselm Moses Bauer, a Jewish merchant of Frankfort-on-the-Main. His father planned for him to be a rabbi, but he preferred business. At the sign of the "Red Shield" (*Rothschild*) in the *Frankfort Judengasse* he ultimately established himself as a money-lender. He became the agent of William, ninth Landgrave, in 1801. In 1802 Bauer (who had now taken the name of Rothschild negotiated his first government loan—a matter of ten million thalers for the Danish Government. He died at Frankfort on December 12, 1812, leaving ten children, five sons and five daughters.

Branches of the *House of Rothschild* were established at Vienna, London, Paris and Naples and each was in charge of one of the sons. Adroit employment of a multitude of agents throughout the world plus the utilization of ingenious methods of rapid communication enabled the brothers to bring all of Europe within their financial network. Intermarriage solidified and preserved the family interest, and assured continuity of Rothschild control in the several establishments. In 1815 Austria granted the brothers the privilege of hereditary landowners and in 1812 they were made barons. Thereafter the daughters of the Rothschilds—and there were many—were enabled to marry into English and Continental Gentile families, thus extending the Rothschild influence and blood into the British House of Lords and into the ruling circles of European nobility.

Anselm Mayer was in charge of the Frankfort house. He was chosen a member of the royal Prussian privy council of commerce. In 1820 he became Bavarian consul and court banker.

Solomon had charge of the Vienna branch. His intimate relationship with Prince Metternich led to the firm's connection with the allied powers.

Jacob, the youngest of the brothers, undertook the establishment of the Paris branch after the restoration of the Bourbons. He negotiated large loans for them but was a heavy loser in the 1848 Revolution. He financed the earliest French railroads, reaping enormous profits on the speculation.

Karl superintended the Naplee branch, the least important of the five. It was discontinued in 1860 when Naples was annexed to Italy.

Nathan, the third brother, is generally considered to have been the financial genius of the family. He came to Manchester in 1800. In 1805 he moved to London. He employed carrier pigeons and fast sailing boats for transmitting intelligence and, utilizing information unknown to the general public, he became adept in manipulating the rise and fall of stocks. In 1810 Wellington made some drafts which the English Government could not meet. Rothschild purchased them at a liberal discount. They were ultimately redeemed by the Government at par. Rothschild immediately became associated with the allied powers in the struggle against Napoleon, negotiating the loans that enabled the continuation of the war. Rothschild's fortune ultimately became involved in the outcome of the contest. He followed the fortunes of the army of Wellington at Waterloo, watching the ebb and tide of battle with the feverish eagerness of the gambler who has staked his last dollar on the turn of a card. Bluecher's defeat two days previous had thrown London into a panic and brought stock tumbling on the exchange. Armed with the knowledge of Napoleon's defeat hours before it reached the public, Rothschild reaped a fortune.

Rothschild popularized foreign loans in Britain by fixing the rate in sterling and making the dividends payable in London. He soon became the financial agent of nearly every civilized Government.

Lionel succeeded his father in the management of the London house (1836). The fall of Louis Philippe (1848) of France increased the importance of the London Branch. Lionel was distracted somewhat from the strict financial interests so ardently pursued by his father, by the Jewish question in particular and politics in general. He was elected to Parliament as a representative of the city of London in 1847, and again in 1849 and 1852. In 1858 an Act of Parliament and a resolution of the House of Commons, altering the oath of office, permitted him to take his seat. He represented the city of London until 1874.

During Lionel's management the London house financed no less than eighteen government loans, including the Irish famine loan and the Turkish loan of 1858.

Other Jewish families were in the business of financing governments—the Lazards, Sterns, Speyers, and Seligmans. They had followed the Rothschild pattern of establishing local branches in European capitals, each under the management of a brother. After 1848 the governments of Europe threw their loans open to the public instead of relying solely on the Rothschilds and the Sterns were able to capture a few of the plums; notably the Portuguese loans. Smaller Jewish firms combined their resources, out of which emerged the *Credit Mobilier*, the *Dresdener Bank*, and the *Deutsche Reichsbank* of Berlin.

The Rothschilds arranged with Bleichroder at the termination

of the Franco-Prussian war, for payment to Germany of an indemnity of five milliard francs. In 1875 the London house advanced the British government 5,080,000 pounds for Suez shares, thereby making a profit of one hundred thousand pounds. In 1884 they loaned the Egyptian government one million pounds.

France rebelled against the "Semitic influence of the Rothschilds" and, in 1876, launched the *Union Generale* with a capital of four million francs, increasing it to twenty-five million francs in 1878. The bank was to be essentially Catholic. The *Union Generale* failed after numerous difficulties carrying many French families into financial ruin. The Rothschilds were left victors in the field. Says the *Jewish Encyclopedia*: "It is a somewhat curious sequel to the attempt to set up a Catholic competitor to the Rothschilds that at the present time the latter are the guardians of the papal treasure."

The Rothschilds have consistently kept the secret of their operations.

### The Warburgs

The Warburg family came into prominence in Hamburg, Germany, where the brothers Aby, Max, Paul Moritz and Felix Moritz were born.

Aby became a historian of German art and devoted himself to research.

Max Warburg was a banker in Hamburg. In 1924 he became adviser to the *Reichsbank*. He is the author of several works on finance. He was the financial expert for the German delegation at the Peace Conference in Paris in 1919.

Paul Moritz Warburg also became a banker. He was a partner in M. M. Warburg & Co., Hamburg, in 1895. Coming to the United States in 1902 he joined the banking firm of *Kuhn, Loeb & Co.*, in New York, at a yearly salary of five hundred thousand dollars. He was naturalized as an American citizen in 1911. While still an alien he set about reorganizing the banking system in the United States. He is alleged to have been one of the bankers who met secretly with Senator Nelson Aldrich at Jekyll Island, Georgia, in 1910 to work out the details of what ultimately became the *Federal Reserve Act of 1913*.

Felix Moritz Warburg had been naturalized in 1900 and, like his brother Paul, had been a banker in Hamburg, Germany before coming to the United States. He, too, became a member of *Kuhn, Loeb & Co.*

Paul Warburg became the first chairman of the *Federal Reserve Board of Governors*, resigning—believe it or not—his half-a-million-dollar per year salary with *Kuhn, Loeb & Co.*, to accept

the twelve thousand dollar per year post. It is as interesting as it may be significant to note that during World War I Paul Warburg through the parent banking firm of *M. M. Warburg Co.*, in United States Treasury Department in charge of Liberty Bonds, financing the war against Germany, while his brother Max Warburg through the parent banking firm of *M. M. Warburg Co.*, in Hamburg, Germany, was financing the Kaiser's war against the United States. (See *Mullins On the Federal Reserve*, Kasper and Horton, New York City.)

Paul Warburg resigned from the Board of Governors in May, 1918, after "someone had commented upon the fact that his brother was the head of the German Secret Service." (*Ibid.*, page 45). We had been at war for more than a year when he resigned. Colonel House had noted March 16, 1917 that Paul Warburg was "pro-German in his sympathies."

Paul Warburg was a partner or director of the following companies and corporations: *Western Union, Westinghouse, Wells Fargo, Union Pacific Railroad, Baltimore and Ohio Railroad, Kuhn, Loeb & Co., American I. G. Chemical Co. (I. G. Farben), Agfa Ansco Corp., National Railways of Mexico, International Acceptance Bank, Westinghouse Acceptance Co., Warburg Company of Amsterdam*, and many other banks, railways and corporations.

Although Senator Robert L. Owen charged that Warburg was the American representative of the European Rothschilds, the Senate of the United States confirmed his appointment by Woodrow Wilson to the *Federal Reserve Board*. (*Ibid.*, page 46.)

Paul Warburg's son, James Paul, became Vice-president of the *International Acceptance Bank*. He was financial adviser to the *World Economic Conference* in London in 1933. Frederick Marcus Warburg, son of Felix, has been a partner in *Kuhn, Loeb & Co.*, since 1930.

### III

## PRELUDE TO CONQUEST

### The World Zionist Organization

The rise of the House of Rothschild was accompanied by an organizational stirring of world Jewry. Inter-marriage with impoverished Gentile European nobility brought Gentile protection to Zionist aspirations, while intermarriage with other Jewish banking families consolidated Rothschild financial influence and direction.

International Jewish conferences became more and more frequent during the last half of the Nineteenth Century. Such meetings



were held in 1869, 1872, and 1878. In 1893 the *Central-Verein Deutscher Staatsbürger Jüdischen Glaubens* was founded in Germany. (By 1929 this organization was alleged to have had 555 local units and over 60,000 members.)

It was Leo Pinsker and Theodor Herzl who had publicly called for international organization, but it was the Rothschilds and their control of international finance that made the international call possible. What would have been treasonably fantastic in the Eighteenth Century passed without challenge in the last part of the Nineteenth. Pinsker called for a "*National Congress of Jews*" and Herzl demanded "*The Society of Jews*."

Herzl's *First Zionist Congress* held at Basle, Switzerland in 1897 created the first open international Jewish organization in modern times. There was nothing new in either the world organization or the reasons for it. "I wish it to be clearly understood from the outset," declared Theodor Herzl, "that no portion of my argument is based upon a new discovery."

The *World Zionist Organization*, while ostensibly devoted to the establishment of a Jewish State, took cognizance, almost from the beginning, of its political potentialities throughout the *Diaspora*. Simon Dubnow, in 1903, urged that the *World Zionist Organization* be reorganized as a *World Jewish Congress* in behalf of international Jewry. Although there is little doubt that this was the organization's sole purpose, it was not until 1918 that it openly so declared. The so-called "*Copenhagen Manifesto*", adopted by the *World Zionist Organization* in 1918 and ratified at Carlsbad in 1921, in addition to reaffirming Jewry's claims to Palestine, called for "full and *de facto* equality of Jews in every country, as well as national autonomy with regard to cultural, social and political activities for the Jewish communities of the countries with a Jewish mass population, and of all other countries where the Jewish population may demand such autonomy."

The "*Copenhagen Manifesto*" may be considered almost as unique as the "*Communist Manifesto*". The latter called for the confiscation of private property and the overthrow of the world's existing governments. The "*Copenhagen Manifesto*" demanded the conquest of a country the Jews neither occupied nor to which they held title, and in addition demanded special status over their fellow-citizens in the lands where they were born and where they resided.

It appears that there were times when the *World Zionist Organization* did not consider it politically expedient to interfere in the domestic affairs of a given country for fear of losing support in its endless conspiracy for the conquest of Palestine. It, therefore, apparently consented to the formation of a second international organization, and the *World Jewish Congress* was launched with

its blessings in 1932. The *Zionist Actions Committee* hailed the preparatory conference of the *World Jewish Congress* by declaring: "The *Zionist Organization* which was the first to proclaim the national rights of the *Jewish people* in the *Galuth* countries, supports every form of international action by the *Jewish people* to defend its civic and national rights, as well as its political, economic, and social positions. In these days of unheard of attacks upon the existence of the *Jewish people* and of a threat to vital Jewish rights in divers lands, every effort at an international union of *Jewish communities and groups of various countries* is doubly necessary." (Emphasis supplied.)

In 1935 the *World Zionist Organization* went on record as having "affirmed the idea of a *World Jewish Congress*" from the beginning. "The 19th Zionist Congress," declared a special resolution, "regards a union of all sections of the Jewish people for the defense of its political rights and economic possibility of existence and the creation of an authorized representative body on a democratic basis as an urgent necessity. The 19th Zionist Congress looks upon the *World Jewish Congress* as a suitable form of such a representative body. The 19th Zionist Congress calls upon Zionists and Zionist groups to take part in the *World Jewish Congress*."

"We are a people—one people!" said Theodor Herzl. "The longer anti-Semitism lies in abeyance the more fiercely will it break out. The infiltration of immigrating Jews, attracted to a land by apparent security, and the ascent in the social scale of native Jews, combine powerfully to bring about a revolution. Nothing is plainer than this rational conclusion."

### Toward World Government

The *World Jewish Congress* is the creation of the *American Jewish Congress*. More than this it is the product of American Jewry. The directing force came from New York City.

World War I forever destroyed the fiction that Jews were citizens of the countries of their birth or naturalization. American Jewry, more and more under the domination of the hordes of Russian Jews who had flooded the United States since 1881, organized for the relief of European Jews whether or not they served the Kaiser or the Allies. The *American Jewish Joint Distribution Committee* came into existence in 1914. As the war developed and victory became certain, American Jewry laid plans for participation in the Peace Conference. The impudence of such plans is curious in itself but not nearly so curious and amazing as the fact that no one seems to have seriously or effectively questioned the idea of a private group of American citizens presuming to take part in an international conference of governments in which they would be represented by officials of their own government.

B. G. Richards, N. Syrkin and B. Zuckerman submitted a resolution to an extraordinary Zionist conference in New York proposing "a convention for the purpose of considering Jewish affairs." The Zionist Conference, August 30, 1914, referred the resolution to the *Provisional Zionist Committee* for action and Louis D. Brandeis was named to discuss policy for such a convention with the officers of the *American Jewish Committee*.

The *American Jewish Committee* represented the most Americanized element of Jewry in the United States, and, although the influence of the descendants of the Judaized Khazars dominated the Jewish masses, the leadership of the *American Jewish Committee* hesitated to take the bold step advocated by the Zionist Conference of 1914. AJC leaders argued for a conference of "prudent and experienced leaders" and against an open mass convention which must necessarily be dominated by the revolutionary firebrands of Eastern Europe. Aligning itself with the *American Jewish Committee*, the *National Workmen's Committee on Jewish Rights* opposed the "collaboration of classes in an organization representing the entire Jewish collectivity"—exemplifying the curious alliance of right and left-wing cooperation so frequently apparent in Jewish affairs. This strange collaboration was attacked by the *Workmen's Circle* through such spokesmen as Dr. Chaim Zhitlowsky, Ber Borochow, Pinchas Ruthenberg, Dr. Nachman Syrkin, and Baruch Zuckerman.

On March 21, 1915, Judge Julian W. Mack, Louis D. Brandeis and Dr. Stephen S. Wise established the *Jewish Congress Organizational Committee*. The man who was to become a Justice of the Supreme Court of the United States was able to say (September 27, 1915) that the *American Jewish Congress* was to be "an incident of the organization of the Jewish people—an instrument through which their will may be ascertained, and when ascertained may be carried out."

Meanwhile the *Kehillah* of New York City proposed a secret conference on October 24, 1915 and the *American Jewish Committee* proceeded to carry out its recommendation. Brandeis opposed the "secret" conference. "Secrecy," he declared, "will lead necessarily to suspicion and misrepresentation of Jewish purposes and deprive us of non-Jewish support. We seek action in the open so that there shall be no misunderstanding either among our own people or among our fellow-citizens, as to our aims and methods."

It is interesting to note that Brandeis, a future Supreme Court Justice of the United States, was capable of distinguishing between "our own people" and "our fellow-citizens"—an amazing, but enlightening, example of dual loyalty and alien thinking.

The preliminary conference of the *American Jewish Congress* was called to order in Philadelphia March 26, 1916. It is alleged

that 367 delegates representing more than a million American Jews presented credentials and participated. Dr. Stephen S. Wise made the "keynote" address, "*American Israel and Democracy*."

Although the United States was not yet involved in the war in Europe the conference looked ahead to the "Peace Conference." It recommended that "the Congress consider the question of securing to Jews free and equal rights, civil, political, religious in all such lands where these rights were denied to them; that the Congress consider the question of securing to the Jews national rights in all such lands in which national rights were or ought to be recognized"; and "that the Congress consider cooperation with Jews in other lands, in furtherance of the Congress program."

Louis D. Brandeis was named honorary chairman and a National Executive Committee was elected. Jewish organizations in Europe, South Africa, South America and Australia were invited to work with the Congress. Both the *American Jewish Committee* and the *National Workmen's Committee on Jewish Rights* were pressured into compliance, out of which came a united Executive Committee. At a meeting of this group on Christmas Day 1916 it was agreed that the *American Jewish Congress* would confine its activities to the Peace Conference, and dissolve when its purpose in this connection had been completed.

## IV

### THE REVOLUTIONARY PROLETARIAT

#### The Jewish Socialist Federation of America

Frank F. Rosenblatt (chief of Staff of the *Jewish Bureau of Philanthropic Research* in 1918) declared that "the birth of the *Jewish Socialist Federation of America* in 1912 must be recognized as the most important landmark in the history of the Jewish Socialist movement in this country." It is perhaps significant that Mr. Rosenblatt specifically uses the phrase "*Jewish Socialist movement*" and not merely the "*Socialist movement*". We learn that the *Jewish Socialist Federation* was an outgrowth of the *Jewish Socialist Agitation Bureau* organized about 1905 in support of the unsuccessful communist revolution of that year in Russia. It was organized at a time when the little noticed *Second Communist Convention* storm was throwing ideological waves against the Jews throughout the world. The tidal wave had actually started in Basle, Switzerland when Theodor Herzl had called for the mobilization of the "*Jewish Nation*."

