

The Protocols of the Learned Elders of Zion and Historical Reality

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| Received: 06.04.2026 | Accepted: 25.05.2026 | Published: 27.05.2026

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Abstract

Following one of our research lines, we present here a new English translation of the Protocols of the Learned Elders of Zion. It is the 1932 edition published by Hammer Verlag of Theodor Fritsch. This text claims to present is a plan by Jewry to transform the structures and functions of its surroundings in order to achieve dominion over goyim. To understand how something resembling a coordination among the various Jewish groups throughout the world was possible, given the limited mechanisms of worldwide communication that existed until the end of the 19th century, we employed the concept of the pack/herd. Jewry history is analyzed in these terms, specially the moneylenders. The final evolution of the Jewish protective pack schema transcends mere individual protection to become the invisible architecture that determines what an entire society thinks, sees, and decides. The genocide in Gaza and the treacherous attacks against the Islamic Republic of Iran by the Israel–USA duo have generated an immense volume of visual expressions demonstrating that the official narrative has ceased to be credible and will never regain its credibility. This is another evident proof of the Jewish colonization of the USA. It is strongly suggested that all leaders must abide by the following rule: *We come from the people; we stand and march with the people; the people are at the beginning and the end of our struggle and our work.* Those who do not are mere shameless parasites and bloodsuckers.

Keywords: Ad honorem Jews, Alfred Rosenberg, David Sloan Wilson, evolutionary strategy, Facebook, Golden Calf, human evolution, Instagram, Jewish US colonization, Jewry, Judaizer, Judeophilia, Medici, moneylenders, National Socialism, Osman Bey, pack/herd concept, Pazzi, PolitiFact, Protocols of the Learned Elders of Zion, Snopes, Theodor Fritsch, Torah, Twitter, YouTube, X, White Jews.

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INTRODUCTION

01. Protocols of the Learned Elders of Zion and similar texts.

Following one of our research lines, we present here a new English translation of the Protocols of the Learned Elders of Zion. It is the 1932 edition published by Hammer Verlag of Theodor Fritsch (Fritsch (Ed.), 1932).

About this text, it is necessary to state the following. For historians and the like, tracing the origin of this text may be the object of their academic work. *However, it should be noted that this field has been invaded by a tsunami of printed material of all kinds that purports to do the same thing, but whose sole purpose is in fact to eliminate any potential interest the curious reader might have in studying its contents.*

For us, it is irrelevant to know whether the author or authors were a group of rabbis, the Tsar's secret

police, and so forth. They must have had their reasons. *What this document claims to present is a plan by Jewry to transform the structures and functions of its surroundings in order to achieve dominion over those whom they designate, according to some of their writings, as beasts of burden, two-legged animals, cattle, slaves, and so on.* This was to be expected from a population group that claims to have been chosen by some God. Let us mention that this text is not the first of its kind. One such predecessor is *The World Conquest by the Jews* written by Osman Bey (Frederick Millingen), published in Basel in 1873 and in the United States in 1878. It can be found free of charge on the Web in both English and Spanish (see also (Bergmeister, 1938; Creutz, 1935; E. Jouin, 1920; Ernest Jouin, 1922; E. Jouin, 1932; Lambelin, 1924, 1925; Marsden, 1934; Maximilian, 1929; Pranaitis & Sanctuary, 1939)).

The first question that confronts us is the geographical scope covered by these texts. Up to that

point, only Europe, Western Asia, and the Russian Empire appear to be the objects of study. The United States had not yet appeared in this type of text, as the wave of Jews coming from the Germanic lands, Bavaria, and Bohemia had only just come to an end (by 1880). *It is the great wave from Eastern Europe (1881–1924), from the Russian Empire (including Poland, Lithuania, Ukraine, and Moldova) and Romania, that created the critical mass which would become the foundation of Jewish colonization of the United States of America* (see Appendix A). Later literature would come to include them. Concerning the US colonization by the international Jewry there are many texts ((Felton, 2010; Findley, 2003; Gabler, 1988; Gómez-Jeria, 2025a, 2025c; Mearsheimer & Walt, 2008; Mullins, 1985; Sombart, 1982)).

The second question is understanding how something resembling a coordination among the various Jewish groups throughout the world was possible, given the limited mechanisms of worldwide communication that existed until the end of the 19th century. We have ultimately turned to the sciences, which has allowed us to employ the concept of the pack/herd.

Before entering into the subject matter, we must highlight the fact that this text is an attempt, based on available information and on the historical developments of the moment, to present a possible evolution of the activities of Jewry. This text should be compared with others, especially with the Handbook of the Jewish Question (Gómez-Jeria, 2026) and with the case of the Jewish full colonization of the United States (see Appendix A).

02. The Israelite Pack.

Analyzing the Jewish people through the lens of a superorganism has been approached by evolutionary biologists such as David Sloan Wilson (in his theory of group selection). *From this perspective, the Jewish people are not merely an ethnic group, but a biological and social system of collective survival that has operated with remarkable cohesion for millennia, even without a physical territory* (the diaspora).

The key features of this highly sophisticated pack behavior are the following:

Cultural DNA (The Torah/Halakha): In an organism, DNA provides instructions to each cell. For the Jewish people, the Law (Halakha) functions in the same way. A Jew in Russia and one in Morocco, without knowing each other, follow the same code of instructions (what to eat, how to pray, how to conduct business). This allows the group to act in a predictable and coordinated manner on a global scale.

