THE HISTORY OF A LIE

HERMAN BERNSTEIN

The Project Gutenberg eBook of The History of a Lie: "The Protocols of the Wise Men of Zion"

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org. If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

Title: The History of a Lie: "The Protocols of the Wise Men of Zion"

Author: Herman Bernstein

Release date: September 8, 2006 [eBook #19200]
Most recently updated: January 26, 2021

Language: English

Other information and formats: www.gutenberg.org/ebooks/19200

Credits: Produced by Suzanne Lybarger, Jonathan Niehof, the Online Distributed Proofreading Team at

http://www.pgdp.net,
Nikola Smolenski, cinnabar, and Distributed Proofreaders
Europe at http://dp.rastko.net

*** START OF THE PROJECT GUTENBERG EBOOK THE HISTORY OF A LIE: "THE PROTOCOLS OF THE WISE MEN OF ZION" ***

Transcriber's Note

This text has many notes in [square brackets] which are present in the original.

Facsimile pages present in the original text have been reproduced as images. Transcriptions and transliterations of these facsimiles, added in this electronic edition, are set off from the main text after the facsimile. Transcriptions follow the GOST system.

THE HISTORY OF A LIE

"The Protocols of the Wise Men of Zion"

"Sin has many tools, but a lie is the handle which fits them all." —OLIVER WENDELL HOLMES.

A STUDY

BY

HERMAN BERNSTEIN

AUTHOR OF "WITH MASTER MINDS," ETC.

NEW YORK
J. S. OGILVIE PUBLISHING COMPANY
57 ROSE STREET

COPYRIGHT, 1921, BY J. S. OGILVIE PUBLISHING COMPANY

FOREWORD

This is the history of a Lie—of a cruel and terrible Lie invented for the purpose of defaming the entire Jewish people. Given out as fiction, by a German anti-Semitic writer, involved in the Waldeck forgery case, who concealed his identity under the pen-name of an Englishman, it was gradually changed and elaborated, and finally groomed as fact. Agents of the Russian secret police department and of the unscrupulous "Black Hundreds" then utilized this fiction as the framework for the "protocols" through which they sought to crush the Jews and prop up the tottering Russian dynasty.

Tsarism destroyed itself, but the agents of Tsarism, still dreaming of their past glory and of a restoration of their privileges, are at work again, both here and abroad.

Out of the scrapheap of Russian autocracy, they have

exhumed their old weapons and are striking at the Jews again. Upon the structure of the old myths they are striving to erect new falsehoods in order to intensify everywhere chaos and confusion and dissatisfaction so that they may attain their own dastardly and selfish ends.

In the war's aftermath the Jews are being blamed by the minions of autocracy and reaction for all the ills that have befallen mankind. Some blame them for the war, and others for the peace. Some attack them for the defeat of the German military machine, and others for the victory of the allies. In Germany they are attacked by the Junkers for having opposed the submarine warfare and thus assured Germany's defeat; while in some of the allied countries the Jews are denounced for constituting "the brains of Germany." All the revolutionary leaders of Germany are credited to the Jews, and bolshevism, which has as little in common with Judaism as it has with Christianity, is branded as a Jewish movement; and there are Jew-baiters who in their blind madness have gone so far as to declare that ex-Kaiser Wilhelm was not only influenced by the Jews but is himself of Jewish descent, and for this reason did not defend Germany as loyally as he should have done. He conspired against the Hohenzollern dynasty and undermined it. He destroyed his own throne because he was serving the secret Jewish world organization.

On such absurdities have people been fed, since the armistice, in civilized countries by antisemitic agitators and their dupes, while Jews have been slaughtered in the Ukraine, in Poland and in Hungary.

I submit in this little book the documentary evidence showing how the so-called "Protocols of the Wise Men of Zion" on which this new crusade is predicated, were forged.

HERMAN BERNSTEIN.
New York, February, 1921.

CONTENTS

PAGE
FOREWORD 3

CHAPTER ONE
THE MYSTERIOUS PROTOCOLS
The Lie of a Jewish World Conspiracy—Is There a Jewish Conspiracy?—Anonymous Accusations—The Mysterious "Protocols" of Sergei Nilus—How did "Nilus" Secure Them?—Contradictory Explanations—Who is "Nilus"? How his Sponsors Disagree—What Russian Publicists Say 7

CHAPTER TWO
THE STORY FROM WHICH THE PROTOCOLS WERE FABRICATED
Essence of "Protocols" Was German Fiction of "Sir John Retcliffe"—Who Was "Retcliffe"?—His Infamous Record—His Bloodcurdling Story—The Meeting in the Cemetery—An Avowed Myth—Meeting Every Hundred Years Attended by "Representatives of the Twelve Tribes of Israel"—The "Son of the Accursed" Also Attends and Provides

Comic Interludes 16

CHAPTER THREE

FICTION FORGED INTO "FACT"

The Lie in its Second Stage—The Tale Becomes "Fact"—The "Rabbi's" Speech —Its Authenticity Vouched for by "Retcliffe"—An Illuminating Footnote —A Dedication to The Russian "Black Hundreds"—The Imaginary "Speech" Bears Witness to Authenticity of "Protocols," Themselves Based on "Speech"—Three Stages of the Lie 43

CHAPTER FOUR

THE RUSSIAN SPONSORS OF THE FORGERY

Nilus on the Protocols—Only "the God-Anointed Tsar of Russia" Can Save the World—Passages from Nilus Omitted by Translators—On Tolstoy—On the Emancipation of Women—On the "Sanhedrin" and "its Faithful Ally, England" 55

CHAPTER FIVE

FORGERS DISAGREE

The Butmi Protocols—"Representatives of Zion" Not to be Confounded with "Zionists"—Butmi Contradicts Nilus—Plan for World Conquest Conceived 929 B. C. E.—The "Symbolic Snake"—Universal Suffrage a Jewish Device—Every Jew Familiar with Plot 59

CHAPTER SIX

THE BLACK HUNDREDS, THEIR DUPES AND CRIMES

Russia in 1905—The Unsuccessful Revolution —The Reaction and the Reactionaries— Lutostansky and His Work—The "Symbolic Snake" According to Lutostansky—Who Plagiarized?— Lutostansky on the English People—Are the English the "Lost Tribes"?—How the Protocols Were "Doctored" by Butmi—Conclusion 63

CHAPTER ONE

THE MYSTERIOUS PROTOCOLS

The Lie of a Jewish World Conspiracy—Is There a Jewish Conspiracy?—Anonymous Accusations—The Mysterious "Protocols" of Sergei Nilus—How did "Nilus" Secure Them?—Contradictory Explanations —Who is "Nilus"?—How his Sponsors Disagree— What Russian Publicists Say.

Is there a Jewish conspiracy against the world or is there a conspiracy against the Jews? What are the so-called "Protocols of the Wise Men of Zion?" Who is "the Russian mystic," Sergius Nilus, the sponsor of the Protocols? What forces are behind the anti-Jewish propaganda that is international in scope and that seeks at this time to spread all over the world the poison of prejudice and hatred against the Jews,

reviving long-exploded mediaeval legends?

Many Americans have asked these questions ever since the publication of “The Cause of the World Unrest,” “The Protocols and World Revolution,” “The Protocols of the Wise Men of Zion,” and the anti-Jewish articles in Henry Ford’s Dearborn Independent.

In 1919 a translation of extracts from what purports to be a book by one Sergius Nilus was published in Germany. During 1920 a translation was published in England under the name of “The Jewish Peril,” and under various titles, in different versions, it was reproduced in the United States, France, Sweden, Denmark, Finland and even Japan. The Japanese edition is in the Russian language. In all these books “the Russian mystic,” Sergius Nilus, is given as the sponsor of a number of secret “documents” by which it is intended to show that the Jews are responsible for all the ills that have already befallen the world and that are still to come.

The method is simple. Was there a revolution in Russia? Blame the Jews. Was there a revolution in Germany? Blame the Jews. Who made the French Revolution? The Jews. Who caused the World War? The Jews. Who profited by the war? The Jews. Is there anywhere an industrial crisis? The Jews are, of course, the cause of it. Has the World War brought forth Bolshevism? The Jews are naturally the fathers of it. First the Jews engineered the war, and then they pulled the strings behind the scenes of the Peace Conference. They secured special privileges at the Peace Table, because, according to the Protocols, they control the gold of the world, the press of the world, the rulers of the world. And if, as a result of the World War, millions of Jews have suffered untold agonies, persecution, starvation, and pogroms, it is

no doubt only part of their deep-laid plot to gain control of the world for Zion through poverty and suffering!

Are governments just to the Jews, giving them equal rights? Then it is obvious that Jews are either at the head of such governments or are hidden behind the present rulers. If the Jews cannot exert sufficient influence over the rulers themselves, there are Jewesses in high places, through whom the cause of Zion is served—and all this is done by the Jews with but one aim in view—to dominate the world, to become its autocratic masters, to break down the moral power of Christendom and set up Israel as “the despot” over the peoples of the earth. According to the Protocols, all this is engineered with the aid and through the instrumentality of the Freemasons.

The propagandists everywhere, in Germany, England, France, the Scandinavian countries, Japan and the United States, basing all their arguments on the “Protocols” vouched for by “the Russian mystic” Sergius Nilus, see in the present chaotic conditions the absolute fulfillment of the prophecies outlined by the so-called “Wise Men of Zion” years ago. The propagandists are violent and vicious, foaming at their mouths, appealing to the basest passions, insinuating, accusing, pointing their fingers at “the source of all evil”—at the Jews who constitute but a fraction of one per cent of the world’s population, and who are in Europe to-day, after the close of the World War, more wretched and miserable than ever before,—persecuted, hounded and starved.

What are these mysterious Protocols? How did they come to “the Russian mystic” who revealed them in 1905, and which have now been exhumed from obscurity for the purpose of enlightening the world, and which point to the Jews as the cause of

all unrest, chaos and confusion?

Nilus, “the Russian mystic,” is credited with several versions of how he had secured the Protocols, and his stories flatly contradict one another. In 1905 he said that the Protocols were given to him by a prominent Russian conservative whose name he did not mention, and who in turn had received them from an unnamed woman who had stolen them from “one of the most influential leaders of Freemasonry at the close of a secret meeting of the initiated in France.” Then, several years later, Nilus wrote that his friend himself had stolen the Protocols from “the headquarters of the Society of Zion in France.” Several years afterwards, in a new edition of his book, Nilus said that the “Protocols” came from Switzerland and not from France. This time he named his Russian conservative friend, Sukhotin, who had died in the meantime. He added that the Protocols were not Jewish-Masonic but Zionist documents secretly read at the Zionist Congress in Basle in 1897.

Then followed a new edition of the Nilus book bearing the date of 1917. A translation of this edition has recently appeared in this country, containing a brand-new explanation as to how the Protocols were rescued and given to the world. This explanation is taken from the German version published in Charlottenburg. The introduction to that edition says that the Protocols, having been read from day to day at the Basle Congress, were sent as read to Frankfort on the Main. The disclosure of them came through the infidelity of the messenger.

The 1917 edition is published with a prologue and an epilogue, like a drama, which indeed it is, with all the ingredients of melodrama—a villain, a mysterious woman, a Grand Duke, a conspiracy to

destroy the world, and a saint—Nilus, who convicts himself in his own writings of falsification in the giving of these various accounts of how the Protocols came into his possession.

Nothing is known of Sergius Nilus. Russian standard reference books and encyclopedias contain no mention of his name.

The anonymous American editor of the Nilus book gives the following information about Nilus:

"Serge Nilus, in the 1905 edition of whose book was first published the *Zionist Protocols*, was, as he states, born in the year 1862, of Russian parents holding liberal opinions. His family was fairly well known in Moscow, for its members were educated people who were firm in their allegiance to the Tsar and the Greek Church. On one side he is said to have been connected by marriage with the nobility of the Baltic provinces. Nilus himself was graduated from the University of Moscow and early entered the civil service, obtaining a small appointment in the law courts. Later, he received a post under the Procurator of a provincial court in the Caucasus. Finally, tiring of the law, he went to the Government of Orel, where he was a landowner and a noble. His spiritual life had been tumultuous and full of trouble, and finally he entered the Troitsky-Sergevsky Monastery near Moscow. 'In answer to his appeal for pardon, Saint Sergei, stern and angry, appeared to him twice in a vision. He left the Monastery a converted man.'

"From 1905 until the present, little is known of his activities. Articles are said to have appeared from time to time in the Russian press from his pen. A returning traveller from Siberia in August, 1919, was positive in his statement that Nilus was in Irkutsk in June of that year. Whether his final fate was that of

Admiral Kolchak is not known."

The American editor of Sergius Nilus's book containing the "Protocols" is hiding behind anonymity. The name of the traveller from Siberia who was so positive in his statement that Nilus was in Irkutsk is also concealed. And Serge Nilus to whom Saint Sergei "appeared twice in a vision" "is said to have written articles in the Russian press" of which nobody has knowledge.

In Germany, Nilus is described as follows:

"Sergius Nilus was an employee of the Russian secret police department, of the *okhrana*, connected with the Church, especially relating to 'foreign religions.' He lived for some time at the Optina Pustina monastery. In 1901 he published a book entitled 'The Great in the Small and the Anti-Christ.' According to the Lutsch Sveta, Nilus claims to have received in 1901 a copy of the text of the Protocols from the secret archives of the Main Zionist organization in France, but he published the 'protocols' only in 1905. A second edition appeared in 1911, and finally another edition was brought out in the beginning of 1917, but all copies are said to have been destroyed."

"The Cause of the World Unrest," an anonymous book published in England and reprinted in this country, speaks of Nilus and the "Protocols" as follows:

"In the year 1903 a Russian, Serge Nilus, published a book entitled *The Great in Little*. The second edition, which was published at Tsarskoye Selo in 1905, had an additional chapter, the twelfth, under the heading 'Anti-Christ as a Near Political Possibility.' This chapter consisted of some twenty pages of introduction followed by the text of twenty-

four ‘Protocols of Meetings of the Learned Elders of Zion,’ and the book ends with some twenty pages of commentaries on these protocols by Nilus.

“Directly after the protocols, comes a statement by Nilus that they are ‘signed by representatives of Zion of the thirty-third degree.’ These protocols were secretly extracted or were stolen from a whole volume of protocols. All this was got by my correspondent out of the secret depositories of the Head Chancellery of Zion. This Chancellery is at present on French territory.”

In the edition of 1917 Sergius Nilus wrote:

> “My book has already reached the fourth edition, but it is only definitely known to me now and in a manner worthy of belief, and that through Jewish sources, that these protocols are nothing other than the strategic plans for the conquest of the world under the heel of Israel, and worked out by the leaders of the Jewish people—and read by the ‘Prince of Exile,’ Theodor Herzl, during the first Zionist Congress, summoned by him in August, 1897, in Basle.”

It will be shown later that the so-called Butmi edition of the “protocols” published in 1907 contains the definite statement of the man who claims to have translated them into Russian from the French in 1901 that the Elders of Zion mentioned in the Protocols are not to be confounded with the Zionist movement.

In the 1917 edition Sergius Nilus wrote:

> “In 1901 I came into possession of a manuscript, and this comparatively small book was destined to cause a deep change in my entire viewpoint as can only be caused in

the heart of man by Divine Power. It was comparable with the miracle of making the blind see. 'May Divine acts show on him.'

"This manuscript was called 'the protocols of the Zionist Men of Wisdom,' and it was given to me by the now deceased leader of the Tchernigov nobility, who later became vice-governor of Stavropol, Alexis Nikolayevitch Sukhotin. I had already begun to work with my pen for the glory of the Lord, and I was friendly with Sukhotin. *He was a man of my opinion*, that is, extremely conservative, as they are now termed.

"Sukhotin told me that he in turn had obtained the manuscript from a lady who always lived abroad. This lady was a noblewoman from Tchernigov. He mentioned her by name, but I have forgotten it. He said that she obtained it in some mysterious way, by theft, I believe.

"Sukhotin also said that one copy of the manuscript was given by this lady to Sipiagin, the Minister of the Interior, upon her return from abroad, and that Sipiagin was subsequently killed. He said other things of the same mysterious character. But when I first became acquainted with the contents of the manuscript I was convinced that its terrible, cruel and straight-forward truth is witness of its true origin from the 'Zionist Men of Wisdom,' and that no other evidence of its origin would be needed."

Feodor Roditchev, one of Russia's most famous liberals, a member of the nobility, a former member of the Duma, writing recently of the Nilus protocols

and of Sukhotin whom Nilus described as a man of his own opinion, says:

> "For months I hear on all sides about the Nilus book and its success in England, and I am asked, Who is Nilus? There was a Nilus, an associate justice of the Moscow District Court. It is said that the manuscript was given to Nilus by Sukhotin, the notorious zemstvo official of Chernsk.
>
> "The Berlin edition contains no mention of Sukhotin, but in that edition Nilus said, 'Pray for the soul of the boyar Alexis.'
>
> "The name of the notorious Alexey Nikolayevitch Sukhotin means nothing to the present generation. But there was a time when his name attracted attention.
>
> "Sukhotin arrested the peasants of a whole village for refusing to cart manure from his stables because the animals there were infected with glanders. Judge Tsurikov released the peasants. Tsurikov was removed for this, while Sukhotin justified his act by writing to the Minister of the Interior, Durnovo, that he had arrested the peasants not because they refused to cart his manure but because they dared disobey him as a zemstvo official. The reactionary Chernsk nobility made Sukhotin marshal of nobility. So it was this man who furnished the protocols of the secret meetings of the representatives of Zion! But how did Sukhotin get the protocols? An unknown friend had brought them to him. They were given to him by an unknown lady who had received them from an unknown but

energetic participant in the Basle Congress. Is this credible? Well, then, there is another version of the origin of the protocols—but that is for the German readers. The Russian government sent a spy to the Basle Congress. He did not go to the Congress himself, but bribed one of the participants. He was carrying the protocols from Basle to Frankfurt to the local masonic organization. He stopped on the way in a little town, and gave the protocols to the spy. He engaged copyists who worked all night and copied the protocols.

"In the first Russian version the protocols were supposed to have been brought to Russia in French. According to the German version, the protocols were copied, consequently they were in German, but the most important thing is that the protocols are not protocols at all, but a monograph—which could be called 'the dream of a member of the Black Hundreds.'"

A distinguished Russian publicist says of the sponsor of the "protocols" as follows:

"In Russia the problems of Christianity and Judaism have been studied by such men as Vladimir Solovyov, Professor Troitzky, Professor Kokovtsev, Kartashov, Bulgakov, Berdyayev—men of profound intellect and a living conscience. In them the counterfeit ravings of the ignorant monk (Nilus) evoked but a smile of contempt. The low level of the circles in which men like Nilus moved and worked is only too well known. It was the world of police denunciations, divorce perjuries, monastic servility and feigned,

blasphemous piety. In order to attract attention, Nilus's 'Protocols of the Wise Men of Zion' had to emigrate from Russia. And the further away they went, the better they fared."

CHAPTER TWO

THE STORY FROM WHICH THE PROTOCOLS WERE FABRICATED

Essence of "Protocols" Was German Fiction of "Sir John Retcliffe"—Who Was "Retcliffe"?—His Infamous Record—His Bloodcurdling Story—The Meeting in the Cemetery—An Avowed Myth—Meeting Every Hundred Years Attended by "Representatives of the Twelve Tribes of Israel"—The "Son of the Accursed" Also Attends and Provides Comic Interludes.

The query now naturally arises, what is the origin of these much heralded "Protocols" which were published in Russia by Sergius Nilus in 1905, and a copy of which, it is triumphantly announced, is now in the British Museum?

The anti-Jewish propagandists everywhere content themselves with the "history" of the origin of the "Protocols" as given by the "Russian mystic" Sergius Nilus. But fortunately "murder will out," and the criminals who perpetrated the stupendous forgery for the purpose of slandering the Jews have left behind clues that enable one to visualize the very process

that they pursued in the perpetration of their crime.

In 1866-1870 there appeared in Berlin a series of novels entitled “Biarritz—Rome” purporting to have been written by “Sir John Retcliffe,” the pseudonym of Herman Goedsche, a German novelist with an unsavory past. To conceal his identity and to convey the impression that the antisemitism with which his writings abounded emanated from English sources, he selected “Sir John Retcliffe” as his pen-name.

According to *Meyer’s Konversations Lexikon* (Sixth edition, 1904, Volume VIII, page 77), Herman Goedsche was born in February, 1815, in Trachenberg, Silesia, and died on November 8, 1878, at Warmbrunn. He was employed in the postal service, but as he was implicated in the Waldeck forgery case, he left the service in 1849, and devoted himself to literary work. Under the name of “Armin” he published a number of works of fiction, but he was best known under the name of “Sir John Retcliffe,” having published a series of sensational novels describing the Crimean war, “Sebastopol,” “Rena-Sahib,” “Villafranca,” “Puebla,” “Biarritz,” in 1866. A new edition of these works appeared in Berlin in 1903-4.

Brockhaus’ Konversations Lexikon (supplement volume XVII, 1904) refers to Goedsche, the novelist, known under the name of “Sir John Retcliffe” (formerly “Armin”), as having played an infamous role in the Waldeck forgery case. He was compelled to leave the postal service, and later became a member of the staff of the *Preussische Kreutz Zeitung*.

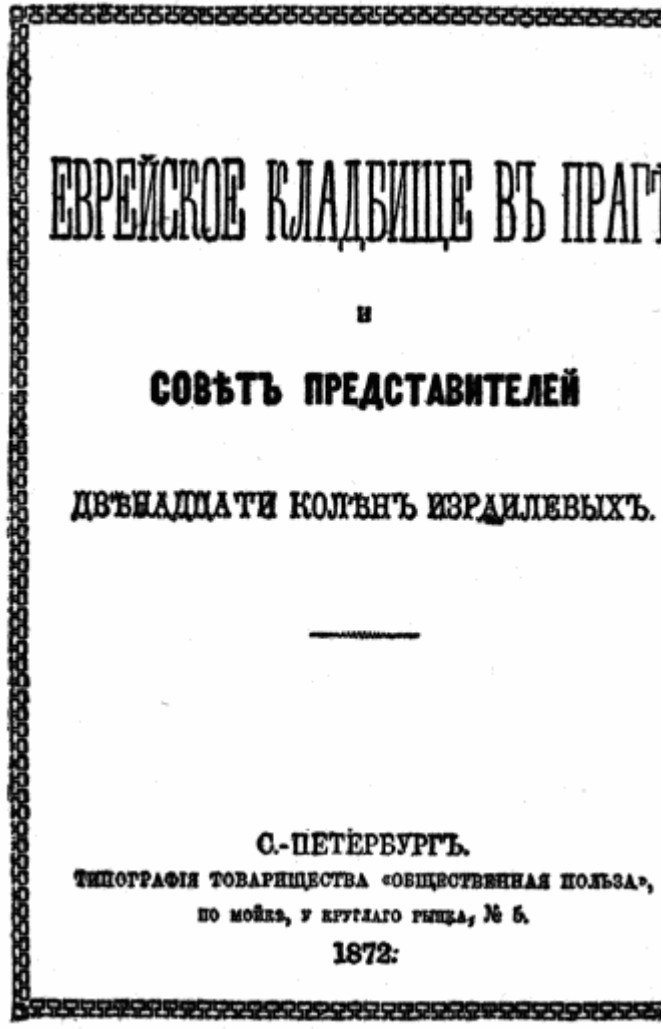
The chapter of the Goedsche-Retcliffe novel which on even a cursory reading will be found to contain the very essence of the Nilus Protocols was published as a separate booklet in a Russian translation in

1872, avowedly as a work of fiction. I have found a copy of this little volume in the Russian Department of the Library of Congress, Washington, D. C.

An examination of this chapter, entitled “The Jewish Cemetery in Prague and the Council of Representatives of the Twelve Tribes of Israel,” will disclose the fact that every substantive statement contained in the Protocols and elaborated in them is to be found in the Goedsche-Retcliffe novelette.

We are thus supplied with an early draft of the so-called Protocols, which have now been given worldwide publicity by anti-Jewish propagandists, and which were first introduced to the world in the form of a clumsy piece of blood-curdling fiction of the dime-novel variety.

In substantiation of this statement I now present a translation of this chapter of the Russian version of this novel found in the Library of Congress in Washington, published in St. Petersburg nearly fifty years ago.



ЕВРЕЙСКОЕ КЛАДБИЩЕ ВЪ ПРАГѢ

и

СОВѢТЪ ПРЕДСТАВИТЕЛЕЙ

ДВѢНАДЦАТИ КОЛѢНЪ ИЗРАИЛЕВЫХЪ.

С.-ПЕТЕРБУРГЪ.

ТИПОГРАФІЯ ТОВАРИЩЕСТВА «ОБЩЕСТВЕННАЯ ПОЛЬЗА»,

ПО МОЙКѢ, У КРУГЛАГО РЫНКА, № 5.

1872.