The *Jewish Socialist Bund of Russia and Poland* had spear-headed revolt in Russia and the *First Communist Congress* was

largely composed of Bund delegates. The affair was held in Minsk in March, 1898. It was convened under the auspices of the *All Russian Social Democratic Labor Party*. Neither Julius Martov (Yurii Osipovich Tsederbaum), who had been one of the leaders of the *Russian Jewish Socialist Bund*, nor Lenin (Vladimir Ilyich Ulyanov) were able to attend the Congress, both having been arrested and sent to Siberia a few months previous.

It has been truthfully said that every radical or revolutionary movement in Russia was heavily staffed with Jewish leadership. The Jews had always been most active in revolutionary propaganda. A Jew named Mloditzkia attempted to assassinate Count Loris Melikoff in 1880. Five Jewish names had dominated the list of assassins who had murdered Czar Alexander II. The *Jewish General Workers Union of Poland and Lithuania* (the *Jewish Socialist Bund*) was, of course, all Jewish. Leo Deutsch and Pavel Borisovich Axelrod were among the Jews who founded Russian Marxism. Axelrod and Martov were two of the six editors of *Iskra*. A Jew named Gershuni was the leader of one of the terrorist groups. Many other examples might be given. Most Jewish apologists attempt to refute the Jewish character of Communism by disclaiming Jewish adherence to the Bolshevik wing of the *All Russian Social Democratic Labor Party* and seek to glamorize the *Menshevik* wing—which is conceded to be heavily Jewish—as something quite different. The fact is that the split in the *All Russian Social Democratic Labor Party* was over the issue of *Jewish nationalism* which had swept out of Switzerland in 1897.

An attempt had been made to convene a second congress of the Party in April of 1902. An unsuccessful conference met in Bialystock. Theodore Dan (Gurvich) attended this meeting. The "student movement" reached its climax on April 4, 1902 with the assassination of Sipiagin (successor of Plehve) by Balmashov. The so-called *Nishni-Novgorod* workers' demonstration followed, resulting in the arrest of many of the "comrades." The trial of Zalomov and Denisov was highly capitalized by the Communists and gave an added impetus toward open revolution. The escape from the jail at Kiev of a number of the arrested "comrades", including Maxim Litinov (Finklestein) and Piatnitsky, and the creation of an "organization committee" by *Iskra* (which Gregory Zinoviev called the first Central Executive Committee) cleared the way for the official *Second Communist Congress*.

The organization committee was composed of hard-ribbed revolutionaries who were destined to play leading roles in the rape of Russia. Among them were Krisishanovsky, later to become commissar of Soviet electrification; Alexandrova; Lengnik, a later member of the Soviet Commissariat for Education; Krassikov, to become prominent in the Soviet Finance Commissariat; Krasnucha, delegate from the *Petersburg Committee*; Levin, delegate from the *South Russian Workers*; and Portnoy of the *Jewish Socialist Bund*.

The Organization Committee was charged with the task of convoking the "*All-Russian Party Congress*." A program was drafted by the editorial staffs of *Iskra* and *Zarya*, the latter being a theoretical organ published abroad by the Plekhanov-Lenin combination. Needless to say, the draft was the work of Plekhanov and Lenin. Its theses included the development of capitalism, the concentration of capital, the creation of a proletariat, and the transference of power to the proletariat. The draft was completed in time for the opening of the Second Congress in Brussels.

The revolutionary tempo was accelerated by the Jewish Bundists throughout 1902 and 1903. A series of peasant revolts flared in Saratov which were suppressed by Governor Peter Arkadevich Stolypin, later to be assassinated by a Jewish lawyer named Mordecai Bogrov. Terrorism marked the rising pace of revolt as the assassins Karpovitch, Balmashov and Hirsch Leckert emptied their revolvers at Russian officialdom. Clashes between communist demonstrators and the police became more frequent, creating a bloody back-drop for the shabby Congress when it clamorously descended on Belgium.

Among those who were to write the history of the Second Congress were the following: Schatman, representing the *Petersburg Committee*, later to be active in Karelia; Lydia Makhnovetz, second delegate from Petersburg; N. Baumann, of the *Moscow Committee*; Lydia Knipovitch, nicknamed "Djadenka", of the *North Russian Alliance*; Stopani, also of the *North Russian Alliance*; Makhlin; Lenov, an anarchist; Krasikov, of the *Kiev Committee*; Dimitry Ulianov, of the *Tula Committee*; Zemlyatchka, of the *Odessa Committee*; Panin, representing the *Crimean Union*; Maschinski, of the *Donetz Union*; Gussev, of the *Don Committee*; Ackerman, also of *Don Committee*; Galkin and Lyadov, both representing the *Saratov Committee*; Levin and Nikolaev, of the *Kharkov Committee*; Trotsky and Dr. Maldenberg, representing the *Siberian Union*; Zurabov, of the *Batum Committee*; Bogdan Knuniantz, of the *Baku Committee*; Topuridze, of the *Tiflis Committee*; and Kramer, Eisenstart, Portnoy, Liber (Goldman), Medem and Kossovsky, all of the *Jewish Socialist Bund*. Lenin represented the foreign organization of *Iskra* and Martov represented the editorial board. Plekhanov, Axelrod and Deutsch were among others who attended the Congress. Only two delegates, Babushkin and Schatman, could lay any claim whatever to a workingclass background.

Nearly sixty revolutionaries gathered at Brussels, Belgium for the *Second Communist Congress*. The affair was held in a flour warehouse draped with red bunting and opened July 30, 1903. The first clash came on the question of the relationship of the *Jewish Socialist Bund* to the *All Russian Social Democratic Labor Party*. Both the *Jewish Socialist Bund* and *Zionism* had emerged in the same

year and the question of Jewish nationalism was uppermost in the minds of the Bundists. They had adopted Yiddish as their language and contended that "national consciousness and class consciousness must go hand in hand." The Bundists therefore demanded autonomy for specifically Jewish problems and the right to represent *all* Jews in Russia. Lenin, of course, held out for a centralized party and Martov, Axelrod and Trotsky—all Jews—stood with him. The question was still largely unsettled when the Belgian police interfered. The Congress moved to London where it met from August 11 to August 23.

Gregory Zinoviev, a Jew himself, in his "*History of the Russian Communist Party*", explains the split in the party: "The Bund demanded that it be regarded as the sole representative of the whole Jewish proletariat of Russia, refusing to take any cognizance of the fact that the Jewish people in general were scattered throughout the whole country, and that therefore the correct course was for them to join the organization of the place in which they lived, just as the Finnish, Estonians, and other workers. We could not agree to splitting up our organization into separate fragments, for we were a single international party, carrying on a struggle against international capital. This was the view-point maintained by the *Iskrovtzi*, conceding only that the Jewish workers have their own benefit societies and special groups, publish their own papers in their mother-tongues, etc. But the Bund, giving the first sign of future social-chauvinism, pushed the matter to the limit, demanding that the workers be divided according to nationality, and allowed the right of having separate parties of their own."

Martov and Lenin split on the definition of "party member", Lenin insisting on restricting language. Trotsky and Axelrod joined with Martov. Martov ultimately won his point by a vote of 28 to 22. Lenin was infuriated and started a vigorous campaign to reverse the vote. He moved to dissolve the *Rabochee Delo* (*The Workers' Cause*), a revolutionary publication in ideological competition with *Iskra*. Both of *Rabochee Delo's* delegates had voted with Martov and when Lenin's motion had carried they left the Congress. The five delegates of the *Jewish Socialist Bund*, smarting under their defeat on the question of autonomy,—and who had also voted with Martov—walked out and Lenin's minority was therefore converted into a majority! The Russian word for *majorities* is *Bolsheviks*! Those who supported the Bund (the minorities) were to become known by the Russian equivalent *Mensheviks*. Zinoviev explained it this way: "Lenin and Plekhanov were upheld, their resolution being passed, I believe, by 25 to 23 votes. From this juncture derive the terms 'Bolsheviks', (Majority), and 'Mensheviks' (Minority). As is known, during the revolution often an altogether different interpretation was placed on them. Many thought simply that the

Bolsheviks were those who desired the most possible; while the Mensheviks were prepared to be satisfied with less. In actual fact, however, this winged word (Bolsheviks) arose in connection with the fact that the majority (Bolshestvo) voted for the Plekhanov-Lenin editorial board, the minority (Menshestvo), against it."

Thus it is that Frank F. Rosenblatt, Jewish Research director, was able to heap praise upon the Jewish revolutionaries. "It is to the glory of the *Jewish Socialist Bund* in Russia," he wrote, "that the question of nationalism, which in the minds of the Socialists of the older generation was synonymous with oppression and subjection, was forced into the foreground." The truth of the matter is that *nationalism* and *internationalism* are mutually exclusive terms. Adherence to *both* ideas in a single conception is only logical when the apparent paradox is designed to serve a specified purpose.

Needless to say the *Jewish Socialist Bund* continued its revolutionary activities and joined again in Congresses of the *All Russian Social Democratic Labor Party*. Many were arrested and exiled to Siberia but hundreds of thousands came to the United States. As a result a "net" of Bund branches spread across the United States and into Canada. The chief activity of the branches was the collection of funds for the *Jewish Socialist Bund in Russia*. American Bund members organized the *Workmen's Circle* (*Arbeiter Circle*) and swelled the ranks of the Jewish trade unions. Annual conventions of the Bund were held and a *Central-Verband* was elected which coordinated and supervised the branches. The waves of Jewish revolutionaries fleeing the police of Russia after the unsuccessful revolution of 1905 swelled the Jewish Bund branches in the United States.

The Seventh Congress of the *World Zionist Organization* in 1905 gave impetus to *Zionist Socialism*. "*Jewish administrative autonomy*" (*Saym*), *Golus nationalism*, and *Yiddishism* were current ideological movements. One B. Boruchov declared himself a *Paol-Zion* in Switzerland. He had been a Socialist for a long time. He advocated that *Zionism* should join forces with Socialism. The establishment of *Poale-Zion* therefore effectually established the Marxist basis for *Zionism*.

In November of 1905 Borochoy and J. Benjamin Zivi organized a conference of *Poale-Zion* in the Province of Poltava. In December of that year, at the time of the great Russian general strike, they organized a Jewish Russian conference in Berditchev. In 1906 the first *All Russian Conference of the Poale-Zion* met in Poltava and laid the foundation for the *Social Democratic Zionist Party Poale-Zion*. Boruchov, together with "other intellectual comrades," published a number of radical papers with the Russian Government suppressed one after another. "*The Jewish Workmen's Chronicle*" and "*The Hammer*" were published in Russian. "*The*



*Proletarian Idea*" and *"Forward"* were published in Yiddish. At the same time the *Social Democratic Zionist Party Poale-Zion* was organized in Russia. "Sister" parties were organized in England, Austria, Palestine and America.

In Palestine *Poale-Zion* published a Yiddish paper, *Der Anfang*. In 1909, at its sixth conference, the delegates adopted Hebrew as their official language. After the Turkish constitution was adopted *Poale-Zion* launched a Hebrew paper, *Ha-achduth* (*Unity*), which was suppressed in 1914 by the Turkish Government, and its editor, Zerubbel, condemned to life imprisonment. Israel Schochat (banished by the Turkish Government) and J. Ben Gorion were two of the early leaders of *Poale-Zion* in Palestine. The *Poale-Zion* was recognized as a part of the Socialist Party in Turkey which gave it the opportunity of influencing the international Socialist movement in favor of *Zionism* and Jewish national objectives.

*Poale-Zion* organized *Ha-Shomer* (*The Watchmen*) a group of young men who guarded Jewish property against the native population of Arabs who were slowly being dispossessed of their property and their country.

During the *Zionist Congress* at the Hague in 1907 *Poale-Zion* delegates organized the *Poale-Zion Weltverband*, a worldwide group to penetrate the *Zionist* and *Socialist* movements. The *Palestine Workers' Fund* was collected from Jews all over the world and administered by this World Organization.

The *Poale-Zion Weltverband* is credited with successfully propagandizing *Socialist* and labor leaders in behalf of its program. Working through the *Socialist International* and the *England Labor Party* the Jewish Socialists in the *Poale-Zion World Organization* were able to have both groups adopt *Zionism* (a Jewish home in Palestine) as part of their respective "peace programs" (1917-1918).

*Socialism* and *Zionism* marched hand in hand from the beginning. Israel Cohen, reviewing *Zionist* progress wrote: "At the (*Zionist*) Congresses . . . the delegates from Russia formed at least a third of the total number. They played an important, and often decisive part in the proceedings, and far more Russian was spoken than English; even translations from German into Russian were demanded. Throughout the decade that elapsed between the death of the leaders and the beginning of the War the Russian *Zionists* formed the backbone of the movement. . . ."

### The Socialist International.

What was the *Socialist International*?

The *International Workingmen's Association* was organized in London in 1864 under the leadership of Karl Marx. It was generally referred to as the *International*, and later, the *First Inter-*

*national*. Its primary purpose was the promotion of the objectives of the *Communist Manifesto* by Karl Marx and Frederick Engels. The last Congress of the *First International* met in Philadelphia in 1874 and rapidly disintegrated thereafter.

The *Second International*, generally referred to as the *Socialist International*, was founded at Paris in 1889. Headquarters were ultimately established at Brussels, Belgium in 1890. It was composed of most of the Socialist parties in the world, among which the German and Russian Social Democratic parties were the most important. The terms "socialism" and "communism" were generally used to signify the same things—revolutionary overthrow of existing bourgeois governments.

*Poale-Zion* embodied from the beginning the basic principles of Marxian communism (socialism) and the principles of Zionism.

The *Poale-Zion* movement through its *World Organization* (*Poale-Zion Weltverband*) made rapid strides after its organization in 1907. The *Jewish Socialist Labor Party Poale-Zion of America*, filled with revolutionary Jewish refugees from Russia, became an important factor in the movement after the abortive Russian Revolution of 1905. Many of the leading Jewish advocates of Marxism found their way to the hospitable shores of the United States and immediately joined the American branch of the party. A Memorandum, known as "*The Red Book*" (mainly the work of the *Jewish Socialist Labor Party Poale-Zion*) was presented to the *Socialist International* by the world Organization (*Poale-Zion Weltverband*). It was printed in several languages and dealt principally with "Jewish nationalist working classes" and "Jewish aspirations in all lands."

Following well established technique *American Poale-Zion* agents in the *American Federation of Labor* were able to secure the adoption of resolutions "favoring the creation of a Jewish home in Palestine" as a point in the A. F. of L.'s "peace program" (1917-1918).

In 1917 and 1918 the *American Poale-Zion* was small in number of members—three to four thousand—but amazingly strong in its international relations. It created *parallel* organizations such as the *National Workers' Alliance*. It boasts that it initiated the movement for "national radical schools" (*Alliance of the National Radical Schools*) which, as early as 1918, was "growing from day to day."

Frank F. Rosenbatt declared: "It is a party not for Palestine alone, but also for the *Golus* and its interests. For this reason, *Poal-Zionism* is the centre of the East Side, from which come forth almost all Jewish American movements, or without which no movement can prosper."

It follows, therefore, that *Poale-Zion* was an important factor in the creation of the *New York Kehillah* and the *American Jewish*

*Congress*. Pressure from *Poale-Zion* "forced the whole Jewish laboring class on the one hand, and the Zionists on the other hand, as well as the better-to-do elements, to participate" in the Congress movement. "All of the radical elements in the *National Socialist Workmen's Committee*" were united by *Poale-Zion* for the Congress and for the publication of its weekly, "*The Jewish Congress*". Both P. Rutenberg (Vice-Commandant of the Petrograd Military District under A. F. Kerensky and a Socialist revolutionary) and Dr. H. Schitlowsky joined the *American Poale-Zion* as soon as they were safely through immigration at Ellis Island.

### The National Workmen's Committee

The Bolshevik Revolution had a profound effect on American Jewry. Gentiles and Jews throughout the world hailed the Bolshevik triumph as Jewish instigated, executed and accomplished. With Lenin and Trotsky (Leon Bronstein) on the Czar's throne and Alexander Kerensky's Russian Republic in the ash-heap, many American Jews believed Jewish objectives already achieved. The 1917 political division of East European Jewry in the United States was perhaps the first concrete evidence that the Jewish drive for world power and dominion was a two-pronged attack. The *National Workmen's Committee on Jewish Rights* withdrew from the Congress movement on the contention that its need had passed with the event of the Russian Revolution.

This organization was composed of four of the most radical American Jewish organizations;—*The Workmen's Circle*, the *United Hebrew Trades*, the *Jewish Socialist Federation of America*, and the *Forward Association*. It was organized early in 1915. A conference was called for April 18, 1915 for "all labor and radical organizations"—and over two hundred responded. Its first convention was held the same year in New York City, September 4, 5, and 6. A half million American Jews were represented through several hundred organizations. It is alleged by Jewish writers that it was the first time that representatives of all radical wings of Jewry convened for one purpose. The 1918 officers of the *National Workmen's Committee* were Frank F. Rosenblatt, treasurer; J. B. Salutsky, secretary; A. Baroff, I. Baskin, Isidor Cohen, M. Gillis, J. Halpern, Dr. J. Halpern, A. Held, B. Hoffman, E. H. Jeshurin, H. Lang, M. Lulow, M. Olgin, Jacob Panken, Max Pine, Frank F. Rosenblatt, J. B. Salutsky, L. Schaffer, J. Schlossberg, S. Valitzky, B. Vladeck, M. Winchevsky, directors. (M. Olgin is the author of "*Why Communism?*")

One additional Jewish organization, mobilized for the support of the *Jewish Socialist Bund* in Russia, Poland and Lithuania, should be mentioned in passing. It was known as the *Central Verband of the Bund Organizations of America* and at one time maintained

offices at 202 East Broadway in New York City. Its avowed purpose was financial aid to the revolutionary Jews in Russia. Branches were maintained in "all cities of the United States and Canada." During 1904 to 1907 "the branches of the Bund were the most active and influential bodies in the Jewish radical spheres in this country." During the abortive 1905 Russian revolution the *Central Verband* "obtained tens of thousands of dollars" for the Bund in Russia. Meanwhile it carried on propaganda work among the Jews in the United States against the Russian Government. After the successful revolution of 1917 the *Central Verband* was busy collecting funds "to assist the Russian Bund in its work against counter-revolutionary forces." In 1918 M. Gurwich was Secretary and Dr. C. Kopelson was Treasurer.