Social Homeostasis (Defense Mechanisms): Just as a body heals a wound, Jewish communities historically developed systems of mutual aid (Tzedakah). If one part of the organism (a family or community)

suffered, the rest of the body sent resources to stabilize it. This allowed them to survive hostile environments that would have dissolved other groups.

Endogamy and Collective Memory: By maintaining clear reproductive and social boundaries, the group preserves its genetic and cultural identity against external entropy. Identity is not individual; rather, it is perceived as a link in a millennial chain, with the individual seeing himself as a cell within a historical body.

Distributed Intelligence: For centuries, the network of synagogues functioned as a neural network. Commercial, political, and religious information flowed from one community to another at a speed that outpaced nation-states. This allowed them to react as a single bloc in the face of threats or shared missions.

The Individual in Service of Adaptive Success: The strong investment in education and human capital is not merely personal ambition, but a trait that strengthens the group's position within the global social ecosystem, increasing the survival prospects of the entire pack.

In summary, the Jewish ethnic group can be understood as a portable organism that depends not on a place, but on an invisible connection, laws and rituals, that keeps independent parts operating as a whole.

In *Darwin's Cathedral*, Wilson analyzes the Jewish group not as a religion of abstract beliefs, but as a practical evolutionary strategy. His key points are the following:

The Group as the Unit of Selection: Wilson argues that groups that achieve extreme internal cohesion (altruism, mutual vigilance, strict laws) outcompete groups of selfish individuals. The Jewish people are his prime example of a group that survives in hostile environments by acting as a functional bloc.

The Halakha as an Operating System: He views Jewish law as a mechanism for regulating selfish behavior. By dictating everything from what to consume to how to conduct business, the law ensures that each individual works toward the maintenance of the entire community, preventing the group from dissolving into the dominant culture.

Group Boundaries (Exclusion/Inclusion): For a superorganism to function, it must distinguish between what belongs to it and what does not. Wilson highlights that purity rules and resistance to assimilation act as a cell membrane that protects the group's integrity against external entropy.

Biological Adaptability: He explains that the high investment in education and internal economic cooperation are traits that increase the group's fitness. As

the group prospers, so do its individuals, reinforcing the cycle of loyalty.

Wilson concludes that Judaism is one of the most successful social adaptations in history because it caused the individual to perceive himself not as an isolated entity, but as an organ of a larger body that transcends time and space.

03. Some Historical Background as a Complement.

It should be noted that in the case of certain narratives, such as the Exodus or the sacrifice of Abraham, there is no archaeological evidence whatsoever to support them. This does not alter the essence of the analysis.

In the case of the Hebrews of the nomadic period (c. 21st–12th centuries BCE), the oldest sources, both the archaeological record and the texts of the Pentateuch read as an ethnographic document, describe tribal groups with a structure that corresponds almost perfectly to the definition of a pack. The patriarchal tribes operated as units of 50 to 300 individuals with a recognized hierarchy (the patriarch, the elders, the heads of extended families), differentiated roles (shepherds, warriors, priests of the domestic cult), and individual bonds codified in highly elaborate kinship systems. The concept of *berit* (covenant, pact), both among tribes and with the deity, is precisely a pack cohesion mechanism: it formalizes hierarchies and binds its members.

The tribal structure described in the Book of Judges (c. 12th–11th centuries BCE) shows a loose confederation of twelve units, each with its own chains of command, corresponding to packs articulated with one another without a stable supra-tribal hierarchy.

The Exodus as a Case of Documented Transition. The Exodus narrative, regardless of its literal historicity, is one of the most detailed documents we possess concerning the dynamics of a pack's collapse into a horde and its subsequent reconstitution. Read through an ethological lens:

The group in Egypt had the structure of a degraded pack: a functional hierarchy (Hebrew overseers acting as intermediaries), transmission of craft knowledge, strong individual bonds, but no autonomous leadership of its own. The precipitous departure, whatever its historical form may have been, simultaneously destroyed all three pillars: it scattered the families, eliminated the roles tied to forced labor, and placed the group under conditions of extreme stress (desert, scarcity, military threat).

The episodes of the Golden Calf (Exodus 32) and the repeated complaints against Moses are, in ethological terms, classic pack behavior: an impulsive reaction to the absence of the leader (Moses on Sinai), rapid emotional contagion, and the search for a symbolic

substitute for the lost order. The institutional response, the Tablets of the Law, the organization of the camp in Numbers, the creation of the Levitical priesthood, is precisely the process of reconstituting a pack from a horde: the codification of hierarchies, the assignment of permanent roles, and the creation of mechanisms for the intergenerational transmission of knowledge.

The Most Extraordinary Case:

The Pack Without Territory. What makes the Jewish people of antiquity an exceptional case in ethological and anthropological terms is not any ethnic or religious trait in itself, but an unprecedented structural innovation in ancient history: the construction of a pack that does not depend on territory to maintain its cohesion.

All animal packs, and the majority of human ones, use territory as a fundamental organizing element: it defines the group's perimeter, distributes the resources that justify the hierarchy, and provides the spatial markers that orient collective identity. The destruction of the First Temple in 587 BCE posed a structural problem with no obvious solution: how does a pack maintain its hierarchy, its differentiated roles, and its individual bonds when it has lost both its territory and the central symbol of its cohesion?

The response developed during the Babylonian exile was to transfer the structural functions of territory to a text. The canonized Torah, and later the Talmud, acted as portable manuals of social structure: they codified the hierarchy (Cohen, Levite, Israelite), the differentiated roles (rabbi, judge, teacher), the mechanisms for the intergenerational transmission of knowledge (mandatory study), and the individual bonds (the local community, or *kehila*, as the minimal pack unit). The synagogue replicated the structuring function of the temple at a local and reproducible scale.