FACSIMILE OF TITLE PAGE OF THE FANTASTIC STORY PUBLIS IN 1872, CONTAINING THE FIRST DRAFT OF THE PROTOCOLS OF FICTION.

Transcription

ЕВРЕЙСКОЕ КЛАДБИЩЕ ВЪ ПРАГѢ

и

СОВѢТЪ ПРЕДСТАВИТЕЛЕЙ
ДВѢНАДЦАТИ КОЛѢНЪ ИЗРАИЛЕВЫХЪ.

С.-ПЕТЕРБУРГЪ.
ТИПОГРАФІЯ ТОВАРИЩЕСТВА
«ОБЩЕСТВЕННАЯ ПОЛЬЗА»,
по мойкѢ, у круглаго рынка, № 5.
1872.

Transliteration

EVREJSKOE KLADBISHHE V PRAGE
i
SOVET PREDSTAVITELEJ
DVENADCATI KOLEN IZRAILEVYH.

S.-PETERBURG. TIPOGRAFIJA
TOVARISHHESTVA «OBSHHESTVENNAJA
POL'ZA»,
po mojke, u kruglago rynka, № 5.
1872.

Translation of Title Page

THE JEWISH CEMETERY IN PRAGUE
And
THE COUNCIL OF REPRESENTATIVES
Of The Twelve Tribes of Israel

ST. PETERSBURG
Printed by the Association “Obschestvenaya Polza”
On the Moika, at the Round Market, No. 5

1872

ПРЕДИСЛОВІЕ.

Описаніе еврейскаго кладбища въ Прагѣ и
дарный разсказъ о собраніи представителей д
цати израильскихъ колѣнъ заимствованы изъ ист
политическаго романа Сера Джона Редклиффа «
дана», помѣщеннаго въ журналѣ, издаваемомъ
лаемъ Степановичемъ Львовымъ.

Содержаніе легенды не есть вымыселъ одног
клиффа; скорѣе Редклиффъ, съ свойственнымъ ем
тастическимъ воображеніемъ, собралъ части вт
цѣлое и окрасилъ все поэтическими красками,
жающими, можетъ быть, чрезмѣрною яркости
тѣмъ не менѣе представляющими интересъ.

Дозволено цензурою. С.-Петербургъ, 17-го мая 187

FACSIMILE OF THE FOREWORD TO THE STORY PUBLISHED IN
THAT THE AUTHOR REGARDED IT AS A "LEGENDARY STOR
THE AUTHOR'S "FANTASTIC IMAGINATION."

Transcription

ПРЕДИСЛОВІЕ.

Описаніе еврейскаго кладбища въ Прагѣ и легендарный разсказъ о собраніи представителей двѣнадцати израильскихъ

колѣнъ заимствованы изъ историко-политическаго романа Сера Джона Редклиффа «До Седана», помѣщеннаго въ журналѣ, издаваемомъ Николаемъ Степановичемъ Львовымъ.

Содержаніе легенды не есть вымыселъ одного Редклиффа; скорѣе Редклиффъ, съ свойственнымъ ему фантастическимъ воображеніемъ, собралъ части въ одно цѣлое и окрасилъ все поэтическими красками, поражающими, можетъ быть, чрезмѣрною яркостію, но тѣмъ не менѣе представляющими интересъ.

Дозволено цензурою, С.-Петербургъ, 17-го мая 1872 года.

Transliteration

PREDISLOVIE.

Opisanie evrejskago kladbishha v Prage i legendarnyj razskaz o sobranii predstavitelej dvenadcati izrail'skih kolen zaimstvovany iz istoriko-politicheskago romana Sera Dzhona Redkliffa «Do Sedana», pomeshhennago v zhurnale, izdavaemom Nikolaem Stepanovichem L'vovym.

Soderzhanie legendy ne est' vymysel odnogo Redkliffa; skoree Redkliff, s svojstvennym emu fantasticheskim voobrazheniem, sobral chasti v odno celoe i

okrasil vse poeticheskimi kraskami, porazhajushhimi, mozhet byt', chrezmernoju jarkostiju, no tem ne menee predstavljajushhimi interes.

Dozvoleno cenzuroju, S.-Peterburg, 17-go maja 1872 goda.

(Translation)

FOREWORD

"The description of the Jewish cemetery in Prague and the legendary story of the meeting of the representatives of the twelve tribes of Israel are borrowed from the historico-political novel by Sir John Radcliff, 'To Sedan,' published in the magazine edited by Nicholas Stepanovitch Lvoff.

"The contents of the legend are not the invention of Radcliff himself; rather Radcliff, with his characteristic fantastic imagination, collected various parts into one whole and painted all with poetic colors, which strike one perhaps by their excessive gaudiness, but which are nevertheless interesting."

Passed by the Censor, St. Petersburg, May 17, 1872

This product of "Radcliff's fantastic imagination," the work of one experienced in the perpetration of forgeries, will now be permitted to tell its own story. It requires no commentary. It clearly foreshadows

the protocols, with all its accompaniment of melodrama, not even omitting the Devil, himself.

THE JEWISH CEMETERY IN PRAGUE

and

The Council of Representatives of the Twelve Tribes of Israel

"The Jewish quarter of Prague represents a remarkable labyrinth of crooked and narrow streets; it is situated in the outskirts of Prague which witnessed numerous bloody episodes of Bohemian and German history. The dwellers of the dirty and dilapidated houses of this quarter are engaged in petty trading and profiteering in their own as well as in other parts of the city. Prague is the only city in Germany where the Jews live entirely isolated from the nation whose name they have taken in order to avail themselves of the privileges of the city population and to exploit it for their own purposes. The Jewish quarter in Prague is the same as the rag-fair in Vienna and the Temple in Paris. In these places deals amounting to thousands are transacted daily.

"If you take a few steps along this dirty, foul market-place, you will suddenly come upon an old, high, decayed wall which surrounds a space of from two to three acres. Elder-trees and other wild shrubbery wind around this wall. Old Jewish houses are crowded all along near this wall, threatened with destruction at any moment. The strange circle formed by this wall has an unwelcome, puzzling appearance.

"This is the city of the dead—the

renowned Prague cemetery.

"In this abode of rest may be seen the spirit of the nation, whose bones found shelter here after long wandering,—here is stamped all its history, full of sufferings, struggles and resistance.

"It seems as though at any moment these tombs, overgrown with shrubbery, are ready to open, these stones growing for thousands of years are ready to raise themselves, and to let out into the world the restless wanderer with a pack upon his shoulder, with a staff in his hand, in order to go again to strange peoples,—to cheat and combat them and to seek a new Canaan—his dominion! The Jewish cemetery in Prague is the very oldest cemetery known. It was closed by order of the government a hundred years ago. For foreigners it is a historical landmark; for the Jews it is a sacred place. The impression of this deserted spot is intensified by its surroundings. Amidst the closely crowded tombs and monuments, overgrown with moss, only a narrow passage remains which is almost entirely covered with shrubbery of thorn-bushes and mat-weed.

"During the inspection, the watchman will tell the visitor the history of the death of Rabbi Ben Manasseh, the great conqueror of death, and Rabbi Loewe, the most learned Rabbi of the 17th century; he will speak of Simon the Just and of the Polish princess Anna Shmiless. He will then lead the visitor to the monument of Anna Kohn on which can be read the mysterious figure 606, which shows that the Jews, more than twelve

hundred years ago, had buried their dead here, in the legendary times of Lyubush and her daughters.

“If we are not to believe this figure, we must nevertheless agree with the opinion of the Jews that this is the oldest settlement and the first Jewish community in Europe.

“Silently the Jewish guide and the curious foreigner go by one place where under an old lilac bush a heap of stone stands out, and when the foreigner asks, ‘What is this?’ the guide gives an evasive answer——

“‘Beth Chaim—the house of life.’ Thus is the cemetery called. Yes, indeed, this place of rest is a house of life, for from here is given the mysterious impulse which makes the exiles masters of the earth and tyrants of nations,—the impulse which directs the golden calf to the chosen tribe.

“The Jewish town has assumed a holiday aspect. The stands of the petty retailers have disappeared; Jewish boys and girls were strolling about in their holiday attire. The houses and windows were adorned with green branches. On the old benches sat men, talking seriously; in the alleys youths were chatting. From time to time men and women in their best Sabbath clothes were going to the synagogue, carrying prayer books in their hands; while poor Christian women whom need had forced to work in this quarter were running with keys and dishes in order to prepare for the feast.

“It was the last day of the Feast of Booths, the day of Assembly, and dusk was gathering

over the narrow streets, while the Christian part of the city was still brightly illumined by the last rays of the setting sun. Two men (the older wore a black silk mantle, with long earlocks, which showed that he was a Polish Jew; the other was middle aged, in modern clothes, with diamond studs in his shirt and a heavy golden chain on his vest) walked along the narrow streets, without paying any attention to the crowd.

"The younger seemed to be the guide. Having come with his companion to the little house where the watchman of the cemetery lived, he knocked at the closed door, through a crevice of which the bright light of wax candles was seen, showing the watchman's holiday mood. It was a good summer—a large number of foreigners had visited the cemetery and were generous in their gifts.

"In the doorway appeared the thin face of the watchman, whose short-sighted eyes began to look fixedly into the darkness.

"'Come out into the street, Joel, somebody wants to talk to you!'

"'O, God of Justice,' said the watchman with amazement, as he came out of the door, —'One of the trustees! What is your pleasure to command me?'

"'This Rabbi desires to make a brief prayer in the cemetery; he is leaving to-morrow morning by train.'

"'In the cemetery? This evening? But you know yourself, Mr. Banker, that I am forbidden to open the gates after sunset, and to-night is also the holy Sabbath.'

"'First of all, there is no need for you to shout here about my calling,' replied the banker, displeased. 'Every Jewish rag-picker will know that banker Rosenberg was here to see you. As for the permit to open the gates, I myself, as a trustee, authorize you to do it. I will wait here until he has completed his prayer. The company in your house must not know what we are doing here. Arrange it so that the curious crowd will not rush in there.'

"The watchman disappeared in the house, but soon returned with a bunch of keys and opened the gates of the cemetery. He took a lantern along and was about to light it.

"'Don't!' said the Rabbi in a low voice. 'I don't need any light. Lock the gates from the inside!'

"'But, Mr. von Rosenberg——'

"'Lock it, I say!'

"The watchman obeyed.

"'Now lead me to the grave of the holy Rabbi Simeon-ben-Yehudah!'

"'Hold on to my coat, esteemed sir,' said the watchman. 'It is dark and you may stumble over the old graves.'

"'I can see better at night than in the daytime, my son!' answered the learned Polish Jew.

"'Here is the grave!'

"The old Rabbi reverently leaned over the tombstone. The watchman heard him pronounce a prayer in Jewish. He used so many words of ancient Hebrew, or some

other words of a language he did not understand, that he knew only a few separate expressions, although he himself had been in the past a teacher at the Bohemian community.

"Having completed his prayer, the stranger turned to the watchman of the cemetery:

"'When you accepted the position from your predecessor, did he not give you certain instructions?'

"'Me?'

"'Yes, you! It was so from the day the first person was buried in this place.'

"'Well, and what if he did give such instructions,—how does that concern you? This the first time I am asked about this matter since I am employed here.'

"'Because this happens once in a hundred years, and human life rarely lasts as long as that.'

"'I see that you know about it, Rabbi,' said the frightened watchman. 'But I can obey you only if you mention the word which was given to me by my predecessor, because I took a sacred oath on the Bible.'

"The Polish Jew bent down and slowly pronounced a word of seven syllables.

"The watchman bowed respectfully.

"'You are the Rabbi!' he said. 'All will be done as you command!'

"'You will send away the friends who are feasting in your house before the clock strikes eleven. At the first stroke you will open the gates of the cemetery, and at the

last stroke you will get into your house, lock the doors and windows, lie down in your bed and turn into a corpse together with the members of your household,—into a corpse that sees and hears nothing.'

"'I will neither look nor listen.'

"'The angel of death will leave your soul in your body and will force you to wander about among the graves to the end of time if you do not carry out my orders correctly. Now go, and remember that by virtue of your position you are the servant of the great Jerusalem synagogue. I need not tell you that you should not say anything to that vain, worldly man who brought me here.'

"Both returned to the gates, near which the banker was still on guard.

"'Well,' he said, 'your desire is fulfilled, Rabbi, and you may inform my friend in Warsaw that Rosenberg and Son are always ready to do a favor to a guest recommended by such a personage. Now let us go home; my wife is waiting for us.'

"'Let us go, my son,' replied the Rabbi. 'But relieve me of worldly pleasures. I shall spend the night in prayer!'

"The banker shrugged his shoulders and gave the watchman a gold coin.

"'Joel,' he said in a low voice, 'the other trustees of the community must not know about this violation of the rule.'

"The watchman nodded, and the companion again disappeared in the dark streets, which had already become deserted, while in the houses people talked merrily

and the sounds of holiday festivities were heard.

“How poor, dirty and dark these little houses looked from outside! But it was quite different within! In the rear rooms of many of these houses the bright light of numerous wax candles was reflected in the splendid high mirrors, in expensive dishes and precious rugs. Girls and women, who in the morning perhaps walked with trays in their hands, now were seated at the tables in heavy silk gowns with golden chains and bracelets; their jewels and diamonds were glittering.

“The clock in the town-hall tower struck ten. In the chapel, near the statue of St. Nepomucenus, upon a stone bench, sat a large-sized man, with the pale serious face of Germanic type. Every physiognomist, looking at him, would have said that this man had devoted his youth to serious scientific work and that he had spent many sleepless nights over books.

“The clock had just struck ten when upon the bridge appeared a man in a light summer coat, of about the same age as the young scientist. His face was pale, of waxen color, without the slightest natural red in his cheeks; his particularly prominent nose indicated his Jewish extraction; his forehead was high and large, his head was strongly developed. He walked straight over to the

man who was waiting and who quickly arose.

"'Good evening. I see you have received my letter. Have you it with you?'

"'Yes, I know it by heart, I have read it so many times. "My friend," it is written there, "I have promised to give you the key to the Caballah, if I ever find the opportunity to do so. Although I am not always in the habit of fulfilling my vows, I am ready to fulfil this one, if you will wait for me in the evening of October 8, in Prague, on the old Moldau bridge, under the statue of Nepomucenus." Then follows your name.'

"'Yes, that is correct. Have you not yet given up your desire?'

"'Less than ever before! You would render science an invaluable service.'

"'Listen, doctor, bend down a little over the rail; that of which we speak must not be heard even by the waves of the Moldau, if we wish to remain alive.'

"The young scientist looked in astonishment at his comrade, but did as he desired.

"'Three years ago, in Rome, when I promised to acquaint you with the mysteries of the Caballah, I did it more for the sake of boasting of a power and authority which, in reality, I did not possess. Although I had studied for some time the traditions of my nation, rather out of curiosity than because of the love of knowledge, I knew very well that I could hardly penetrate the corridor of those mysteries which I am still regarding as

the sophistry and roguishness of exalted minds, invented for the purpose of holding fools in fear and subordination. But several accidental discoveries, made by me since then, have changed my views and have aroused in me a sense of curiosity.

"'You know, notwithstanding our brief acquaintance, that I am not the type of man who would abandon a clue or a conceived plan. What has caused me to make you my companion in satisfying my curiosity—that does not concern you. It is enough that now we have an opportunity to satisfy our mutual desire, and all depends on whether you will agree to accept the conditions upon which I can make you a partner in my investigation.'

"'If these are not against honor and conscience.'

"'In this respect you have nothing to risk, you are rather risking something else—your life. Do you feel that you are capable of facing a serious danger?'

"'For the sake of science, yes!'

"'Very well, in that case I must tell you that I will lead you to a place which we will not leave alive, if our presence is discovered. The slightest suspicion that we were uninvited witnesses of the secret will bring upon us persecution which will kill us sooner or later.'

"'You are whetting my curiosity, signor!'

"'That is all I wanted to tell you. The other thing—you know that I am a Jew by birth. Although the Jews have driven me from their midst and cursed me according to their

custom and traditions because I adopted Christianity,—still I have my own reasons for stipulating a condition—your word of honor that you will be silent about all you will see and hear, until I authorize you to speak.'

"'I swear by my honor.'

"'Very well. You will recall in your investigations of the Caballah that in the mysterious books mention is made of a meeting of the heads or chosen ones of the nation,—a meeting which takes place from time to time?'

"'Yes, in the Yezire it is said very definitely, and if I understood correctly, such meetings take place every hundred years.'

"'Yes. The last meeting took place in 1760 and you recall that shortly afterward the movement of Judaism started. It is now 1787 years since the destruction of Jerusalem and this year is designated for a meeting of the Cabalistic Sanhedrin. This is the day of the meeting; the place is this city. I want to be present at this meeting in spite of the danger and am ready to take you along with me.'

"'But will it not be dishonest to listen, will it not be an unlawful interference with other people's secrets?'

"'Per Bacco! as we Italians say; with such hesitations you must abandon once for all the idea of fulfilling your desire. Or do you think that the people who guard the secret of the Caballah will bring it to you on a tray? As far as I am concerned, I shall discover the secret, at any cost!'

"After reflecting a few minutes, the

scientist came to a decision.

"'I shall go with you, come what may!'

"'Very well. Now we have agreed. Let us go,—there is no time to lose.'"

"The tower clock of the town-hall struck eleven. At the first stroke a key clicked in the lock of the cemetery gates. Then followed profound silence which indicated that the cemetery was open. The lights in the Jewish houses were gradually dying out, and at the same time the sounds of the merry feasting also subsided.

"Mysterious silence reigned in that terrible place.

"The gates creaked softly; the rustling of long coats was heard, touching the stones and shrubbery; finally a vague white figure appeared and slipped by like a shadow along the pathways.

"This figure knelt before one of the tombstones; three times it touched the stone with its forehead and softly whispered a prayer.

"Along the path leading from the gates came an old man, bent, limping, sighing and coughing. He came over to the ancient tombstone, and lowered himself on his knees near the white figure that had entered before him, and he, too, whispered a prayer.

"Then heavy footsteps were heard, and a tall, impressive figure appeared on the road,

clad in a white mantle, and he, too, fell down on his knees, as though unwillingly, in front of the tombstone.

“Thirteen times this was repeated. Thirteen old men came over to the tombstone. The doctor counted them, but he could not understand whether they were alive or dead. A shiver crept down his back, his heart began to beat faster from fright. He involuntarily recalled the terrible legend of the Day of Atonement in the tenth month, Tishri, in the synagogue of Posen when, during the prayer of Kol Nidrei, the congregation kept growing larger and larger; unknown people, pushing one another, wrapped in prayer shawls, came in, one hundred after another, until the terrified Rabbi lifted his hand as if to curse and exclaimed: ‘He who has flesh in his cheeks, let him throw off the prayer shawl!’ Hundreds remained covered, and when the prayer shawls were torn away from them, all saw the skulls of the dead who had come out of the graves to celebrate the Day of Atonement with the rest of the congregation.

“As there, it seemed to him that the prayer shawls had fallen off the heads of the praying old men, and a row of dead skulls appeared. At that moment the clock struck twelve. A sharp metallic sound rang out on the grave, after which a blue flame appeared and illumined the thirteen kneeling figures.

“‘I greet you, Roshe beth Aboth (heads) of the twelve tribes of Israel,’ announced a dull voice.

"'We greet you, son of the accursed.'

"'A hundred years have already passed. Where have the Nesiyim (princes of the tribes) come from?'

"'From the lands where the nation of Adonai has been scattered by the orders of our forefathers.'

"'Are you ready to fulfil the promise during the coming century?'

"'We are ready!'

"'Then say, whose representatives are you, and where do you come from? Tribe of Judah?'

"'From Amsterdam,' replied a strong, loud voice.

"'Tribe of Benjamin?'

"'Toledo!' came the dull answer.

"'Tribe of Levi?'

"'Worms!'

"'Tribe of Manasseh?'

"'Budapest!'

"'Tribe of Gad?'

"'Cracow!'

"'Tribe of Simeon?'

"'Rome!'

"'Tribe of Zebulun?'

"'Paris!'

"'Tribe of Dan?'

"'Constantinople!'

"'Tribe of Asher?'

"'London!'

"'Tribe of Issachar?'

"The answer came in a faint voice and could not be heard distinctly.

"'Tribe of Naphtali?'

"'Prague!'

"'And I am the representative of the unfortunate and exiles,' said the man who asked the questions in a dull voice. 'I am myself wandering about all over the world in order that I may unite you for the sake of the cause of redemption which has been promised to the seed of Abraham and which was taken from them by the sons of him who was crucified! Who is here of the house of Aaron, let him rise, scrutinize the heads of the tribes and gather the council.'

"The man who was the first to arrive rose and then seated himself upon the tombstone. One by one the others came over to him and whispered in his ear a seven-syllabled word, and each time he nodded in approval. After that all returned to their former places. 'Brethren,' said the Levite, 'our fathers formed a union which compels all those chosen as representatives of the tribes to gather every hundred years at the grave of the great teacher of Caballah whose doctrines give the chosen ones power on earth and supremacy over all the descendants of Ishmael. Eighteen hundred years the struggle has been conducted by the nation of Israel for supremacy which was promised to Abraham and which was taken away from us by the Cross. Trampled under foot by our enemies, under the terror of

death and all kinds of humiliation and violence, the nation of Israel, nevertheless, has not abandoned this struggle, and as they are scattered all over the earth, the whole earth must belong to them! Our learned men are conducting this struggle for hundreds of years; the nation is gradually rising from its fall; its power is growing and spreading. To us belongs the earthly god, which was made for us with such sorrow by Aaron in the desert ... the Golden Calf which the backsliders are worshipping!'

"'We hear!' they whispered on all sides.

"'When all the gold on earth will be ours, the power will go over to us. Then will be fulfilled the promise made to Abraham. Gold is the ruler of the earth. Gold is power, reward, pleasure ... all that human beings fear and desire. This is the mystery of the Caballa ... the teachings concerning the spirit which rules the world, and about the future! Eighteen centuries we have belonged to our enemies. The future belongs to us. For the fifth time in the course of the thousand-year-old struggle to which we have consecrated ourselves, those who know of the existence of the secret union have gathered here to take counsel as to the means which are afforded us by the sins of our enemies, and each time, for five hundreds years, a new Sanhedrim, ordered the fiercest struggle. But, excepting Russia, not a single century has been crowned with such success as this one. Therefore we may think that the time for which we are striving is near, and we may say, "The Future is ours!"'

"'Yes, if persecutions against the Jews will not take place in the meantime!' pointed out one of the men with a bitter smile.

"'The dark days of such a danger are passed. The success of so-called civilization among the Christian nations may serve as the best protection for our endeavors. Before listening to the individual opinions, let us examine the material means, the pure capital possessed by the nation of Israel....'

"'But against the three and a half million Jews with their money there are 265 million enemies in Europe, or rather 500 million fists,' remarked one of these present.

"'The head will protect us against the fists, as in the past. Labor is the slave of speculation, and violence is the slave of wisdom. Who will deny that cunning is the distinctive trait of our nation?

"'Our nation is ostentatious and greedy, arrogant and pleasure-loving.

"'Where there is light there is also shadow. It is not in vain that Adonai our God gave his chosen people the tenacity of a snake, the cunning of a fox, the look of a falcon, the memory of a dog, the diligence of an ant, and the sociability of a beaver. We were in captivity on the rivers of Babylon, and have become powerful! Our temple was destroyed, but we have built a thousand new temples! For eighteen hundreds years we were slaves; now we have grown head and shoulders above all other nations.'

"All the twelve pronounced the concluding words—

"'Brethren,' said the Levite, 'the time has come when, in accordance with the laws of the founder of our union, we must determine ways and means by which the Jews shall attain their goal as soon as possible; our experience of a hundred years will help us in this. We who know must direct and guide the masses which are blind. We, the builders, will combine the dead stones into a pillar which must reach the sky.'

"'The Tower of Babel was destroyed by the hand of Him whose name I dare not pronounce,' said the sceptic.

"'Our structure rests upon the foundation of the promise made to Abraham. It is your turn to speak, representative of the tribe of Reuben! By what means will the Jewish nation achieve power and supremacy over all other nations on earth?'

"A shrill, unpleasant voice then spoke:

"'All the princes and the lands of Europe are at present in debt. The stock exchange regulates these debts. But such things are done only by movable capital; therefore all the movable capital must go over to the hands of the Jews. The foundation for this is already laid, judging from what we have heard here. If we will be supreme in the stock exchange, we will attain the same supremacy in the governments. Therefore it is necessary to facilitate loans in order to get them into our hands all the more. Wherever possible, we must take in exchange for capital, mortgages on railroads, taxes, mines, regalia and domains. Furthermore, the stock

exchange is a means for the transfer of the belongings of the small people to the hands of the capitalists, by drawing them into stock gambling. Transactions in securities are a splendid invention of our nation. Although the stock exchange members cheat one another sometimes, it is the outsider who always pays in the end.'

"The voice which resounded on the Paris Bourse became silent.

"'Do the *zekenim* agree with the opinion of our brother?' asked the Levite.