The activities of the *National Workmen's Committee on Jewish Rights* and the *Central Verband of the Bund Organization of America* indicate the wide-spread support of American Jewry for the Bolshevik revolution,—especially among the Eastern European Jews of Kazar descent. Trotsky, Zinoviev, Kamenev, Sverdlov, Uritzy, and Volodarsky were famous Jewish leaders of the new Soviet Government. Although these pseudonyms concealed the Jewish identity of these revolutionary leaders from the world at large, the Jewish Socialists of America knew who they were. There were many more. Isaac Steinberg, as a member of the Soviet of Peoples' Commissars, had become a Commissar of Justice, and Uritzky was striking terror into the hearts of Russian Gentiles as the chairman of the ruthless and all-powerful *Cheka*. They were rising to positions of power everywhere and western Christian civilization was trembling before their advance. Rosa Luxemburg was terrorizing Germany and Kurt Eisner was driving to revolutionary power in Bavaria. Bela Kun cut a bloody path across Hungary to find ultimate reward under Stalin in the Soviet's Crimea. The American Jewish Bundists believed that the red dawn that had broken over Russia was the beginning of an era—an era that must fulfill not only the hopes of Zionism but deliver to them dominion of the world as well.

## V

### JEWISH REVOLUTION

On March 19, 1917, at 8 o'clock in the evening David R. Francis, U. S. Ambassador to Russia, addressed Communication No. 1110 to the United States Secretary of State. Among other things the Ambassador reported that it was "immeasurably important to the Jews that (the) revolution succeed." (House Document No. 1868,

65th Congress, 3d Session, *Papers Relating to the Foreign Relations of the United States, 1918, Russia* (In Three Volumes), Volume I, page 7.)

In Communication 1361 (June 5, 1917) the Ambassador told the Secretary that Russian refugees were returning from America and that they were "planning to inspire attack upon Root charging that as Secretary of State he refused to permit certain Russian refugees to enter United States." (Ibid., page 114.) In reply Secretary of State Robert Lansing cabled Ambassador Francis setting forth the contents of a letter written to Jacob Schiff by Mr. Root under date of October 16, 1908 explaining United States law as it pertained to political refugees entering the country. (Ibid., 114, 115.)

On July 18, 1917 Ambassador Francis notified the Secretary of State that the Socialists were "making supreme effort to put their principles into operation" and that they were being "assisted by German money in abundance." The Ambassador pointed out that the "Russian population comprises Caucasian, yellow and Semitic races as classified here and composed of seventy-four nationalities." He believed that the problem was "extremely difficult but not insoluble." He further referred to "deplorable conditions mainly attributable to returned exiles, majority from America, Trotsky being most troublesome." (Ibid., page 203).

William G. Sharp, Ambassador to France, reported to the United States Secretary of State from Paris, February 9, 1918: "Your 3118 (3154) February 7. I have just been informed by the Foreign Office that the report to which you refer is entirely correct. It was explained that the British Government having received a representative of the Bolshevik Government there was nothing else to do for the French Government but to adopt a similar course. It has therefore visaed the passport of Kamenev proceeding to Paris via England in the capacity of Envoy Extraordinary and Plenipotentiary at Large. I have been informed that it is also (true that?) Zalkind has been appointed in the same capacity to Switzerland. I am told that the latter is the brother-in-law of Trotsky and has been his assistant secretary.

"The Foreign Office informs me that until recently a representative of the Bolshevik government by the name of Holzman was here in Paris . . ."

During February of 1918 the Ambassador to Russia informed the United States Secretary of State that documentary evidence seen by himself and Sisson tended to prove that Lenin and Trotsky and other Bolshevik leaders were in German pay "and that disruption of Russia is but one move in plan of Germany to sow disorganization in Entente countries." Referring to certain papers uncovered in Petrograd the Ambassador reported: "All documents, except letter signed by Yoffe (Joffe) are said to be from the files of 'Kontrrazvedka', Government secret service organized under

Kerensky. If so, unavoidable question arises why K. did not use evidence against Bolsheviki last July . . . Many clues lead to Stockholm and Copenhagen . . ." (Ibid., pages 371 and 372.)

The following excerpts are from translated documents sent to the Secretary of State: "Document No. 1. Circular 18 February 1914 . . . The management of all German banks which are transacting business abroad and by agreement with the Austro-Hungarian Government the *Osterreichische-Kreditanstalt Bank* are hereby advised that the Imperial Government has deemed it to be of extreme necessity to the management of all institutions of credit to establish with all possible dispatch agencies in Lulea, Haparanda and Vardo on the frontier of Finland, and in Bergen and Amsterdam . . . Moreover, the managements of banking institutions are urged emphatically to make provisions for very close and absolutely secret relations being established with Finnish and American Banks. In this direction the Ministry begs to recommend the *Swedish Nya Banken* in Stockholm; the banking office of Furstenberg; the commercial company Waldemar Hansen, in Copenhagen, as concerns which are maintaining relations with Russia." (Ibid., page 372.) The signature was "N3737." Ambassador Francis commented: "This is outline of basic financial structure begun February 1914, five months before war was launched and still in operation; notice reappearance in subsequent Lenin messages, towns Lulea and Vardo, likewise reference to American banks. Olof Aschberg, one of the heads of the *Nya Banken*, came to Petrograd month ago and boasted that N.B. was the Bolsheviki bank. He was overheard by one of our own group . . . Furstenberg is now at Smolny under the name of Ganetski, is one of inner group and is likely soon to be placed in charge State Bank. Aschberg now in Stockholm but returning. The material in this and other comments is independent of the documents and accurate on fact statements." (Ibid., pages 372 and 373.)

Document No. 2 was signed by "Doctor Fisher" and is headed "Circular June 9 (November 2?), 1914". It was addressed to "all military attachés in the countries adjacent to Russia, France, Italy, and Norway." It announced that "special war credits have been opened for the subsidiary war requirements" in all branches of German banks in Sweden, Norway, Switzerland and the United States. "The General Staff" says the communication, "is authorizing you to avail yourself in unlimited amounts of these credits for the destruction of the enemy's factories, plants and the most important military and civil structures. Simultaneously with the investigation (instigation) of strikes it is necessary to make provisions for the damaging of motors, of mechanisms, with the destruction of vessels, setting incendiary fires to stocks of raw material and finished products, deprivation of large towns of

their electric energy, stocks of fuel and provisions. Special agents detailed, which will be at your disposal, will deliver to you explosive and incendiary devices and a list of such persons in the country under your observation who will assume the duty of agents of destruction." Ambassador Francis pointed out that the document was dated six weeks before the rest of the world knew it was to be warred upon "and even then making exact plans for a campaign of incited strikes and incendiary fires in the industrial plants and the yet uncreated munition plants in the United States." (Ibid., page 373.)

Document No. 3 is signed "Risser" and dated "Circular November 2, 1914." It is addressed to the representative of the *Nya Banken* and the agents of the *Diskonto Gesellschaft* and of the *Deutsche Bank*. "At the present time," the document reads, "there have been concluded conversations between the authorized agents of the Imperial Bank and the Russian revolutionaries, Messrs. Zenzinov and Lunacharski. Both the mentioned persons addressed themselves to several financial men who, for their part, addressed themselves to our representatives. We are ready to support the agitation and propaganda projected by them in Russia on the absolute condition that the agitation and propaganda (carried on?) by the above mentioned Messrs. Z. and L. will touch the active armies at the front. In case the agents of the Imperial Bank should address themselves to your banks we beg you to open them the necessary credit which will be covered completely as soon as you make demand on Berlin." An addition to the document states that "Z. and L. got in touch with the Imperial Bank of Germany through the bankers (D?) Rubenstein, Max Warburg and Parvus." Comments Ambassador Francis: "L. is the present People's Commissar of Education. Z. is not a Bolshevik, but a right Social Revolutionist and in the discard, whereabouts unknown. Parvus and Warburg both figure in the Lenin and Trotsky documents. P. is at Copenhagen. W. chiefly works from Stockholm." (Ibid., pages 373 and 374.)

Document No. 5 is signed "Kirdorff", president of Kirdorff's *Rhenish Westphalian Industrial Syndicate*, and is addressed to the central office of *Nya Banken* in Stockholm; Svenson Baltzer, representative of *Diskonto Gesellschaft* in Stockholm, and to a Mr. Kirch, representative of the *Deutsche Bank* in Switzerland. "The *Rhenish Westphalian Industrial Coal Syndicate*," writes Kirdorff, "charges you with the management of the account of which you have been apprised for the support of Russian emigrants desirous of conducting propaganda amongst Russian prisoners of war and the Russian Army." Comments the Ambassador: "Note that this document already figures in the (omission) several governments having been intercepted in the correspondence of Prince von Bulow. It has

new and direct pertinency to the Lenin-Trosky data which follows herewith." (Ibid., pages 374 and 375.)

Document No. 6 is dated June 18, 1917 at Copenhagen, signed "Svensen" and addressed to "Mr. Ruffner, Helsingfors." The communication reads: "Please be advised that from the *Diskonto Gesellschaft* account, 315,000 marks have been transferred to Mr. Lenin's account in Kronstaat as per order of syndicate. Kindly acknowledge receipt Nilandeway (Nylandsvej), 98 Copenhagen, W. Hansen & Co." Comments Ambassador Francis: "Kronstadt, the navy base, was the nerve center from which L.'s activities radiated during the summer, both before and after he fled from Petrograd. Sailors were, and still are, his first dependence. Hansen & Co. are named in document 1."

Document No. 7 is signed "Svensen", dated September 8, 1917 at Stockholm, and addressed to "Mr. Farsen, Kronstadt (via Helsingfors)" and reads as follows: "Carried out your commission: passports and the indicated sum of 207,000 marks as per order of your Mr. Lenin have been handed to person mentioned in your letter. The selection met with approval of his excellency the ambassador. Confirm the arrival of said persons and separate receipt of your counter receipts." Ambassador Francis noted that the ambassador referred to was probably "Von Lucius, a complimentary reference."

Document No. 8 is signed "Kriek, *Deutsche Bank*," dated at Kontrerasvedka, Geneva, June 16, 1917, addressed to Mr. Furstenberg at Stockholm. It read as follows: "Please note that at the request of Mr. (Jullias?) francs 32,000 have been paid for the publication of Maximalist socialist pamphlets. Advise by telegram addressed to Decker of the receipt of the consignment of pamphlets, number of bill of lading and date of arrival." Needless to say "*Maximalist*" means Marxian or Bolshevik. Mr. Francis pointed out to the Secretary of State that Furstenberg was known in St. Petersburg as "Ganetski" and that he was named in document No. 1. (Ibid., page 375.)

Warburg is solidly welded to Trosky in Document No. 9. The communication, signed by J. Furstenberg, is addressed to Mr. Raphael Scholnickan at Haparanda and reads as follows: "Dear Comrade: The office of the banking house M. Warburg has opened, in accordance with telegram from the *Rhenish Westphalian Syndicate*, an account for the undertaking of Comrade Trotsky. The attorney (?) purchased arms and has organized their transportation and delivery track Lulea and Vardo to the office of Essen & Son in the name Lulea receivers and a person authorized to receive the money demanded by Comrade Trotsky." Comments Ambassador Francis: "This is the first reference to Trosky. It connects him with banker Warburg and with Furstenberg. Lulea is a Swedish town near Haparanda." (Ibid., pages 375 and 376.)



Document No. 10 was signed by J. Furstenberg, dated October 2, 1917, and addressed to Mr. Antonov at Haparanda. It reads: "Comrade Trotsky's request has been carried out. From the account of the syndicate and the Ministry (probably Ministry of Foreign Affairs in Berlin, press division) 400,000 Kroner have been taken and remitted to Comrade Sonia who will call on you with this letter and will hand you the said sum of money." Comments the United States Ambassador: "Antonov is the chief military leader of the Bolsheviki. He was in command of the forces that took St. Petersburg. He is now in the field against Kaledin and Alexeev. At the date of this letter Trotsky was already at the head of Petrograd Soviet and the Bolshevik revolution was only a month away." (Ibid., page 376.)

Document No. 11 is signed "Scheidemann," dated August 25, 1917, and addressed to "Mr. Olberg." It reads as follows: "Your desire for (omission) together with the intention of the party. By agreement with the persons known to you 150,000 Kroner are transferred to be at your disposal at Furstenberg's office through *Nya Banken*. Kindly advise *Vorwärts* about everything that is being written by the newspaper about present events." Scheidemann, explained the Ambassador, was a German socialist leader. Document No. 11 "links him with Furstenberg-Ganetski; with the *Nya Banken* and with subsidizing the Russian revolution. Trotsky published a newspaper during the summer. Another newspaper spoke for Lenin. *Vorwärts* would seem to refer to the socialist organ at Berlin. Scheidemann's roles both as German peace propagandist and as strike queller in Germany are illumined by this letter." (Ibid., page 376.)

On October 8, 1918 the Charge d'Affaires in London transmitted to the United States Secretary of State a copy of a note (October 1, 1918) and a report from M. Oudendyke, Netherlands Minister, "relating to conditions in Petrograd." The note from the British Secretary of State for Foreign Affairs (Balfour) to the American Ambassador (Page) is numbered 162839/W/38 and read as follows:

"The Secretary of State for Foreign Affairs presents his compliments to his excellency the United States Ambassador and, with reference to his note No. 1261 of the 25th September, has the honour to transmit herewith, for his excellency's confidential information, a copy of the report by the Netherlands Minister, relating to conditions in Petrograd, which was received through His Majesty's Minister at Christiana.

"Mr. Balfour trusts that his excellency will agree with him in considering that it is undesirable that any of the information contained in the report should be made public until the Allied subjects and citizens now in the power of the Bolsheviks have left the country." (Ibid., page 674.)

Among other things the Netherlands Minister reported that "the Red Guards under the direction of several commissaries . . . behaved with the greatest brutality" and that the "whole Soviet government has sunk to the level of a criminal organization . . . The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that if an end is not put to Bolshevism in Russia at once the civilization of the whole world will be threatened. This is not an exaggeration but a sober matter of fact; and the most unusual action of German and Austrian Consuls General before referred to, in joining in protest of neutral legations appears to indicate that the danger is also realized in German and Austrian quarters. I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless as above stated Bolshevism is nipped in the bud immediately it is bound to spread in one form or another over Europe and the whole world as it is organized and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger could be averted would be collective action on the part of all powers. I am also of opinion that no support whatever should be given to any other socialistic party in Russia, least of all to Social Revolutionaries, whose policy it is at the moment to overthrow the Bolsheviks, but whose aims in reality are the same, viz., to establish proletariat rule throughout the world . . . I would beg that report may be telegraphed as soon as possible in cypher in full to the British Foreign Office in view of its importance." (Ibid., pages 675, 678 and 679.)

The Consul General (Summers) at Moscow notified the Secretary of State May 2, 1918 that "Jews predominant in local Soviet government." (Ibid., page 518.) "Fifty per cent of Soviet government in each town consists of Jews of worst type, many of whom are anarchists." (Ibid., Volume II, page 240.)

## **VI**

### **"WE ARE ONE PEOPLE"**

#### **"Unity of Mind and Purpose"**

On June 10, 1917 American Jewry cast 335,000 ballots for delegates to the first *American Jewish Congress*. Thirty organizations were represented separately. After a number of postponements the Congress opened in Philadelphia on December 15, 1918. The war in Europe had taken a recess on November 11, 1918—and Nathan Straus declared with deep satisfaction that the Congress

had at least achieved "unity of mind and purpose as we always had of heart."

Among the delegates representing the "Jewish people" were Louis Marshall, Henry Morgenthau, Sr., Henry Monsky, Nathan Straus, Yehoash, Jacob H. Schiff, Oscar S. Straus, Judge Mayer Sulzberger, Abraham S. Schomer, Henrietta Szold, Dr. B. Revel, Dr. Chaim Zhitlowsky, Dr. H. Pereira Mendes, Joseph Barondess, Rev. H. Masliansky, Gotthard Deutsch, Rabbi M. S. Margolies, Abraham I. Elkus, Judge Julian W. Mack, Dr. Israel Friedlander, Isaac Hourivich, Jacob de Haas, Felix Frankfurter, David Pinsky, Baruch Zuckerman, Dr. Samuel Margoshes, Louis Lipsky and Emanuel Neuman.