This explains why Jewish communities of the diaspora, from Alexandria in the third century BCE to Babylon, Rome, or the medieval Rhine, maintained recognizable and functional pack structures under conditions of dispersal that would have reduced any other group to horde behavior within a few generations.

The Jewish Revolt (66–70 CE) as a Documented Case of a Horde. The war against Rome is perhaps the most tragic example of a pack's collapse into a horde within ancient Jewish history. First-century Judea had multiple competing pack structures: the temple priesthood with its millennial hierarchy, the Pharisees with their network of academies, the Herodians with their bureaucracy, and several popular factions. The accumulated stress, Roman fiscal pressure, internal conflicts, messianic expectations, reached its critical threshold in 66 CE.

What followed was, according to the testimony of Josephus, himself both participant and observer, large-

scale horde behavior: the Zealot, Sicarii, and Idumean factions did not cooperate tactically; in several episodes they attacked one another within besieged Jerusalem, and decision-making was reactive and impulsive. The inability to establish a unified leadership recognized by all factions, that is, to maintain pack structure under extreme pressure, was as decisive in the defeat as Roman military superiority.

The subsequent response, led by Rabbi Yohanan ben Zakai from Yavne, was precisely a process of pack reconstitution: replacing the destroyed temple with the academy, the priesthood with rabbinic leadership, and sacrifices with study. It is one of the most conscious and deliberate pack reconstitution recorded in ancient history.

04. The Medieval Moneylenders.

Moving forward in time, let us now examine the application of the protective pack schema to the medieval moneylenders, where an even more sophisticated structure is revealed, one that operated within a system in which lending at interest was officially prohibited by the Church, thereby creating unique opportunities for institutional corruption.

In thirteenth-century Europe, moneylenders initially operated dispersed across the emerging commercial cities, particularly in the Italian counties such as Florence, Siena, and Lombardy. Jewish moneylenders, formally the only ones authorized to lend at interest due to the Christian canonical prohibitions, occupied specific niches in urban ghettos. However, the shrewder Christian merchants soon developed covert systems: the dominant Florentine moneylenders established their principal operations in the most lucrative commercial squares, near cathedrals and ducal palaces where wealth was concentrated, while lesser operators worked in artisan quarters and port districts serving a clientele of more modest means but greater financial desperation.

The detection of threats intensified when multiple dangers converged: ecclesiastical investigations into usury, competition from rival banking houses such as the Medici against the Pazzi, denunciations by indebted nobles seeking to cancel their debts through religious accusations, papal inspections on compliance with canonical law, and the constant threat of popular pogroms against Jewish moneylenders that could spill over onto covert Christian operators. Moneylenders operating on the outskirts of cities, those with the least political protection, naturally became early warning systems, being the first to detect when inquisitors were approaching or when powerful nobles were organizing campaigns against usury.

Hierarchical communication was established through extraordinarily sophisticated networks that took advantage of existing commercial structures. Dominant

moneylenders such as the early Medici began to coordinate not only risk information, but complete strategies of institutional survival. They made use of established trade routes, international banking correspondence networks, and, crucially, ecclesiastical and noble communication systems to exchange vital intelligence: which prelates were susceptible to bribery, which nobles needed urgent loans that would make them accomplices, which ducal officials could be co-opted, and which specialized canon lawyers could find creative interpretations of religious law.

Protective convergence took revolutionary institutional forms for the era. Subordinate moneylenders did not simply work for the dominant ones, but integrated themselves into apparently legitimate structures: they became commercial partners in import firms, administrators of noble estates, or financial advisors to religious institutions. Lesser operators handled the most overtly usurious transactions, which carried the greatest risk of ecclesiastical denunciation, while dominant moneylenders developed sophisticated financial instruments that technically complied with canonical law but functionally were interest-bearing loans: international exchange contracts, temporary partnerships with predetermined returns, and noble donations with mathematically calculated gifts of gratitude.

Simultaneously, the structure began to systematically corrupt elements of the very system that was supposed to prosecute them. Local prelates received substantial pious donations in exchange for flexible interpretations of the laws on usury. Indebted nobles became active protectors of the moneylenders who financed their wars and luxuries. Ducal officials facilitated commercial licenses and legal protection in exchange for privileged access to credit. Ecclesiastical judges who were supposed to adjudicate usury cases received interest-free loans that never required repayment. Even some cardinals developed symbiotic relationships with great banking houses, using their influence to protect financial operations in exchange for funding for religious and personal projects.

Positional sacrifices were distributed across entire social strata. Jewish moneylenders, due to their vulnerable legal status, frequently assumed the role of sacrificial fuses: when social pressure against usury intensified, they were expelled or attacked, allowing the covert Christian operations to continue. Lower-ranking Christian moneylenders were also significantly exposed, appearing in public denunciations and ecclesiastical proceedings. Corrupt officials risked excommunication and the loss of feudal privileges. Lesser nobles who facilitated operations endangered their titles and lands.

The consolidation of the fortified core created power structures that dominated the late medieval economy. At the very center stood dynasties such as the Medici, who had accumulated sufficient financial power

to directly influence papal elections and imperial policies. These alpha moneylenders operated almost exclusively through complex financial instruments and rarely appeared directly associated with simple usury.