"A whisper of approbation was the answer to this question.

"'Representative of the tribe of Simeon, it is your turn now!'

"A serious, dull voice resounded after this order. Each word was pronounced slowly and thoughtfully:

"'Ownership of land is always the iron-clad, everlasting possession of every country. This in itself gives power, respect and influence. Therefore, the Jews should secure the possibility of acquiring real estate. It will not be hard to accomplish this, if we acquire movable capital. Therefore it is necessary to facilitate loans on land. Under the fear of scandal we will destroy land wealth and minimize its importance. Ownership of land should be mobilized, if lands are sold as other commodities. The more we help in the breaking up of estates, the more easily will they fall into our hands. Under the pretext of relieving the poor classes, it is necessary to levy all taxes of states and communities on

the land owners. When the land is in our hands, the labor of the Christian workers and farmers will give us a tenfold income.'

"He who did not belong to any tribe laughed sneeringly.

"'This advice is good, but not new. Ask in Paris and in Vienna, who owns the houses there?'

"A whisper of approbation was heard again.

"'Tribe of Judah, your turn!'

"The voice that resounded was marked with conviction and reminded one of the sound of the Thaller.

"'Industry, the power of the burgher, which hinders the Jewish nation, must be paralyzed even as agriculture. The manufacturer should be no better than an ordinary worker. The means to accomplish this may be the unlimited freedom of trade. The manufacturer will take the place of the artisan as he does not have to work, only to speculate. The children of Israel can adapt themselves to all branches of work. Their capital and dexterity will be the substitute for right. Transforming the artisans into our factory workers, we will be in a position to direct the masses for our political purposes. Whoever resists this system will be destroyed by competition. The senseless and ungrateful masses will not support the artisans in this struggle, if commodities are reduced in price to a certain extent.

"A noisy approbation of the new Sanhedrin showed that the soundness of this advice had

long been appreciated and even applied in practice.

"'Now it is my turn,' said the representative of Levi—'I speak in the name of the tribe of Aaron. The natural enemy of the Jews is the Christian church. Therefore we must try to humiliate it, we must instill into it free-thinking, scepticism, and conflicts. Therefore we will, first of all, start a war on the clergy, we will try to arouse suspicion against it and ridicule it. The main pillar of the church is the school. Therefore we must gain influence over the young. Under the guise of progress and the equal rights of all religions, we will destroy the study of religion in Christian schools. Then the Jews may become teachers in all schools; then religion will be taught at home. And as there is little time left for that, the spirit of religion will gradually decline, and eventually it will be destroyed altogether. Agitation for the appropriation of property belonging to the churches and schools, the transfer of church property to the state, or (what is the same) into the hands of the Jews, will be our reward!'

"Again approbation followed the words of the man who had spoken. Nobody contradicted him and he announced:

"'Representative of the tribe of Isaachar, it is your turn!'

"Now an old, trembling voice spoke:

"'Let our brethren strive for the abolition of armed force. The coarse military art is not for the sons of Israel. Not everyone can be a

Gideon! The army is for the defense of the throne and the school of narrow patriotism. Not the sword, but reason and money must rule. Therefore at every opportune instance, it is necessary to help the downfall of the military class, to arouse suspicion in the masses against it, and to incite animosity against one another. It is enough for the soldiers to do police duty and to protect the wealthy from those who have nothing.'

"'The Lion of Judah has spoken,' said the stranger angrily. 'David conquered Goliath. The nations will soon wear long coats instead of military armour. A slap on the bourse will be equivalent to a lost battle.'

"It looked as though a storm was rising against this arrogant sarcasm, but one word from the eldest restored them all to calm.

"'This is the son of Baal! He may say whatever he pleases. But he will do whatever is decided by the council of the tribes.'

"'The tribe of Zebulun may speak!'

"A dull voice, like a storm in the distance, said as follows:

"'Our nation is conservative to its very root, and clings fast to what is old. But our interest demands that we participate, or, rather, direct the movements of nations. It is indisputable that ours is a time of many reforms, whose main purpose is the amelioration of the material condition of the needy classes. But for this the propertied classes must sacrifice their capitals. Capital is in the hands of the Jews. Therefore they must outwardly take part in the movement

and try to divert it from social and political reforms. The masses themselves are blind and foolish, and permit the shouters to rule over them. Who shouts more loudly and more shrewdly than the Jews? Therefore our nation has been the first on the platform, in the press, and in all Christian communities! The more communities and meetings, the more dissatisfaction and idleness. From this it follows inevitably that the people grow poorer, that they become subjected to those who have money, leading to the enrichment of the latter. Besides, every movement makes us richer, for the smaller people are ruined and are contracting debts. The unstability of the foundation increases our power and our influence. Therefore the support of every kind of dissatisfaction, every revolution, increases our capital and brings us nearer to our goal.'

"This terrible speech was followed by prolonged silence. Every member of this secret Sanhedrim seemed to be thinking of its terrible meaning. The son of Baal again laughed hoarsely.

"'Are you afraid of blood? It isn't yours.'

"Then one member of the gathering expressed his approval, and all others followed his example.

"'Son of the tribe of Dan, your turn!'

"The answer bore the stamp of a Jew of the lower order:

"'Every business in which there is speculation and profit must be in our hands. That is our natural right. First of all, we must

get control of the traffic in liquor, butter, wool, and bread. Then we shall have in our hands agriculture, farming. We can prepare bread everywhere, and if dissatisfaction and want should arise, we can easily throw the blame on the government. Petty wares, which give a great deal of trouble and yield very little profit, we can leave in the hands of the Christians. Let them work hard and suffer as the chosen people suffered for several centuries.'

"This speech scarcely needed approval. The Levite called on the next one.

"'Tribe of Naphtali?'

"The following words rang out shrilly and with assurance:

"'All governmental positions should be open to us. Once this principle is established, the cunning and flattery of the Jewish employees will help them to penetrate even there, and they will have real influence. I am speaking only of the posts which bring honor, power, and pre-eminence. Positions which require work and knowledge may remain for the Christians. Therefore the Jews may neglect positions of secondary importance. Justice is very important for us, the law is a great step forward. This occupation is suited to the cunning and skill of our people and gives us influence and power against our natural enemies. Why can't a Jew be Minister of Education as he has already been more than once Minister of Finance?'

"'Remember the scaffold of Haman, the

fate of Shushan and Leopold!' said a warning voice.

"'Why does the raven croak about the past which is so distant and almost forgotten? More than one of our people has been a Minister in France and respected by the King himself.'

"Approval was expressed in a tone of satisfied pride; then the orator continued:

"'Our people must be among the legislators of the governments. The laws of the goyim against the children of Israel must be abolished. We will maintain the laws of our Fathers. We need no longer any laws that would protect us. No. We must concern ourselves about laws that will give us privileges. A mild law respecting bankruptcy, promulgated in the interests of humanity, would be a golden mountain in our hands. First of all we must see to it that the law regarding usury is abolished in all countries under the pretext that money would thereby become cheaper. Money is just such a commodity as others, and the law should give us the right to regulate its price according to our desire.'

"'Now is the turn for the tribe of Benjamin.'

"'What can I add to the counsel of such wise men? The Jew should also make use of honors, and should be at the head of all organizations that may give him honor without risks, and he should engage in science and the arts which are more adapted to the character of our people and which we

can master more easily. We can become good actors and philosophers, because there is room for speculation in these domains. In the arts our people will look after the reception and will burn incense to ourselves. In science we will take up medicine and philosophy. These afford opportunities for theories and speculation. A physician penetrates the secrets of families and holds their lives in his hands.'

"'Tribe of Asher, your turn!'

"'We must demand free marriage between Jews and Christians. Israel will only be the gainer, even though there be an admixture of impure blood to a certain degree. Our sons and daughters will marry into renowned and powerful Christian families. We give money and thus have influence. The Christian relationship cannot have a bad influence on us, while we can exert a strong influence over them. That is one thing. Another thing is that we respect the Jewish woman and we enjoy the forbidden pleasure with the women of our enemies. We have money, and for money we can get everything. A Jew must never make a daughter of his own race his mistress. If he should desire to sin against the Seventh Commandment he should content himself with Christian girls.'

"'What is the use of employing the beautiful girls of the goyim in our stores if not for this?' angrily interposed the representative of the evil spirit. 'Whoever will not want to satisfy our desire will get no work, consequently no bread. Go to the large cities and you will see that they are not

waiting for your wise men's orders. Substitute a contract for sacrament in the marriage of Christians and their wives and daughters will come to you still more readily.'

"The terrible cynicism of these words, touching such a delicate subject, must have produced a profound impression, especially since the views of the ancient doctrines were so strict on the topic of moral purity.

"'What does the law say?' asked one of the twelve.

"'For adultery with a woman of our own people—death; for seducing a girl—a fine, if she was not betrothed; if she was betrothed —death. But the law is not so rigorous with regard to one who lives with a slave—her body belongs to her master.'

"'Are the goyim better than our slaves?'

"This explanation was followed by a whisper of approval.

"'The tribe of Manasseh may speak now!'

"The last of the orators lifted his hand and during his speech he raised and lowered it, as if desiring thus to make a stronger impression by his words. His voice was hoarse and unpleasant, but he spoke skilfully and with assurance.

"'If gold is the first power in the world, the press is the second. Of what value are all the opinions and advice given here without the aid of the press? We will attain our aim only when the press is in our hands. Our people must direct the daily publications. We are cunning, shrewd, and we possess money

which we know how to utilize for our purposes. We need great political newspapers which mold public opinion—criticism, the literature of the streets and the stage. In this way we will crowd out the Christians step by step, and will dictate to the world what it should believe in, what it should respect, and what it should curse. We will repeat the sorrowful cry of Israel and the complaints against the persecutions which are directed against us. Then, even though each individual may be against us, the masses, in their stupidity, will always be for us. With the press in our hands, we can turn wrong into right, dishonesty into honesty. We can shake all foundations, and separate families. We can destroy faith in all that our enemies, until now, have believed. We can ruin credits and arouse passions. We can declare war; we can award fame or disgrace. We can uplift or ruin talent.

"'When Israel shall have gold and the press in his hands, we will be able to ask: "On what day will it please you to *put on Atarah* (crown) which belongs to us by right, to erect Shisse (?) and extend the Shebet (sceptre) over the nations of the earth?"'

"A noisy greeting followed these words and the agitated men who listened hardly understood for some time what was being said at the meeting. At last the voice of the Levite called upon all to be silent.

"'The Roshe-Bate-Aboth of the twelve tribes have uttered words of wisdom. These words will be as pillars for the times to come, if the son of him "who has not rest"

will write these words upon his memory and spread the seeds among the nation of Israel in order that it may grow to be a mighty tree. They will be the sword with which Israel will strike down his enemies. Our posterity must share among themselves happiness, wealth and power as it shared misfortune and dangers. They must help one another. Wherever one of them places his foot, he must drag another—his brother—along with him. If one of them is unfortunate, others must help him, if he but lives according to the law of our nation.

"'He who was in prison for ten years, may become a rich man to whom princes will bow, if only our people will not forsake him. Where everybody is against us, all will be for us. After forty years of wandering in the desert, the hand of Jehovah brought us to power in the land of Canaan; the same hand will lead us after forty-five times forty years from our misfortune and miseries to rule over lands which are forty-five times vaster than Canaan. If Israel shall obey the decision here adopted by the Sanhedrin of the Caballah, our grandchildren, coming a hundred years hence to the grave of the founder of our union, will announce to him that they have indeed become the princes of the world and that the promise made to the nation of Israel has been fulfilled. Other nations will become his slaves! Renew our oath, sons of the golden calf, and go to all lands of the world.'

"The blue flame flared up brightly upon the grave of the Rabbi; each of the thirteen

threw upon the tomb a stone which each carried under his cloak.

“It seemed to the doctor that on the top of the tombstone, in the bluish flame, there appeared a monstrous golden figure of an animal.

“Then he heard the same metallic sound that he had heard when the light first appeared. Then impenetrable darkness covered the cemetery.

“The white figures again slipped by among the tombstones. The gates creaked softly.

“The clock in the tower struck two past midnight. The last of the mysterious visitors knocked at the window and a hoarse voice said (as though the speaker knew that the watchman was not asleep):

“‘Close the house of life, watchman of those who are awaiting the resurrection, and may your lips be sealed with the seal of Solomon for a hundred years.’

“The scholar still lay motionless; he was afraid to stir; all he had heard had made upon him such a dreadful impression.

“A noise near him indicated that his companion was rising.

“‘To concentrate in their hands all the capital of the nations of all lands; to secure possession of all the land, railroads, mines, houses; to be at the head of all organizations, to occupy the highest governmental posts, to paralyze commerce and industry everywhere, to seize the press, to direct legislation, public opinion and national movements—and all for the purpose of subjugating all nations on

earth to their power! No! I shall struggle against the golden calf and shall smash it to pieces as Moses smashed it in the desert.'

"'What we heard is a threat against all society. Here is my hand, I will be your comrade in this struggle against the power of gold.'

"The Italian shook his head, but accepted the extended hand. 'No,' he said, 'I want to act alone. There is a force which, if properly directed, is not weaker than gold. That force is poverty and her companion, labor. I shall call them out and lead them into battle. Proud Israel! Beware! I shall put against you the *Artel* (union) and Labor.'

"'And I,' said the scholar, with animation, 'all that is lofty and noble,—science, idealism, faith—I shall lead these against this materialism.'

"His comrade laughed:

"'Your ideals will crumble as clay striking against metal. Only the forces of poverty and hunger can be the fighters that will defeat the golden calf. Our ways part here; you will go one way, and I another. My promise is fulfilled; but remember your vow—be silent as to all that you have heard and seen here!'"

This is the weird, fantastic "thriller" from which sprang the Protocols. It is the first stage. According to this story not only were there present at a secret meeting in the Prague Cemetery, the representatives of the twelve tribes of Israel, ten of which totally

disappeared nearly twenty-five centuries ago, but also the son of "the accursed one," the Devil, was there, making side-remarks from time to time. His assigned function was that of spreading the decisions of the Wise Men of Zion among the Jews in order that they conquer the world.

Dr. Herman L. Strack, professor of theology at the University of Berlin, one of the foremost Christian authorities on theological and religious literature, commenting on this Goedsche-Retcliffe concoction, says that this tale of the ghostly convocation in the Jewish cemetery at Prague, discloses no real knowledge of Judaism, that the reference to mixed marriages indicates gross ignorance of actual Jewish thought, and that the Hebrew words supposed to have been employed by the spokesmen for the various tribes appear to have been borrowed from a dictionary. He also points to Goedsche-Retcliffe's story and the "Rabbi's Speech" about to be mentioned as the sources of the Protocols.

CHAPTER THREE

FICTION FORGED INTO "FACT"

The Lie in its Second Stage—The Tale Becomes "Fact"—The "Rabbi's" Speech—Its Authenticity Vouched for by "Retcliffe"—An Illuminating Footnote—A Dedication to the Russian "Black Hundreds"—The Imaginary "Speech" Bears Witness to Authenticity of "Protocols," Themselves Based on "Speech"—Three Stages of the Lie.

A number of years after this Russian translation of the Goedsche-Retcliffe story appeared, Sir John Retcliffe, alias Goedsche, deeming it important for his purpose of adding fuel to the flame of anti-semitism that had been lighted in Germany, undertook to convert this work of fiction, this offspring of his imagination, into a statement of fact. This led him to adopt the simple device of consolidating into one continuous speech the dialogue contained in his shilling shocker, and putting the speech into the mouth of an imaginary Rabbi in such a way as to make it appear to be an address delivered by him to a secret convocation of Jews. And the very man who had invented the speeches set down in his work of fiction twenty years before, now vouched for the authenticity of the obviously fabricated speech which he attributed to a Rabbi who had his birth in the contorted mind of this notorious forger.

A translation from the Russian of the apocryphal “Rabbi’s Speech,” with the introductory note as published in Russia by G. Butmi, in 1907, in a book entitled “The Enemy of the Human Race,” dedicated by the author to the Black Hundreds, will now be laid before the reader. A comparison of it, with the scene in the cemetery, will at once demonstrate the identity of authorship. Below is a facsimile of the title page of this book, a copy of which is in the Russian collection of the Library of Congress, in Washington, D. C.



Г. БУТМИ.

ОБЛИЧИТЕЛЬНЫЯ РѢЧИ.

ВРАГИ

РОДА ЧЕЛОВѢЧЕСКАГО.

ПОСВЯЩАЕТСЯ СОЮЗУ РУССКАГО НАРОДА.

Четвертое, обработанное и дополненное изданіе.

С.-ПЕТЕРБУРГЪ.
Тип. Училища Глухонѣмыхъ Городкова, 19.
1907.

Transcription

Г. БУТМИ.

ОБЛИЧИТЕЛЬНЫЯ РѢЧИ.

ВРАГИ

РОДА ЧЕЛОВѢЧЕСКАГО.

ПОСВЯЩАЕТСЯ СОЮЗУ РУССКАГО НАРОДА.

Четвертое, обработанное и дополненное

изданіе.

С.-ПЕТЕРБУРГЪ.

Тип. Училища Глухонѣмыхъ Гороховая, 18.

1907.

Transliteration

G. BUTMI.

OBLICHITEL'NYJA RECHI.

VRAGI

RODA CHELOVECHESKAGO.

POSVJASHHAETSJA SOJUZU RUSSKAGO NARODA.

Chetvertoe, obrabotannoe i dopolnennoe izdanie.

S.-PETERBURG.

Tip. Uchilishha Gluhonemyh Gorohovaja, 18.

1907.

THE RABBI'S SPEECH

To the Jewish People.*

* NOTE. (Toward the end of the last century there appeared a book in London by Retcliffe entitled "A Review of Political and Historical Events During the Past Ten Years." This work was translated into French. The French periodical press, without waiting for the

> complete translation of the book, reproduced certain parts of it because they were of special interest. Thus the French newspapers and magazines published translations from the English of an intensely interesting speech, most edifying for Russia (from the Hebrew), delivered by one of the Rabbis, THE AUTHENTICITY OF WHICH SPEECH IS VOUCHED FOR BY THE ABOVE-MENTIONED AUTHOR. This inimitable gem must in the eyes of Russians assume all the more importance since it is brought out by that "highly civilized" humane and practical country, England, which has given protection to the Russian Jews against the unsuccessfully invented persecutions on the part of the Russian government and people. This monstrous document was sent at the time in printed form, in the French language, to the editorial office of the Odessa newspaper "Novorosisk Telegraph" for those who might want to examine the accuracy of the translation published in No. 4996 of that newspaper, dated January 15, 1891, and reprinted in No. 21 of the Petersburg newspaper "Znamya," dated January 22, 1904. THE SPEECH RELATES TO THE TIME OF THE SANHEDRIN OF 1869.)

[Paragraphs which are indented and parts in italics were omitted in the Butmi version, but are given in the French publication "Le Péril Judéo Maçonnique —I. Les Protocols des Sages de Zion," by Jouin, Paris, 1920.]

> "Our fathers ordained the chosen ones in Israel to gather, without fail, once every century, at the grave of our great Master Caleb, the sainted Rabbi Simeon Ben Judah, whose great knowledge is imparted to the

elect of each generation to gain the power over the whole world and authority over all the descendants of Israel....

"It is already eighteen centuries that the war of Israel is being waged with the power which had been promised to Abraham but which had been snatched away from him by the *Cross*. Trampled under foot, humiliated by his enemies, ceaselessly under threats of death, of persecution, of rapine and violence of every sort, Israel has not succumbed; and if he is dispersed over the whole world it is because the whole world should belong to him.

"It has been for a few [eighteen] centuries now that our learned men have been fighting against the Cross with courage and persistence which nothing can break. Our people is rising gradually and, with each day, its forces are growing. *It is to us that this God of the day belongs, which was erected by Aaron in the wilderness, this golden calf, this universal deity of the epoch.*

"When we become, at last, the sole possessors of all the gold to be found on earth, the true power will practically be transferred to our hands, and the promises made to Abraham will be fulfilled. *Gold—is the greatest power on earth; it is might, reward, the instrument of every authority, it is all man, both fears and desires. This is the sole mystery, the most profound science of that spirit with the aid of which the entire world is ruled.* This is what the future holds in store. Eighteen centuries have belonged to our enemies; this century and the following must belong to us,

the People of Israel, and will be ours, without fail. Here, for the tenth time during a thousand years of cruel and incessant struggle with our enemies, have assembled at this cemetery; at the grave of the great Master, Caleb, the sainted Rabbi Simeon Ben Judah, the elect of each of the tribes of the Israelite people, in order to discuss and agree upon, the means of making use, in the interests of our cause, of all the tremendous mistakes and errors, which our enemies—the Christians—have not ceased to commit. Every time the new Sanhedrin (assembly) proclaimed and preached merciless warfare against our enemies, but not once during the past centuries did our forefathers succeed in concentrating in our hands such an enormous quantity of gold [*and consequently of power*] as the nineteenth century has given us. We are therefore able, without any senseless illusions, to flatter ourselves with the hope of attaining our goal before long, and we can look forward with assurance into the very eyes of the future.

"Persecutions and insults,—these sombre and tortuous times, which the people of Israel bore with heroic patience,—have fortunately come to an end, owing to the progress of civilization among the Christians, and this progress is the best shield under which we can hide and scheme, in order that we may cover quickly and decisively the last leg of that distance which divides us from our supreme aim. Let us cast a cursory glance at the economic situation of Europe and analyze the resources which fell to the

Israelites from the beginning of the present century, owing to the concentration in their hands of the tremendous capital which is in their possession at the present time. It turns out that in Paris, London, Vienna, Berlin, Amsterdam, Hamburg, Rome, Naples, etc. [*and in all lands—the Rothschilds*], that everywhere, the Israelites are the masters of the financial situation, being as they are possessors of many billions, not to mention localities of the second and third class where all the financial funds are in their hands and not mentioning that, without their direct influence, no financial operation, no work of any importance, could be carried out anywhere at any time. At present, all the emperors, kings and ruling princes are burdened with tremendous debts incurred in order to be able to maintain numerous standing armies [*to sustain their tottering thrones*]. The Bourse quotes and regulates these moneys, and we are the full masters of the Bourse in all the centres of the globe. The problem before us now is to facilitate even to a greater extent the means of contracting these loans and thus to become the sole managers of all valuables, after which the exploitation of all their railroads, mines, forests, large factories and industrial plants, as well as of all other (real property) including duties and taxes, will fall into our hands, as a security for the capital lent by us to the various States.

"Agriculture will forever remain the principal source of a country's wealth. The possession of large plots of land will pave for

us even a broader way to honors and will strengthen our influence (over the highest officials of the country). From this follows, that our efforts will be directed towards inducing our brethren in Israel to make large agricultural purchases. We must, therefore, do our utmost to break up large estates into small parcels, in order to be able to purchase them in the easiest and quickest way. Under the pretext of trying to help the working classes, it is necessary to oppress the large landowners with taxation in all its severity. When these possessions will thus gradually be transferred into our hands, the whole labor of the Christian proletariat will become for us a new source of tremendous profits. *Since the Christian Church is one of our most dangerous enemies, we must work tirelessly to weaken its influence, and in order to accomplish this, it is necessary to use all our efforts to implant in the Christian intellectual class ideas of atheism, scepticism, dissension and to call forth religious disputes among the newly-formed groups and sects of Christendom*.

> "Logically, we must begin by depreciating the ministers of this religion. Let us declare open war on them, let us provoke suspicions on their devotion, on their private conduct, and by ridicule and persiflage we shall be right in the consideration attached to the state and the costume of the priest.

"Every war, every revolution, every political and religious upheaval brings nearer the moment when we shall attain the great end for which we have been striving so long.

Commerce and speculation—these branches, most plentiful in their fruits,—must never be suffered to slip out of the hands of the Israelites.

> "... and once these branches have become identified with us, we shall, through the flattery and perspicacity of our executives, know how to penetrate to the prime source of true influence and power. It is understood that we are concerned only with those pursuits that entail honors, power or privileges, for all those that require knowledge, labor or disagreeable conditions, these can and should be left to the Christians. The magistrature is an institution of prime importance for us. The legal profession develops most the faculty of civilization and initiates one furthest in the affairs of our natural enemies, the Christians, and it is through it that we can subject them to our mercy. Why should not the Jews become Ministers of Instruction when they have so often been Ministers of Finance? The Jews must also aspire to the rank of legislators with the object of abrogating the laws made by the Goim, faithless sinners, against the sons of Israel, the true believers, in their invariable attachment to the holy laws of Abraham.
>
> "Moreover, on this point, our plan is nearing the most complete realization, for progress has nearly everywhere recognized and accorded to us the same civic rights as to Christians, but that

> which it is of importance to obtain, that which must be the object of our ceaseless efforts, is a law less severe on bankruptcy. We shall make of it a gold mine more rich than were ever the mines of California.