The Congress—speaking only for American Jewry—demanded that the Peace Conference establish "equal, civil, political, religious, and national rights for all citizens of a territory without distinction as to race, nationality, or creed; autonomous management of their own communal institutions, whether they be religious, educational, charitable, or otherwise, by members of the various national as well as religious bodies; recognition of the historic claims of the Jewish people with regard to Palestine, and establishment of such political, administrative, and economic conditions in that country as would assure its development into a Jewish Commonwealth."

Possibly no other event in the world's history presents so many amazing paradoxical absurdities. For the first time a group of alleged citizens of a given country met in convention to boldly demand of the nations of the world a specialized status for a segment of their citizenry. For the first time in history a handful of people claiming a common ethnic origin boldly demanded assistance for the invasion of an established country, the dispossession of its people and the establishment of a "Commonwealth" for its own "people"! For the first time in recorded history an *imperium in imperio* was brazenly and openly demanded;—the right of an infinitesimal minority to be a law unto itself; to maintain a government within a government! And finally the impudent demand that the specialized minority be considered a "nationality" apart and separate from the nation of its birth or adoption!

Eastern European Jewry had finally conquered the Americanized Jews of the United States. Its revolutionary sons from the cellars of Minsk were in the palaces of the Czars, and its Zionist sons now sat in the high places of a new and powerful *Sanhedrin*. A "*Jewish Bill of Rights*" was presented by Louis Marshall of the *American Jewish Committee* thus committing this closed *Kahal* to the Khazar plan for world power and dominion. In addition the Congress went on record in support of the *World Zionist Organization* in its campaign for implementation of the *Balfour Declaration*.

Among other things the Congress resolved that "the *American Jewish Congress* shall, as soon as peace is declared among the warring nations, instruct its European delegation to take the necessary and effective steps in cooperation with representative Jewish bodies in other countries for the convening of a *World Jewish Congress*."

It can be said without fear of successful contradiction that the work of Moses Mendelssohn for Jewish emancipation was demolished thoroughly and completely at the first meeting of the *American Jewish Congress* December 15-18, 1918. Mendelssohn's dream of Jews as citizens of the lands of their birth or adoption died with the triumph of East European Jewry in Philadelphia; the edicts of the *Sanhedrin* of 1806 were torn to bits and thrown in the discard. Henceforth Jewry was to be distinguished by its status of dual citizenship. Its loyalty to the land of birth or naturalization was thereafter to be suspect in the minds of the critical and patriots everywhere must logically question both the alien philosophy and the international activity of World Jewry. The Gentile World was to grow conscious of two apparently opposite trends among organized Jewry everywhere; the strange, persistent orientation towards Moscow, and the chauvinistic devotion to the "Jewish Nation" symbolized by the Star of David over Palestine. On the one hand Jewish capital financed Gentile Governments while Jewish Communism sought their destruction on the other. As the "revolutionary proletariat" Jewry became conspicuous in revolutionary parties wherever Gentile Governments were marked for destruction, while Jewish capital astutely manipulated Gentile politics to its purposes through the "terrible power" of its purse. Jewish names would dominate all others when subversive lists were compiled, and the Rosenbergs, the Coplins, the Golds, and the Greenglasses would rank high on any dishonor list of treason. The Rakosis, the Paukers, the Bermans, the Bronsteins and the Kaganovichs were destined to supplant the leaders of Gentile States while Jewish organizations financed propaganda campaigns for World Government. Staggering under fantastic national debt, war reparations, defense spending and periodic economic depressions, torn by fratricide warfare, harassed by racial agitation and labor strife the Gentile world must inevitably pause to examine the two pronged attack on Western Christian civilization.

Julian W. Mack, Louis Marshall, Stephen S. Wise, Harry Cutler, B. L. Levinthal, Jacob de Haas, Joseph Barondess, Leopold Benedict (Morris Winchesvsky), Bernard G. Richards and Dr. Nachman Syrkin composed the delegation elected by the Congress to the Peace Conference. They were instructed "to cooperate with representatives of the Jews of other lands."

Herzl, under self-suspected delusions of grandeur, wrote: "Our

High Priest will wear imposing ceremonial dress; our cuirassiers will have yellow trousers, white tunics. Officers, silver cuirasses . . . I need the duel, in order to have proper officers . . . I incline to an aristocratic republic."

### The Copenhagen Manifesto

While the pattern for the direction and dominance of the Jewish people of the United States developed in New York City and Philadelphia, World Jewry was being rapidly mobilized. Prodded by the Congress agents from the United States, Eastern and Central European Jews seethed with sudden nationalistic excitement and activity. Their "nationalism" had nothing to do with the countries of their births or the common purposes or aspirations of their fellow-citizens. It was strictly "Jewish nationalism";—a nationalism that excluded every Gentile design and purpose. It was the nationalism of Israel in the desert; the nationalism of nomadic marauders jealously eyeing the vineyards of Canaan; a Trojan Horse suddenly alive with invaders.

As Russia, Austria-Hungary and Turkey crumbled under the impact of war the Jews moved into the broken ramparts. Jewry insinuated its philosophy and objectives into conferences of reviving nations while establishing itself as something apart and special—a *national minority*. Jewish ministries for Jewish Affairs were established in Lithuania and the Ukraine in 1918 and 1919. A preliminary conference for a *Russian Jewish Congress* met in Petrograd in the summer of 1917 and organized on a program for "national cultural autonomy in Russia and civil and national rights for the Jews in Palestine, Poland and Rumania." A *Russian Jewish National Council* was created in Petrograd in July 1918.

While "national autonomy" had been achieved by the Jews in the 1917 revolution, it was lost in the subsequent civil war. A delegation of 125 Ukrainian Jews met in a *Provisional National Assembly* at Kiev, Russia in the fall of 1918. Under the direction of M. M. Ussishkin the Assembly demanded that the *Peace Conference* restore the so-called "minority rights legislation" to the Jews in the Ukraine. This demand had reference to the *Statute of National Personal Autonomy* of the *Ukrainian Central Rada* which organized the Jews as a nation with full sovereign powers. It had developed to the point where Ukrainian bank notes were printed in Yiddish as well as in Ukrainian.

A "minority rights" convention of 498 Jewish delegates met in Warsaw in December 1918. A *Provisional National Jewish Council* of 42 members were appointed and directed to safeguard "Jewish interests at the forthcoming Peace Conference."

Adolf Stand attempted to organize an *Austrian Jewish Congress*

without success. Out of his efforts, however, came a *Jewish National Council* at Vienna in 1918.

Ludwig Singer established a *Jewish National Council* in Prague in 1918. A similar Council was founded in Bukovina in October. A *Jewish National Council* made its appearance in Lithuania in 1919. A *Committee for a Greek Jewish Congress* had been set up early in 1917.

Eastern and Central European Jewry were therefore well organized to support the delegation from the *American Jewish Congress* before it moved in on the *Peace Conference* in Paris. Each organization had carefully followed the line laid down in the *Copenhagen Manifesto*. Although the absurdity of the illogical demands might have been cause for merriment in a more mature age, the bungling men of Versailles received them in all seriousness. "We demand full equality in your household," cried the *Copenhagen Manifesto*. "We demand a share in all your affairs; we demand your rights and privileges. We also demand that we be recognized as a guest with *special* rights and privileges denied the other members of your household!"

In more formal language World Jewry demanded equality as *citizens* in the countries where they resided and recognition of their "minority" status as the *Jewish Nation*. It further demanded that the Peace Conference obtain "international guarantees for this new-won Jewish equality in its twofold aspect."

Theodor Herzl had denied both the possibility and the desirability of the "brotherhood of man." Perhaps he was referring only to brotherhood with Gentiles because he was speaking exclusively to the Jews. "Universal brotherhood," he said, "is not even a beautiful dream. Antagonism is essential to man's greatest efforts." It is quite obvious that the *Copenhagen Manifesto* does not contemplate the "brotherhood of man." It is couched in the language of conquerors and addressed to a vanquished people.

## VII

### THE JEWISH NATION

#### The International Jew at Versailles

The dawn of 1919 found Paris flooded with Jewish delegations from all over the world. From Palestine, Russia, Canada, the United States, the Ukraine, Poland, Rumania, East Galicia, Transylvania, Bukovina, Italy, Czechoslovakia, England, Yugoslavia, Greece; from West, South, East and North;—orthodox Jews, Socialist and Communist Jews, conservative Jews and radical Jews,

poor and rich Jews;—they poured into the French capitol. Whatever their status in the lands that harbored them they were for the greater part, merely Jews—"a national minority" in the city that was "to make the World safe for Democracy."

The guiding geniuses of the movement lost little time in organizing the heterogeneous mass into a coordinated phalanx. The *Comité des Délégations Juives auprès de la Conférence de la Paix* (Committee of Jewish Delegations at the Peace Conference) was organized on March 25, 1919. In addition to delegates from the various countries, representatives from the *World Zionist Organization* and the *B'Nai B'Rith* were included in the Committee's membership. Thus the *Comité des Délégations Juives* would be able to boast that it spoke for more than ten million Jews.

Two Jewish organizations merit special mention because they refused to associate themselves with the *Comité des Délégations Juives*. The *Alliance Israélite Universelle* and the *Joint Foreign Committee* (of the *British Board of Deputies* and the *Anglo Jewish Association*) refused to go along on the issue of "national rights", contending only for religious rights. While the *Joint Foreign Committee* favored "autonomous management of religious, educational, charitable and other cultural institutions" it stood by the *Alliance Israélite Universelle* in its decision to refuse participation with the *Comité des Délégations Juives*.

To deny that Woodrow Wilson, Georges Clemenceau and other influential figures at the Versailles Peace table were free of Jewish domination and guidance is to confess ignorance of history or to ignore its record. The accomplishments of World Jewry through the *Comité des Délégations Juives* are not difficult to trace and identify. The idea of a *World Super-State* had long been a dream of World Jewry and Woodrow Wilson's conceit in the conviction that the proposal was solely his own was pandered and puffed on all sides by the Jewish delegations and their controlled media of propaganda. Part and parcel of the Wilsonian plan for remaking the world in his image were the principles of "national self-determination" and "homogeneity";—two vital principles of Wilson's "Fourteen Points" that were stumbling blocks to the ambitions of World Jewry. While there were no stronger advocates of the *League of Nations* and its *World Court* than organized Jewry, "self-determination" and "homogeneity" by and for any nation other than the non-existing "Jewish Nation" was unthinkable. The finesse of the Jewish delegates is clearly discernible in the finished product of Versailles. "The principles of national self-determination and homogeneity were not permitted to be carried to extremes" declares one Jewish historian. Among other objectives of the masterminds behind massed Jewry at the *Peace Conference* was the destruction of state sovereignty throughout Christendom.

Unable to accomplish this objective in one peace conference World Jewry had to content itself for the time being with the report that "*absolute state sovereignty was restricted.*"

As a result of the untiring efforts of the Jewish delegations "the new and enlarged states" were compelled "to assume an obligation to embody in a treaty with the principal Allied and Associated Powers such provisions as might be deemed necessary by the said Powers to protect the inhabitants who differed from the majority of the population in race, language, or religion." They succeeded in bringing "domestic group rights" under international guarantee,—the *League of Nations*.

### The Versailles Treaty

The work of World Jewry at the *Peace Conference* is no where better indicated than in the provision imposed on Poland by the *Versailles Treaty*. Poland signed the *Polish Minorities Treaty* June 28, 1919, thereby committing Poland to accept an agreement with the Principal Allied and Associated Powers for the protection of "national minorities" in Poland. This Treaty, pursuant to successful Jewish pressure, was guaranteed by the *League of Nations*. Among other things "minorities" were to be admitted to Polish nationality and citizenship "in the fullest sense"; guaranteed the right to use their own language; to maintain their own institutions, to receive primary instruction in their own language, and where the proportion was considerable to receive "an equitable share in the enjoyment and application of public funds."

"*Racial, religious or linguistic minorities*" is the official Versailles verbiage, but it meant that the *Comité des Délégations Juives* intended it to mean—*Jews*.

As a result of the Versailles Treaty Poland was prohibited from holding elections on Saturdays. The Jewish Sabbath was established by law. "Jews shall not be compelled to perform any act which constitutes a violation of their Sabbath, nor shall they be placed under any disability by reason of their refusal to attend courts of law or to perform any legal business on their Sabbath. . . . Poland declares her intention to refrain from ordering or permitting elections, whether general or local, to be held on a Saturday, nor will registration for electoral or other purposes be compelled to be performed on a Saturday . . . Education communities of Poland will, subject to the general control of the state, provide for the distribution of the proportional share of the public funds allocated to Jewish schools in accordance with Article 9."

Lloyd George, British Prime Minister, attempting to meet the harsh demands of Georges Clemenceau for France, proved himself—on paper at least—a greater statesman than either the vin-



dictive Clemenceau or the starry-eyed Wilson. Writing at Fontainebleau over a quiet weekend in March of 1919 Lloyd George said: "When nations are exhausted by wars in which they have put forth all their strength and which leave them tired, bleeding and broken, it is not difficult to patch up a peace that may last until the generation which experienced the horrors of the war has passed away . . . It is therefore comparatively easy to patch up a peace which will last for thirty years. What is difficult, however, is to draw up a peace which will not provoke a fresh struggle when those who have had practical experience of what war means have passed away . . . You may strip Germany of her colonies, reduce her armaments to a mere police force and her navy to that of a fifth-rate power; all the same in the end if she feels that she has been unjustly treated in the peace of 1919 she will find means of exacting retribution from her conquerors. The impression, the deep impression, made upon the human heart by four years of unexampled slaughter will disappear with the hearts upon which it has been marked by the terrible sword of the great war. The maintenance of peace will then depend upon there being no causes of exasperation constantly stirring up the spirit of patriotism, of justice or of fair play . . ."

Theodor Herzl, with more expansive ideas than "yellow trousers and white tunics" for his currassiers observed that "a man who invents a terrible explosive does more for peace than a thousand apostles."

## Second Meeting of the American Jewish Congress

Nathan Straus opened the second meeting of the *American Jewish Congress* in Philadelphia on May 30, 1920. "The delegation to Paris, led by Judge Mack, Mr. Louis Marshall, and Dr. Wise," he declared, "has done everything that could be done in order to protect and further Jewish interests. The Jewish name is more honored today than it was because we Jews have had the courage and self-respect to stand up together and try to solve our own problems."

The report of the delegation to the Peace Conference emphasized the necessity of securing United States Senate ratification of the *Versailles Treaty*, adding "soberly and prophetically" that the success of the concessions won in Paris depended upon the favorable action of the government of the United States. America was still virile in its independence and was not yet ready to be lured into alien booby traps. The United States Senate refused to ratify the Treaty and the American people emphatically repudiated the *League of Nations* in the Presidential election of 1920.

Pursuant to agreement Judge Mack adjourned the Congress *sine*

*die* after ruling out of order motions for the election of officers and procedure for reconvening the Congress.

Within a few minutes of the *sine die* adjournment a body of delegates reconvened. Gedaliah Bublick opened the meeting, declaring: "The Congress is not dead, it is just born." Calling itself the *Provisional Organization for the American Jewish Congress* the delegates elected Louis Lipsky temporary chairman, established an Executive Committee of seventy-one (the number of members of the *Sanhedrin*) under the direction of Nathan Straus and ordered it to convene the permanent *American Jewish Congress* within one year.

"Our activities and the progress we have made," said Herzl at the *Fourth World Zionist Congress*, "can be summed up in a single sentence: we are organizing Jewry for its coming destiny." The *American Jewish Congress* was another step toward that destiny. At the *Second World Zionist Congress* Herzl had declared: "An election campaign must be begun wherever the heads of the communities are not yet with us. Men with convictions similar to ours, worthy and capable of filling these distinguished positions, must be nominated and elected in the name of the national idea. The prestige of the Jewish community, the means at its disposal, the people whom it supports, must not be used to oppose the will of our people. There I think I voice the sentiments of you all, fellow delegates, in proposing to make the conquest of the Jewish communities one of our immediate aims." (Emphasis supplied.)

The creation of the *Provisional Organization for the American Jewish Congress* in 1920 was to be the beginning of the vigorous conquest of the Jewish communities of the world.

## VIII

### CONQUEST OF THE JEWISH COMMUNITIES

#### Groundwork For World Government

The success of *Comité des Délégations Juives* in putting over a major portion of organized Jewry's program on the legitimate representatives of the Peace Conference encouraged the perpetuation of the Committee. An *ad hoc* organization in the beginning it now became permanent, dropping "*auprès de la Conférence de la Paix*" from its title. Leo Motzkin became the leading figure in the post-Conference activities of the Committee. Its real purpose appears to have been political. It exerted itself in the *League of Nations* as other Jewish organizations were to do at a later day in the *United Nations*. It purported to speak for Jews everywhere. Many of its leaders were active in the *Interparliamentary Union*, the

*International Congresses of Minorities* and the *International Union of League of Nations Associations*. Among these individuals were Leo Motzkin, Max Laserson, Dr. Emil Margulies, Dr. Jacob Robinson, Rabbi Z. P. Chajes, Meir Dizengoff, Nathan Feinberg, Dr. Oscar Karbach and Dr. Benzion Mossinson.