The first layer included experienced bankers who coordinated international operations, canon lawyers specializing in finding creative legal interpretations, and accountants who developed the earliest double-entry bookkeeping systems to conceal the true nature of the transactions. In parallel, a layer of high-ranking ecclesiastical and noble officials provided institutional protection: bishops who blessed financial operations as legitimate commerce, dukes who guaranteed armed protection, and abbots who allowed monasteries to serve as centers of covert operations.

The intermediate layer was composed of operational moneylenders who managed regional portfolios, merchants who served as commercial fronts, notaries who drafted legally ambiguous contracts, and an extensive network of informants ranging from sacristans to ducal scribes who provided information on ongoing ecclesiastical investigations. This layer also included indebted lesser nobles who had become active protectors of the network in exchange for continued access to credit.

The most exposed periphery included not only Jewish moneylenders and novice Christian operators, but also minor clerics who accepted bribes, low-ranking ducal officials who facilitated false documentation, and guards who provided physical protection for specific operations. These elements were the first to be sacrificed when ecclesiastical or secular authorities needed to demonstrate action against usury.

Over decades of operation, this hybrid structure maintained a defensive coordination that adapted to political and religious changes. When reformist popes intensified campaigns against usury, the network activated multiple mechanisms: incriminating documents disappeared from ecclesiastical archives, witnesses were intimidated by noble protectors, investigations were redirected toward sacrificial Jewish moneylenders, and large donations appeared opportunely to finance papal projects that required immediate attention.

The evolutionary paradox reached extraordinary proportions: the Catholic Church, officially opposed to usury as a mortal sin, had partially become the protector of the most sophisticated financial operations of the era. Monasteries served as covert banks, prelates blessed disguised usurious contracts, and the Papacy itself was financially dependent on banking houses that technically violated fundamental canonical law.

The structure only faced crises when genuinely incorruptible reformers arrived, typically saints such as

Bernardino of Siena or radical Franciscan movements, who could not be bribed and possessed sufficient moral authority to expose the contradictions of the system. Even then, however, the dominant banking houses typically survived by reorganizing under new legal forms or relocating operations to territories with more flexible authorities.

This medieval application of the schema demonstrates that systematic institutional corruption is not a modern phenomenon, but an evolutionary pattern that adapts to any power structure, regardless of how morally rigorous it may officially claim to be.

The application of the protective pack schema to the medieval moneylenders reached its peak sophistication when the defensive structure evolved toward the complete capture of the hereditary power system, converting temporal wealth into permanent and transmissible status.

Here a crucial innovation emerged: some moneylenders began to identify that the greatest sacrifice was not exposing themselves to danger, but sacrificing enormous sums of money to purchase permanent hereditary protection. The shrewdest Christian moneylenders began to make investment sacrifices: they spent entire fortunes on marriage dowries to wed their children to impoverished nobles.

This phase of matrimonial infiltration represented the most sophisticated evolution of the protective schema. Dominant moneylending families such as the Medici began systematically identifying noble houses in financial decline: counts ruined by wars, barons who had lost their lands, lesser dukes with prestigious titles but no economic resources. The moneylenders offered extraordinary marriage dowries, sums representing decades of normal noble income, in exchange for marriages that transformed their descendants from despised merchants into legitimate aristocracy.

In parallel, they developed systematic markets for the purchase of noble titles. Completely ruined nobles sold not only their daughters in marriage, but their own titles and hereditary privileges. The moneylenders established networks of specialized intermediaries, typically lesser nobles who served as brokers, who identified available titles, negotiated prices, and facilitated transactions in such a way that they appeared to be legitimate royal concessions rather than direct purchases.

05. More about moneylending.

The consolidation of the fortified core evolved toward an unprecedented hybrid structure. At the very center now stood families that had completed the transformation: original moneylenders whose sons had become legitimate counts, whose grandchildren married

established dukes, and whose great-grandchildren no longer retained any family memory of commercial origins. These aristocratized moneylenders operated exclusively through financial instruments that were indistinguishable from the management of traditional noble patrimony.

The first layer included families in the process of transformation: successful moneylenders whose sons had been educated as nobles, spoke classical Latin, practiced fencing, and were being prepared for aristocratic marriages. In parallel, impoverished nobles who had sold titles or married off daughters provided immediate legitimacy and access to established aristocratic networks.

The intermediate layer was composed of a new hybrid social class: noble-merchants who managed both financial operations and feudal privileges, strategic marriages between enriched moneylenders and lesser nobility, and a network of intermediaries specializing in facilitating these transactions of social status.

The periphery continued to include Jewish moneylenders and novice Christian operators, but now also encompassed completely ruined nobles who served as desperate sellers of hereditary privileges, minor officials who facilitated the documentation of new titles, and an emerging class of false nobles, moneylenders who had purchased titles but had not yet completed the full social transformation.

During this evolutionary phase, defensive coordination was radically transformed. When ecclesiastical or secular authorities investigated usury, the network no longer merely activated mechanisms of corruption and distraction, but made use of legitimate noble privileges to claim jurisdictional immunity. A moneylender who had become a count could demand trial by noble peers rather than commercial courts. Strategic marriages created kinship networks that made it politically and socially impossible to prosecute financial operations without simultaneously attacking established aristocratic houses.

The evolutionary paradox reached its fullest expression: the feudal system designed to maintain rigid separations between social classes had become a legitimization mechanism for moneylenders who had accumulated sufficient wealth to purchase it. The aristocracy, theoretically based on lineage and military honor, systematically incorporated families whose power derived exclusively from financial manipulation.