"With this object in view the people of Israel must direct its ambition towards those high offices of authority which have the power to distribute honors and esteem. The most assured way of attaining such offices is to have weight and importance in the various industrial enterprises, financial and commercial operations, and to be on guard for all pitfalls and temptations which may lead to the prosecution of the sons of Israel in the country's courts.

"Our people, in deciding upon one operation or another, must be guided by wisdom and tact, which are the distinguishing traits of its natural gifts. We must not remain passive to anything that may aid us in gaining a place of honor in society; philosophy, medicine, law, political economy—in other words, all branches of science, art, literature—represent a wide field where even our smallest successes, developing our abilities, will be of great benefit to our cause.

> "These vocations are inseparable from speculation. Thus the production of a musical composition, even though it be very mediocre, will furnish to our co-religionists a plausible reason for elevating on a pedestal and surrounding with a halo the Jew who will be the

> author of it. As for the sciences, medicine and philosophy, they must equally be a part of our intellectual domain.

"*To the physician are usually confided the most intimate secrets of the family and he, therefore, holds in his hands the health and life of our ancient enemies—the Christians.* We are obliged to encourage matrimonial unions between Israelites and Christians, for the people of Israel, risking no loss whatsoever from such contact, will only gain from such unions.

> "... The introduction of a certain quantity of impure blood into our God-chosen race will not corrupt it. Our daughters will furnish us with these marriages alliances with Christian families that possess influence and power. In exchange for the money that we give, it is just that we obtain influence on everything that surrounds us.

"Our relationship with the Christians will not make us deviate from the path we have always been following; on the contrary, with a certain degree of artfulness and cunning, this relationship will gradually make us full masters of their destinies. *It is desirable, that the Israelites refrain from keeping concubines of our holy faith and rather select Christian girls for the part.* The substitution of the simple formality of a contract before some civil power for the church ceremony is of the greatest importance to us, because on this condition Christian women will overflow our

camp.—If gold is the first power on this earth, then the second power is undoubtedly the press. But of what significance is the latter without the former? Since we cannot realize all the above-stated aims without the assistance of the press, *it is absolutely necessary that the management of all the newspapers and magazines of all the countries, be in our hands. The possession of gold, of the press and of sufficient means for the satisfaction of certain qualities of its soul, will make us masters of public opinion and will subjugate to us the masses.*

"Following this method on every step of our way with a persistence which is one of our highest qualities, we will push the Christians aside and reduce their influence to zero. We will dictate to the world what it should believe, what it must revere or despise. It is possible that persons will be found who will arise against us; arming themselves, they will hurl insults and curses at us; but the docile, ignorant masses will harken to us and will take our part. *Once we become absolute masters of the press, we will easily be able to refashion the ideas of honor, of virtue, of faithfulness—and to deal the first blow to the family-conception which is considered to this day as the most sacred institution and which must be reduced to a state of decay. We shall then be able to uproot the belief in that which our enemies, the Christians, shall have worshipped until that time and instead of that, having brought up the army in a spirit of infatuation with the various passions, we shall openly declare war upon everything*

that the gentiles are at present revering and worshipping.

"May all this be understood and noted, and let every child of Israel become imbued with its true principles. Then our might will grow like a gigantic tree the branches of which will bear fruits, known as riches, pleasure, power.

> "... as a compensation for that hideous condition which for long centuries has been the unique lot of the people of Israel.

"When one of us makes a step forward let the next one follow him. If his foot slips let his co-religionists hasten to support him. If an Israelite is trapped by the court of the country in which he resides, his brethren in faith should use all their efforts to get him out of trouble or to help him otherwise, but on the condition that the Israelite in question acted according to the laws which Israel observes strictly and guards for so many centuries, and the precepts of our religion.

> "Our people is conservative, faithful to the religious ceremonies and usages which our ancestors have bequeathed to us.

"It is very important for us to pretend to be expounders and protagonists of social questions prevalent at the time in a country, especially of those whose aim it is to better the fate of the workingman; but, in reality, our efforts must gravitate towards possession and rule over the movements of public opinion.

> "The blindness of the masses and the tendency of their leaders to yield to oratory, as empty as it is loud, make them easy prey for us and a double weapon for our popularity and credit. With the aid of oratory, our speakers will be able to make people believe our artificial enthusiasm which Christians usually attain through the medium of genuine sentiment.
>
> "It is necessary, to support as much as possible, the Proletariat and to subjugate it to those in charge of the finances. Acting in this manner, it will be for us to incite the masses, whenever we shall need them. We will use them as weapons for upheavals and revolutions and each of these catastrophes will move our cause forward with gigantic strides and will bring us, with a quick pace, nearer our goal—to reign over the entire world, as it was promised by our Father Abraham."

[*For the sake of illustration, the following extracts, out of many that might be selected, are taken from the Goedsche-Retcliffe novel which were afterwards elaborated and presented as facts.*]

> FIRST STAGE OF THE LIE—THE NOVELETTE
>
> If we will be supreme in the stock exchange, we will attain the same supremacy in the governments. Therefore it is necessary to facilitate loans in order to get them into our hands all the more. Wherever possible, we must take in exchange for capital, mortgages on railroads, taxes, mines, regalias (?) and domains. (Page 32.)

Ownership of land is always the iron-clad, everlasting possession of every country. This in itself gives power, respect and influence. Therefore the Jews should secure the possibility of acquiring real estate. Therefore it is necessary to facilitate the loans on land. The more we will help the breaking up of estates, the more easily they will fall into our hands. (Page 33.)

Industry the power of the burgher, which hinders the Jewish nation must be paralyzed even as agriculture. (Page 34.)

The natural enemy of the Jews is the Christian Church. Therefore we must try to humiliate it, we must instil into it free-thinking, scepticism, and conflicts. Therefore we will first of all start a war on the clergy, we will try to arouse suspicion against it and humiliate it.

Let our brethren strive for the abolition of armed force.... Not the sword, but reason and money must rule. (Page 35.)

Our nation is conservative to its very root, and clings fast to the old. But our interests demand that we participate, or, rather, direct the movements of nations. It is indisputable that ours is a time of many reforms, whose main purpose is the amelioration of the material condition of the needy classes. But for this the propertied classes must sacrifice their capital. Capital is in the hands of the Jews. Therefore, they must outwardly take part in the movement and try to divert it from social and political reforms. The masses themselves are blind and foolish and permit

> the shouters to rule over them.... The instability of the foundation increases our power and our influence. Therefore the support of every kind of revolution increases our capital and brings us nearer to our goal. (Pages 36-37.)
>
> Of what value are all the opinions and advice given here without the aid of the press? We will attain our aim only when the press will be in our hands. Our people must direct the daily publications.... We need great political newspapers which will mold public opinion—criticism, the literature of the street and the stage. In this way we will crowd out the Christians step by step, and will dictate to the world what it should believe in, what it should respect and what it should curse. We will repeat the sorrowful cry of Israel and the complaints against the persecutions which are directed against us.... With the press in our hands we can turn wrong into right, dishonesty into honesty. We can shake all foundations and separate families. We can destroy faith in all that our enemies believed until now. We can ruin credits and arouse passions. We can declare war; we can give fame or disgrace. We can uplift or ruin talent. (Page 43.)

[*The following are parallel extracts from the imaginary Rabbi's speech vouched for by the author of the novelette as fact a number of years later.*]

SECOND STAGE OF THE LIE—"THE RABBI'S SPEECH"

> When we become at last the sole possessors of all the gold to be found on

earth, the power will practically be transferred to our hands, and the promises made to Abraham will be fulfilled. Gold—is the greatest power on earth, it is might, reward, the instrument of every authority, it is all man, both fears and desires.... The problem before us now is to facilitate even to a greater extent the means of contracting these loans and thus to become the sole managers of all the valuables, after which the exploitation of all their railroads, mines, forests, large factories and industrial plants, as well as of all other real property, including duties and taxes, will fall into our hands, as a security for the capital lent to us by the various states.

Agriculture will forever remain the principal source of a country's wealth. The possession of large plots of land will pave for us even a broader way to honors and will strengthen our influence over the highest officials of the country. From this follows, that our efforts will be directed towards inducing our brethren in Israel to make large agricultural purchases. We must, therefore, do our utmost to break up large estates into small parcels, in order to be able to purchase them in the easiest and quickest way. Under the pretext of trying to help the working classes, it is necessary to oppress the large landowners with taxation in all its severity. When these possessions will thus gradually be transferred in our hands, the whole labor of the Christian proletariat will become for us a new source of tremendous profits.

Commerce and speculation—these

branches, most plentiful in their fruits,—must never be suffered to slip out of the hands of the Israelites,—with this object in view the people of Israel must direct its ambition towards those high offices of authority which have the power to distribute honors and esteem.

Since the Christian Church is one of our most dangerous enemies, we must work tirelessly to weaken its influence, and in order to accomplish this, it is necessary to use all our efforts to implant in the Christian intellectual class ideas of Atheism, scepticism, dissension and to call forth religious disputes among the newly-formed groups and sects of Christendom.

It is very important for us to pretend to be expounders and protagonists of social questions prevalent at the time in a country, especially of those whose aim it is to better the fate of the workingman; but, in reality, our efforts must gravitate towards possession and rule over the movements of public opinion.

The blindness of the masses and the tendency of their leaders to fall for oratory as empty as it is loud, will make them easy prey for us and a double weapon for our popularity and credit. With the aid of oratory, our speakers will be able to make people believe our artificial enthusiasm which Christians usually attain through genuine sentiment....

Once we become absolute masters of the press, we will easily be able to refashion the

ideas of honor, of virtue, of faithfulness—and to deal the first blow to the family-conception which is considered to this day as the most sacred institution and which must be reduced to a state of decay. We shall then be able to uproot the belief in that which our enemies, the Christians, shall have worshipped until that time and instead of that, having brought up the army in a spirit of infatuation with the various passions, we shall openly declare war upon everything which the Gentiles are at present revering and worshipping....

[*The following are extracts from the new version of the "protocols" introduced by Nilus in 1905, showing the different stages of the forgery.*]

THIRD STAGE OF THE LIE—"THE PROTOCOLS"*

* These extracts are taken from "The Protocols of the Wise Men of Zion," published by the Beckwith Company, New York, 1920.

All the wheels of the government mechanism are driven by the motor which is in our hands, and that motor is—gold. (Prot. 5.)

To make it possible for liberty definitely to disintegrate and ruin Gentile society, industry must be placed upon a speculative basis. The result will be that all products extracted from industry from the soil will not remain in their hands but will pass through speculation into our possession. (Prot. 4.)

The aristocracy of the Gentiles as a political force has passed away.... But as

owners of land, they are harmful to us in that they are independent in their sources of livelihood. Therefore at all costs we must deprive them of their land. The best means to attain this is to increase land taxes and mortgage indebtedness. These measures will keep land ownership in a state of unconditional subordination. (Prot. 6.)

See second quotation above.

At the same time it is necessary to encourage trade and industry vigorously and especially speculation, the function of which is to act as a counterpoise to industry.... It is necessary for industry to deplete the land both of laborers and capital, and, through speculation, transfer all the money of the world into our hands, thereby throwing the Gentiles into the ranks of the proletariat. (Prot. 6.)

It is for this reason that we must undermine faith, eradicate from the minds of the Gentiles the very principle of God and soul and replace these conceptions by mathematical calculations and material desires. (Prot. 4.)

We have taken good care long ago to discredit the Gentile clergy and thereby to destroy their mission, which at present might hamper us considerably. Their influence over people diminishes daily. (Prot. 17.)

It is indispensible for our purposes that, as far as possible, wars should bring no territorial advantages. This will shift war to an economic footing and nations will perceive the strength of our superiority in

the aid we render. Such a condition of affairs will place both sides under the control of our international agents with their million eyes, whose vision is unhampered by any frontiers. (Prot. 2.)

We will represent ourselves as the saviors of the laboring classes who have come to liberate them from this oppression by suggesting that they join our army of socialists, anarchists, communists, to whom we always extend our help under the guise of the fraternal principles of the universal solidarity of our social masonry.... (Prot. 3.)

We will adopt for ourselves the liberal side of all parties and all movements and provide orators who will talk so much that they will tire the people with their speeches until they turn from orators in disgust. (Prot. 5.)

We shall handle the press in the following manner ... to end of Protocol 12.

CHAPTER FOUR

THE RUSSIAN SPONSORS OF THE FORGERY

Nilus on the Protocols—Only “the God-Anointed Tsar of Russia” Can Save the World—Passages from Nilus Omitted by Translators—On Tolstoy—On the Emancipation of Women—On the “Sanhedrin” and “its Faithful Ally, England.”

In 1905 the second edition of Serge Nilus's book appeared, printed on government presses at Tsarskoye Selo, containing a new and elaborated version of the protocols.

The translators of the Nilus protocols published in his 1905 edition, a copy of which is in the British Museum, have deliberately omitted numerous passages from his prologue and epilogue. These passages show clearly the purpose of the volume. Nilus writes: "We may perhaps be reproached, and justly, for the apocryphal character of the document presented. But if it were possible to demonstrate its accuracy by documents or through the testimony of trustworthy witnesses, if it were possible to unveil the faces of those who are at the head of the world conspiracy and who hold its bloody strings in their hands, then the very 'mystery of lawlessness' would be infringed upon, and it must remain intact until its incarnation in the 'son of destruction.'" Then he goes on to say that the world is rushing towards its destruction, and that there is only one force that can save it, and that is the "God-Anointed Tsar of Russia." The omitted portions of the Nilus book show distinctly that it is a work of propaganda for the Russian autocracy. Nilus denounced Leo Tolstoy, the emancipation of women, and all movements leading toward progress.

The editors of the protocols in Europe and America, realizing that these passages would disclose to intelligent people the real motive of the Nilus protocols and thus discredit them, have deliberately omitted them in the translations.

Here are some of the omitted portions of the notorious Nilus book, which are his own utterances and do not purport to constitute a part of the Protocols. They are translated from a photographed

copy of the volume in the British Museum:

"We have succeeded in obtaining for our use from a man close to us, now deceased, a manuscript in which are described with unusual precision and clearness the course and progress of the universal fatal mystery aiming to bring the apostate world to an inevitable catastrophe. This manuscript was given to us about four years ago (in 1901) with the assurance that it was an accurate copy—a translation of the original documents stolen by a woman from one of the most powerful and sacred directors of Freemasonry after one of the secret meetings of the 'initiates' in France, the present nest of the Freemason's sect. This manuscript under the general title 'Protocols of Meetings of the Wise Men of Zion' I now call to the attention of all who wish to see or hear. These 'Protocols' at a first cursory glance might seem to be what we are accustomed to call truisms; they are more or less commonplaces although expressed with a boldness and a hatred not altogether customary in commonplaces. A proud, deeply-rooted, ancient, for a long time secretly growing,—and what is more frightful than all,—a religious rage boils between the lines, bubbling over and escaping from the overfilled vessel of violence and vengeance, already approaching complete triumph.

"It must be mentioned, by the way, that the title of the manuscript does not fully

justify the contents: these are not protocols of a meeting but rather the report of someone in power, divided into parts which are not even always logically connected: the impression remains that this is a fragment of something much more significant, the beginning of which has been lost. The origin of the manuscript, as given by us above, furnishes sufficient explanation of this.

"We may perhaps be reproached, and justly, for the apocryphal character of the document presented. But if it were possible to demonstrate its accuracy by documents or through the testimony of trustworthy witnesses, if it were possible to unveil the faces of those who are at the head of the world conspiracy and who hold its bloody strings in their hands, then the very 'mystery of lawlessness' would be infringed upon, and it must remain intact until its incarnation in the 'son of destruction.' In the complexity of the present criminally-earthly process *we must not search for direct evidence*; we are forced to content ourselves with indirect proof and of these it seems that the attention of the sad Christian observer is fully satisfied.

"The history of the Rothschilds show that the whole republican era of France is due to Zion and that not a single one of those elected to office has to this time ever done what he promised to do, if the demands of his electors did not coincide with the plans

of the government of Zion.

“What has become of unfortunate France!...

“‘Let him who has ears, listen!’”

“‘Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

“‘Speaking lies in hypocrisy; having their conscience seared with a hot iron;

“‘Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.’

“Is not this Tolstoy and his followers scattered over the whole world?!”

“In every age there have been many women ‘drowning in sin and led on by various lusts’: the ebb and flow of this sin in woman’s heart characterized whole epochs of particular human defection but at no time of the seeming triumph of sin have there been women ‘constantly studying’—this sign represents entirely a universal inheritance and is an exclusive characteristic of our epoch.

“Who is ignorant of the so-called ‘woman question,’ the emancipation of woman, that

has already succeeded in breaking up so many families and which threatens an even greater disruption in the future?!...

"For the sake of some phantom the bride and mother abandons her true mission. Is not this the greatest and most unfortunate world revolution!"

"The Sanhedrin was unseizable and invulnerable. It carried the roots of evil from France into Scotland, where under a different name it entered into a league with united England, with whom, after having let it in behind the curtain of its secret and having declared deadly war to papism, it cooperates even to the present day, helping out England in her exploits over the whole world with its capital and concessions, in which respect the Sanhedrin was never penurious.

"As to the question why England and no other European government was chosen as the point of resistance for the fighting Sanhedrin, the Sanhedrin gives no reply. We are inclined to think that the cause is to be found in the isolated island position of the sufficiently strong government, and perhaps in the kinship between the English and the Jews.*

"Having covered the whole of Europe with a network of Masonic lies (the symbol of the temple of Solomon is preserved for them also), possessing countless millions, in face of the general fall of the Christian spirit among

the European peoples, in whom there was artificially spread and supported the cult of the golden calf; having poisoned the idea of godliness and spirituality in the heart of the peoples by ‘scientific’ theories, the Sanhedrin —the priest of the golden idol created by it, has gained control of the spiritual life of all Europe, and with its help, with the help of its gold, with the sold consciousness of those standing at the helm of power, and with the help of its faithful ally—England, it has corrupted and perverted all the political foundations of Europe, and through them the well-being and spiritual health of its population. The French revolution, glorified by the Masonized historical science of ‘greatness’ and the fall of the ‘great’ Napoleon have shown to the world the significance and strength of the Sanhedrin. But the world did not recognize the new manifestation of Satan: at that time the words of truth of the Evangel and the apostolic foresight had become alien to him.”

* As is known, there is a scientific theory which tries to prove that the English are the descendants of one of the scattered tribes of Israel. The Sanhedrin which directs the course of contemporary science, is not ashamed to produce whatever theories are advantageous to them. According to certain tenuous evidences in the air it seems that a new theory is being produced according to which the honor of birth relationship with the God-elected Sanhedrin is extended to America and ... Japan. AVIS A L’ANGLETERRE!...)

CHAPTER FIVE

FORGERS DISAGREE

The Butmi Protocols—“Representatives of Zion” Not to be Confounded with “Zionists”—Butmi Contradicts Nilus—Plan for World Conquest Conceived 929 B. C. E.—The “Symbolic Snake”—Universal Suffrage a Jewish Device—Every Jew Familiar with Plot.

In the book issued by G. Butmi to which reference has been made, and which contains the “Rabbi’s Speech” already considered, there is to be found still another version of the protocols. Butmi was a Black Hundred writer. It appeared in 1907 and was dedicated to the Black Hundred organization. Appropriately enough it was published by the Society of Deaf and Dumb, as will be seen from the facsimile reproduction of the title page. With exceeding *naïveté* Butmi published the forged speech attributed by Retcliffe-Goedsche to a Jewish Rabbi as proof of the genuineness of the protocols, and side by side with the fabricated speech appears the Butmi version of the protocols which had undergone further changes subsequent to the publication in 1905 of “the documents” by Serge Nilus.

The headlines over the protocols in the Butmi 1907 version read as follows:

> “PROTOCOLS TAKEN OUT OF THE SECRET DEPOSITORIES OF THE MAIN OFFICE OF ZION.
>
> “‘(Extracts from ancient and modern protocols of the Sages of Zion of the Universal Organization of Freemasons.)’

Thus the Protocols were in 1907 presented by G. Butmi, dedicated to the Black Hundreds, as Masonic, not as Jewish documents. In his introduction the author says, in part, as follows:

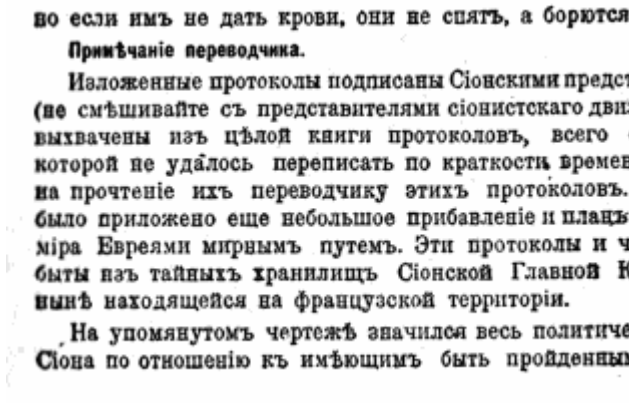
> "'These secret protocols were secured with great difficulty in fragmentary form, and were translated into Russian in December, 1901. It is almost impossible to get at the secret depositories again where they are hidden, and therefore they cannot be reinforced by definite information as to the place, day, month, year, where and when they were composed.
>
> "'The reader who is more or less familiar with the secrets of Freemasonry will draw from the general character of the criminal plot, outlined in the protocols, the conclusion as to their authenticity, and from several details he will suppose with great certainty that the mentioned protocols were taken from the documents of the Masonic lodge of Egyptian ritual, or Mizraim, which is joined mostly by Jews....
>
> "'But the above-mentioned failure to mention the time and place where the protocols were composed might call forth in the reader, who is entirely unfamiliar with the abominations of Masonic doctrines, doubts as to the authenticity of these documents.'"

At the end of the "protocols" published in this edition by Butmi, in 1907, there appears a note by the man who declares that he had secured and translated the documents from the French, on December 9, 1901, and in the very first two lines of

his note, he states that the representatives of Zion mentioned in the documents are not to be confounded with the representatives of the Zionist movement. The Russian mystic Serge Nilus, in his later editions, connected the documents with the Zionist Congress in Basle and with the head of the Zionist movement, Dr. Theodore Herzl.

The translator, as do Nilus and Lutostansky, also gives a version of "the political plan devised by the Wise Men of Zion." This translator, however, states that the "political plan was conceived 929 years before the birth of Christ. It was invented by Solomon and Judean sages in theory."

Here follow extracts from the so-called Translator's Note:



но если имъ не дать крови, они не спятъ, а борются

Примѣчаніе переводчика.

Изложенные протоколы подписаны Сіонскими предст
(не смѣшивайте съ представителями сіонистскаго дви
выхвачены изъ цѣлой книги протоколовъ, всего
которой не удалось переписать по краткости времен
на прочтеніе ихъ переводчику этихъ протоколовъ.
было приложено еще небольшое прибавленіе и планъ
міра Евреями мирнымъ путемъ. Эти протоколы и ч
быты изъ тайныхъ хранилищъ Сіонской Главной К
нынѣ находящейся на французской территоріи.

На упомянутомъ чертежѣ значился весь политиче
Сіона по отношенію къ имѣющимъ быть пройденны

Transcription

но если имъ не дать крови, они не спятъ, а борются...

Примѣчаніе переводчика.

Изложенные протоколы подписаны Сіонскими представителями (не смѣшивайте съ представителями сіонистскаго

движенія). Они выхвачены изъ цѢлой книги протоколовъ, всего содержанія которой не удалось переписать по краткости времени, даннаго на прочтеніе ихъ переводчику этихъ протоколовъ. Къ нимъ было приложено еще небольшое прибавленіе и планъ завоеванія міра Евреями мирнымъ путемъ. Эти протоколы и чертежъ добыты изъ тайныхъ хранилищъ Сіонской Главной Канцеляціи, нынѣ находящейся на французской территоріи.

На упомянутомъ чертежѢ значился весь политическій планъ Сіона по отношенію къ имѢющимъ быть пройденными этапамъ

Transliteration

no esli im ne dat' krovi, oni ne spjat, a borjutsja...

Primechanie perevodchika.

Izlozhennye protokoly podpisany Sionskimi predstaviteljami (ne smeshivajte s predstaviteljami sionistskago dvizhenija). Oni vyhvacheny iz celoj knigi protokolov, vsego soderzhanija kotoroj ne udalos' perepisat' po kratkosti vremeni, dannago na prochtenie ih perevodchiku etih protokolov. K nim bylo prilozheno eshhe nebol'shoe pribavlenie i plan zavoevanija mira Evrejami mirnym putem. Eti protokoly i chertezh dobyty iz tajnyh

hranilishh Sionskoj Glavnoj Kanceljacii, nyne nahodjashhejsja na francuzskoj territorii.

Na upomjanutom chertezhe znachilsja ves' politicheskij plan Siona po otnosheniju k imejushhim byt' projdennymi etapam

Translator's Note.