In 1920 the *Comité des Délégations Juives* proposed that the *Conference for a Permanent American Jewish Congress* create a *Council of Jewish Delegations (Vaad Haaratzoth)* to be composed of delegates of national congresses or similar bodies. Dr. Leo Motzkin came to the United States in 1923 and on May 13 he addressed the Executive Committee of the *American Jewish Congress*, advocating the creation of a *World Conference of Jews*.

On August 3 and 4, 1926 a conference was held in London attended by Dr. Stephen S. Wise, Abraham Goldberg, Louis Lipsky, Marvin Lowenthal, Mrs. Archibald Silverman (all of the *American Jewish Congress*), Dr. Leo Motzkin, M. N. Tsatskis (for the *Comité des Délégations Juives*), Dr. Isaac Gruenbaum, Dr. Osias Thon, Dr. Jerzy Rosenblatt (members of the Polish Parliament), Dr. Leon Ringel, Chief Rabbi Isaac Rubinstein (members of the Polish Senate), Chief Rabbi Zvi Peretz Chajes (Austria) and Dr. Shemariah Levin representing Palestine. The purpose of the Conference was the discovery of ways and means for strengthening the *Comité des Délégations Juives*. Its main accomplishment was the calling of a general conference in August, 1927. Invitations were signed by Judge Julian W. Mack, Stephen S. Wise, Nahum Sokolow and Dr. Leo Motzkin on behalf of the *American Jewish Congress* and the *Comité des Délégations Juives*. The *American Jewish Committee*, the *Joint Foreign Committee of England*, the *Alliance Israélite Universelle* and the *Hilfsverein der Deutschen Juden* did not participate. but the sixty-five Jews from thirteen countries representing forty-three organizations, met at Zurich August 17 to 19, 1927. It became known to Jewry as the *Zurich Conference on the Rights of Jewish Minorities*. The American delegation included Stephen S. Wise, Judge Gustave Hartman, Judge Hugo Pam and Max B. Steuer. A glaring example of the paradoxical situation in which the delegates found themselves (had there been anyone about with courage enough to have pointed it out) is indicated by the fact that of the delegates demanding "minority rights" six were members of the Polish *Sejm* (Parliament); one was a Polish Senator; one a member of the Latvian Parliament and two were members of the Judiciary of the United States. The Jews of Hungary and Turkey had renounced "minority rights", indicating their desire to be Hungarian and Turkish citizens, and had remained home—as did the Jews of Great Britain, Holland, Belgium and Italy. The *World Zionist Organization*, however, put its stamp of approval on the Conference by sending the President of its Executive, Nahum Sokolow.

Out of the Zurich Conference came the *Council on the Rights of Jewish Minorities*. Its headquarters was established at Geneva in the shadow of the *League of Nations*. Its first Executive included Nahum Sokolow, Z. P. Chajes, Simon Dubnow, Isaac Gruenbaum, Leo Motzkin, Stephen S. Wise, H. Farbstein, I. Jefroykin, Emil Margulies, Leon Reich, and Jacob Robinson.

With the adjournment of the *Seventeenth Zionist Congress* (Basle, Switzerland, 1931) Stephen S. Wise called a meeting attended by leading Jews in the movement. A provisional committee was set up consisting of Dr. Wise, Bernard S. Deutsch, Isaac Gruenbaum, Oscar Cohn, Leo Motzkin, Dr. M. Nurok and Z. Tygel. The Tenth Annual Session of the *American Jewish Congress* approved the decisions of the Geneva group and went on record for a conference in Geneva on August 14, 1932. Dr. Nahum Goldmann was requested by the *American Jewish Congress* to organize for the Geneva affair. He traveled throughout Europe on this mission mobilizing organized Jewry everywhere. On July 4, 1932 the annual convention of the *Zionist Organization of America* pledged its support to the forthcoming world conference.

### First World Jewish Conference

Ninety-four delegates from seventeen countries met in Geneva August 14 to 17, 1932. The convention became known as the *First World Jewish Conference*. Leo Motzkin keynoted the organization's main purpose by pointing out that the creation of the *League of Nations* was important for the Jews. He saw a growing repudiation of the principles the Jews had successfully maneuvered into the Peace Treaties at Versailles and called for an immediate mobilization of the Jews all over the world for their support.

Dr. Goldmann gave notice that it was the purpose of the *World Jewish Conference* to wrest Jews from their respective citizenships and to ghettoize them as a nation apart. "It is to establish the permanent address of the Jewish people; amidst the fragmentation and atomization of Jewish life and of the Jewish community, it is to establish a real, legitimate, collective representation of Jewry which will be entitled to speak in the name of the sixteen million Jews to the nations and governments of the world, as well as to the Jews themselves." To which purpose Joseph Sprinzak of the *Vaad Leumi* added: "Palestine needs a strong, efficient Jewish community in the *Diaspora*, and the *Diaspora* needs a powerful Jewish center in Palestine."

Dr. Wise, Dr. Goldmann, I. Jefroykin, Dr. Nurok and B. Zuckerman were elected to the Executive Committee of the Conference.

Meanwhile the *Comité des Délégations Juives* continued its agitations before the *League of Nations*. One of the provisions successfully introduced into the treaties at the Peace Conference

provided that the nationals of certain countries might by-pass their own countries and appeal directly to the *Council of the League of Nations*—a provision now vigorously urged by organized Jewry in such proposed *United Nations* treaties as the *Genocide Convention* and the *Declaration on Human Rights*. Many of the posts in the *League of Nations*—as in the *United Nations* today—were held by Jews as nationals of various countries;—an anomalous situation in view of the declaration of Jewry through its international organizations that Jews were something *apart*—a Nation, in and of themselves, in dispersion. The *Council of the League of Nations*, therefore, was hardly a dispassionate or neutral body for the consideration of the petitions presented to it by individual Jews and Jewish organizations such as the *Comité des Délégations Juives* and the *American Jewish Congress*. Nevertheless the Council took jurisdiction of petitions signed by Jews alleging that they had lost positions because they happened to be Jews. One such petition was signed by a Franz Bernheim, a resident of Upper Silesia. Because of Jewish allies in the *League of Nations* organized Jewry was able to inflate alleged cases of “discrimination” into national magnitude and launch, via the sounding board at Geneva, a flood of racial agitation and propaganda. The Bernheim case proved an excuse for an exploration of discrimination against the Jews in Germany and the *League of Nations* issued a report June 6, 1933 that Keller, the German representative, was unable to accept, declaring that he was in doubt as to whether it came within the League’s jurisdiction. Whatever the merits or demerits of the League’s action, it would appear that organized Jewry could not have selected a more subtle method for stirring up anti-Semitism in Germany.

The *Second Preparatory World Jewish Conference* met in Geneva September 5 through September 8, 1933. Its principal purpose appears to have been an effort to arouse the world against Germany. Its most important accomplishment was the organization of a “moral and economic boycott” against Hitler’s Third Reich. It went on record against the Jews having economic or other dealings with Germany. It recognized the alleged persecution of German Jews as an established fact and demanded that it be recognized as “an international problem” by the *League of Nations*. It called for “an international solution for the international problems of Jewish emigration created by the policy of repression, and (for) . . . the machinery necessary for the systematic organization of a wholesale Jewish immigration into Palestine”; all of which led some observers to believe that organized world Jewry exploited and antagonized the German Government for the purpose of stimulating the Jewish invasion of Palestine.

The *Comintern* (*Communist Third International*) had been the

original instigator of a boycott against Germany. Declared the Comintern in October, 1933: "... the anti-fascist workers are rallying to the support of the heroic struggle of the German workers. In France, in Spain, in Belgium, in Sweden, in Denmark and in Holland, Communist and Social-Democratic workers are boycotting the ships sailing under the swastika flag." The attitude of the Comintern leaders, however, was that the boycott of fascist Germany should also include all other nations (except, of course, the Soviet Union.) "*Nothing*," it thundered, "*but a simultaneous struggle against one's own and against German fascism can be of any avail . . .*"—and the italics are the Comintern's.

The third and last *Preparatory World Jewish Conference* convened in Geneva on August 20, 1934. Dr. Nahum Goldmann had succeeded Leo Motzkin as President in December 1933. The problem of Germany was foremost in the minds of the delegates. Dr. Stephen S. Wise declared that "World Jewry, not Germany Jewry, is under attack!" The conference affirmed its desire to organize a *World Jewish Congress*,—"a permanent body representing Jews all over the world, whose task it will be, in the name of the whole of Jewry, to defend the common interests, and to protect the rights of Jewish communities wherever they may be threatened." It further affirmed the strictly international political role that the *World Jewish Congress* was to assume by declaring that "internal policies of the Jewish communities in the various countries or . . . questions of internal Jewish life in those countries" and "all questions of a religious character" were to be excluded from the "competence of the *World Jewish Congress* organs." The *League of Nations* was criticized for the "narrow basis" on which it was attempting to solve the problem of Jewish refugees from Germany.

On September 13, 1934 Poland's Foreign Minister Josef Beck announced to the Fifteenth Assembly of the *League of Nations* that Poland would refuse to further abide by the provisions on "minority rights" imposed on Poland by the *Versailles Treaty* until the adoption of a "general and uniform system" for all nations. "Pending the introduction of a general and uniform system for the protection of minorities," the Foreign Minister declared, "my Government is compelled to refuse, as from today, all cooperation with the international organisations in the matter of supervision of the application by Poland by the system of minority protection. I need hardly say that the decision of the Polish Government is in no sense directed against the interests of the minorities. Those interests are and will remain protected by the fundamental laws of Poland, which secure to minorities of language, race and religion free development and equality of treatment."

The Executive Committee of the *Third World Jewish Conference* concerned itself with the 4000 Jews in the Saar where a

plebiscite was to be held in January, 1935 to determine whether the population favored German, French or continued *League of Nations* rule. The League appointed a *Committee of Three* who met in Rome to determine the terms and conditions of the plebiscite. Acting for the *Comité des Délégations Juives*, Dr. Goldman and Dr. Marc Vichniak are alleged to have been able to persuade the *Committee of Three* to work for an agreement providing a period of grace to permit the Saar Jews to liquidate their assets and to emigrate in an orderly manner in the event that the plebiscite favored Germany. In any event the Saar agreement met these requirements and both the French and German governments accepted the stipulations. On January 13, 1935, ninety-one percent of the Saar population voted to unite with the Third Reich. Although Germany attempted to induce the Jews to remain, the terms of the agreement were kept and the majority of Jews left the Saar before the expiration of the deadline.

### The Constituent Session of the World Jewish Congress

During February, 1936 the *Comité des Délégations Juives* and the Executive Committee for the *World Jewish Congress* met in Paris and resolved to call the *World Jewish Congress* in August in Geneva, Switzerland. On June 13 and 14 more than a thousand delegates assembled in Washington, D. C., purporting to represent ninety-nine Jewish communities in thirty-two States. Fifty-two delegates and sixty-four alternates to the forthcoming Congress were elected.

Significantly enough the *First World Jewish Congress* opened its session August 8, 1936 in the *Batiment Electoral*, the building which had housed the Assembly of the *League of Nations* before it had moved to its own premises. Representatives of various governments, observers representing the Secretariats of the *League of Nations* and the *International Labor Office*, and representatives of certain governmental delegations to the *League of Nations*, attended. The Secretary General of the *Nansen International Office for Refugees* and the *High Commissioner for Refugees* were present. Two hundred and eighty delegates were accredited purporting to represent the Jews of Algeria, Argentina, Austria, Belgium, Brazil, Bulgaria, Canada, Chile, Columbia, Czechoslovakia, Danzig, Egypt, Estonia, Finland, France, Greece, Italy, Latvia, Lithuania, Lybia, Morocco, Palestine, Peru, Poland, Portugal, Rumania, Spain, Switzerland, Tunisia, United Kingdom, the United States, and Yugoslavia.

Dr. Stephen S. Wise, as President of the *Comité des Délégations Juives* and the Executive Committee for a *World Jewish Congress* called the first session to order. In his opening "Keynote" address Dr. Wise declared that "no Jew should be excluded from the

*World Jewish Congress* because of political or economic views," thus announcing that the communistic-revolutionary Jews were as welcome as the Rothschilds and the Schiffs. "The *World Jewish Congress*," elaborated the Rabbi, "must be wide and catholic enough to include all Jews who would, as Jews, have part with their fellow Jews in facing and seeking to solve the problems of their common Jewish life."

Dr. Wise's address stressed the "essential oneness" of Jewish problems and declared that "there is an underlying unity" among all Jews; that Jews "are a people"; that they are neither a church nor a creed, but a "Jewish totality, including all of us."

Said Dr. Nahum Goldmann: "The greater part of what the year 1919 created is now shattered. The march from the predatory practices of states to the great *International Court of Justice* cannot be accomplished in a few years. In order to bring it to a positive conclusion, there is need for one thing: *to outgrow the concept of the sovereign state.*" (Italics added.)

Dr. Roman Zylbersztajn of Poland said that "there must be created a network of economic organizations which will represent the various Jewish communities and coordinate the efforts to improve and strengthen the economic position of the Jewish masses."

Dr. A. Leon Kubowitzki of Belgium, in discussing "the organization of the Jewish collectivity," declared "there is still no *negotiorum gester* for the every day *Galuth* questions of our scattered people," and that "only the Jewish people can be the instrument of Jewish liberation." He called for welding the "isolated and dispersed Jewish communities" into a "conscious and organized whole." The sphere of the *World Jewish Congress*, he announced, "comprises all Jewish political, economic, and social questions," and "the all-embracing *Kehillah* should be the central cell of our organizations."

Dr. Kubowitzki called for at least four departments within the Congress,—a recommendation that appears to have been predetermined and adopted. He named these departments, Political, Social and Economic, Organization, Information and Propaganda; and Finance. The Organization, Information and Propaganda Departments will be charged, explained Dr. Kubowitzki, with establishing "a network of channels for regular, confidential and reliable information";

Dr. S. Margoshes of the United States reported that many circles (in the United States) "which formerly were not accessible to Judophobia now manifest anti-Semitic leanings."

B. A. Bagnari, representing the Jews of the United Kingdom, told the delegates that "Fascism and anti-Semitism are synonymous and that neither can be separated from the other."

Dr. M. Cotic of Rumania said that the attempt in Rumania to



treat the Jews as a "national minority" on the basis of the existing minority treaties was being officially declared to be an interference in the domestic affairs of the country and a violation of her rights as a sovereign state.

Judge Julian W. Mack was elected Honorary President and Dr. Stephen S. Wise was elected Chairman of the Executive Committee. Dr. Nahum Goldmann was elected Chairman of the Administrative Committee and Louis Lipsky, Chairman of the Central Council.

Dr. Wise and Dr. Goldmann delivered the closing addresses, both characterizing the First Congress "as a turning point in Jewish life; beginning of a new era." Judge Julian W. Mack declared that he was leaving the Congress "with the confidence that we have laid a deep and sure foundation; that on that foundation we have to erect a structure that will represent all Jewry, in which all Jewry will ultimately be included."

### Mobilization of World Jewry

The rapid sweep of organizational activity by the *World Jewish Congress* and its agents is a remarkable episode in the history of international conspiracy and intrigue. While German "tourist penetration" and Communist infiltration are notable feats in the field of international power politics, the technique in each instance involved secrecy. The planing of Jewish Nationalist cadres in the hearts of the countries of the world by the WJC, however, was done openly. The perfected technique utilized the Trojan horse ruse plus the psychological postulate that boldness allays suspicion. While anxious observers scanned ominous signs of war beyond their frontiers they had little time to note the frenzied organizational activities of a small segment of their citizens for independent nationalism. In the indignation aroused by the ruthless march of Hitler's *National Socialism* few might accurately analyze and compare the identical trend in a group of its own citizens,—particularly when that group allegedly based its needs for independent action on the same fears that gripped its would-be critics. When a few courageous voices were raised above the general tumult to protest, they were quickly silenced by cries of "anti-Semitism" and "Nazi."

Offices of the *World Jewish Congress* were immediately established in Paris, Geneva and New York. Paris became the main office. Dr. N. Goldmann and M. Jarblum were in charge of "Political Affairs"; B. Zuckerman headed "Organizational Affairs"; Professor George Bernhard became Director of "Economic Affairs" with Dr. E. Knopfmacher as Research Associate, and Mrs. Kate Knopfmacher was designated Executive Secretary of the Paris office. A

branch office of the Political Department was ultimately established in London under the direction of Dr. M. L. Perlzweig.

Within a year *World Jewish Congress* agents had organized thirty-four affiliates in twenty-seven countries on five continents. Committees for WJC were established in Algeria; Australia; Austria; Aden; British Arabia; Cairo and Port Said, Egypt; France; Greece; Bombay, Cochin, and Calcutta, India; Latvia; Lithuania; Poland; and Rumania. The *Delegacion de Asociaciones Israelitas Argentinas* for Argentina, *Brussels Council of Jewish Associations* (later the *Council of Jewish Associations of Belgium*) for Belgium, the *Consistoire Central des Israelites* for Bulgaria, the *Canadian Jewish Congress* for Canada, the *Jewish Party of C.S.R.* for Czechoslovakia, *Juudi Kultuuroalistra* for Estonia, the *Jewish Community of Helsingfors* for Finland, a *British Section* established November 26, 1936 by a conference of three hundred and fifty organizations for Great Britain, the *Unione delle Comunita Israelitiche Italiane* for Italy, *Vaad Leumi* for Palestine, the *Lisbon Jewish Community* for Portugal, the *Jewish Community of Madrid* for Spain, the *Schweizer Israelitische Gemeindebund* for Switzerland, the *American Jewish Congress* for the United States, and the *Union of Jewish Communities* for Yugoslavia, summed up the *World Jewish Congress* affiliates during its first year's activities. Before the outbreak of war the official *Dutch Federation of Synagogues* (*Permanente Commissie tot de Algemeene Zaken van het Nederlandsch-Israelietische Kerkgenootschap*) of Holland, the *Comite Central Israelita* of Mexico, and the Committees of Luxembourg and New Zealand had affiliated.