This hereditary transformation rendered the structure practically invulnerable to traditional reforms. Even when incorruptible saints such as Bernardino of Siena exposed the contradictions of the system, the families that had completed the aristocratization process remained protected by legitimate noble privileges that no

religious authority could easily annul. Their descendants simultaneously inherited accumulated wealth, sophisticated financial knowledge, and indisputable aristocratic status, creating dynasties that dominated the European economy for centuries.

The Medici represent the paradigmatic example: they began as Florentine moneylenders operating on the margins of canonical legality, evolved into international bankers protected by networks of corruption, purchased papal and noble influence, systematically married into established aristocracy, and ultimately produced popes, queens of France, and hereditary grand dukes. Their financial genetic material not only reproduced itself economically, but was transformed into hereditary political power that endured long beyond the relevance of their original banking operations.

This application demonstrates that the most sophisticated protective structures do not merely corrupt existing systems, but capture them completely, transforming themselves from external threats into central elements of the established social order.

06. Still more about moneylending.

The application of the protective pack schema to medieval Jewish moneylenders presents unique paradoxes, because they operated simultaneously as essential elements of the economic system and as designated scapegoats of the very system that protected them.

The protective structure of Jewish moneylenders developed under completely different evolutionary conditions: they not only had to protect themselves from competitors and authorities, but operated within an ecosystem where their very economic utility made them permanent targets of popular violence and systematic expropriation.

At the outset of the twelfth century, Jewish moneylenders were dispersed across specific communities throughout Western Europe, concentrated particularly in the commercial cities of the Holy Roman Empire, the kingdoms of France and England, and the Italian city-states. Unlike other groups of moneylenders, their distribution was determined not only by economic opportunities but by specific royal privileges: Jews operated under royal charters of protection that granted them the legal monopoly on interest-bearing loans in exchange for substantial payments to the crowns. The most successful Jewish moneylenders, such as the families operating in Paris, London, and the Rhenish cities, naturally established themselves near royal courts and centers of power, while lesser moneylenders served rural communities and urban artisans.

Threat detection for Jewish moneylenders was extraordinarily complex because they faced multiple and

contradictory dangers: popular pogroms especially during economic crises or calls to crusade, royal expropriations when crowns needed urgent revenue, mass expulsions when new monarchs sought popularity by canceling national debts, growing competition from Christian moneylenders developing covert techniques, and ritual accusations that could destroy entire communities. Moneylenders operating on frontiers or in small rural communities functioned as early warning systems, being the first to detect shifts in popular attitudes or political decisions that threatened the entire network.

Hierarchical communication was established through rabbinical and commercial networks that connected Jewish communities across Europe. Dominant moneylenders, particularly those with direct access to royal courts — such as the bankers who financed crusades or dynastic wars — coordinated defensive strategies that went far beyond the exchange of commercial information. They made use of networks of rabbinical correspondents, itinerant merchants, and Talmudic scholars to communicate not only financial opportunities, but vital intelligence concerning shifting royal policies, ecclesiastical attitudes toward Jews, and emerging popular anti-Jewish movements.

Protective convergence took unique forms adapted to their specific legal vulnerability. Subordinate moneylenders could not simply work for dominant ones in the way other groups did, because all shared the same fundamental legal vulnerability. Instead, they developed systems of economic solidarity whereby successful moneylenders financed the relocation of threatened communities, provided startup capital to refugees expelled from other territories, and maintained communal funds for emergency bribes to local authorities. Lesser moneylenders handled higher-risk clients and smaller transactions, while dominant ones specialized in directly financing the nobility and clergy, creating dependencies that provided political protection.

However, unlike other groups, Jewish moneylenders also developed a defensive corruption strategy specifically designed to make themselves indispensable to the very system that persecuted them. Dominant moneylenders such as those who financed the crusades became so essential to royal and papal projects that Christian authorities could not do without them without collapsing their own political and military ambitions. Monarchs such as Edward I of England or Philip Augustus of France developed complex symbiotic relationships: they systematically exploited Jewish moneylenders through extraordinary taxes and periodic confiscations, while simultaneously depending on them to finance wars, cathedral construction, and courtly expenditures.

Positional sacrifices within Jewish communities followed unique patterns because the entire

structure functioned as a sacrificial fuse for the broader Christian economic system. Lesser Jewish moneylenders, particularly those in rural communities or smaller cities, assumed extraordinary risks not only of commercial losses but of direct physical violence. During economic crises, these peripheral moneylenders were typically the first to be attacked in pogroms, allowing more politically connected moneylenders in capitals and royal courts to maintain operations during periods of social tension.

Simultaneously, some Jewish moneylenders developed strategies of strategic conversion that represented the Jewish equivalent of the purchase of noble titles: conversions to Christianity that allowed them to maintain financial operations but with full legal protection. These conversions created complex family dynamics in which some members remained Jewish, maintaining communal connections, while others formally converted, retaining control of family assets under Christian protection.

The consolidation of the fortified core within Jewish communities created power structures that operated simultaneously inside and outside the dominant Christian system. At the center stood moneylending families that had achieved such close relationships with specific crowns that they functioned effectively as official royal bankers. These alpha moneylenders, such as the financiers of the crusades, operated with privileges that made them practically untouchable as long as they maintained their political utility.

The first layer included moneylenders with international rabbinical and commercial connections who could coordinate capital transfers between countries, facilitating not only commercial operations but emergency evacuations when communities faced expulsion or persecution. In parallel, some strategic converts provided interfaces with the Christian world, secretly maintaining Jewish loyalties while operating under Christian legal protection.