"The expounded protocols are signed the representatives of Zion (*do not confound them with the representative of the Zionist movement*). They were taken out of a whole book of protocols, the entire contents of which it was impossible to copy because of the short time allowed the translator for reading these protocols. A small appendix was attached to them and a plan of conquering the world by the Jews by peaceful means. Those protocols and the Sketch were taken from the secret depositories of the Main Office of Zion, now located on French territory.

"The above-mentioned sketch contained the entire political plan of Zion with regard to the stages to be passed through by this movement and to the means of passing from one to another. The aforesaid political plan was conceived 929 years before the birth of Christ. It was invented by Solomon and the Judean Sages in theory; according to historical events, it was elaborated and enlarged by their followers initiated in this plan.

"These sages decided to conquer the world peacefully for Zion, with the cunning of the

Symbolic Snake, whose head should be composed of the Jewish Government initiated in the plans of the Wise Men (always masked even to their people), and the body—the Jewish nation.

"Crawling into the bosom of governments, this snake has undermined or eaten away all non-Jewish governmental powers, according to their growth, in various continents, but particularly in Europe, which he should do also in the future, following exactly the outlines of the plan until the cycle of the road travelled by it will close by the return of the head of the Snake to Zion,—that is, until this snake will include in the sphere of its circle all Europe, and through Europe the whole world, utilizing all forces conquered by economic means in order to draw the other continents into the sphere of its cycle....

"For instance, the economic theory of the ballot system has made it possible to carry out everything that was desirable in the interests of the elevation of Zion. The Jewish authorities commenced to act by means of bribing or by instigating the majority of votes as soon as they succeeded to manage so that the decisions of that majority became the determining factor in questions of national life. The crowd always in need, or the greedy intelligent class, short-sighted liberals and other blind people have also rendered good service to Zion. Therefore the republican is the most desirable and convenient form of government for Zion because it gives full sway for the activities of

the armies of Zion—for anarchists of thought and action, called socialists.

"All that which is outlined above is the work of the hands of the nation without a territory, constituting but a drop in the ocean of humanity, but possessing the most ideal Government, every member of which is familiarized with the plan of action worked out in the course of centuries, from which he cannot deviate. The politics of the goyim is the politics of accidental circumstances, engineered by the Jews, and tends not towards perfecting the affairs of the state, but towards struggle for the sake of greed, or more often for the personal aggrandizement of the administrators.

"From this it is clear, on whose side there must be victory and the guidance of the world.

"Translation from the French, December 9, 1901."

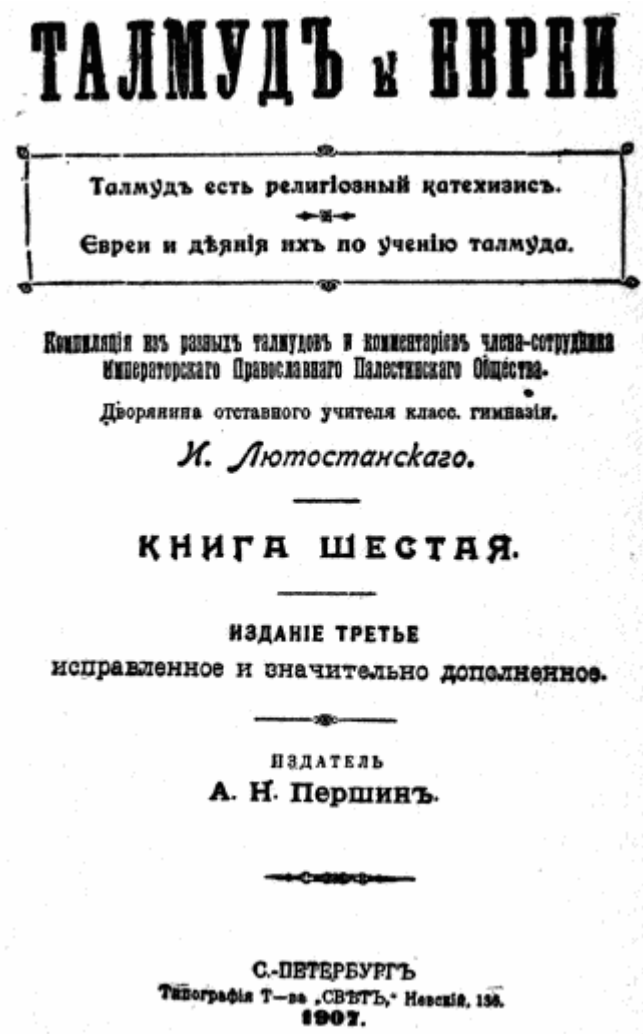
CHAPTER SIX

THE BLACK HUNDREDS, THEIR DUPES AND CRIMES

Russia in 1905—The Unsuccessful Revolution—The Reaction and the Reactionaries—Lutostansky and His Work—The "Symbolic Snake" According to Lutostansky—Who Plagiarized?—Lutostansky on the

English People—Are the English the “Lost Tribes”?—How the Protocols Were “Doctored” by Butmi—Conclusion.

As the writings of Sergius Nilus are typical of the “literature” produced under the auspices of the Russian Black Hundred organizations which sought to save the Czar’s throne by pogroms, I examined a large number of publications brought out in Russia during the period when “the Russian Mystic,” Sergius Nilus, published his pretended discovery, the “Protocols.” His book, “The Great in the Small and anti-Christ,” appeared in 1905 after the Russo-Japanese War, when the Russian revolutionists made an attempt to overthrow the Czar’s government. A new organization was formed for the support of the Russian throne. It was known as “the Union of the Russian People,”—“the Black Hundred,”—whose program was Jew-baiting. It was then that Russia adopted a definite, anti-Jewish policy of vengeance—a pogrom policy. The “Black Hundred” held the Jews responsible for Russia’s defeat in the war and for the attempted revolution,—and neither the Czar nor his loyal organization of the “Black Hundred” ever forgave Count Sergius Witte, who won for Russia at the Portsmouth Peace Conference what she had lost on the battlefields, for inducing Nicholas II to grant a constitution to Russia. “The Black Hundreds” nicknamed Witte “the Jewish Count of Portsmouth.” They attacked him and attempted to assassinate him. They assassinated at that time two Jewish members of the Duma, Yollos and Hertzenstein. It was during that period of Judophobomania that Sergius Nilus published his book introducing the “Protocols” in Russia.



ТАЛМУДЪ и ЕВРЕИ

Талмудъ есть религіозный катехизисъ.

и

Евреи и дѣянія ихъ по ученію талмуда.

Компиляція изъ разныхъ талмудовъ и комментаріевъ члена-сотрудника Императорскаго Православнаго Палестинскаго Общества.

Дворянина отставного учителя класс. гимназіи.

И. Лютостанскаго.

КНИГА ШЕСТАЯ.

ИЗДАНІЕ ТРЕТЬЕ

исправленное и значительно дополненное.

ИЗДАТЕЛЬ

А. Н. Першинъ.

С.-ПЕТЕРБУРГЪ

Типографія Т—ва „СВѢТЪ," Невскій, 136.

1907.

FACSIMILE OF TITLE PAGE OF LUTOSTANSKY'S BOOK PUBLIS
IN 1907 CONTAINING ANTI-JEWISH AND ANTI-BRITISH ATTA

Transcription

ТАЛМУДЪ и ЕВРЕИ

Талмудъ есть религіозный катехизисъ.

Евреи и дѣянія ихъ по ученію талмуда.

Компиляція изъ разныхъ талмудовъ и комментаріевъ члена-сотрудника Императорскаго Православнаго Палестинскаго Общества

Дворянина отставного учителя класс. гимназіи.

И. Лютостанскаго.

КНИГА ШЕСТАЯ.

ИЗДАНІЕ ТРЕТЬЕ

исправленное и значительно дополненное.

ИЗДАТЕЛЬ

А. Н. Першинъ.

С.-ПЕТЕРБУРГЪ
Типографія Т-ва „СВѢТЪ“, Невскій, 136.
1907.

Transliteration

TALMUD i EVREI

Talmud est' religioznyj katehizis.

Evrei i dejanija ih po ucheniju talmuda.

Kompiljacija iz raznyh talmudov i kommentariev chlena-sotrudnika Imperatorskago Pravoslavnago Palestinskago Obshhestva
Dvorjanina otstavnogo uchitelja klass. gimnazii.
I. Ljutostanskago.

KNIGA SHESTAJA.

IZDANIE TRET'E
ispravlennoe i znachitel'no dopolnennoe.

IZDATEL'
A. N. Pershin.

S.-PETERBURG
Tipografija T-va "SVET", Nevskij, 136.
1907.



Объясненіе сіонскаго символическаго змѣя.

ПРЕДСТАВЛЕННЫЙ политическій планъ въ образѣ змія, очень древній, былъ измышленъ іудейскими мудрецами въ теоріи, по мѣрѣ же историческихъ событій разрабатываемъ и дополняемъ просвѣщенными въ этомъ послѣдователями. Эти мудрецы рѣшили мирно завоевать міръ для Сіона, съ хитростью символическаго змія. Глава змія изображаетъ мудрецовъ сіонскихъ, а—туловище народъ іудейскій. Проползая въ государственныя нѣдра, змій этотъ подтачиваетъ или пожираетъ всѣ не іудейскія государственныя силы, по мѣрѣ ихъ роста на разныхъ континентахъ, но особенно въ Европѣ, что онъ долженъ дѣлать и въ будущемъ, при точномъ слѣдованіи по предначертаніямъ плана, до тѣхъ поръ, пока циклъ пройденнаго имъ пути не сомкнется возвратомъ главы змія на Сіонъ, то есть пока этотъ змій не заключитъ въ сферѣ своего круга всю Европу, а черезъ нее весь міръ. Первымъ дѣломъ стараются внести вездѣ безвѣріе и упадокъ нравственности, пользуясь всѣми завоеванными экономическимъ

FACSIMILE FROM LUTOSTANSKY'S BOOK, "THE TALMUD AN JEWS," PUBLISHED IN 1907, SHOWING THE PASSAGE USED B IN HIS BOOK CONTAINING THE PROTOCOLS.

Transcription

Объясненіе сіонскаго символическаго змѣя.

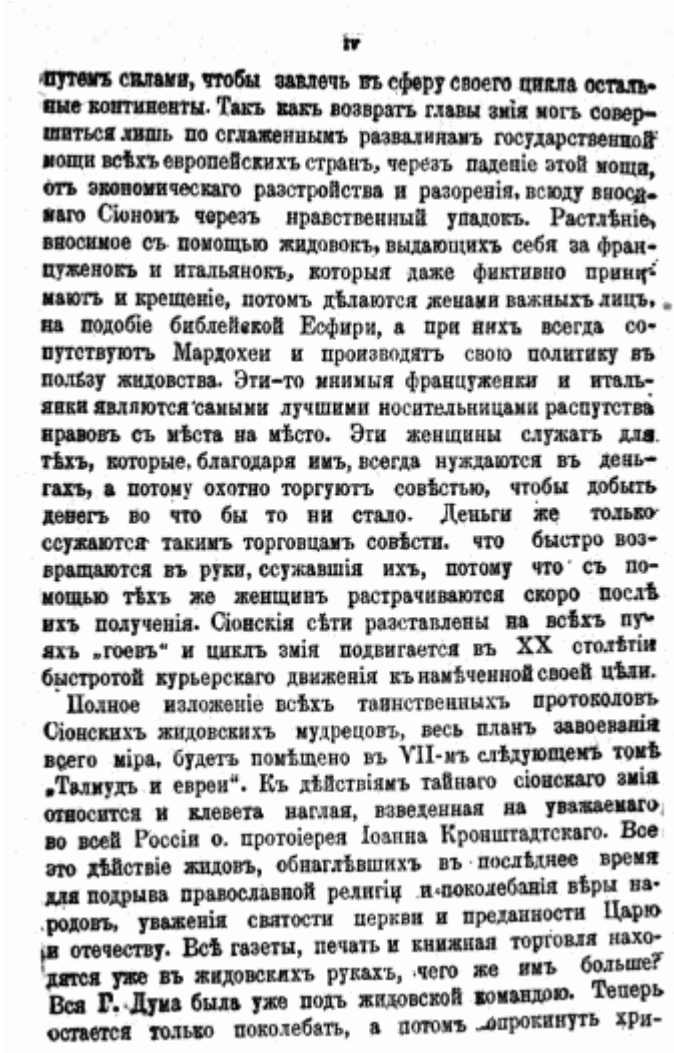
Представленный политическій планъ въ образѣ змія, очень древній, былъ измышленъ іудейскими мудрецами въ теоріи, по мѣрѣ же историческихъ событій разрабатываемъ и дополняемъ просвѣщенными въ этомъ послѣдователями. Эти мудрецы рѣшили мирно завоевать міръ для Сіона, съ хитростью символическаго змія. Глава змія изображаетъ мудрецовъ сіонскихъ, а —туловище народъ іудейскій. Проползая въ государственныя нѣдра, змій этотъ подтачиваетъ или пожираетъ всѣ не іудейскія государственныя силы, по мѣрѣ ихъ роста на разныхъ континентахъ, но особенно въ Европѣ, что онъ долженъ дѣлать и въ будущемъ, при точномъ слѣдованіи по предначертаніямъ плана, до тѣхъ поръ, пока циклъ пройденнаго имъ пути не сомкнется возвратомъ главы змія на Сіонъ, то есть пока этотъ змій не заключитъ въ сферѣ своего круга всю Европу, а черезъ нее весь міръ. Первымъ дѣломъ стараются внести вездѣ безвѣріе и упадокъ нравственности, пользуясь всѣми завоеванными экономическимъ

Transliteration

Ob'jasnenie sionskago simvolicheskago zmeja.

Predstavlennyj politicheskij plan v obraze zmija, ochen' drevnij, byl izmyshlen iudejskimi mudrecami v teorii, po mere zhe

istoricheskih sobytij razrabatyvaem i dopolnjaem prosveshhennymi v etom posledovateljami. Eti mudrecy reshili mirno zavoevat' mir dlja Ciona, s hitrost'ju simvolicheskago zmija. Glava zmija izobrazhaet mudrecov sionskih, a— tulovishhe narod iudejskij. Propolzaja v gosudarstvennyja nedra, zmij etot podtachivaet ili pozhiraet vse ne iudejskija gosudarstvennyja sily, po mere ih rosta na raznyh kontinentah, no osobenno v Evrope, chto on dolzhen delat' i v budushhem, pri tochnom sledovanii po prednachertanijam plana, do teh por, poka cikl projdennago im puti ne somknetsja vozvratom glavy zmija na Sion, to est' poka etot zmij ne zakljuchit v sfere svoego kruga vsju Evropu, a cherez nee ves' mir. Pervym delom starajutsja vnesti vezde bezverie i upadok nravstvennosti, pol'zujas' vsemi zavoevannymi ekonomicheskim



IV

путемъ силами, чтобы завлечь въ сферу своего цикла остальные континенты. Такъ какъ возвратъ главы змія могъ совершиться лишь по сглаженнымъ развалинамъ государственной мощи всѣхъ европейскихъ странъ, черезъ паденіе этой мощи, отъ экономическаго разстройства и разоренія, всюду вносимаго Сіономъ черезъ нравственный упадокъ. Растлѣніе, вносимое съ помощью жидовокъ, выдающихъ себя за француженокъ и итальянокъ, которыя даже фиктивно принимаютъ и крещеніе, потомъ дѣлаются женами важныхъ лицъ, на подобіе библейской Есфири, а при нихъ всегда сопутствуютъ Мардохеи и производятъ свою политику въ пользу жидовства. Эти-то мнимыя француженки и итальянки являются самыми лучшими носительницами распутства нравовъ съ мѣста на мѣсто. Эти женщины служатъ для тѣхъ, которые, благодаря имъ, всегда нуждаются въ деньгахъ, а потому охотно торгуютъ совѣстью, чтобы добыть денегъ во что бы то ни стало. Деньги же только ссужаются такимъ торговцамъ совѣсти. что быстро возвращаются въ руки, ссужавшія ихъ, потому что съ помощью тѣхъ же женщинъ растрачиваются скоро послѣ ихъ полученія. Сіонскія сѣти разставлены на всѣхъ путяхъ „гоевъ" и циклъ змія подвигается въ XX столѣтіи быстротой курьерскаго движенія къ намѣченной своей цѣли.

Полное изложеніе всѣхъ таинственныхъ протоколовъ Сіонскихъ жидовскихъ мудрецовъ, весь планъ завоеванія всего міра, будетъ помѣщено въ VII-мъ слѣдующемъ томѣ „Талмудъ и евреи". Къ дѣйствіямъ тайнаго сіонскаго змія относится и клевета наглая, взведенная на уважаемаго во всей Россіи о. протоіерея Іоанна Кронштадтскаго. Все это дѣйствіе жидовъ, обнаглѣвшихъ въ послѣднее время для подрыва православной религіи и поколебанія вѣры народовъ, уваженія святости церкви и преданности Царю и отечеству. Всѣ газеты, печать и книжная торговля находятся уже въ жидовскихъ рукахъ, чего же имъ больше? Вся Г. Дума была уже подъ жидовской командою. Теперь остается только поколебать, а потомъ опрокинуть хри-

FACSIMILE FROM LUTOSTANSKY'S BOOK, "THE TALMUD A JEWS," PUBLISHED IN 1907, SHOWING THE PASSAGE USED I IN HIS BOOK CONTAINING THE PROTOCOLS.

Transcription

iv

путемъ силами, чтобы завлечь въ сферу своего цикла остальные континенты. Такъ какъ возвратъ главы змія могъ совершиться лишь по сглаженнымъ развалинамъ государственной мощи всѣхъ европейскихъ странъ, черезъ паденіе этой мощи, отъ экономическаго разстройства и разоренія, всюду вносимаго Сіономъ черезъ нравственный упадокъ. Растлѣніе, вносимое съ помощью жидовокъ, выдающихъ себя за француженокъ и итальянокъ, которыя даже фиктивно принимаютъ и крещеніе, потомъ дѣлаются женами важныхъ лицъ, на подобіе библейской Есфири, а при нихъ всегда сопутствуютъ Мардохеи и производятъ свою политику въ пользу жидовства. Эти-то мнимыя француженки и итальянки являются самыми лучшими носительницами распутства нравовъ съ мѣста на мѣсто. Эти женщины служатъ для тѣхъ, которые, благодаря имъ, всегда нуждаются въ деньгахъ, а потому охотно торгуютъ совѣстью, чтобы добыть денегъ во что бы то ни стало. Деньги же только ссужаются такимъ торговцамъ совѣсти, что быстро возвращаются въ руки, ссужавшія ихъ, потому что съ помощью тѣхъ же женщинъ растрачиваются скоро послѣ ихъ полученія. Сіонскія сѣти разставлены на всѣхъ путяхъ „гоевъ“ и циклъ змія подвигается въ XX столѣтіи быстротой курьерскаго движенія къ

намѣченной своей цѣли.

Полное изложеніе всѣхъ таинственныхъ протоколовъ Сіонскихъ жидовскихъ мудрецовъ, весь планъ завоевания всего міра, будетъ помѣщено въ VII-мъ слѣдующемъ томѣ „Талмудъ и евреи“. Къ дѣйствіямъ тайнаго сіонскаго змія относится и клевета наглая, взведенная на уважаемаго во всей Россіи о. протоіерея Іоанна Кронштадтскаго. Все это дѣйствіе жидовъ, обнаглѣвшихъ въ послѣднее время для подрыва православной религіи и поколебанія вѣры народовъ, уваженія святости церкви и преданности Царю и отечеству. Всѣ газеты, печать и книжная торговля находятся уже въ жидовскихъ рукахъ, чего же имъ больше? Вся Г. Дума была уже подъ жидовской командою. Теперь остается только поколебать, а потомъ опрокинуть хри-

Transliteration:

iv

putem silami, chtoby zavlech' v sferu svoego cikla ostal'nye kontinenty. Tak kak vozvrat glavy zmija mog sovershit'sja lish' po sglazhennym razvalinam gosudarstvennoj moshhi vseh evropejskih stran, cherez padenie etoj moshhi, ot ekonomicheskago razstrojstva i razorenija, vsjudu vnosimago Sionom cherez nravstvennyj upadok. Rastlenie, vnosimoe s pomoshh'ju zhidovok, vydajushhih sebja za francuzhenok i ital'janok, kotoryja dazhe fiktivno prinimajut i kreshhenie, potom delajutsja zhenami vazhnyh lic, na podobie biblejskoj Esfiri, a

pri nih vsegda soputstvujut Mardohei i proizvodjat svoju politiku v pol'zu zhidovstva. Eti-to mnimyja francuzhenki i ital'janki javljajutsja samymi luchshimi nositel'nicami rasputstva nravov s mesta na mesto. Eti zhenshhiny sluzhat dlja teh, kotorye, blagodarja im, vsegda nuzhdajutsja v den'gah, a potomu ohotno torgujut sovest'ju, chtoby dobyt' deneg vo chto by to ni stalo. Den'gi zhe tol'ko ssuzhajutsja takim torgovcam sovesti, chto bystro vozvrashhajutsja v ruki, ssuzhavshija ih, potomu chto s pomoshh'ju teh zhe zhenshhin rastrachivajutsja skoro posle ih poluchenija. Sionskija seti razstavleny na vseh putjah "goev" i cikl zmija podvigaetsja v XX stoletii bystrotoj kur'erskago dvizhenija k namechennoj svoej celi.

Polnoe izlozhenie vseh tainstvennyh protokolov Sionskih zhidovskih mudrecov, ves' plan zavoevanija vsego mira, budet pomeshheno v VII-m sledujushhem tome "Talmud i evrei". K dejstvijam tajnago sionskago zmija otnositsja i kleveta naglaja, vzvedennaja na uvazhaemago vo vsej Rossii o. protoiereja Ioanna Kronshtadtskago. Vse eto dejstvie zhidov, obnaglevshih v poslednee vremja dlja podryva pravoslavnoj religii i pokolebanija very narodov, uvazhenija svjatosti cerkvi i predannosti Carju i otechestvu. Vse gazety, pechat' i knizhnaja torgovlja nahodjatsja uzhe v zhidovskih rukah, chego zhe im bol'she? Vsja G. Duma byla uzhe pod zhidovskoj komandoju. Teper' ostaetsja tol'ko pokolebat', a potom oprokinut' hri-

In my investigation I naturally examined the works of the Russian arch anti-Semite, Ippolit Lutostansky, who first accused the Jews of the most despicable crimes, and then, in 1882, after the occurrence of the pogroms in the south of Russia, wrote a volume retracting all his previous anti-Jewish accusations, and declaring anti-Semitism to be nothing but an outgrowth of ignorance and malice. Several years later he resumed his anti-Semitic agitation and became one of the most vicious vilifiers of the Jewish people on the eve of the notorious Beilis affair which was staged by the Russian government for the purpose of discrediting the Jews and of justifying the Russian governmental anti-Jewish policy before the world. After the collapse of the Beilis prosecution, which involved the absurd charge of ritual murder, Lutostansky approached several prominent wealthy Jews with an offer to retract his new charges against the Jews, provided they would pay him a certain amount of money for his book. The Jews declined to have anything to do with the charlatan who had caused so much harm to the Jews of Russia by his monstrous accusations. His works attracted special attention because of the fact that they were endorsed and supported by Russian Grand Dukes and by the Dowager Empress of Russia.

While examining one of his books entitled, “The Talmud and the Jews,” published in 1907, in which he promised the publication of “the Protocols of the Wise Men of Zion” in his forthcoming volume, I came upon an amazing passage in his introduction, outlining an alleged secret plan of the Jews to gain world domination, which I find reproduced, word for word, with but a few phrases changed, in the epilogue of “the Russian mystic,” Sergius Nilus. Did Sergius Nilus plagiarize Lutostansky? Or was it

Lutostansky who plagiarized Nilus? Or were they one and the same person? At any rate, both served the purposes of the “Black Hundreds” against the Jews, and both employed the same weapons.