The Zionist-Trojan Horse had found sanctuary in thirty-one countries of the world. Under the pretext of "Jewish defense" the *World Jewish Congress* launched its assault. While continuing its activities within the *League of Nations* and its "use of influential individuals and their connections" the WJC stepped up its propaganda "backed by the political and economic potentialities of the Jewish masses rallying behind the Congress in all lands and continents" for the "mobilization of public opinion."

On March 15, 1937, marking Hitler's fourth year in power, the *American Jewish Congress* and the *Jewish Labor Committee* jointly organized and sponsored a mass demonstration in Madison Square Garden in New York City. More than twenty-five thousand persons attended. "Moulders of public opinion," such as General Hugh S. Johnson, Fiorello H. La Guardia, John L. Lewis, Dr. Stephen S. Wise and B. Vladeck were rounded up by the joint sponsors for "opinion moulding." Following the line already laid down by the *World Jewish Congress* the speakers emphasized "the menace which Hitler constituted to the peace of the world." Intensification of the

boycott against Germany and the banning of credits to the Third Reich were prearranged proposals adopted by the meeting.

On November 7, 1938 Ernest von Rath, German diplomat, was murdered in Paris by a Jewish youth named Herschel Grynszpan. German reaction was immediate and drastic. WJC affiliates demonstrated throughout the world involving many non-Jews in their protests. On March 31, 1939 Hitler attacked world Jewry in a Reichstag speech, charging that the Jews threatened the peace of the world.

## IX

### THE LEAGUE OF NATIONS

The *League of Nations* may be said to have been founded by President Woodrow Wilson, although the idea was not original with him. Senator Henry Cabot Lodge, speaking at Washington, D. C., in May of 1916 before the *League to Enforce Peace* was more emphatic in his endorsement of the plan than was Wilson. Said Lodge: "I do not believe that when Washington warned us against entangling alliances he meant for one moment that we should not join with other civilized nations of the world if a method could be found to diminish war and encourage peace."

Said President Wilson: "We are participants, whether we would or not, in the life of the world . . . every people has a right to choose the sovereignty under which they shall live . . . the small states of the world have a right to enjoy the same respect for their sovereignty and for their territorial integrity that the great and powerful nations expect and insist upon . . . the world has a right to be free from every disturbance of its peace that has its origin in aggression and disregard of the rights of peoples and nations . . . I say that the United States is willing to become a partner in any feasible association of nations formed in order to realize these objects and make them secure against violation."

The *League to Enforce Peace* was supported and ultimately supplanted by other organizations whose sponsorship more definitely reflected the current left-wing, socialist and collective viewpoint. As has already been shown, the leading organizations of Jewry throughout the world were already on record for, and actually promoting, an international federation. The *League of Free Nations Associations*, although further to the left than the *League to Enforce Peace*, worked with the latter group, and was one of the first to endorse the *League of Nations Covenant*. The *League of Free Nations Associations* became the *New York Foreign Policy*

*Association* after the war and oriented its activities toward the ultimate consummation of its original purposes.

That ultimate world government is one of the objectives of socialism was clearly revealed in the activities of the *Fabian Society* of England for the *League of Nations Covenant*. The *Fabians* worked closely with the *League of Nations Society* in propagandizing for an international organization. A *League of Nations Society* was also created in France.

The *League of Nations Society* was organized in London in May of 1915. It was the outgrowth of a series of meetings instigated by the *Fabians*. W. H. Dickinson, M. P., became the organization's first chairman. He had been prominently identified with the *World Alliance for International Friendship Through the Churches*. In March of 1916 Theodore Marburg, who founded the *League to Enforce Peace* in the United States June 17, 1915, addressed the *League of Nations Society* and declared "that the objects of the *League to Enforce Peace* and the *League of Nations Society* were almost the same."

By November 1916 the *League of Nations Society* boasted of 300 members.

In July of 1917 Lord Parmoor was a Vice-President of the Society. Noll Buxton, M. P., G. Lowes Dickinson, and L. S. Woolf were members of the Executive Committee.

In July of 1918 a letter of invitation to join a *League of Free Nations Association* was circulated. Among those who signed the invitation were Professor Gilbert Murray and H. G. Wells. By November of that year the *League of Free Nations Association* and the *League of Nations Society* merged into a new organization—the *League of Nations Union*. On the first General Council of the Union were Lord Robert Cecil, Professor Gilbert Murray, J. H. Thomas, J. R. Clynes, H. N. Brailsford, J. M. Kenworthy, J. C. Wedgwood, Miss Maud Royden and R. H. Tawney. (Brailsford, in 1921, wrote a Preface to Trotsky's "*The Defense of Terrorism*.")

"*The Outline of History*", by H. G. Wells—"written with the advice and editorial help of Mr. Ernest Barker . . . and Professor Gilbert Murray"—made its first appearance in semi-monthly parts. Its purpose is clearly evident now. In addition to its mental orientation toward atheism, socialism and internationalism, it attempts to lay the ground-work for a super-world government. Douglas Reed describes Wells as "a disbeliever and sendentary pamphleteer in whose mind inconsequent ideas scurried about from first reaction to second thought and later afterthought like riotous mob that surges forwards to destroy, reels backward at the word 'police', and then scatters and scuttles through the byways, throwing a random stone from aimless rage." Although he was ultimately to declare that he saw "the world as a jaded world devoid of re-

cuperative power", Wells envisioned the "world state" in his *Outline of History* as an inevitable historical development. "It will be based," he declared, "upon a common world religion, very much simplified and universalized and better understood. This will not be Christianity nor Islam nor Buddhism nor any such specialized form of religion . . ."

Whatever else may be said of Well's contribution to the "world-super-state" idea, his *Outline of History* became an important adjunct to the propaganda machine designed for the destruction of patriotism in Great Britain and the United States.

The *League of Nations Union* was supported in 1920 by donations. Major David Davies, M. P., made the largest contribution—14,737 pounds. Barons E. B. d'Erlanger and F. A. d'Erlanger, and N. M. Rothschild and sons donated 3,000 pounds each. Other contributors were the Government of the Peruvian Republic, 1,000 pounds; F. Eckstein, 500 pounds; Sir M. Samuel, 210 pounds; Sir Carl Meyer, 210 pounds; and the *Zionist Organization*, 210 pounds.

Thus, socialists, pro-communists and Zionists, together with their stooges and innocents, promoted the *League of Nations* and laid the foundation for world government. One world war could not quite accomplish the ultimate objective. It is extremely doubtful that World War II achieved it.

#### World War III?

"The events of August, 1914," wrote H. G. Wells, "seem to have taken President Wilson, like the rest of his fellow-countrymen, by surprise. We find him cabling an offer of his services as a mediator on August 3rd. Then, for a time, he and America watched the conflict. At first neither the American people nor their President seem to have had a very clear or profound understanding of that long-gathered catastrophe. Their tradition for a century had been to disregard the problems of the Old World, and it was not to be lightly changed . . . President Wilson and the American people were dragged into the war by this supreme folly (unrestricted submarine warfare of the Germans). And also they were dragged into a reluctant attempt to define their relations to Old World politics in some other terms than those of mere aloofness. Their thoughts and temper changed very rapidly . . ."

President Wilson declared that a durable peace must be "peace without victory." Within a few days (April 6, 1917) Congress, at his direction, declared war on Germany. The President announced that it was a "war to end war" and that its purpose was to "make the world safe for democracy." History is only now underscoring the tragic asininity of this double-talk. Peace and victory came November 11, 1918 and Wilson rushed to Paris and proceeded to lose both.

Marxism not only advocates the necessity for the destruction

of religion in its quest for power but Marxists everywhere similarly work for the abolition of nationalism. "Religion" and "patriotism" are the outer ramparts of Christian civilization, and they must first be destroyed if the forces of Marxism are to conquer and dominate the world. Because patriotism and nationalism are the natural and logical result of the integrated family unit Marxism strikes also at the family. It too must be destroyed and its component parts reduced to the common collectivity. It does not stop, even here. The dignity of man, his initiative, his individuality—all must be leveled to the common denominator.

Propagandists of the Socialist and Communist persuasion subtly attack "mother", "home", "heaven", "the flag", "fatherland", and "patriotism." These cherished and respected terms, together with the sacred things they represent, are made to appear ridiculous and "reactionary";—obsolete remnants of tribalism perpetuated by sinister men who wish to plunge the world into frequent blood-baths for the purpose of making money. To these propagandists the "elaborate inculcation" of these concepts into the minds of people constitute the process of "manufacturing" patriots. Such patriots, from the Marxian viewpoint, are "provincial", mentally "immature" and "reactionary". To organized Jewry patriotism is equivalent to nationalism; nationalism equivalent to fascism,—and fascism means "anti-Semitism." This Jewish concept, of course, applies only to Gentile patriotism and has no references to Jewish nationalism.

Some "scientific" critics of patriotism advance the theory that nationalism is a form of overdeveloped "ethnocentrism" (regarding one's own race as the chief interest and the center of culture)—a Greek combining form that tends to give the entire subject a bad odor. By diagnosing the natural phenomenon as "ethnocentrism" the propagandist is enabled to elaborate upon the "malady" without fear of contradiction because he has thereby removed the subject from the realm of the simple and the knowable into the sphere of the pseudo-scientific and the conjectural. He may therefore say that ethnocentrism is characterized by unreasonable antipathy and hostility toward all those who are not members of a given nation, and that such words as "alien" and "stranger" are synonymous to "enemy" in the mind of the ethnocentrist.

Most of the critics of patriotism are in agreement that nationalism is chiefly a menace to the Socialists, Communists, the Jews and other aliens who represent a disruptive element within a given country. Although they do not so frankly state it, the meaning is clear. The principle that all beleaguered individuals and groups tend to protect themselves when under harassment or attack—preservation is the first law of nature—is forgotten and brushed

aside. Both the Socialists and the Communists boldly proclaim their intention to destroy the freedom of the individual, to confiscate his property and regiment his life. Organized Jewry, either as an ally of the Marxists or as an independent nation within a nation, insists on maintaining an independent status with or without dual citizenship. The resultant resentment on the part of those who resist Communist and Jewish objectives is labeled "fascism"—which, of course, it is not. Nations have been acting very much the same in these respects ever since the beginning of recorded history.

These apostles of collectivity go much further in their incessant attacks upon the resistive powers of those they have marked for destruction. They preach that advocates of military preparedness and strong foreign policy are the "extreme nationalists" and the potential "Nazis" and "Fascists." If the mental reflexes of a nation may be thoroughly conditioned in accord with this "line"—it will fail to resist when attacked and perish without lifting a finger in its own defense. If a nation's leaders can be made to believe that fear of Communism is "*collective paranoia*", and preparedness against the Soviet Union is "*military megalomania*"—then the destruction of Western Christian Civilization may be achieved without too much physical exertion on the part of its enemies.

These defamers of patriotism apparently find nothing wrong with the individuals and groups—the Socialists and Communists—who have publicly proclaimed their intention to destroy all nations—except the Soviet Union. To threaten the lives, property and freedoms of men everywhere appears to be a high virtue when practiced by Communists; to insist on remaining a nation within the nations of the world; to invade and steal a country;—these things appear to be idealistic when advocated and accomplished by organized Jewry and Zionists.

President Wilson's "self-determination" and "political independence" for all nations are planks in the Wilsonian platform for world government that have been somewhat embarrassing to the propagandists of internationalism. To attack these fundamental principles of the Wilson formula is to endanger the prestige that Wilson represents in the drive for world power. If nations may reserve the right of self-determination and political independence—and these rights are protected by the concerted power of nations—it is quite obvious that world domination by any single group is impossible. So, with or without Wilson, "self determination" and "political independence" must be treated as sinister symptoms of "ethnocentrism" and thrown in the ash-can with "mother", "home", "heaven", "flag" and "country." When Wilson spoke of the "rights of small nations" he believed in the principle. That he either had

his tongue in his cheek, indulging in psychological warfare, or was exhibiting latent "fascist" tendencies is untenable. But, as all of these principles constitute formidable obstacles along the Marxist advance to world power the proponents of internationalism are determined to obliterate them from the minds of men.

Irrendentism may be said to be another road-block to the ideological conquest of the world. It is a word that is little used. It refers to the principles, policy, or practice of a party, or of persons, who seek to reincorporate within their national boundary territory of which their nation has been deprived. It is, according to the "brain-washers", another form of extreme nationalism—unless applied to Zionism (although the definition does not cover the facts as they apply to Palestine). Like all other forms of nationalism, Irrendentism is conveniently considered a world peace-disturbing nuisance (except in certain obvious cases,—the Soviet Union and Zionism) and it therefore is listed by the internationalists with the other "obnoxious" characteristics of nationalism.

Homogeneity—same character, like nature or kind— is another symptom of paranoia of the nationalistic mind according to the Marxist proponent of "one worldism". The demand for homogeneity on the part of the people of a given country is always depicted as a persecution of minorities because of race, language or religion. The internationalist never recognizes the factors of allegiance, political assimilation or national solidarity,—except as they are manifestations of his own philosophy. The antagonistic, hostile activities of foreign-born anarchists, Socialists, Communists and Zionists, all working against the interest of the country of their adoption or refuge are not considered unusual, ungrateful or worthy of comment by Marxian propagandists. In countries such as the United States and Great Britain, where the discordant and unassimilable elements of the world have found freedom and hospitality, the cry against homogeneity has been greatest. It is not enough, of course, that these refugees find haven and freedom. They must of necessity continue to create the frictions that caused their expulsion from their native lands. It is not enough for them to become Englishmen and Americans with the freedom to exercise their particular religious beliefs; it is not enough to enjoy the rights of citizenship; they must destroy the homogeneous instincts of the majority so that their own minority homogeneity may pass unnoticed.

The United States has, in truth, been the melting pot of the world. It has successfully assimilated most of the nations of Europe. The *homogeneity* that emerged was not so much of language, race, religion and culture as it was of a new and unique concept of freedom. The United States generously opened its arms to the oppressed of the world and most of those who came gratefully



merged into the American pattern. Only the hordes of Khazar Jews, with their twin philosophies of Marxism and Zionism, have refused to assimilate. On the one hand they have insisted on being a separate people; a fragmatized nation in dispersion, and on the other hand they have sought to refashion the religion, the traditions and the customs of the land of their exile. Their members predominate among the revolutionary and subversive forces at work within the country and their names are always listed where treason and traitors are exposed. They seek, through every medium of propaganda, the universal acceptance of heterogeneity so that their failure to assimilate may pass unnoticed in the resultant dissonance.

The *Comité des Délégations Juives auprès de la Conférence de Paix* sought to insure heterogeneity within nations through "minority" treaties between the new States carved out of Europe at the "Peace table" and the Allied Powers, and enforced by the international machinery of the *League of Nations*. The first of these "minority treaties" was imposed upon Poland. Czechoslovakia was next (September 10, 1919), with Yugoslavia (September 10, 1919), Rumania (December 9, 1919), and Greece (August 10, 1920) following. The *Treaty of St. Germain* with Austria (September 10, 1919), the *Treaty of Neuilly* with Bulgaria (November 27, 1919), and *Treaty of Lausanne* with Turkey (July 24, 1923) contain clauses modeled upon the Polish treaty for the establishment of the principles of heterogeneity. Albania and the Baltic States were ultimately forced into line. Fifteen States in all were compelled to protect the indigestible elements within their frontiers, thus crippling their national development and insuring violent eruptions beyond the power of any international organization to control.

Under the provisions of these treaties the "minorities" were placed under the protection of the *League of Nations* as subjects of "international concern." The *Permanent Court of International Justice* was given jurisdiction of disputes arising out of alleged infractions of the minority provisions.

When President Wilson arrived in Paris in January of 1919 he declared that the League is "the central object of our meeting" and, in spite of the attitudes of Lloyd George and Clemenceau he insisted that the Peace Conference take up the *League of Nations* proposal before considering political and territorial matters. Wilson headed a commission of nineteen which was able to present a tentative draft of the Covenant to the Conference on February 14. President Wilson called it "a guarantee of peace." On April 28, 1919 the document, with some revisions, was adopted unanimously by the Conference. The *League of Nations* was given official status on January 10, 1920.