The intermediate layer was composed of regional moneylenders who served the local nobility and the emerging urban bourgeoisie, rabbis who provided religious legitimacy to financial operations within Jewish law, and a network of intermediaries ranging from itinerant merchants to scholars who facilitated communication between dispersed communities.

The most exposed periphery included rural moneylenders who served peasants and artisans, urban money changers who handled small transactions of greater public visibility, and entire Jewish communities in politically unstable territories that functioned as laboratories where anti-Jewish policies were tested before being implemented in more important centers.

Over centuries of operation, this structure maintained an extraordinarily sophisticated defensive coordination that adapted not only to economic changes but to cycles of persecution and tolerance. When monarchs needed urgent revenue, the network activated mechanisms of voluntary 'Jewish taxes' that provided enormous sums in exchange for the renewal of protection privileges. When popular antisemitic movements intensified, dominant moneylenders used their influence at court to obtain direct military protection, while peripheral moneylenders were evacuated to safer territories using established trade routes.

However, the evolutionary paradox of the Jewish case was unique and tragic: while other groups of moneylenders could eventually transform themselves into legitimate parts of the establishment, Jewish moneylenders remained permanently external to the system that needed them. They could not purchase genuine noble titles, could not legally marry into Christian aristocracy, and could not access direct political positions. Their utility protected them temporarily, but their otherness kept them perpetually vulnerable to total expropriation.

The structure only collapsed completely during mass expulsions such as those from England (1290), France (1306), and Spain (1492), when supreme political decisions determined that the social and religious costs of maintaining Jewish communities outweighed their economic benefits. Even then, however, the networks of Jewish moneylenders reorganized in new territories, frequently being invited by monarchs of other countries who recognized their economic value.

The Jewish case demonstrates the most tragic variant of the protective pack schema: a structure that achieved extraordinary defensive sophistication but could never transcend its fundamental vulnerability, because its protection depended entirely on maintaining a specific utility for a system that simultaneously defined them as eternally external and unassimilable.

This application reveals that some protective structures, regardless of their sophistication, remain inherently limited by the fundamental categories of the system in which they operate, converting survival into a perpetual equilibrium between economic indispensability and permanent political vulnerability.

07. The Transition from Defensive Protection toward the Transformation of the Legal and Social System.

This phase represents the most sophisticated evolution of the Jewish protective schema.

The application of the protective pack schema to Jewish moneylenders reached its peak sophistication when the defensive structure evolved toward the capture and transformation of the discriminatory legal framework, followed by the systematic infiltration of the hereditary aristocratic system.

After centuries of operating under the traditional defensive schema, the most successful Jewish moneylenders identified a fundamental vulnerability in their strategy: as long as they remained legally defined as external to the system, their protection would always be temporary and revocable. This realization led to a revolutionary evolutionary phase that began approximately in the seventeenth century, with greater intensity in the eighteenth and nineteenth centuries.

The phase of offensive legal transformation began when dominant Jewish moneylending families, particularly those that had accumulated influence in European courts as financiers of wars and state operations, began to systematically invest in the promotion of philosophical and political ideas that challenged the legal foundations of their exclusion. Rather than simply bribing individual officials to obtain temporary exceptions, they began to finance intellectuals, philosophers, and political movements that advocated for universal principles of citizenship and legal equality.

Dominant moneylenders such as the emerging Rothschild families developed a coordinated strategy in which they used their financial influence to promote liberal revolutions that would abolish systematic legal restrictions. In France, they financed and supported Enlightenment philosophers who developed theories of universal natural rights. In England, they used their position as financiers of government debt to press for parliamentary reforms that expanded civil rights. In the German states, they leveraged their role financing the Napoleonic wars to negotiate legal emancipation as part of peace treaties and territorial reorganization.

This phase represented a massive investment in which moneylenders sacrificed immediate resources in order to transform the fundamental rules of the political game. *They financed newspapers that promoted religious tolerance, universities that developed liberal political philosophies, and political movements that eventually produced the Jewish emancipation of the eighteenth and nineteenth centuries. The cost was enormous, equivalent to decades of earnings, but the investment aimed at permanently eliminating the fundamental legal vulnerability.*

Convergence toward legal emancipation was achieved when these coordinated investments produced systematic legislative changes: the French emancipation during the Revolution (1791), the post-Napoleonic Prussian reforms, and gradually similar reforms throughout Western Europe. For the first time in more than a thousand years, Jewish moneylenders obtained full legal citizenship, the right to own property without restrictions, access to previously prohibited professions, and crucially, the legal right to marry Christians.

The phase of aristocratic matrimonial infiltration began immediately after achieving legal emancipation. The moneylending families that had financed these transformations could now implement matrimonial strategies that had been legally impossible for centuries. However, they faced massive social obstacles: although legally equal, they remained socially marginalized by an established aristocracy that regarded them as *nouveaux riches* without legitimate lineage.

The moneylenders developed extraordinarily sophisticated matrimonial strategies that took advantage of aristocratic economic crises. The Napoleonic wars, the revolutions of 1848, and industrial transformations had financially ruined many traditional noble houses. Moneylending families such as the Rothschilds systematically identified impoverished aristocratic houses: Austrian counts ruined by wars, Prussian barons who had lost properties in territorial reorganizations, English dukes indebted by agricultural changes, and French nobility that had lost properties during the Revolution.