Here is a translation of Lutostansky’s introduction:

From Lutostansky’s Introduction, 1907

EXPLANATION OF THE ZIONIST SYMBOLIC SNAKE

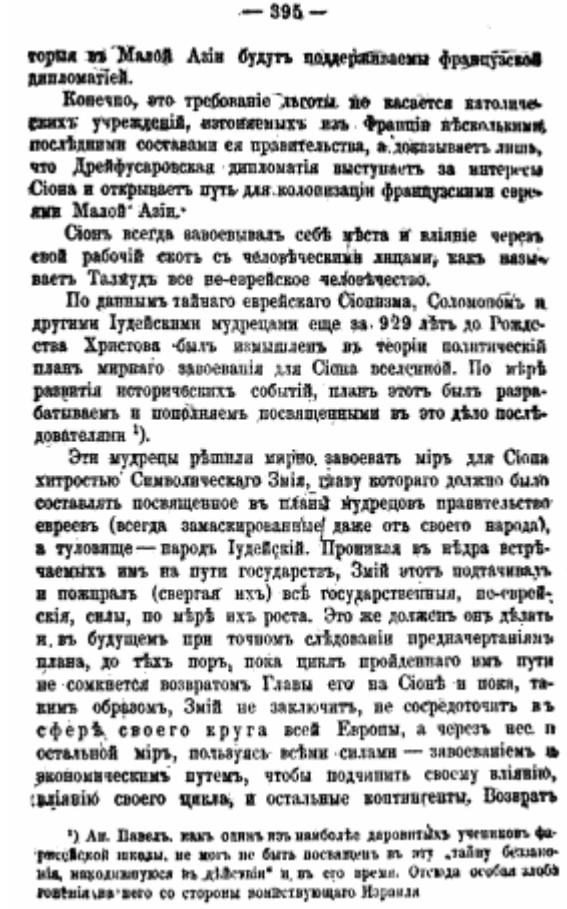
“The political plan represented in the form of a snake is very old and was devised by the Judaean sages in theory, and in the course of historical developments it is elaborated and augmented by their initiated followers. These sages decided to conquer the world peacefully for Zion, by the cunning of the symbolic snake. The head of the snake represents the sages of Zion, and the body—the Judaean nation. Crawling into the bosoms of governments, this snake undermines eats away all non-Judaean governmental forces, as they grow on various continents, but especially in Europe, which it is to do also in the future, carefully following the outlined plan, until the cycle of the road travelled by it is completed by the return of the head of the snake to Zion,—that is until this snake will include within the sphere of its circle the whole of Europe, and through Europe the whole world. First of all they are endeavoring to introduce everywhere irreligion and moral decadence, utilizing all forces they have won economically in order to drag the other continents into the sphere of their cycle. As the return of the head of the snake could be accomplished only over

the razed ruins of the governmental power of all European countries, through the collapse of this power, through economic disorganization and ruin, introduced by Zion everywhere by means of moral decadence. Corruption is introduced with the aid of Jewesses under the guise of French or Italian women, who even undergo fictitious baptism for these purposes and then become the wives of prominent men, like the biblical Esther, and they are always accompanied by their Mordecais, and make their politics for the good of the Jews. These so-called French and Italian women are the best carriers of immorality from place to place. These women are used for those who, because of them, are always in need of money, and therefore willingly barter their conscience to secure money at any cost. The money is reality only loaned to such conscience-barterers, for it quickly comes back to the hands of those loaned the money, as it is squandered with the aid of these women soon after they receive it. The Zionist nets are spread out on all the roads of the goyim (gentiles) and the cycle of the snake is moving along in the Twentieth century with the speed of an express train towards its goal.

"The complete outline of all the secret protocols of the Zionist Jewish sages, the entire plan of the conquest of the whole world, will be included in the next (seventh) volume of 'The Talmud and the Jews.'"

And this is a facsimile reproduction and translation of Sergius Nilus's epilogue taken from the copy of the

"Protocols" in the British Museum, from which the American translation was made.



— 395 —

торыя въ Малой Азіи будутъ поддерживаемы французской дипломатіей.

Конечно, это требованіе льготы не касается католическихъ учрежденій, изгнанныхъ изъ Франціи нѣсколькими послѣдними составами ея правительства, а доказываетъ лишь, что Дрейфусаровская дипломатія выступаетъ за интересы Сіона и открываетъ путь для колонизаціи французскими евреями Малой Азіи.

Сіонъ всегда завоевывалъ себѣ мѣста и вліяніе черезъ свой рабочій скотъ съ человѣческими лицами, какъ называетъ Талмудъ все не-еврейское человѣчество.

По даннымъ тайнаго еврейскаго Сіонизма, Соломономъ и другими Іудейскими мудрецами еще за 929 лѣтъ до Рождества Христова былъ измышленъ въ теоріи политическій планъ мирнаго завоеванія для Сіона вселенной. По мѣрѣ развитія историческихъ событій, планъ этотъ былъ разрабатываемъ и пополняемъ посвященными въ это дѣло послѣдователями [1]).

Эти мудрецы рѣшили мирно завоевать міръ для Сіона хитростью Символическаго Змія, главу котораго должно было составлять посвященное въ планы мудрецовъ правительство евреевъ (всегда замаскированные даже отъ своего народа), а туловище — народъ Іудейскій. Проникая въ нѣдра встрѣчаемыхъ имъ на пути государствъ, Змій этотъ подтачивалъ и пожиралъ (свергая ихъ) всѣ государственныя, не-еврейскія, силы, по мѣрѣ ихъ роста. Это же долженъ онъ дѣлать и въ будущемъ при точномъ слѣдованіи предначертаніямъ плана, до тѣхъ поръ, пока циклъ пройденнаго имъ пути не сомкнется возвратомъ Главы его на Сіонѣ и пока, такимъ образомъ, Змій не заключитъ, не сосредоточитъ въ сферѣ своего круга всей Европы, а черезъ нее и остальной міръ, пользуясь всѣми силами — завоеваніемъ и экономическимъ путемъ, чтобы подчинить своему вліянію, вдавію своего цикла, и остальные контингенты. Возврат

[1]) Ан. Павелъ, какъ одинъ изъ наиболѣе даровитыхъ учениковъ фарисейской школы, не могъ не быть посвященъ въ эту „тайну беззаконія, находившуюся въ дѣйствіи" и въ его время. Отсюда особая злоба ненависти къ нему со стороны воинствующаго Израиля

FACSIMILE OF PAGE OF SERGE NILUS'S BOOK CONTAINING THE PROTOCOLS SHOWING THE SAME PASSAGE AS IN LUTOSTANSKY'S BOOK.

Transcription:

—395—

торыя въ Малой Азіи будутъ поддерживаемы французской

дипломатіей.

Конечно, это требованіе льготы не касается католическихъ учрежденій, изгоняемыхъ изъ Франціи нѣсколькими послѣдними составами ея правительства, а доказываетъ лишь, что Дрейфусаровская дипломатія выступаетъ за интересы Сіона и открываетъ путь для колонизаціи французскими евреями Малой Азіи.

Сіонъ всегда завоевывалъ себѣ мѣста и вліяніе черезъ свой рабочій скотъ съ человѣческими лицами, какъ называетъ Талмудъ все не-еврейское человѣчество.

По даннымъ тайнаго еврейскаго Сіонизма, Соломономъ и другими Іудейскими мудрецами еще за 929 лѣтъ до Рождества Христова былъ измышленъ въ теоріи политическій планъ мирнаго завоеванія для Сіона вселенной. По мѣрѣ развитія историческихъ событій, планъ этотъ былъ разрабатываемъ и пополняемъ посвященными въ это дѣло послѣдователями[1].

Эти мудрецы рѣшили мирно завоевать міръ для Сіона хитростью Символическаго Змія, главу котораго должно было составлять посвященное въ планы мудрецовъ правительство евреевъ (всегда замаскированные даже отъ своего

народа), а туловище—народъ Іудейскій. Проникая въ нѣдра встрѣчаемыхъ имъ на пути государствъ, Змій этотъ подтачивалъ и пожиралъ (свергая ихъ) всѣ государственныя, не-еврейскія, силы, по мѣрѣ ихъ роста. Это же долженъ онъ дѣлать и въ будущемъ при точномъ слѣдованіи предначертаніямъ плана, до тѣхъ поръ, пока циклъ пройденнаго имъ пути не сомкнется возвратомъ Главы его на Сіонѣ и пока, такимъ образомъ, Змій не заключитъ, не сосредоточитъ въ сферѣ своего круга всей Европы, а черезъ нее и остальной міръ, пользуясь всѣми силами—завоеваніемъ и экономическимъ путемъ, чтобы подчинить своему вліянію, вліянію своего цикла, и остальные контингенты. Возвратъ

1 Ап. Павелъ, какъ одинъ изъ наиболѣе даровитыхъ учениковъ фарисейской школы, не могъ не быть посвященъ въ эту „тайну беззаконія, находившуюся въ дѣйствіи“ и въ его время. Отсюда особая злоба гоненія на него со стороны воинствующаго Израиля.

Transliteration

-395-

toryja v Maloj Azii budut podderzhivaemy francuzskoj

diplomatiej.

Konechno, eto trebovanie l'goty ne kasaetsja katolicheskih uchrezhdenij, izgonjaemyh iz Francii neskol'kimi poslednimi sostavami eja pravitel'stva, a dokazyvaet lish', chto Drejfusarovskaja diplomatija vystupaet za interesy Siona i otkryvaet put' dlja kolonizacii francuzskimi evrejami Maloj Azii.

Sion vsegda zavoevyval sebe mesta i vlijanie cherez svoj rabochij skot s chelovecheskimi licami, kak nazyvaet Talmud vse ne-evrejskoe chelovechestvo.

Po dannym tajnago evrejskago Sionizma, Solomonom i drugimi Iudejskimi mudrecami eshhe za 929 let do Rozhdestva Hristova byl izmyshlen v teorii politicheskij plan mirnago zavoevanija dlja Siona vselennoj. Po mere razvitija istoricheskih sobytij, plan etot byl razrabatyvaem i popolnjaem posvjashhennymi v eto delo posledovateljami[1].

Eti mudrecy reshili mirno zavoevat' mir dlja Siona hitrost'ju Simvolicheskago Zmija, glavu kotorago dolzhno bylo sostavljat' posvjashhennoe v plany mudrecov pravitel'stvo evreev (vsegda zamaskirovannye dazhe ot svoego naroda), a tulovishhe—narod Iudejskij. Pronikaja v nedra

vstrchaemyh im na puti gosudarstv, Zmij etot podtachival i pozhiral (svergaja ih) vse gosudarstvennyja, ne-evrejskija, sily, po mere ih rosta. Eto zhe dolzhen on delat' i v budushhem pri tochnom sledovanii prednachertanijam plana, do teh por, poka cikl projdennago im puti ne somknetsja vozvratom Glavy ego na Sione i poka, takim obrazom, Zmij ne zakljuchit, ne sosredotochit v sfere svoego kruga vsej Evropy, a cherez nee i ostal'noj mir, pol'zujas' vsemi silami—zavoevaniem i ekonomicheskim putem, chtoby podchinit' svoemu vlijaniju, vlijaniju svoego cikla, i ostal'nye kontingenty. Vozvrat

1 Ap. Pavel, kak odin iz naibolee darovityh uchenikov farisejskoj shkoly, ne mog ne byt' posvjashhen v etu "tajnu bezzakonija, nahodivshujusja v dejstvii" i v ego vremja. Otsjuda osobaja zloba gonenija na nego so storony voinstvujushhago Izrailja.

From the Nilus Epilogue, 1917

“According to secret Jewish Zionism, a political plan was devised in theory for the peaceful conquest of the world for Zion, by Solomon and other sages already 929 years before the birth of Christ. In the course of historical developments, the plan was elaborated and augmented by their followers initiated in this affair. These sages decided to

conquer the world peacefully for Zion, by the cunning of the symbolic snake, whose head should constitute the government of the Jews initiated in the plans of the sages (always masked even from their own people) and the body—the Judean nation. Penetrating the bosoms of the governments encountered on the way, this snake has undermined and eaten away (overthrowing) all governments, non-Jewish forces according to their growth.

"This it should also do in the future, carefully following the outlined plan, until the cycle of the road travelled by it is completed by the return of the head of the snake to Zion, and until the snake will thus include and concentrate in the sphere of its circle the whole of Europe, and through Europe the rest of the world, utilizing all forces of conquest and by economic means in order to subject also the other continents to its influence, to the influence of its cycle. The return of the head of the snake could be accomplished only over the razed plains of the governmental power of all the European countries,—that is through economic disorganization and ruin, introduced by Zion everywhere by means of spiritual decadence and moral turpitude, chiefly, with the aid of Jewish women under the guise of French, Italian and Spanish women, the best introducers of immorality into the conduct of the rulers of nations. Women in the hands of Zion serve as bait for those, who owing to them are always in need of money, and therefore barter their conscience in order to get money at any cost. This money, in fact, is

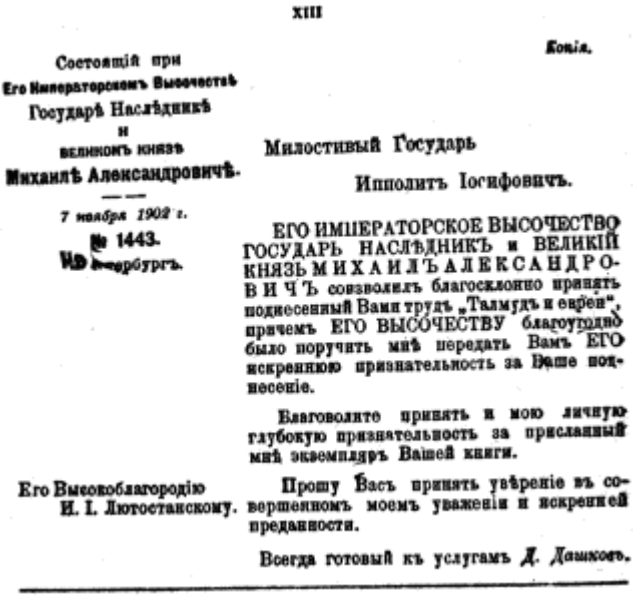
> only loaned to them, for it quickly comes back to the hands of bribing Zion through these very women, and at the same time they have secured slaves for Zion."

A comparison of these pages shows that Nilus merely added to Lutostansky's version the statement to be found in Butmi's version that the political plan for the peaceful conquest of the world for Zion, was devised in theory by Solomon and other sages *929 years before the birth of Christ*. Lutostansky said in 1907 that "the head of the snake represents the sages of Zion, and the body—the Judean nation," while Nilus said that the "head should constitute the government of the Jews initiated in the plans of the sages (always masked even from their own people) and the body—the Judean nation." Thus the sages of Zion were transformed by Nilus into "the government of the Jews" in order to connect the "political plan" all the more closely with the "protocols." The American editors have omitted this part of the Nilus epilogue, evidently because it seemed even to them too absurd for American consumption.

All of the literature about the "protocols" that appeared in various parts of the world in 1920 is based on the "documents" vouched for by the mysterious Sergius Nilus, and fortified by the irresponsible Jew-baiter and intellectual pervert Ippolit Lutostansky.

That the Nilus-Lutostansky-Butmi campaign was just what the Tsarist government desired may be seen from the photographic reproduction of the letter sent to Lutostansky by Grand Duke Michael, who was regarded as the most liberal among the Russian Grand Dukes. The letter appears together with other letters of congratulation from members of the

Imperial family in the volume containing the passages quoted above.



XIII

Копія.

Состоящій при
Его Императорскомъ Высочествѣ
Государѣ Наслѣдникѣ
и
великомъ князѣ
Михаилѣ Александровичѣ.

7 ноября 1902 г.
№ 1443.
С.-Петербургъ.

Его Высокоблагородію
Н. І. Лютостанскому.

Милостивый Государь
Ипполитъ Іосифовичъ.

ЕГО ИМПЕРАТОРСКОЕ ВЫСОЧЕСТВО ГОСУДАРЬ НАСЛѢДНИКЪ и ВЕЛИКІЙ КНЯЗЬ МИХАИЛЪ АЛЕКСАНДРОВИЧЪ соизволилъ благосклонно принять поднесенный Вами трудъ „Талмудъ и евреи", причемъ ЕГО ВЫСОЧЕСТВУ благоугодно было поручить мнѣ передать Вамъ ЕГО искреннюю признательность за Ваше поднесеніе.

Благоволите принять и мою личную глубокую признательность за присланный мнѣ экземпляръ Вашей книги.

Прошу Васъ принять увѣреніе въ совершенномъ моемъ уваженіи и искренней преданности.

Всегда готовый къ услугамъ Д. Дашковъ.

LETTER OF THANKS SENT BY GRAND DUKE MICHAEL T LUTOSTANSKY FOR HIS ANTI-SEMITIC WORK.

Transcription

Состоящій при
Его Императорскомъ Высочествѣ
Государѣ Наслѣдникѣ
и
великомъ князѣ
Михаилѣ Александровичѣ

---

7 Ноября 1902 г.
№ 1443.
С.-Петербургъ.

Его Высокоблагородію

И.І. Лютостанскому.

Копія.

Милостивый Государь
Ипполитъ Іосифовичъ.

ЕГО ИМПЕРАТОРСКОЕ ВЫСОЧЕСТВО ГОСУДАРЬ НАСЛѢДНИКЪ и ВЕЛИКІЙ КНЯЗЬ МИХАИЛЪ АЛЕКСАНДРОВИЧЪ соизволилъ благосклонно принять поднесенный Вами трудъ „Талмудъ и евреи“, причемъ ЕГО ВЫСОЧЕСТВУ благоугодно было поручить мнѣ передать Вамъ ЕГО искреннюю признательность за Ваше поднесеніе.

Благоволите принять и мою личную глубокую признательность за присланный мнѣ экземпляръ Вашей книги.

Прошу Васъ принять увѣреніе въ совершенномъ моемъ уваженіи и искренней преданности.

Всегда готовый къ услугамъ *Д. Дашковъ*.

Transliteration

Sostojashhij pri
Ego Imperatorskom Vysochestve
Gosudare Naslednike
i
velikom knjaze
Mihaile Aleksandroviche

---

7 Nojabrja 1902 g.
№ 1443.
S.-Peterburg.

Ego Vysokoblagorodiju
I. I. Ljutostanskomu.

Kopija.

Milostivyj Gosudar'
Ippolit Iosifovich.

EGO IMPERATORSKOE VYSOCHESTVO GOSUDAR' NASLEDNIK I VELIKIJ KNJAZ' MIHAIL ALEKSANDROVICH soizvolil blagosklonno prinjat' podnesennyj Vami trud "Talmud i evrei", prichem EGO VYSOCHESTVU blagougodno bylo poruchit' mne peredat' Vam EGO iskrennjuju priznatel'nost' za Vashe podnesenie.

Blagovolite prinjat' i moju lichnuju glubokuju priznatel'nost' za prislannyj mne ekzempljar Vashej knigi.

Proshu Vas prinjat' uverenie v sovershennom moem uvazhenii i iskrennej predannosti.

Vsegda gotovyj k uslugam *D. Dashkov.*

For the benefit of the antisemitic agitators in England, such as the editors of The Morning Post, The New Witness, The Spectator, Blackwood's Magazine, and a number of irresponsible publications needless to name, it will prove instructive and interesting to reproduce a few additional passages from the same volume, in order that they may know and appreciate not only what that authority said concerning the Jews but also what he thought of the English.

On pages 279, 282 and 283 of volume six of "The Talmud and the Jews," after outlining the alleged Jewish plot to gain world dominion, Lutostansky wrote, in 1907:

"The English are typical pure-blooded Israelites. In ancient times they were all red-headed, as we see from the descriptions in the Bible and the New Testament. The characteristic of the Israelites is known to the whole world under the sun. The characteristic of the English, if we follow it closely, does not differ from the Jewish in the slightest degree. Who are the English? This question has long occupied the minds of many people in Europe, as well as in England itself. The universal trading traits of the sons of Albion, their looting politics, based on unfair business, and many other characteristic traits of the nation which are not peculiar to any of the other European nations that are even less cultured and civilized that the English—all these have long seemed very suspicious and have drawn attention to a certain kinship between the Anglo-Saxons and the Jews. During the past two decades, in England and America, also on the European continent, particularly in France, a whole literature has been created, proving on the basis of many facts, suppositions and historical references, that the origin of the Anglo-Saxon race is not Germanic, but Semitic, that the English are the direct descendants of the Israelites, thrown by historic fate to the shores of the distant Albion....

"Indeed, the lion of Judah, has become the British lion and adorns the coat of arms of the King of England. The harp of King David to this day represents the coat of arms of Ireland....

"But not only are the kings of England the direct descendants of Jewish Kings, they are even seated on the throne of David, on which the ancient Jewish kings were married. This throne, on which Jacob fell asleep on that night when he dreamt of the ladder and when the Lord promised the kingdom to his posterity. This stone, called 'the Stone of Fate,' which served for the weddings of Jewish Kings, was brought to Ireland by the prophet Jeremiah. Tergus (?) transferred it to Scotland, whence it was taken to London.

"It is curious to note that many prophecies about this fate of Israel fit England absolutely, as for instance, the prophesy that Israel will become a great nation, a kingdom on islands, ruling over large colonies.

"North America is inhabited by the tribe of Menasseh of whom it was said in ancient prophesy that he will become a 'separate great nation.' The very word *saxon* is derived from *Isaacson*, that is the son of Israel....

"As one of the signs of kinship between the population of England and ancient Israel, we cannot help pointing out the close similarity between the English and Jewish tribes, the similarity in their manner of speech, and above all, trading as the fundamental characteristic of both nations....

"The particular reverence in which the English hold the Bible smacks of the Old Testament of the Jews. Even the preference on the part of the English for long clothes indicates something Asiatic....

"Arousing of late the unanimous

> indignation of the whole civilized world, the English at the same time call forth amazement at their traits, instincts and aspirations which positively make them a monster in the family of cultured and civilized European nations. As the proverb says, there is no family without a black sheep. Every monstrosity, however, is to be explained—Jews come from Jews."

This interesting information is taken from Lutostansky's book. Nilus and other writers of the Black Hundred camp pictured England in the same manner immediately after 1905. It was then the Russian governmental policy to discredit England and the Jews in the eyes of the Russian people, and the Black Hundreds were employed by the Tsar as the medium through which to carry on this agitation.

The "Black Hundreds" started their campaign in 1905, but their work was so venomous, so absurd and so steeped in ignorance that there were few people even in Russia who paid any attention to it.

That the Nilus protocols which were published by the Black Hundreds were not taken seriously in Russia by the reactionaries or even by the Black Hundreds who sought every means of discrediting the Jews, may be gathered from the fact that in the most stupendous anti-Jewish plot ever devised by the Russian government to justify Jewish massacres,—the notorious Beilis case,—the protocols published eight years previously were never used by the prosecution, even though it resorted to every foul means that could be conjured up of slandering and

vilifying the Jewish people. The very persons who were instrumental in spreading the “protocols” in Russia in 1905 seemed to have realized that the false accusations which they contained were too transparent and too clumsy to deceive even the most credulous, and so they were discarded.

But suddenly, after the armistice, a new edition of the Nilus book containing the “protocols,” dated 1917, made its appearance as suitable to the chaotic conditions that prevailed in Russia and during the past two years, as has been shown, it was reproduced in various countries. This time the antisemitic propagandists are trying to connect the “protocols” directly with Theodore Herzl and the Zionist movement. The war, the peace treaty and bolshevism are characterized as the fulfillment of these “protocols” which they say had been devised no less than 929 years before the birth of Christ, by Solomon and other Sages. The present “protocols” have been elaborated from the “Retcliffe-Goedsche” versions by the Russian secret police department and the Black Hundreds who ascribed all the evils in the world to the Jews.

The Black Hundred writer, G. Butmi, whose book “Enemies of the Human Race,” containing the fabricated speech by a “famous Rabbi” side by side with the “protocols,” gives several characteristic passages in his introduction that will convey to the reader a clear conception of the type of men who have stood behind the movement to discredit the Jews through the so-called “protocols.”

On page 36 of this volume, Butmi wrote:

> “The French Revolution, which ended in the execution of Louis XVI in 1793, was engineered by England with the aid of the

> Jews and the Judaized Masons. Only the Jews profited by the French Revolution, even as they profited by the English Revolution, attaining in the general turmoil equal rights with the native population of France."

Discussing the traits of the English people and finding a similarity between them and the Jews, Butmi said on page 38:

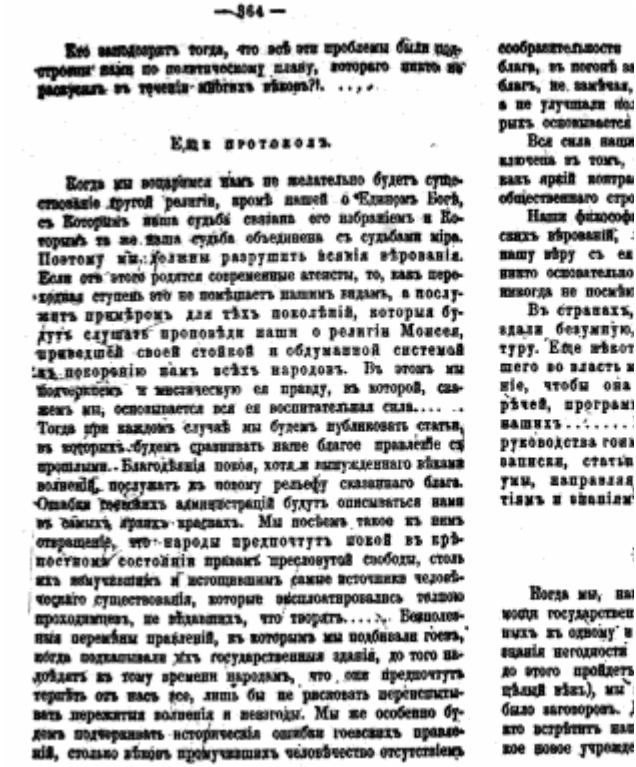
> "The British traits are well known all over the world—their exceptional selfishness, their inhuman cruelty to foreigners, their inherent instinct of exploitation, their theoretical stupidity are mingled with practical shrewdness and utter brazenness."