One of the functions of the *League of Nations* (later to become

an integral part of *United Nations'* philosophy for the emergence of a super-world government) was the promotion of "international cooperation" in the fields of world health, labor, transportation, communications, finances, etc. Although the Covenant did not provide for or authorize their creation, the Council established commissions to deal with these objectives. The *Economic and Financial Organization*, *Organization for Communications and Transit*, *International Office of Public Health* (established at Paris) and the *International Committee on Intellectual Cooperation* were among the important permanent bodies created. The *International Committee on Intellectual Cooperation* coordinated the work of such sub-groups as the *International Research Council*, the *Institute of International Law*, the *International Academic Union*, etc. An *International Institute of Intellectual Cooperation* was established in Paris in 1924. The *International Cinematographic Institute*, together with innumerable committees of one kind or another, ultimately became known as the *Intellectual Cooperation Organization*. Among others, the *Advisory Commission on the Traffic in Opium and other Dangerous Drugs* and the *International Convention for the Suppression of the Traffic in Women and Children* may be mentioned as salutary efforts on the part of the League to deal with international evils.

The *International Labor Organization* was the result of Article 23 of the *Covenant of the League*. Its primary purpose was the promotion of uniform labor legislation throughout the world. Its efforts, as might have been expected, were futile. The United States became a member by Presidential proclamation August 20, 1934. Isador Lubin was the first United States Government representative. The *International Labor Organization* was destined to survive the League fiasco and become an affiliate of the *United Nations*.

Although the *Bank for International Settlements* was not strictly a *League of Nations* organization its role in the over-all development of internationalism is important. It was created in 1930 to act as trustee and agent for the creditor governments in the collection and allocation of indemnity payments. Its stock of one hundred million dollars was underwritten by banks in Great Britain, France, Italy, Germany, Japan, Belgium and the United States. The United States Federal Reserve Banks were not permitted to participate.

By the end of 1938 the failure of the *League of Nations* was almost complete. Of the sixty-two nations that had once constituted its membership only forty-nine remained. With the close of 1940 it had ceased to exist. It had gone the way of its predecessors, the *Holy Alliance*, the *Concert of Europe* and the *Permanent Court of Arbitration*. It failed because humanity had not been reduced

to its common denominator and because its machinery had not been designed for physical persuasion. "Mother", "home", "the flag", "heaven" and "country" were yet too deeply rooted in the minds and hearts of the people. Another and, perhaps yet another, world catastrophe would be necessary before such "reactionary" concepts would be blasted from the breasts of human beings.

## X

### AGITATION FOR WORLD WAR II

Meanwhile organized Jewry's campaign within the nations of the world and its continuous use of the rostrum in the Palace of the *League of Nations* at Geneva brought the world closer to new disaster. The internal affairs of German Upper Silesia were under attack in 1936 and 1937 and the conflict was sharpened considerably by Poland's declaration that she would no longer be bound by the "minority treaty."

The question of ten thousand Jews in the Free City of Danzig was the basis for considerable agitation before the *League of Nations*. The special status for the small Jewish population was a continuous sore spot. The imposition of special privileges led to natural resentment on the part of the people of Danzig, which was immediately attended by vigorous condemnation on the part of world Jewry. Resentment gave way to frustration and excesses. The Government attempted to throw off the chains of the treaty.

Although the activities of the representatives of world Jewry before the *League of Nations* accomplished little or nothing for the Jews of Danzig the resultant publicity was grist in the mill for organized Jewry's campaign against Germany throughout the nations of the world.

Meanwhile most of the Jews in the free city of Danzig had departed.

The annexation of Austria on March 11, 1938 was the signal for an appeal by the *World Jewish Congress* to the *League of Nations* for protection of that country's one hundred and ninety two thousand Jews. Similar appeals were made from time to time both in behalf of the Jews of Austria and of Czechoslovakia. Hitler's concern for his blood-brothers in the Sudetenland—similarly duplicated by organized Jewry's concern for its own blood-brethren—was a coincidence that appeared to pass unnoticed.

Poland—which contained the greatest Jewish population—finally became the principal issue. The *World Jewish Congress* initiated a series of public demonstrations designed to arouse indignation throughout the world. A conference on the Polish

Jewish question was organized by the *American Jewish Congress* in New York City January 31, 1937. Two thousand three hundred and ninety-six delegates representing eight hundred and thirty-five Jewish organizations attended. A similar conference was held in London on April 6, 1937 under the auspices of the British Section of the *World Jewish Congress*. Its one hundred delegates purported to speak for the religious, fraternal, Zionist and labor organization of British Jewry. The *Canadian Jewish Congress* staged a series of protest demonstrations during the same month. On June 1, 1937 the *Fédération des Sociétés Juives de France* convoked a protest meeting in Paris. An "emergency conference" was called in New York City on June 10, 1937 attended by two thousand four hundred and sixty-two delegates from eight hundred and seventy organizations. A delegation of two hundred headed by Dr. Stephen S. Wise was dispatched to Washington with a memorandum addressed to the State Department. Why two hundred delegates were necessary is better guessed than explained. The memorandum recited the oppression of the Jews in Poland. Its presentation by Dr. Wise to Secretary of State Cordell Hull on July 12, 1937 was dramatized by a public declaration protesting the treatment of the Jews in Poland signed by one hundred and fourteen non-Jews in the fields of "religion, science, literature, and education."

The *World Jewish Congress* stepped up its clamor during succeeding months. The Socialists, the Communists and left-wing groups added their voices. At the initiative of the Congress, meetings and demonstrations swept across the world. Declarations, manifestos, and petitions cluttered the streets and the desks of public officials. In Belgium seventy university professors, writers and social leaders, addressed statements of solidarity and protest to the *Conseil des Associations Juives*. A protest, signed by twenty-five French authors and college professors, supplemented a similar protested by the *League of the Rights of Man*. Resolutions, statements, protests and declarations multiplied through the wizardry of the *World Jewish Congress*:—a resolution from the *Polish League of Peace and Freedom* in Warsaw; a statement from the *International League for Academic Freedom*; a protest from the *Institute of International Education*; a declaration from the *American Student Union*; a resolution from the *American Federation of Teachers*, and others too numerous to mention.

In answer, Poland, in 1938, adopted a law providing that persons who had been abroad for a period of five continuous years would be deprived of their Polish citizenship and forbidden to return to Poland. Jews, among others, who had been absent from Poland more than five years were interned in a camp at Zbaszyn when they attempted to reenter the country. The *World Jewish Congress* immediately intervened with the Polish Ambassadors in Paris and

Washington. Dr. M. L. Perlzweig was dispatched to Warsaw to take the matter up with the Polish government. World War II intervened and German troops invaded Poland before Dr. Perlzweig was able to get down to cases with the officials of the government.

The *World Jewish Congress* used the efforts of the Rumanian government to throw off the shackles of Versailles to the best advantage along with its other activities. The Congress actually boasts of its successful efforts in "the early overthrow" of one of the Rumanian governments by stating that "it is no mere conjecture" that the "efforts of the *World Jewish Congress* were responsible." As Rumania struggled with the handcuffs of the "minority" clauses of the treaty, organized Jewry capitalized on the "persecution of the Jews" within the country.

In January of 1938 the Prime Minister of Rumania declared that four waves of immigration had brought between 250,000 to 500,000 Jews into the country and the Minister of Foreign Affairs stated that Rumanian Jews were not entitled to a special status over other citizens. A Royal Decree of January 22, 1938 ordered the revision of the citizenship status of all Jews in Rumania.

The *World Jewish Congress* invoked the provisions of the "minority" treaty clauses before the *League of Nations* and dispatched strong protests to the French and British Foreign Ministers. Dr. Perlzweig in London, Marc Jarblum in Paris, and Dr. Kubowitzki in Brussels descended on the Foreign Offices of the respective governments. Dr. Wise was in constant communication with the White House in Washington. The Rumanian government was compelled to resign on February 10, 1938.

In May of 1938 the Hungarian government proposed to limit the number of Jewish employees in all branches of economy to twenty percent of the population. The WJC intervened. In Iraq, Uruguay and in all parts of the world where Jews resided the *World Jewish Congress* proceeded to tell their respective governments that their Jewish citizens were a peculiar people with very special and exceptional rights. There was no cessation in the outcry; no relaxation of the drums of war.

In the beginning organized Jewry had declared war on the central governments of Europe and had sought to impose its will on their people through treaty provisions and the machinery of the *League of Nations*. In the end they made *their* war a world war and involved most of the civilized nations in the conflagration. In the end few would remember what it was all about, how it started and why. No one would be certain who led the demonstrations, signed the declarations, made the protests and passed the resolutions. Men would march and men would die; battles would be fought that would take the names of nations and oceans; there would be sacrifice, tears, blood and sweat. But, when it was over

the people of the world would not really remember very much about it. Some might recall that it had been frightful in the sacrifice of Christian blood and staggering in the waste of Gentile wealth. Some might slowly learn that there had been no real victory and that the promised peace was to be as chimerical as had been the "war to end war" and the struggle to "make the world safe for democracy."

## XI

### ANTI-GENTILISM

Karl Marx's attack upon religion as "the opium of the people" was not so much an attack upon *all* religions as it was a war against Christianity. Like most intellectual revolutionary Jews, Marx was no more an adherent of Judaism than he was of Christianity. Ethnically, however, he was a Jew. In substance Marx reminded the Jews that they must not demand *equality* with Christians; they must seek the *total destruction of Christianity*. Marx believed that the Jew has within himself the privilege of being a Jew. It was his contention that the Jew, *as a Jew*, has rights that the Christian does not have. "Why does the Jew demand rights that he does not have and that Christians enjoy?" he asked. He reasoned that the Jew, in demanding emancipation from the Christian State, demands that the Christian State abandon its religious prejudice. And he, the Jew, does he abandon his own religious prejudices? Has he then the right to demand of another that he relinquish his religion? Marx concludes that as long as the State remains Christian; as long as Jew remains Jew, both are equally incapable, the one to give emancipation, and the other to receive it.

Thundering in the columns of "*Deutsch-Französische Jahrbücher*", Marx demanded: "Upon what title do you Jews ground your claim for emancipation? On your religion? It is the mortal foe of the State (Christian) religion."

The Marxian philosophy does not tolerate compromise.

What then is the Marxian solution?

Concluding that as long as States are Christian and the religion of the Jews is the mortal foe of the state religion, Marx proceeds to lay down the formula for the destruction of Christianity;—the establishment of atheism. "The most rigid form of opposition between the Jew and the Christian," he avers, "is the religious opposition. How does one get rid of an opposition? By making it impossible. And how make impossible a religious opposition? By suppressing religion."

Marx was willing to concede that the Jew had been emancipated in *his* day, *but in a Jewish manner*. He believed that the Jew had been emancipated in precise measure as the Christians had become Jews. He knew that the Jew, "who was merely tolerated in Vienna," determined by his sole financial power the future of all Europe; that the Jew, who might be without rights in the smallest of the German states, decided the future of Europe. He believed that the Jew had made himself the master of the financial market through the medium of gold which had become a world power, and through the "practical Jewish spirit" which had become the spirit in practice of the Christian people. But, to Marx, this type of emancipation was not enough. *Real* emancipation, in the Marxist sense, could only be achieved by the *total destruction of Christianity*.

A tidal wave of atheism rolled across Europe in the wake of Marxism, inundating the low places in Christendom;—surged across the seas to America; rising higher and higher to wash against the walls of colleges and universities,—even to the pulpits of churches that had withstood fire and sword. As the muddy waters churned and seethed the flags of proud States went down to be lost in the flotsam and filth of the flood. Where the waters receded there appeared great scars of erosion on the face of the earth;—scars that reflected the dwindling dignity of man and his vanishing freedoms.

The apostles of Marx had succeeded better than they knew.

Religious faith and value appeared to be crumbling under the lashing waves of the flood. Eternal truths fled before the raucous shouts and taunts of sensual multitudes, and a long, black night descended over the earth.

Out of the chaos of the Nineteenth Century arose the powers of Communism and Zionism. Each made its appearance in Russia at almost the same moment;—springing full-grown ideologically from the minds of the same ethnic group. One movement announced that it sought world power and intended to take it through revolutionary action. The other group announced its purpose to acquire territory that did not belong to it and demanded exceptional powers and privileges everywhere else in the world. In 1918 both groups attained world significance: Zionism in the *Balfour Declaration*, and Communism in the Russian November revolution. When the confusion of World War I had passed away only Communism and Zionism could claim victories; the Soviet Union in Russia for the Communists, and the beachhead in Palestine for the Zionists,—and both movements appeared to be under the same management. Through the years both powers supported, promoted and protected each other. Both emphasized "anti-Semitism" in their propaganda programs, extending it, where advantageous, to include other "minority groups" in the area of their advance. Nationalism every-

where was the perpetual target of the day, yet both movements preached a chauvinistic nationalism never before known. Both planted agents in the governments of the world and manipulated compliant officials to their will. Where expedient they waved the flag and declared that "Communism is Twentieth Century Americanism" and that allegiance to Israel is "American patriotism". Both advocated "oneworldism" and the surrender of the sovereignties of nations to the super-government they intend to create and are determined to control. Both are anti-Christian; both are anti-Republic. Each extol the virtues of democracy while practicing totalitarianism. Both denounce "racism" and "nordic superiority" while professing to be the elite of the world and the Chosen People. Adherents of each group considers themselves strangers sojourning in the land of their birth or residence, surrounded by hostile people. They are convinced that they must bend these foes to their will, utterly exterminate them, or be destroyed themselves.

"Anti-Semitism" is largely a myth. It is a "brain-washing" word in the same category with the term "red-baiters" of the thirties. A slight bit of research and a little analysis reveals that it is a machiavellian devise for ideological warfare,—and that it is used solely for that purpose. The average curious investigator will find few individuals—if in fact he can find one—who has antipathy for hatred's sake of the Semites of the world. The modern use—and *intended implication*—becomes clear when it is known that the word "Semite" was *originally* employed by J. G. Eichborn at the close of the Eighteenth Century to designate the "sons of Shem" which included the Babylonians, Assyrians, Aramaeans, Phoenicians and various other peoples of Southeastern Asia. Today the term is much more properly applied to Arabs than to Jews. Paradoxically the most anti-Semitic person in the world is the non-Semitic Khazar Jew because this Jew covets the Semitic Arab's land and possessions. In fact, the greatest anti-Semitic act of the ages was the driving out by the new State of Israel of nearly a million Arab people who are even today hungry and homeless in the desert,—an act of bloody rapine performed by non-Semitic Khazars.

Anti-Semitism, then, is an important propaganda term, designedly provocative both in attack and defense. Its most modern and effective use originated in Russia after the successful Bolshevik revolution. The laws enacted against "anti-Semitism" by the Soviets sought to silence criticism of the Jewish leadership of the Bolshevik government, and the term was used solely in its ethnic meaning. Since then Communists and organized Jewry have employed the term everywhere, seeking, *not* the protection of the Jewish people, but protection against criticism of organized Jewry's political activities and objectives. The opprobrium is as



ruthlessly thrown—and with equal venom—at Jew as well as Gentile,—whenever a Jew presumes to criticize the policies of self-appointed “officials” of Jewish organizations who boldly claim the right to speak for him. Anti-Semitism is, literally speaking, non-existent except in the attitude of Khazar Jews toward the Arabs.

Herzl declared that the Jews are what the Ghetto made them. He either believed that the Ghetto was forced on the Jews or neglected to say that the Ghetto was strictly a Jewish institution. The fact is that Jewish leadership fought for, established, and resisted the abolition of, the Ghetto. Without elaboration or explanation Herzl accepted anti-Semitism in its literal sense, although apparently recognizing the obvious fact that there were Jews who might not exactly be considered “excellent men.” Despairing of solving “the Jewish question” in a sensible and rational manner he strengthened his Zionist scheme by concluding that “the nations in whose midst Jews live, are all either covertly or openly anti-Semitic.”

The proposition that some people are possessed of an ingrained, unreasonable dislike or hatred of other people, or of a particular people, philosophy, or religion or what-not, is a comparatively recent weapon in ideological warfare. “Attitudes” do not just happen; they are the result of some causation,—the effect—and not the origin—of a chain of experiences. The child with the burned finger does not suddenly develop an “attitude” against fire,—he has experienced its effect. To assert that there has never been universal dislike and distrust of the Jews would be denying or ignoring the records of history. It is a fact that historians do not magnify or underscore, but a phenomenon that organized Jewry perpetuates and emphasizes. According to Jewish propaganda no other people have been so universally despised, excoriated and persecuted. To ask the Jewish propagandist for the causes of this universal hatred, this excoriation, this cruel treatment, is to be branded, without further hearing, an incurable “Nazi”, a “Fascist” and an “anti-Semite.” The tacit assumption—which must be the “attitude” of all concerned if they are to escape vicious condemnation—is that the Jews are the most innocent, the purest, the most lovable and the most virtuous of all mankind; that their oppressors—Christians for the greater part—are the most brutal, the most evil, the most heartless and the most degenerated of all the people on the earth.

To accept this assumption as true is to be hopelessly stupid. No people are wholly bad or wholly good. Both the good and the bad reputations of a given people are traceable, in large measure, to the good-will, the ambitions, the intrigues and the characteristics of their leaders. Thus a Napoleon may earn a bad reputation for the French; a George III a bad name for the English; and a Hitler

a Mussolini and a Stalin an evil character for the respective peoples of the countries they rule. But in between, before, and after, there are other leaders who exemplify the virtues of the people they represent, so that they are known as generous, forgiving, humane and compassionate where on other occasions they had appeared grasping, vengeful, inhuman and ruthless. But, thunders organized Zionism, wherever the Jew sojourned, there he was hated, robbed and persecuted. Nation after nation opened their arms to wandering Jews time and time again only to officially expel them when they had an opportunity to get acquainted with them. According to organized Jewry's account there were no exceptions recorded on history's pages;—no instance where "they lived happily ever after." Only periods of sinister calms while the Christian persecutors recovered their breath and energies for new and more frightful atrocities against them.