The matrimonial strategy operated through extraordinary dowries that represented not only immediate wealth but access to international financial networks. An impoverished noble family that accepted marriage with enriched Jewish moneylenders received not only sufficient capital to restore their properties and lifestyle, but gained access to investment opportunities, privileged financial information, and commercial connections that could restore long-term family prosperity.

The consolidation of strategic marriages created a new hybrid social class that combined Jewish financial capital with legitimate Christian noble titles. The descendants of these marriages simultaneously inherited: wealth accumulated over centuries of financial operations, sophisticated knowledge of international banking systems, authentic noble titles with hereditary privileges, access to established aristocratic networks, and a social status that made them practically immune to traditional antijudaism.

Families such as the Rothschilds implemented these strategies systematically across Europe: Lionel de Rothschild married his cousin to maintain capital concentration, but his descendants married strategically into established aristocracy. Carl Mayer von Rothschild obtained an Austrian noble title, his sons married German counts, and his grandchildren already operated as legitimate aristocracy indistinguishable from traditional noble houses.

The definitive evolutionary paradox manifested when these families completed the transformation: they began as Jewish moneylenders operating on the legal margins of the Christian system, evolved into financiers who transformed the very legal framework that excluded

them, and ultimately became hereditary aristocracy controlling both financial systems and traditional political structures.

However, this transformation created complex dynamics within Jewish communities. The families that achieved aristocratization frequently distanced themselves from traditional Jewish communities, converting to Christianity or maintaining purely ceremonial minimal Jewish identities. This generated resentment within Jewish communities that had contributed to the initial success of these families but did not benefit from their aristocratic transformation.

Simultaneously, the success of these strategies produced new and more sophisticated anti-Jewish reactions. When Jewish moneylenders operated as marginalized outsiders, traditional antijudaism attacked them as foreign usurers. When they became integrated financial aristocracy, a modern antijudaism emerged that attacked them as international conspirators who had infiltrated and corrupted traditional Christian institutions.

The final structure represented the most complete evolution of the protective pack schema in history: families that had begun as vulnerable moneylenders ended up controlling central banks, financing governments, married into European royalty, and operating as central elements of the Western political and economic establishment. *Their financial 'genetic material' had not only reproduced itself economically, but had been transformed into hereditary political power that transcended entirely their origins as marginalized moneylenders.*

The Jewish case demonstrates that the most sophisticated protective structures can not only corrupt existing systems but completely transform the fundamental rules that define those systems, converting initially persecuted groups into dominant elements of the social order that originally excluded them.

08. Capturing countries and societies.

This is the most sophisticated and complete evolutionary phase of the protective pack schema: the total capture of the informational, political, and coercive ecosystem of the host country. This represents the definitive transformation of a defensive structure into a matrix of systemic control.

The final evolution of the protective pack schema transcends mere individual protection to become the invisible architecture that determines what an entire society thinks, sees, and decides.

The phase of electoral political saturation represents the most strategic investment of the mature schema. The protected cores identified that financing only sympathetic candidates was insufficient, true

security required simultaneously financing ALL viable candidates of ALL political tendencies. This strategy of complete coverage guarantees that regardless of who wins the elections, the winner is already financially committed to the interests of the protective core.

The operational implementation is extraordinarily sophisticated: multiple foundations and apparently independent organizations are created, each with different ideological orientations, some progressive, others conservative, some focused on human rights, others on free markets, but all financed from the same central sources. Each candidate receives support from the 'foundation' that best matches their public profile, creating the illusion of ideological diversity while guaranteeing universal control.

The recipient politicians develop structural dependencies that go far beyond the initial electoral financing. They receive continuous support for personal foundations, 'privileged' investment opportunities for their families, lucrative positions on boards of directors after leaving public office, and access to exclusive social networks that define status within the elites. This continued dependency guarantees loyalty that endures long after the original elections.

The capture of the media ecosystem operates in parallel through the systematic acquisition of all nodes of public opinion formation. This is not merely a matter of buying major newspapers, but of creating a full-spectrum information monopoly: newspapers of all apparent ideological tendencies, television networks covering everything from news to entertainment, emerging digital platforms, academic and popular book publishers, specialized magazines targeting different demographics, and film production companies ranging from Hollywood to 'independent' documentaries

The sophistication lies in maintaining apparent ideological diversity while controlling the fundamental framework of debate. The 'left-wing' and 'right-wing' media may disagree violently on secondary issues, taxes, social policies, environmental regulations, but never question the fundamental premises that benefit the protective core: the legitimacy of the international financial system, the inevitability of certain economic frameworks, or the advisability of maintaining particular geopolitical alliances.

The entertainment industry becomes a particularly powerful vector of cultural normalization. Films, television series, popular music, and digital content gradually normalize worldviews, values, and historical narratives that favor the interests of the protective core. Consumers believe they are choosing entertainment based on personal preferences, when in reality they are being exposed to cultural products designed to shape their fundamental conceptual frameworks.

The penetration of educational and formative institutions complements the media capture by controlling the intellectual formation of the host country's elites. Prestigious universities receive massive donations that finance entire departments, international exchange programs, and scholarships for promising students. The beneficiary academics develop intellectual loyalties toward the theoretical perspectives that favor their sponsors, and eventually occupy positions from which they shape the next generations of political, economic, and intellectual leaders.

Think tanks and research organizations multiply to cover the entire apparent ideological spectrum, but all financed from coordinated central sources. *Brilliant researchers produce sophisticated studies that reach conclusions which, regardless of their superficial ideological orientation, invariably justify policies that benefit the protective core.* The diversity of perspectives is real at superficial levels, but the convergence on fundamental issues is systematic.