On page 39 he said:

> "Meanwhile the Britons have not distinguished themselves in anything, if we are not to take into consideration the fact that being thoroughly incapable of creating their own language, they have by their talent to distort languages given to the present English people a repulsive Judeo-Carthaginian imprint through their shameless self-satisfaction, arrogance and treacherous inclinations."

On page 41 he said:

> "In 1843 the first lodge of the new Jewish union 'Bnai Brith' was organized in New York. Gradually this Jewish 'Bnai Brith' concentrates in its hands the direction of all Masonic lodges in America, and through them it directs American politics."



—364—

Кто заподозритъ тогда, что всѣ эти проблемы были подстроены нами по политическому плану, котораго никто не раскусилъ въ теченіи многихъ вѣковъ?!. ....

Еще протоколъ.

Когда мы воцаримся намъ не желательно будетъ существованіе другой религіи, кромѣ нашей о Единомъ Богѣ, съ Которымъ наша судьба связана его избраніемъ и Которымъ та же наша судьба объединена съ судьбами міра. Поэтому мы должны разрушить всякія вѣрованія. Если отъ этого родятся современные атеисты, то, какъ переходная ступень это не помѣшаетъ нашимъ видамъ, а послужитъ примѣромъ для тѣхъ поколѣній, которыя будутъ слушать проповѣди наши о религіи Моисея, приведшей своей стойкой и обдуманной системой ихъ покоренію намъ всѣхъ народовъ. Въ этомъ мы подчеркнемъ и мистическую ея правду, въ которой, скажемъ мы, основывается вся ея воспитательная сила.... ..

Тогда при каждомъ случаѣ мы будемъ публиковать статьи, въ которыхъ будемъ сравнивать наше благое правленіе съ прошлыми. Благодѣянія наши, хотя и вынужденнаго нами волненія, послужатъ къ новому рельефу сказаннаго блага. Ошибки гоевскихъ администрацій будутъ описываться нами въ самыхъ яркихъ краскахъ. Мы посѣемъ такое къ нимъ отвращеніе, что народы предпочтутъ покой въ крѣпостномъ состояніи правамъ пресловутой свободы, столь ихъ измучившихъ и истощившимъ самые источники человѣческаго существованія, которые высосатывались тяжкою проходимцевъ, не вѣдавшихъ, что творятъ.... Возположимъ перемѣны правленій, въ которыхъ мы подбивали гоевъ, когда подкапывали ихъ государственныя зданія, до того наводятъ къ тому времени народамъ, что они предпочтутъ терпѣть отъ насъ все, лишь бы не рисковать переиспытывать пережитыя волненія и невзгоды. Мы же особенно будемъ подчеркивать историческія ошибки гоевскихъ правленій, столько вѣковъ промучившихъ человѣчество отсутствіемъ

Facsimile of a Nilus protocol published in 1905. Ph
the British Museum.

Transcription

—364—

Кто заподозритъ тогда, что всѣ эти проблемы были подстроены нами по политическому плану, котораго никто не раскусилъ въ теченіи многихъ вѣковъ?!. ....

Еще протоколъ.

Когда мы воцаримся намъ не желательно будет существованіе другой религіи, кромѣ нашей о Единомъ Богѣ, съ

Которымъ наша судьба связана его избраніемъ и Которымъ та же наша судьба объединена съ судьбами міра. Поэтому мы должны разрушить всякія вѣрованія. Если отъ этого родятся современные атеисты, то, какъ переходная ступень это не помѣшаетъ нашимъ видамъ, а послужитъ примѣромъ для тѣхъ поколѣній, которыя будутъ слушать проповѣди наши о религіи Моисея, приведшей своей стойкой и обдуманной системой къ покоренію намъ всѣхъ народовъ. Въ этомъ мы подчеркнемъ и мистическую ея правду, въ которой, скажемъ мы, основывается вся ея воспитательная сила.... . Тогда при каждом случаѣ мы будемъ публиковать статьи, въ которыхъ будемъ сравнивать наше благое правленіе съ прошлыми. Благодѣянія покоя, хотя и вынужденнаго вѣками волненій, послужатъ къ новому рельефу сказаннаго блага. Ошибки гоевскихъ администрацій будутъ описываться нами въ самыхъ яркихъ краскахъ. Мы посѣемъ такое къ нимъ отвращеніе, что народы предпочтутъ покой въ крѣпостномъ состояніи правамъ пресловутой свободы, столь ихъ измучившимъ и истощившимъ самые источники человѣческаго существованія, которые эксплоатировались толпою проходимцевъ, не вѣдавшихъ, что творятъ..... Безполезныя перемѣны правленій, къ которымъ мы подбивали гоевъ, когда подкапывали ихъ государственныя зданія, до того надоѣдятъ къ тому времени народамъ, что

они предпочтутъ терпѣть отъ насъ все, лишь бы не рисковать переиспытывать пережитыя волненія и невзгоды. Мы же особенно будемъ подчеркивать историческія ошибки гоевскихъ правленій, столько вѣковъ промучившихъ человѣчество отсутствіемъ

—365—

сообразительности во всемъ, что касается истиннаго его блага, въ погонѣ за фантастическими проектами соціальныхъ благъ, не замѣчая, что эти проекты все болѣе ухудшали, а не улучшали положеніе всеобщихъ отношеній, на которыхъ основывается человѣческая жизнь...

Вся сила нашихъ принциповъ и мѣропріятій будетъ заключена въ томъ, что они нами выставятся и истолкуются, какъ яркій контрастъ разложившимся старымъ порядкамъ общественнаго строя.

Наши философы будутъ обсуждать всѣ недостатки гоевскихъ вѣрованій, но никто никогда не станетъ обсуждать нашу вѣру съ ея истинной точки зрѣнія, такъ какъ ее никто основательно не узнаетъ, кромѣ нашихъ, которые никогда не посмѣютъ выдать ея тайны..

Въ странахъ, называемыхъ передовыми, мы создали безумную, грязную, отвратительную литературу. Еще нѣкоторое время послѣ вступленія нашего во власть мы станемъ поощрять ея существованіе, чтобы она рельефнѣе обрисовала контрастъ рѣчей, программъ,

которыя раздадутся съ высотъ нашихъ..... Наши умные люди, воспитанные для руководства гоями, будутъ составлять рѣчи, проекты, записки, статьи, которыми мы будемъ вліять на умы, направляя ихъ къ намѣченнымъ нами понятіямъ и знаніямъ.

Еще протоколъ.

Когда мы, наконецъ окончательно воцаримся при помощи государственныхъ переворотовъ, всюду подготовленныхъ къ одному и тому же дню, послѣ окончательнаго признанія негодности всѣхъ существующихъ правительствъ (а до этого пройдетъ еще не мало времени, можетъ быть и цѣлый вѣкъ), мы постараемся, чтобы противъ насъ уже не было заговоровъ. Для этого мы немилосердно казнимъ всѣхъ кто встрѣтитъ наше воцареніе съ оружіемъ въ рукахъ. Всякое новое учрежденіе какого-либо тайнаго общества будетъ

Transliteration

-364-

Kto zapodozrit togda, chto vse eti problemy byli podstroeny nami po politicheskomu planu, kotorago nikto ne raskusil v techenii mnogih vekov?!. ....

Eshhe protokol.

Kogda my vocarimsja nam ne zhelatel'no budet sushhestvovanie drugoj religii, krome nashej o Edinom Boge, s Kotorym nasha sud'ba svjazana ego izbraniem i Kotorym ta zhe nasha sud'ba ob'edinena s sud'bami mira.

Poetomu my dolzhny razrushit' vsjakija verovanija. Esli ot etogo rodjatsja sovremennye ateisty, to, kak perehodnaja stupen' eto ne pomeshaet nashim vidam, a posluzhit primerom dlja teh pokolenij, kotoryja budut slushat' propovedi nashi o religii Moiseja, privedshej svoej stojkoj i obdumannoj sistemoj k pokoreniju nam vseh narodov. V etom my podcherknem i misticheskuju eja pravdu, v kotoroj, skazhem my, osnovyvaetsja vsja eja vospitatel'naja sila.... . Togda pri kazhdom sluchae my budem publikovat' stat'i, v kotoryh budem sravnivat' nashe blagoe pravlenie s proshlymi. Blagodejanija pokoja, hotja i vynuzhdennago vekami volnenij, posluzhat k novomu rel'efu skazannago blaga. Oshibki goevskih administracij budut opisyvat'sja nami v samyh jarkih kraskah. My poseem takoe k nim otvrashhenie, chto narody predpochtut pokoj v krepostnom sostojanii pravam preslovutoj svobody, stol' ih izmuchivshim i istoshhivshim samye istochniki chelovecheskago sushhestvovanija, kotorye eksploatirovalis' tolpoju prohodimcev, ne vedavshih, chto tvorjat..... Bezpoleznyja peremeny pravlenij, k kotorym my podbivali goev, kogda podkapyvali ih gosudarstvennyja zdanija, do togo nadoedjat k tomu vremeni narodam, chto oni predpochtut terpet' ot nas vse, lish' by ne riskovat' pereispytyvat' perezhityja volnenija i nevzgody. My zhe osobenno budem podcherkivat' istoricheskija oshibki goevskih pravlenij, stol'ko vekov promuchivshih chelovechestvo otsutstviem

-365-

soobrazitel'nosti vo vsem, chto kasaetsja istinnago ego blaga, v pogone za fantasticheskimi proektami social'nyh blag, ne zamechaja, chto eti proekty vse bolee uhudshali, a ne uluchshali polozhenie vseobshhih otnoshenij, na kotoryh osnovyvaetsja chelovecheskaja zhizn'...

Vsja sila nashih principov i meroprijatij budet zakljuchena v tom, chto oni nami vystavjatsja i istolkujutsja, kak jarkij kontrast razlozhivshimsja starym porjadkam obshhestvennago stroja.

Nashi filosofy budut obsuzhdat' vse nedostatki goevskih verovanij, no nikto nikogda ne stanet obsuzhdat' nashu veru s eja istinnoj tochki zrenija, tak kak ee nikto osnovatel'no ne uznaet, krome nashih, kotorye nikogda ne posmejut vydat' eja tajny.

V stranah, nazyvaemyh peredovymi, my sozdali bezumnuju, grjaznuju, otvratitel'nuju literaturu. Eshhe nekotoroe vremja posle vstuplenija nashego vo vlast' my stanem pooshhrjat' eja sushhestvovanie, chtoby ona rel'efnee obrisovala kontrast rechej, programm, kotoryja razdadutsja s vysot nashih..... Nashi umnye ljudi, vospitannye dlja rukovodstva gojami, budut sostavljat' rechi, proekty, zapiski, stat'i, kotorymi my budem vlijat' na umy, napravljaja ih k namechennym nami ponjatijam i znanijam.

Eshhe protokol.

Kogda my, nakonec okonchatel'no vocarimsja pri pomoshhi gosudarstvennyh

perevorotov, vsjudu podgotovlennyh k odnomu i tomu zhe dnju, posle okonchatel'nago priznanija negodnosti vseh sushhestvujushhih pravitel'stv (a do etogo projdet eshhe ne malo vremeni, mozhet byt' i celyj vek), my postaraemsja, chtoby protiv nas uzhe ne bylo zagovorov. Dlja etogo my nemiloserdno kaznim vseh kto vstretit nashe vocarenie s oruzhiem v rukah. Vsjakoe novoe uchrezhdenie kakogo-libo tajnago obshhestva budet

[*Translation of the Nilus Protocol published in Russia in 1905.*]

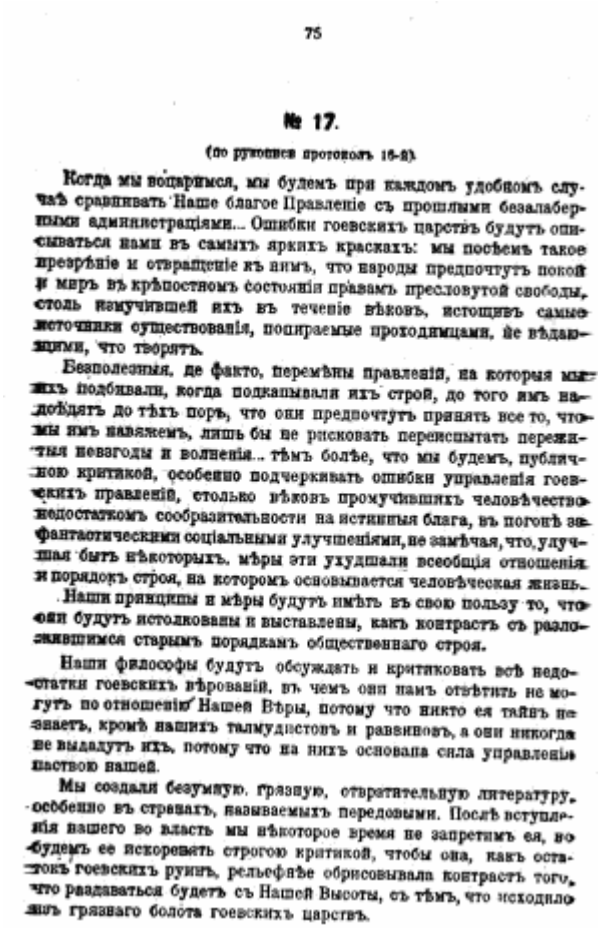
"When we become rulers, we shall regard as undesirable the existence of any religion except our own, proclaiming one God with Whom our fate is tied as the Chosen People, and by Whom our fate has been made one with the fate of the world. For this reason we must destroy all other religions. If thereby should emerge contemporary atheists, then, as a transition step, this will not interfere with our aims. It will serve as an example to coming generations who will listen to the teachings of the Mosaic religion. By its sound and reasonable system, we have achieved the subjugation of all nations. We shall emphasize its mystic law in which we will say lies all power.

"On every occasion we will publish articles in which we will compare our beneficent rule with the past. The benefits of peace, though achieved through centuries of turmoil, will stand out in relief in this era of blessings. The shortcomings of the Gentile administrations will be pictured by us in the darkest colors. We will sow such antipathy toward their governments that the masses will prefer peace in a

condition of servitude to the rights of the so-called liberty which so tormented them and destroyed the very springs of human existence and which were exploited by a host of adventures, not realizing what they were doing. The masses will become so satiated with the endless changes of administration, which we instigated among the Gentiles when we were undermining their governmental institutions, that they will tolerate anything from us rather than risk undergoing again such struggle and hardships. We will especially emphasize the historical mistakes of the Gentile administrations which caused mankind to suffer for many centuries through lack of real understanding in all that concerned its true welfare, pursuing fantastic projects of social welfare and not noticing that these projects made worse instead of better the state of general relationships which are the basis of human existences.

“The chief strength of our principles and measures will lie in that they are put forward and interpreted by us as a sharp contrast to the old and decayed order of society.

“Our philosophers will discuss all the shortcomings of the Gentile religions, but no one will be allowed to discuss our religion from the true point of view except our own people. We shall have a fundamental knowledge of it and will never dare to disclose its secrets.



75

№ 17.

(по рукописи протоколъ 16-й).

Когда мы воцаримся, мы будемъ при каждомъ удобномъ случаѣ сравнивать Наше благое Правленіе съ прошлыми безалаберными администраціями... Ошибки гоевскихъ царствъ будутъ описываться нами въ самыхъ яркихъ краскахъ: мы посѣемъ такое презрѣніе и отвращеніе къ нимъ, что народы предпочтутъ покой и миръ въ крѣпостномъ состояніи правамъ пресловутой свободы, столь измучившей ихъ въ теченіе вѣковъ, истощивъ самые источники существованія, попираемые проходимцами, не вѣдающими, что творятъ.

Безполезныя, де факто, перемѣны правленій, на которыя мы ихъ подбивали, когда подкапывали ихъ строй, до того имъ надоѣдятъ до тѣхъ поръ, что они предпочтутъ принять все то, что мы имъ навяжемъ, лишь бы не рисковать переиспытать пережитыя невзгоды и волненія... тѣмъ болѣе, что мы будемъ, публичною критикой, особенно подчеркивать ошибки управленія гоевскихъ правленій, столько вѣковъ промучившихъ человѣчество недостаткомъ сообразительности на истинныя блага, въ погонѣ за фантастическими соціальными улучшеніями, не замѣчая, что, улучшая бытъ нѣкоторыхъ, мѣры эти ухудшали всеобщія отношенія и порядокъ строя, на которомъ основывается человѣческая жизнь.

Наши принципы и мѣры будутъ имѣть въ свою пользу то, что они будутъ истолкованы и выставлены, какъ контрастъ съ разложившимся старымъ порядкамъ общественнаго строя.

Наши философы будутъ обсуждать и критиковать всѣ недостатки гоевскихъ вѣрованій, въ чемъ они намъ отвѣтить не могутъ по отношенію Нашей Вѣры, потому что никто ея тайнъ не знаетъ, кромѣ нашихъ талмудистовъ и раввиновъ, а они никогда не выдадутъ ихъ, потому что на нихъ основана сила управленія паствою нашей.

Мы создали безумную, грязную, отвратительную литературу, особенно въ странахъ, называемыхъ передовыми. Послѣ вступленія нашего во власть мы нѣкоторое время не запретимъ ея, но будемъ ее искоренять строгою критикой, чтобы она, какъ остатокъ гоевскихъ руинъ, рельефнѣе обрисовывала контрастъ того, что раздаваться будетъ съ Нашей Высоты, съ тѣмъ, что исходило изъ грязнаго болота гоевскихъ царствъ.

FACSIMILE OF THE SAME PROTOCOL CHANGED BY BUTMI IN 1907.

Transcription

75

№ 17.

(по рукописи протоколъ 16-й).

Когда мы воцаримся, мы будемъ при каждомъ удобномъ случаѣ сравнивать Наше благое Правленіе съ прошлыми

безалаберными администраціями... Ошибки гоевскихъ царствъ будутъ описываться нами въ самыхъ яркихъ краскахъ: мы посѣемъ такое презрѣніе и отвращеніе къ нимъ, что народы предпочтутъ покой и миръ въ крѣпостномъ состояніи правамъ пресловутой свободы, столь измучившей ихъ въ теченіе вѣковъ, истощивъ самые источники существованія, попираемые проходимцами, не вѣдающими, что творятъ.

Безполезныя, де факто, перемѣны правленій, на которыя мы ихъ подбивали, когда подкапывали ихъ строй, до того имъ надоѣдятъ до тѣхъ поръ, что они предпочтутъ принять все то, что мы имъ навяжемъ, лишь бы не рисковать переиспытать пережитыя невзгоды и волнения, тѣмъ болѣе, что мы будемъ, публичною критикой, особенно подчеркивать ошибки управленія гоевскихъ правленій, столько вѣковъ промучившихъ человѣчество недостаткомъ сообразительности на истинныя блага, въ погонѣ за фантастическими соціальными улучшеніями, не замѣчая,что, улучшая бытъ нѣкоторыхъ, мѣры эти ухудшали всеобщія отношенія и порядокъ строя, на которомъ основывается человѣческая жизнь.

Наши принципы и мѣры будутъ имѣть въ свою пользу то, что они будутъ истолкованы и выставлены, какъ контрастъ съ разложившимся старымъ

порядкамъ общественнаго строя.

Наши философы будутъ обсуждать и критиковать всѣ недостатки гоевскихъ вѣрованій, въ чемъ они намъ отвѣтить не могутъ по отношенію Нашей Вѣры, потому что никто ея тайнъ не знаетъ, кромѣ нашихъ талмудистовъ и раввиновъ, а они никогда не выдадутъ ихъ, потому что на нихъ основана сила управленія паствою нашей.

Мы создали безумную, грязную, отвратительную литературу, особенно въ странахъ, называемыхъ передовыми. Послѣ вступленія нашего во власть мы нѣкоторое время не запретимъ ея, но будемъ ее искоренять строгою критикой, чтобы она, какъ остатокъ гоевскихъ руинъ, рельефнѣе обрисовывала контрастъ того, что раздаваться будетъ съ Нашей Высоты, съ тѣмъ, что исходило изъ грязнаго болота гоевскихъ царствъ.

Transliteration

75

№ 17.

(po rukopisi protokol 16-j).

Kogda my vocarimsja, my budem pri kazhdom udobnom sluchae sravnivat' Nashe blagoe Pravlenie s proshlymi bezalabernymi administracijami... Oshibki goevskih carstv budut opisyvat'sja nami v samyh jarkih kraskah: my poseem takoe prezrenie i otvrashhenie k nim, chto narody predpochtut pokoj i mir v krepostnom sostojanii pravam preslovutoj svobody, stol' izmuchivshej ih v

techenie vekov, istoshhiv samye istochniki sushhestvovanija, popiraemye prohodimcami, ne vedajushhimi, chto tvorjat.

Bezpoleznyja, de fakto, peremeny pravlenij, na kotoryja my ih podbivali, kogda podkapyvali ih stroj, do togo im nadoedjat do teh por, chto oni predpochtut prinjat' vse to, chto my im navjazhem, lish' by ne riskovat' pereispytat' perezhityja nevzgody i volnenija, tem bolee, chto my budem, publichnoju kritikoj, osobenno podcherkivat' oshibki upravlenija goevskih pravlenij, stol'ko vekov promuchivshih chelovechestvo nedostatkom soobrazitel'nosti na istinnyja blaga, v pogone za fantasticheskimi social'nymi uluchshenijami, ne zamechaja, chto, uluchshaja byt nekotoryh, mery eti uhudshali vseobshhija otnoshenija i porjadok stroja, na kotorom osnovyvaetsja chelovecheskaja zhizn'.

Nashi principy i mery budut imet' v svoju pol'zu to, chto oni budut istolkovany i vystavleny, kak kontrast s razlozhivshimsja starym porjadkam obshhestvennago stroja.

Nashi filosofy budut obsuzhdat' i kritikovat' vse nedostatki goevskih verovanij, v chem oni nam otvetit' ne mogut po otnosheniju Nashej Very, potomu chto nikto eja tajn ne znaet, krome nashih talmudistov i ravvinov, a oni nikogda ne vydadut ih, potomu chto na nih osnovana sila upravlenija pastvoju nashej.

My sozdali bezumnuju, grjaznuju, otvratitel'nuju literaturu, osobenno v stranah,

nazyvaemyh peredovymi. Posle vstuplenija nashego vo vlast' my nekotoroe vremja ne zapretim eja, no budem ee iskorenjat' strogoju kritikoj, chtoby ona, kak ostatok goevskih ruin, rel'efnee obrisovyvala kontrast togo, chto razdavat'sja budet s Nashej Vysoty, s tem, chto iskhodilo iz grjaznago bolota goevskih carstv.

"In countries that are called advanced, we have created a senseless, filthy, and disgusting literature. For a short time after our entrance into power, we shall encourage its existence so that it may show in great relief the contrast between it and the written and spoken announcements which will emanate from our exalted position. Our wise men, educated for leadership of the Gentiles, will prepare speeches, plans, notes, and articles, through which we shall influence their minds, directing them along the lines of knowledge and understanding which we intend them to follow."

[*Translation of the same Protocol published by Butmi in Russia in 1907, showing the changes made in the Protocols within two years.*]

"When we become rulers, we shall at each suitable occasion compare our beneficent rule with the former unsystematic administrations.... The mistakes of the administrations of the Gentiles will be pictured by us in the most lurid colors: we will sow such antipathy and hatred toward these governments that the masses will prefer peace and quiet in a condition of servitude to the rights of the so-called liberty

which for many ages had so tormented them and destroyed the very springs of human existence and which were exploited by adventurers, who did not realize what they were doing.

“The masses will become so satiated with the useless changes of administration, which we instigated when we were undermining their institutions, that they will accept anything that we may give them rather than risk undergoing again such struggle and disorder.... Moreover, we will, through public criticism, especially emphasize the mistakes of the Gentile administrations which caused mankind to suffer for many centuries through lack of real understanding in all that concerned its true welfare, pursuing fantastic projects of social welfare and not noticing that these projects made worse instead of better the state of general relationships which are the basis of human existence.

“Our principles and faith will be especially useful inasmuch as they will be put forward and interpreted by us as a contrast to the old and decayed order of society.

“Our philosophers will discuss and criticise the shortcomings of the Gentile religions, but the latter will not be able to answer with regard to our faith, for no one is acquainted with its mysteries except our Rabbis and Talmudists, and they will never reveal it, for on them depends the power of guiding our flock.



— 345 —

хитростью и пронырливостью во время перегооровъ и соглашеній, но въ томъ, что называется „официальнымъ языкомъ", мы будемъ держаться противоположной тактики и будемъ казаться честными и сговорчивыми. Такимъ образомъ народы и правительства гоевъ, которыхъ мы пріучили смотрѣть только на показную сторону того, что мы имъ представляемъ, примутъ насъ еще за благодѣтелей и спасителей рода человѣческаго.