What must an honest and impartial student of such a story reasonably conclude? That the Christians are, and always have been, a brutalized and unregenerated lot? That the Jew has always been an innocent victim, without evil, without provocation and without fault? Only an idiot or a partisan might so conclude. Reason dictates that no man or group of men may claim perfection. To assert that everyone is out of step but Jim is to be either completely blind to Jim's shortcomings or a bigoted liar. Reason therefore dictates that the Jewish assertion of universal hatred of the Jews was either deserved or that the assertion is untrue.

People have always reacted in much the same way as they do today. There isn't much evidence at hand to prove that they are much better or much worse in our time than they have been through the ages. Kindness, decency, and courtesy have always been contagious and good-will always created good-will. If there has been universal dislike and distrust of the Jews then it is necessary to look for the cause. It is unreasonable to believe that the Jews themselves, *merely because they are Jews*, were the cause.

The answer must be found in the character of Jewish leadership.

The cry of "religious persecution" began to sound hollow a long time ago. It was used in the beginning as the term "racism" is employed today, and for the same purpose. It was designed to amalgamate Jewish interest with dissonant Christian sects for the advancement of Jewish ambitions. Wherever it has been possible it has been organized Jewry that has engaged in "religious persecution." While there have been, are, and undoubtedly will continue to be, doctrinal disagreements within the Christian churches none of these disputes attack the basis of Christianity itself. One need only turn to the "*Jewish Year Books*" and scan the list of "*Christological manifestations*" under attack by organized Jewry to get a picture of religious persecution in the United States. (See

*Zion's Fifth Column*). Both the Catholic and Protestant respects the followers of Judaism. Only organized Jewry appears to hate Christianity. Its long record of strenuous effort to eradicate every vestige of Christian expression from everyday life in America is easily discovered.

Herzl was quick to point out that "modern anti-Semitism is not to be confounded with the religious persecution of the Jews of former times." He did not believe that the question was social. To the founder of Zionism "anti-Semitism" was a "national" question, because the Jews "are a people—one people."

Jewish writers and Gentile apologists have offered self-serving "reasons" for anti-Semitism. Jewish writers, without attempting to refute the charges, appear to be the first to explain Jewish persecution on the ground that Jews were "falsely alleged" to constitute a "race" bent upon exploiting the Gentile populations among whom they lived. A second theory of more recent invention is the "scapegoat" theme. In the same manner that Marxists reason fascism to be the product of expiring capitalism, some Jewish writers profess to explain anti-Semitism as a product of "decaying social systems." In some instances the reasoning is identical. The "decaying social order" through its "bankrupt leadership" incites the mobs to pogroms against the Jews to deflect the wrath of the impoverished away from the "landlords"; calls for Jewish persecution so that "exploited workers" may direct their violence against the "innocent Israelites" instead of the "voracious employers and officials." It should be apparent that this explanation is without rhyme or reason. It is pure invention without historical documentation; a gross insult to Christendom thinly veiled in psychological speculation.

What, then, is the basis for alleged anti-Semitism?

The answer is that anti-Semitism is non-existent. It is a term of Communist and Zionist invention to shield anti-Gentilism. "The Jews are a distinct nationality" declared Justice Louis D. Brandeis of the Supreme Court of the United States. Said Theodor Herzl: "I will give you my definition of a nation; and you can add the adjective 'Jewish.' A Nation is, in my mind, an historical group of men of recognizable cohesion held together by a common enemy. Then, if you add to that the word 'Jewish' you have what I understand to be the Jewish Nation."

"Anti-Semitism", therefore, may be said to be paint on Zion's Trojan Horse.

The "common enemy" of the Jewish Nation, on Herzl's authority, is Christianity. The leaders of Jewry through the ages looked upon Christians everywhere through the eyes of Simon ben Yohai and their ingrained attitude was perpetually anti-Gentile

and anti-Christian. Such an attitude drilled into the hearts and the minds of succeeding generations of Jews must necessarily be reflected in their daily contacts and dealings with the despised enemy;—must necessarily chafe and inflame the concealed resentment smoldering in the breasts of every one of them. To be the *elite*, the *Chosen people*,—the *People of the Covenant*, and yet to be compelled to seek haven and refuge in the lands of the “mortal foe” must be humiliating and frustrating beyond endurance. To outwit, to trick, to maneuver and manipulate the enemy becomes an outlet for suppressed hatred. When their guiles are discovered and the wrath of the deceived fall upon their heads they cry out that they are the victims of “religious persecution” and “anti-Semitism.”

Among the many illustrations of this characteristic of Jewish leadership may be mentioned the *Jewish Socialist Bund* uprising in Odessa, Russia in 1905. The reign of terror was insolent, anti-National, violent and bloody. Rich Jewish merchants financed the purchase of arms which were distributed among several thousands of the younger men. Mobs of these armed Jews paraded the streets carrying the red flag. Believing they had succeeded in the revolt they proclaimed the *South Russian Republic*. The *Municipal Council of Odessa* formed itself into a *Committee of Public Safety* and issued a series of decrees in the presence of delegations from the Bund. Desiring to cripple the armed power, the Jews demanded the withdrawal of the regular military forces, the disarming of the police and the establishment of a citizenship-militia. When the counter-revolution came and the Bundists were hunted down and arrested the cry of “anti-Semitism” led many in other lands to believe that Czarist Russia had again embarked upon a cruel pogrom against the Jews.

There may have been and there probably were instances of unfounded abuse of the Jews. To believe otherwise is to be as bigoted as organized Jewry. History records many injustices to many people, the least of which, incidentally, were the Jews. But, unless Christianity is willing to assume the role organized Jewry has written for it—that of a brutal, inhuman, unreasoning mass of sadistic tyrants and despots—the alleged universal distrust and dislike of the Jews must have been merited. And—in case this may be quoted out of context—let it be remembered that it is organized Jewry who poses the universal Jewish persecution postulate.

The crux of the subject of “anti-Semitism” is to be found in the Nazi-like concept of race-purity and race-superiority; in the obsession that the Jew, regardless of his country, his station in life, the shade of his belief or lack of belief, his political orientation, or any other consideration, is a member of a distinct and *special*

nationality. "To deny Jewish nationality," asserts one Jewish authority, "you must deny the existence of the Jew." Leon Simon declared that "Judaism has no message of salvation for the individual soul, as Christianity has; all its ideas are bound up with the existence of the Jewish nation." And Moses Hess, "the Communist Rabbi," wrote that "every Jew is, whether he wishes it or not, solidly united with the entire nation."

Is this not the basic center of Hitler's dream of the *Third Reich*;—the ingathering of the "blood-brothers"—the protection and liberation of German "minorities"? Did Hitler demand or claim more for the German people than Simon, Herzl, Hess and Brandeis demanded and claimed for the Jews? The answer to this may be that Hitler was modest by comparison.

The result of such philosophy—and the subject might be extended *ad infinitum*—is the creation of a monolithic concept of race-superiority that defies every effort of good-will for the establishment of the brotherhood of man.

## XII

### CHANCE OR DESIGN?

As we look back over the history of the last hundred years a number of events stand out in bold relief against the tumult and the shouting. Important among these events are the rise of Marxism, the rise of political Zionism, the frenzied mobilization of world Jewry, the *Balfour Declaration*, the triumph of Communism in Russia, World War I, the *League of Nations*, the Great Depression, World War II, the *United Nations* and the invasion and the conquest of Palestine. There were many other events, of course, but none with such sweeping continuity and importance; none of such magnitude in world shaking consequence.

Were these events the disconnected results of the muddled minds that purported to direct the destiny of nations? Were they merely the accidental sum totals of mistaken calculations? Were they the chance results of a careless throw of dice from the trembling hands of an insane Destiny?

Are they connected in such a manner as to indicate the result of clever planning? Does each event follow in natural sequence and in logical order?

We believe that each event is a logical step in a predetermined schedule; each incident a link in a chain carefully designed and forged; each catastrophe a check-mark on a time-table to world

conquest. We venture the opinion that there remains but two further important events for the successful culmination of a well-laid plan,—World War III and World Government.

It should be made clear in this analysis that world Jewry, although it may be the means, is as much a victim in this scheme of things as are the Gentiles. And although world Jewry may be the means, compliant Gentile officialdom is the instrument.

Marxism may be said to be a devise for de-Christianizing Christendom; a chisel for dividing Nations and fragmentizing its citizenry. It is, in addition, an atheistic philosophy for brutalizing humanity, a doctrine of hate, of violence and bloodshed. Its battle cry of "brotherhood" and "equality" are deceptive slogans for class-hatred and slavery. Wherever Marxism has marched, brother has hated brother; its trail has been marked by mountains of dead and rivers of blood. The internationalism it preaches is designed to smother patriotism so that its victims will not resist conquest; its "classless society" is a world of slaves and masters. Through the years from the "*Communist Manifesto*" in 1848 its sinister doctrines have been preached wherever men might listen. Its oriental devices have been refined and perfected, and its trickery is practiced by cunning men throughout the world. Its doctrines have been carried by Jewish emigrants into the crowded places of the *Diaspora* where *Jewish Socialist Bund* branches nourished them and injected their virus into the blood-streams of other nations. Its inhuman philosophy bears the mark of Cain. Its gross materialism has stripped the world of its values and ushered in the Age of Delusion. Its devious technique is an important part in a plan,—perhaps the plan itself.

As the years marched by, Marx's disciple, Moses Hess, would preach of Utopia in Zion, and another Marxist, Ferdinand Lassalle, would mobilize the proletariat for political power. A Pinsker and a Ginzberg would sing of Zion and ultimately a Herzl would proclaim the Jewish State. World Jewry would mobilize and a first World War would wring a declaration for a "Jewish Homeland in Palestine" from an English Balfour,—persuaded to barter an innocent people for dubious Jewish assistance in a great conflict. A Jewish chemist with first hand knowledge of the chemical wealth of an ancient body of water (the Dead Sea) would negotiate the deal and ultimately become the first president of the betrayed land.

With the passing of time a blood-red dawn would suddenly break over Holy Russia. Exiled refugees would return from New York's East side to attack Russia's new Republic, while stabbing her bleeding armies in the back. Fires of revolt would sweep over the doomed nation. Jewish bankers would supply finances for Bolshevik armies led by a Jew from the Ukraine, and, in the

end freedom would perish and the Russian revolution would succeed.

Jews with no official status whatever would descend on Paris when World War I had ended to demand a *League of Nations* and the inclusion of its own "minority" clauses in peace treaties imposed upon the lands carved out of nations broken by war. The unsuspecting Peace Conference officials would comply; the Jewish clauses would be imposed, and the *League of Nations* would come into being.

In the years of its decline the *League of Nations* would become a disappointment to organized Jewry and its ultimate failure would be attributed by Jewish leaders to the "narrow patriotism" of the American people who blocked United States' participation. Its failure would be part of a plan that failed, but it would not be the failure of the plan.

As the years rolled along there would come great prosperity. An alien Jew from Germany would have reorganized the banking system of the United States to more closely conform to the banking institutions controlled and operated by his Jewish brethren in Europe. He would presume to rewrite the banking laws of his adopted country and ultimately sit in an important position on the Board of the *Federal Reserve Bank* of the United States. Financial panic would follow prosperity and a hungry people would turn to any Pied Piper with a plan for sustenance. Communism would become fashionable and its agents would find influential places at the shoulders of the rulers of the world. Agents of Zionism and Communism would become Iagos to the nations' Othellos and World War II would be in the making.

World War II! As we now contemplate it in its proper perspective it seems to fill an important gap in the picture that is taking shape in our jig-saw puzzle. Was this world conflagration the *natural, reasonable and logical* outgrowth of the conflict of national interests? Is there anything significant in the first phase of the war (September 1939 to May 1940) which was called "phony"; the long months when the English and French faced the armies of Germany and did nothing much about it? During the thirty-five days of the Polish campaign and for about eight months thereafter, the quiet of the western front was unbroken. Could it be possible that this strange, passive inactivity on the part of hostile powers had some connection with the tramp of Soviet boots into Poland, Finland, Estonia, Latvia and Lithuania? What part did the Communist Parties of the world play in the "*sitzkrieg*" that marked the pastoral peace of the western front? What mysterious force caused the *National Committee of the Communist Party of the United States* to declare in October 1939 that "this war . . . is not a war against fascism, not a war to protect small nations from aggression . . ." and to declare just as emphatically in July of

1941 "down with the criminal war of German fascism against the Soviet Union"? Did it make sense in the beginning? In the middle, or in the end?

These are a few of the many questions that no one has satisfactorily answered. Perhaps they cannot be answered in the course of conventional inquiry. They scarce may be asked without provoking disapproval. The question-marks loom larger in perspective and inquiring minds must necessarily seek answers behind the iron curtain of censorship and secrecy—even into the dark recesses of diplomatic intrigue where no confidential documents are filed.

To speak of Yalta and Potsdam is to provoke another torrent of questions. The betrayal of Poland and China and other loyal allies; Korea and the defeat of American arms under *United Nations* direction;—all these things—and many more—cry out for explanation and clarification. Whatever is said,—no matter how *well* said—no matter how cleverly composed—the eternal question-mark remains. Is it because no one dares ask about the unknown quantity; the missing "x" in the equation?

Ambitious men have been known to deliberately provoke war in order to advance their own interests. History calmly records their steps of provocation; frankly traces the design of their deadly maneuvers. They were usually men who headed petty principalities although there were others who headed great States. In every case they gambled their own necks and fortunes on the outcome of the conflict and often shared the fate of the most humble of their people in the disaster of the conflagration they kindled. History does not speak kindly of such men.

That it is possible to promote and instigate wars is plainly obvious. Is it possible, on the other hand, for *third parties* to instigate war? Is it possible that men may be capable of adroitly promoting antagonisms between nations and cleverly maneuvering them into hostile positions from which they are unable to extricate themselves without resort to armed conflict? The answer, on the record of history, must be in the affirmative. It is neither fantastic nor incredible. War is but the natural continuation of frustrated diplomacy and the bayonet is easily substituted for the umbrella. And it is not *improbable* that wars have been instigated by third parties. Quite a number of historical instances may be found. In each case the conspirator must desire the ultimate *weakness* of the warring powers and he must have an interest in the aftermath of war. He must necessarily have the confidence of the leaders of both sides of the conflict; either personally or through trusted agents. He must be powerful in his own way, machiavelian in his methods, and ruthless in the execution of his plan.

Is it possible for an international organization to deliberately maneuver nations into a world war? The answer again must be



in the affirmative. What type of organization would be capable of succeeding in such an action? Only an organization devoid of any allegiance whatever to any nation and whose objectives exclude the interests of the organized states of the world. Its particular interests and objectives must be served in some manner by the devastating aftermath of war. It must have exhausted its efforts in the fields of propaganda and diplomacy. Such an organization must be led by men who are international in thought and action. They must be men who are incurably hostile to the world and who are convinced that the world is hostile to them and all they represent. They must, of necessity, believe themselves superior to all others and have an abiding faith that their objectives are sacred. They must be convinced that the end thoroughly justifies the means. They must be possessed of unlimited funds and supported by innumerable loyal agents. They must have access to the ears of the mighty and their agents must have the confidence of the powerful in every important post throughout the world. They must be able to manipulate the mysteries of finance and control the minds and actions of people everywhere. They must be in control of the means of communication and dominate the propaganda media throughout the world. And, finally, they must have a well conceived plan that allows for errors and failures; a plan that reckons the possibility of road-blocks and delays, but charts the methods of demolition where possible and the shortest detours where other devices fail. They must be men who are endowed with oriental patience as well as oriental cunning; men who might spend a life-time picking a lock so that their successors might enter the door.



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Jack B. Tenney was born in St. Louis, Missouri, April 1, 1898. At the age of 10 he came to Los Angeles, California and graduated from the public schools here. He served with the American Expeditionary Forces in France in the Adjutant General's Department until May, 1919, and was stationed at Headquarters Western Department, United States Army, San Francisco, until October 2, 1919.

Senator Tenney is a talented musician, with piano and organ his favorite instruments. His "Mexicali Rose" is still a popularly known selection. In 1935 he extended his versatile talents to the practice of law in the State of California. He was admitted to practice law in the Federal courts in 1936, and to the Supreme Court of the United States in 1945.

Elected to the California Legislature as Assemblyman from the 46th Assembly District, Los Angeles County, in 1936, he was re-elected in the primaries in 1938 and 1940. Seeking the Senate seat, a four-year term, he won in the 1942 and 1946 primaries. In 1950, he received both nominations, Republican and Democratic, in the primary and received 1,126,157 votes in the General Election in November.

Serving as Chairman of the Senate Fact-finding Committee on Un-American Activities in California, 1941-1949, he was constantly the target of forces that sought to destroy the documented work of the committee. The printed reports of the Committee have been generally accepted for their accumulation of accurate information.

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