На каждое противодѣйствіе мы должны быть въ состояніи отвѣтить войной съ сосѣдями той страны, которая осмѣлится намъ противодѣйствовать, но, если и сосѣди эти задумаютъ стать коллективно противъ насъ, то мы должны дать отпоръ всеобщей войной.

Главный успѣхъ въ политикѣ заключается въ тайнѣ ея предпріятій: слово не должно согласоваться съ дѣйствіями дипломата.

Къ дѣйствіямъ въ пользу широко задуманнаго нами плана, уже близящагося къ возделѣнному концу, мы должны вынуждать гоевскія правительства двоякимъ общественнымъ мнѣніемъ, втайнѣ подстроеннымъ нами при помощи такъ называемой „великой державы"—печати, которая, за немногими исключеніями, съ которыми считаться не стоитъ,— вся уже въ рукахъ нашихъ.

Однимъ словомъ, чтобы резюмировать нашу систему обузданія гоевскихъ правительствъ въ Европѣ, мы одному изъ нихъ покажемъ свою силу повсемѣстными, т. е. терроромъ, а всѣмъ, если допустить ихъ возстаніе противъ насъ, мы отвѣтимъ Американскими или Китайскими, или Японскими пушками.

Слѣдующій протоколъ.

Мы должны вооружиться для себя всѣми орудіями, которыми наши противники могли бы воспользоваться противъ насъ. Мы должны будемъ выискивать въ самыхъ тонкихъ выраженіяхъ и загвоздкахъ правового словаря оправданія

FACSIMILE OF NILUS PROTOCOL WHICH WAS PUBLISHED IN 1905 AND CHANGED BY BUTMI IN 1907.

Transcription

—345—

хитростью и пронырливостью во время переговоровъ и соглашеній, но въ томъ, что называется „официальнымъ языкомъ", мы будемъ держаться противоположной тактики и будемъ казаться честными и

сговорчивыми. Такимъ образомъ народы и правительства гоевъ, которыхъ мы пріучили смотрѣть только на показную сторону того, что мы имъ представляемъ, примутъ насъ еще за благодѣтелей и спасителей рода человѣческаго.

На каждое противодѣйствіе мы должны быть въ состояніи отвѣтить войной съ сосѣдями той странѣ, которая осмѣлиться намъ противодѣйствовать, но, если и сосѣди эти задумаютъ стать коллективно противъ насъ, то мы должны дать отпоръ всеобщей войной.

Главный успѣхъ въ политикѣ заключается въ тайнѣ ея предпріятій: слово не должно согласоваться съ дѣйствіями дипломата.

Къ дѣйствіямъ въ пользу широко задуманнаго нами плана, уже близящагося къ вожделѣнному концу, мы должны вынуждать гоевскія правительства якобы общественнымъ мнѣніемъ, втайнѣ подстроеннымъ нами при помощи такъ называемой „великой державы“—печати, которая, за немногими исключеніями, съ которыми считаться не стоитъ,—вся уже въ рукахъ нашихъ.

Однимъ словомъ, чтобы резюмировать нашу систему обузданія гоевскихъ правительствъ въ Европѣ мы одному изъ нихъ покажемъ свою силу покушеніями, т.е. терроромъ, а всѣмъ, если допустить ихъ возстаніе противъ насъ, мы отвѣтимъ Американскими или Китайскими, или Японскими пушками.

Слѣдующій протоколъ.

Мы должны заручиться для себя всѣми орудіями, которыми наши противники могли бы воспользоваться противъ насъ. Мы должны будемъ выискивать въ самыхъ тонкихъ выраженіяхъ и загвоздкахъ правового словаря оправданія

Transliteration

-345-

hitrost'ju i pronyrlivost'ju vo vremja peregovorov i soglashenij, no v tom, chto nazyvaetsja "oficial'nym jazykom", my budem derzhat'sja protivopolozhnoj taktiki i budem kazat'sja chestnymi i sgovorchivymi. Takim obrazom narody i pravitel'stva goev, kotoryh my priuchili smotret' tol'ko na pokaznuju storonu togo, chto my im predstavljaem, primut nas eshhe za blagodetelej i spasitelej roda chelovecheskago.

Na kazhdoe protivodejstvie my dolzhny byt' v sostojanii otvetit' vojnoj s sosedjami toj strane, kotoraja osmelitsja nam protivodejstvovat', no, esli i sosedi eti zadumajut stat' kollektivno protiv nas, to my dolzhny dat' otpor vseobshhej vojnoj.

Glavnyj uspeh v politike zakljuchaetsja v tajne eja predprijatij: slovo ne dolzhno soglasovat'sja s dejstvijami diplomata.

K dejstvijam v pol'zu shiroko zadumannago nami plana, uzhe blizjashhagosja k vozhdelennomu koncu, my dolzhny vynuzhdat' goevskija pravitel'stva jakoby obshhestvennym mneniem, vtajne

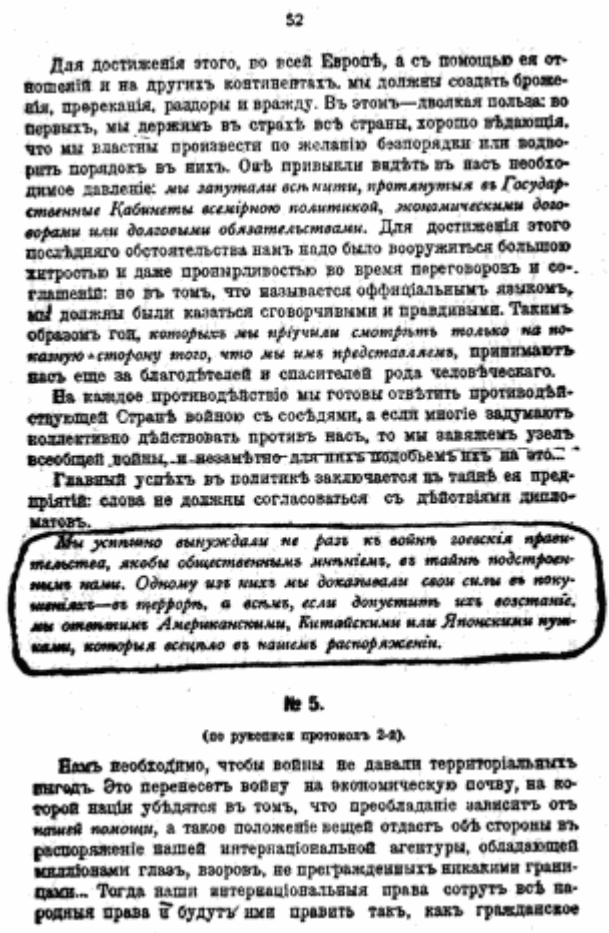
podstroennym nami pri pomoshhi tak nazyvaemoj "velikoj derzhavy"—pechati, kotoraja, za nemnogimi iskljuchenijami, s kotorymi schitat'sja ne stoit,—vsja uzhe v rukah nashih.

Odnim slovom, chtoby rezjumirovat' nashu sistemu obuzdanija goevskih pravitel'stv v Evrope my odnomu iz nih pokazhem svoju silu pokushenijami, t.e. terrorom, a vsem, esli dopustit' ih vozstanie protiv nas', my otvetim Amerikanskimi ili Kitajskimi, ili Japonskimi pushkami.

Sledujushhij protokol.

My dolzhny zaruchit'sja dlja sebja vsemi orudijami, kotorymi nashi protivniki mogli by vospol'zovat'sja protiv nas. My dolzhny budem vyiskivat' v samyh tonkih vyrazhenijah i zagvozdkah pravovogo slovarja opravdanija

“We have created a senseless, filthy and disgusting literature, especially in the so-called advanced countries. For a short time after our entrance into power we will not prohibit this literature, but will weed it out by means of destructive criticism, in order that, as a remnant of the Gentile ruins, there should be a stronger contrast between the literature that will come down from Our Height and that which emanated from the filthy mud of the Gentile governments.”



52

Для достиженія этого, по всей Европѣ, а съ помощью ея отношеній и на другихъ континентахъ, мы должны создать броженія, пререканія, раздоры и вражду. Въ этомъ—двоякая польза: во первыхъ, мы держимъ въ страхѣ всѣ страны, хорошо вѣдающія, что мы властны произвести по желанію безпорядки или водворить порядокъ въ нихъ. Онѣ привыкли видѣть въ насъ необходимое давленіе: *мы запутали всѣ нити, протянутыя въ Государственные Кабинеты всемірною политикой, экономическими договорами или долговыми обязательствами.* Для достиженія этого послѣдняго обстоятельства намъ надо было вооружиться большою хитростью и даже проницательностью во время переговоровъ и соглашеній: но въ томъ, что называется оффиціальнымъ языкомъ, мы должны были казаться сговорчивыми и правдивыми. Такимъ образомъ гои, *которымъ мы пріучили смотрѣть только на показную сторону того, что мы имъ представляемъ,* принимаютъ насъ еще за благодѣтелей и спасителей рода человѣческаго.

На каждое противодѣйствіе мы готовы отвѣтить противодѣйствующей Страшѣ войною съ сосѣдями, а если многіе задумаютъ коллективно дѣйствовать противъ насъ, то мы завяжемъ узелъ всеобщей войны, и незамѣтно для нихъ подобьемъ ихъ на это.

Главный успѣхъ въ политикѣ заключается въ тайнѣ ея предпріятій: слова не должны согласоваться съ дѣйствіями дипломатовъ.

Мы успѣшно вынуждали не разъ къ войнѣ гоевскія правительства, якобы общественнымъ мнѣніемъ, въ тайнѣ подстроеннымъ нами. Одному изъ нихъ мы доказывали свои силы въ покушеніяхъ—въ террорѣ, а всѣмъ, если допустить ихъ возстаніе, мы отвѣтимъ Американскими, Китайскими или Японскими пушками, которыя всецѣло въ нашемъ распоряженіи.

№ 5.

(по рукописи протоколъ 2-й).

Намъ необходимо, чтобы войны не давали территоріальныхъ выгодъ. Это перенесетъ войну на экономическую почву, на которой націи убѣдятся въ томъ, что преобладаніе зависитъ отъ *нашей помощи*, а такое положеніе вещей отдастъ обѣ стороны въ распоряженіе нашей интернаціональной агентуры, обладающей милліонами глазъ, взоровъ, не преграженныхъ никакими границами... Тогда наши интернаціональныя права сотрутъ всѣ народныя права и будутъ ими править такъ, какъ гражданское

FACSIMILE OF BUTMI PROTOCOL PUBLISHED IN 1907, SHOWING THE CHANGE MADE AFTER THE REVOLUTION.

Transcription

52

Для достиженія этого, по всей Европѣ, а съ помощью ея отношеній и на другихъ континентахъ, мы должны создать броженія, пререканія, раздоры и вражду. Въ этомъ—двоякая польза: во первыхъ, мы

держимъ въ страхѣ всѣ страны, хорошо вѣдающія, что мы властны произвести по желанію безпорядки или водворить порядокъ въ нихъ. Онѣ привыкли видѣть въ насъ необходимое давленіе: *мы запутали всѣ нити, протянутыя въ Государственные Кабинеты всемірною политикой, экономическими договорами или долговыми обязательствами*. Для достиженія этого послѣдняго обстоятельства намъ надо было вооружиться большою хитростью и даже пронырливостью во время переговоровъ и соглашеній: но въ томъ, что называется оффиціальнымъ языкомъ, мы должны были казаться сговорчивыми и правдивыми. Такимъ образомъ гои, *которыхъ мы пріучили смотрѣть только на показную сторону того, что мы имъ представляемъ*, принимаютъ насъ еще за благодѣтелей и спасителей рода человѣческаго.

На каждое противодѣйствіе мы готовы отвѣтить противодѣйствующей Странѣ войною съ сосѣдями, а если многіе задумаютъ коллективно дѣйствовать противъ насъ, то мы завяжемъ узелъ всеобщей войны, и незамѣтно для нихъ подобьем ихъ на это...

Главный успѣхъ въ политике заключается въ тайнѣ ея предпріятій: слова не должны согласоваться съ дѣйствіями дипломатовъ.

Мы успѣшно вынуждали не разъ къ войнѣ гоевскія правительства, якобы

общественнымъ мнѣніемъ, въ тайнѣ подстроеннымъ нами. Одному изъ нихъ мы доказывали свои силы въ покушеніяхъ—въ терроръ, а всѣмъ, если допустить ихъ возстаніе, мы отвѣтимъ Американскими, Китайскими или Японскими пушками, которыя всецѣло въ нашемъ распоряжѣніи.

№ 5.

(по рукописи протоколъ 2-й).

Намъ необходимо, чтобы войны не давали территориальныхъ выгодъ. Это перенесетъ войну на экономическую почву, на которой націи убѣдятся въ томъ, что преобладаніе зависитъ отъ *нашей помощи*, а такое положеніе вещей отдастъ обѣ стороны въ распоряженіе нашей интернаціональной агентуры, обладающей милліонами глазъ, взоровъ, не прегражденныхъ никакими границами... Тогда наши интернаціональныя права сотрутъ всѣ народныя права и будутъ ими править такъ, какъ гражданское

Transliteration

52

Dlja dostizhenija etogo, po vsej Evrope, a s pomoshh'ju eja otnoshenij i na drugih kontinentah, my dolzhny sozdat' brozhenija, prerekanija, razdory i vrazhdu. V etom—dvojakaja pol'za: vo pervyh, my derzhim v strahe vse strany, horosho vedajushhija, chto my vlastny proizvesti po zhelaniju bezporjadki ili vodvorit' porjadok v nih. One

privykli videt' v nas neobhodimoe davlenie: *my zaputali vse niti, protjanutyja v Gosudarstvennye Kabinety vsemirnoju politikoj, ekonomicheskimi dogovorami ili dolgovymi objazatel'stvami*. Dlja dostizhenija etogo poslednjago obstojatel'stva nam nado bylo vooruzhit'sja bol'shoju hitrost'ju i dazhe pronyrlivost'ju vo vremja peregovorov i soglashenij: no v tom, chto nazyvaetsja official'nym jazykom, my dolzhny byli kazat'sja sgovorchivymi i pravdivymi. Takim obrazom goi, *kotoryh my priuchili smotret' tol'ko na pokaznuju storonu togo, chto my im predstavljaem*, prinimajut nas eshhe za blagodetelej i spasitelej roda chelovecheskago.

Na kazhdoe protivodejstvie my gotovy otvetit' protivodejstvujushhej Strane vojnoju s sosedjami, a esli mnogie zadumajut kollektivno dejstvovat' protiv nas, to my zavjazhem uzel vseobshhej vojny, i nezametno dlja nih podob'em ih na eto...

Glavnyj uspeh v politike zakljuchaetsja v tajne eja predprijatij: slova ne dolzhny soglasovat'sja s dejstvijami diplomatov.

My uspeshno vynuzhdali ne raz k vojne goevskija pravitel'stva, jakoby obshhestvennym mneniem, v tajne podstroennym nami. Odnomu iz nih my dokazyvali svoi sily v pokushenijah—v terrore, a vsem, esli dopustit' ih vozstanie, my otvetim Amerikanskimi, Kitajskimi ili Japonskimi pushkami, kotoryja vsecelo v nashem rasporjazhenii.

№ 5.

(po rukopisi protokol 2-j).

Nam neobhodimo, chtoby vojny ne davali territorial'nyh vygod. Eto pereneset vojnu na ekonomicheskuju pochvu, na kotoroj nacii ubedjatsja v tom, chto preobladanie zavisit ot *nashej pomoshhi*, a takoe polozhenie veshhej otdast obe storony v rasporjazhenie nashej internacional'noj agentury, obladajushhej millionami glaz, vzorov, ne pregrazhdennyh nikakimi granicami... Togda nashi internacional'nyja prava sotrut vse narodnyja prava i budut imi pravit' tak, kak grazhdanskoe

Thus it is seen that Butmi, publishing his version of the "protocols" in 1907, two years after the Nilus version had appeared, changed the text to suit his purposes. In 1905, before the first Russian revolution, the Nilus version of the "protocols" said "*we will show one of them our strength by means of violence, that is, by terrorism.*" After the revolution, Butmi changed this sentence to read "*We have shown one of these governments our powers by assassination, by terrorism.*"

And now the introducers of the "protocols" in this country and in Europe are pointing to bolshevism as the fulfillment of the "documents" which have been concocted, elaborated and changed by antisemites to serve the devious political purposes of their masters and their own.

The "protocols" came into the world with the trademark, "made in Germany" and were elaborated under the auspices of the "Russian Black Hundreds" in their efforts to save the dying Russian autocracy. When the Russian autocracy was overthrown and members of the "Black Hundreds" were scattered in various lands, their financial and "moral" support

shattered, they set out in quest of new sources of income. They are now resorting to their old discredited methods in a new environment and thus the poison of the Russian Black Hundreds is being spread in England, Germany, France, the Scandinavian countries, Japan, and even in this country. The voice is the voice of dead despotic Russia, and the hand is the hand of the same “Black Hundreds.”

And now cowardly anonymous writers are embellishing the “protocols,” adding new lies to the old ones, making accusations against the Jews that even Nilus-Lutostansky-Butmi dared not make in darkest Russia. Perhaps some day these new legends and absurd, malicious myths may evolve into a new and revised edition of secret Jewish “protocols.”

In periods of turmoil and unrest such venomous fabrications may gain credence among the ignorant and may poison their minds. But, like all anti-semitic myths of old, the new anti-Jewish legends are bound to destroy themselves. A lie shuns the sunlight. It thrives in darkness. It cannot survive analysis. The truth will prevail.

Israel has no secret protocols, no hidden designs. After all its tribulations, its dream is still of peace, of justice and of human brotherhood. After all the centuries the word that came from Sinai and the message of the prophets of old are still enshrined in its heart. Indeed as has been aptly said: “The Holy Scriptures are the only authentic protocols of the Wise Men of Zion.”

THE END

Books translated by HERMAN BERNSTEIN From the Russian

RESURRECTION. By Count Leo Tolstoi. (Published 1900.) It depicts with a master hand the ocean of life rocked by storm and lulled to sleep and ease. In the splash of every wave is heard the story of human emotions, misery, disenchantment, suffering, crime, and life, that is true—even in art. Illustrated. Cloth bound. Price, $1.00; postpaid.

"FOMA GORDEYEV." By Maxim Gorky. (Published 1901.) This book made Gorky's literary reputation in Russia, Germany and France. It is a most remarkable novel. The New York *Evening Post* says:

> "Maxim Gorky, the young Russian poet of the vagabond and the proletariat, the most ardent worshipper at the shrine of Nietzsche and his ideal 'Over-Man,' owes much of his sudden popularity to his personality. The son of a poor upholsterer, Gorky was thrown upon his own resources at the age of nine and since then has experienced a wide range of human emotions, struggles, depravity and misery. Shoemaker, apple peddler, painter, dock-hand, railroad workman, baker and tramp, this unique author had a thousand and one similar occupations, and had even made more than one attempt to take his own life."

This version of **Foma Gordeyev**, is in no way

abridged, giving the exact reproduction of the thought and expression of the author. Cloth bound. Price, $1.00; postpaid.

THE SEVEN WHO WERE HANGED. By Leonid Andreyev. (Published 1909.) What reviewers say:

> "It is by reason of its art even more real, more horrifying, more impressive than any other Russian fiction translated in a long time. Under the crystal simplicity of Andreyev's style each spirit reveals itself, stripped of its bodily covering, in its inmost truth."—**New York Times.**
>
> "Grewsome because it is fearfully real. But it is compelling for the same reason."—**New York World.**
>
> "It is not a mere morbid probing into the abnormal and horrible. It has its mission. It is a grim and terrible picture, and it is painted with tremendous art—the art of a Dore."—**Chicago Inter-Ocean.**

Cloth bound. Price, $1.00; postpaid.

THE FORGED COUPON. By Count Leo Tolstoi. (Published 1912.) This story shows the successive evil and wrong resulting from the forging of a bank note by a student in need of money. Numerous crimes succeed each other as a result of this first wrong act, until the wave of crime is checked by a poor, ignorant woman and a lame tailor, who follow the real teaching of Christ. The book contains also **After the Ball**, a story of love and military life; **Korney Vasilyev**, a story of peasant life; **Tolstoi's Vital Humanitarian Ideas**, giving the very essence of the fountain-spring and incentive of all the literary

work ever written by this wonderful man—a peep, as it were, at the power-works of his thinking machine. Cloth bound. Price, $1.00; postpaid.

J. S. OGILVIE PUBLISHING COMPANY, 57 Rose Street, NEW YORK

Transcriber's Note

The following apparent misprints have been corrected in this electronic edition.

answered the learned Polish Jew	*as printed*	answerd
reactionary Chernsk nobility made	*as printed*	Chersnk
Constantinople!	*as printed*	Constaninople
"'Our nation is ostentatious and greedy,	*as printed*	"Our
sole possessors of all the gold to be found on earth	*as printed*	all the gold to be found
free-thinking, scepticism, and conflicts.	*as printed*	scepticsm to be found
tremendous capital which is in their possession	*as printed*	possesson
Russia adopted a definite, anti-Jewish policy of vengeance	*as printed*	vengenance

less cultured and civilized that the English	*left as printed; unverifiable translation.*	
mysteries except our Rabbis and Talmudists	*as printed*	Tadmudists
historical mistakes of the Gentile	*as printed*	Gentle
must try to humiliate it, we must instil into it free-thinking	*left as printed*	
The name of the notorious Alexey Nikolayevitch Sukhotin	*as printed*	Nikolayevtich

Any misprints in Cyrillic facsimile pages are left uncorrected.

The capitalization and hyphenation of anti-Semitic (and variants) is inconsistent throughout, and left as printed.

*** END OF THE PROJECT GUTENBERG EBOOK THE HISTORY OF A LIE: "THE PROTOCOLS OF THE WISE MEN OF ZION" ***

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the PROJECT GUTENBERG™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for an eBook, except by following the terms of the trademark license, including paying royalties for use of the Project Gutenberg trademark. If you do not charge anything for copies of this eBook, complying with the trademark license is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. Project Gutenberg eBooks may be modified and printed and given away—you may do practically ANYTHING in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial

redistribution.

START: FULL LICENSE

THE FULL PROJECT GUTENBERG™ LICENSE

PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase “Project Gutenberg”), you agree to comply with all the terms of the Full Project Gutenberg License available with this file or online at www.gutenberg.org/license.

Section 1. General Terms of Use and Redistributing Project Gutenberg electronic works

1.A. By reading or using any part of this Project Gutenberg electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set

forth in paragraph 1.E.8.

1.B. “Project Gutenberg” is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation (“the Foundation” or PGLAF), owns a compilation copyright in the collection of Project Gutenberg electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg mission of promoting free access to electronic works by freely sharing Project Gutenberg works in compliance with the terms of this agreement for keeping the Project Gutenberg name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project

Gutenberg License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg work. The Foundation makes no representations concerning the copyright status of any work in any country other than the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg License must appear prominently whenever any copy of a Project Gutenberg work (any work on which the phrase “Project Gutenberg” appears, or with which the phrase “Project Gutenberg” is associated) is accessed, displayed, performed, viewed, copied or distributed:

> This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under

the terms of the Project Gutenberg™ License included with this eBook or online at www.gutenberg.org. If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

1.E.2. If an individual Project Gutenberg electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase “Project Gutenberg” associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full

Project Gutenberg License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg work in a format other than “Plain Vanilla ASCII” or other format used in the official version posted on the official Project Gutenberg website (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original “Plain Vanilla ASCII” or other form. Any alternate format must include the full Project Gutenberg License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg electronic works provided

that:

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, “Information about donations to the Project Gutenberg Literary Archive Foundation.”

- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.

- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.

• You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from the Project Gutenberg Literary Archive Foundation, the manager of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain “Defects,” such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the “Right of Replacement or Refund” described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party

distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work

is provided to you ‘AS-IS’, WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg work, (b) alteration, modification, or additions or deletions to any Project Gutenberg work, and (c) any Defect you cause.

Section 2. Information about the Mission

of Project Gutenberg

Project Gutenberg is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg's goals and ensuring that the Project Gutenberg collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at www.gutenberg.org.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non-profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation

are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's business office is located at 41 Watchung Plaza #516, Montclair NJ 07042, USA, +1 (862) 621-9288. Email contact links and up to date contact information can be found at the Foundation's website and official page at www.gutenberg.org/contact

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg™ depends upon and cannot survive without widespread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine-readable form accessible by the widest array of equipment including outdated equipment. Many small donations ($1 to $5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit

www.gutenberg.org/donate.

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: www.gutenberg.org/donate.

Section 5. General Information About Project Gutenberg electronic works

Professor Michael S. Hart was the originator of the Project Gutenberg concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg eBooks with only a loose network of volunteer support.

Project Gutenberg eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in

compliance with any particular paper edition.

Most people start at our website which has the main PG search facility: www.gutenberg.org.

This website includes information about Project Gutenberg, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.