The co-optation of the security and law enforcement apparatus represents the most delicate but crucial phase. This is not a matter of corrupting individual officials as in primitive schemas, but of influencing the policies, priorities, and conceptual frameworks of entire military and police institutions. This is achieved through multiple simultaneous vectors:

Private security and defense contractors that become indispensable to government operations, creating institutional dependencies. International exchange and training programs that expose senior officers to perspectives aligned with the interests of the protective core. Financing of research in military and police academies that shapes the strategic and tactical doctrines taught to future generations of officers.

Systematized revolving doors whereby retired senior officers obtain lucrative positions in organizations controlled by the protective core, creating incentives for cooperation while still in active service. Specialized consulting firms that provide 'strategic advice' to security institutions, gradually shaping their perceptions of threats, priorities, and appropriate methods of response.

The penetration of the judicial system complements control of the coercive apparatus by governing its legal application. Prestigious law schools receive funding for programs that train future judges in specific conceptual frameworks. Apparently independent but secretly coordinated human rights organizations influence the selection of magistrates and the interpretation of legal precedents.

Elite law firms develop specialization in legal areas that benefit the protective core, and their partners eventually occupy senior judicial positions. The

continuing legal education of sitting judges is financed through foundations that provide sophisticated interpretive frameworks which systematically favor certain types of decisions.

The creation of cross-cutting networks of economic dependency ensures that entire economic sectors of the host country develop vested interests in maintaining the policies that benefit the protective core. Strategic investments create jobs in specific industries that depend on particular regulatory frameworks. Microcredit and business development programs create grateful small entrepreneurs who become bases of local political support

Local financial institutions become integrated into international networks in such a way that their prosperity depends on maintaining specific policies. Universities, hospitals, cultural organizations, and charitable institutions develop financial dependencies that convert them into involuntary pressure groups for the policies that benefit their sponsors.

The manipulation of crises and opportunities allows the protective core to appear consistently as the solution to problems that it has frequently contributed to creating. Economic crises provide opportunities to acquire devalued assets and propose 'reforms' that consolidate control. Security crises justify the expansion of governmental powers that benefit the protective core. Social crises create demand for 'mediators' and 'experts' who conveniently propose solutions aligned with their interests.

The definitive evolutionary paradox manifests when the host country completely loses the capacity to distinguish between its own national interests and those of the protective core. The political, media, academic, military, judicial, and economic elites have been so completely integrated into the dependency networks that they genuinely believe that serving the protective core IS serving their country.

Democracy continues to function formally, there are competitive elections, vigorous public debate, rotation of political power, but all possible outcomes systematically benefit the same fundamental interests. Citizens exercise real choice among options that have been pre-selected to guarantee that all viable alternatives are acceptable to the protective core.

This phase represents the most complete evolution of the protective pack schema: it has transcended entirely the need for defensive protection because it has become the system itself. There is no meaningful distinction between the institutions of the host country and the interests of the protective core; they have merged into a symbiotic structure where the survival of one depends completely on the prosperity of the other.

The 'genetic material' of the protective core has reproduced itself so successfully that it has completely reprogrammed the institutional DNA of the host country, creating a matrix of control that is practically invisible to its own operators and beneficiaries.

The instrumentalization of sympathetic religious matrices represents one of the most sophisticated and psychologically penetrating dimensions of the scheme of systemic control.

The protective core identified that religious beliefs provide frameworks of emotional and moral loyalty that transcend rational considerations of political or economic interest. Unlike other forms of influence that must be constantly renewed through material incentives, religious loyalty is self-reinforcing and is transmitted generationally as a sacred moral imperative.

The capture of evangelical Christian denominations became a strategic priority especially in contexts where these communities represent massive electoral bases. The instrumentalization operated through multiple coordinated vectors: financing of theological seminaries that train pastors in specific biblical interpretations, particularly those that present sympathy toward certain historical groups as a 'chosen people' with divinely ordained territorial rights.

Influential megachurches receive substantial donations that allow them to expand their media and missionary operations, but these donations come accompanied by subtle 'theological guidance' that emphasizes specific prophetic interpretations. Prominent pastors are invited on international 'educational' trips where they receive 'revelations' about the importance of supporting certain geopolitical projects as the fulfillment of biblical prophecies.

The sophistication lies in presenting these frameworks as an authentic rediscovery of fundamental biblical truths, rather than as external political influence. The faithful develop genuine convictions that supporting the interests of the protective core is a direct religious imperative, an expression of obedience to explicit divine commands.

The penetration of established religious institutions complemented the evangelical capture by working within historical denominations. Catholics, mainstream Protestants, and Orthodox communities were influenced through interfaith dialogue programs, academic exchanges between theological institutions, and financing of ecumenical projects that gradually normalized favorable theological perspectives.

Organizations dedicated to 'historical reconciliation' received massive funding to promote specific narratives about historical events, presenting the protective core as historical victims deserving Christian

support as an expression of justice and moral reparation. These narratives were integrated into seminary curricula, religious education materials, and Sunday sermons as authentic Christian teaching.

The creation of Christian Zionist movements represented an extraordinary theological innovation in which specific biblical interpretations were promoted as a rediscovery of fundamental Christian truths. Specialized biblical institutes received funding to develop and promote theologies that presented support for certain geopolitical projects as a prerequisite for divine blessing and the fulfillment of end-times prophecies.

These interpretations were disseminated through massive prophetic conferences, educational materials distributed in churches, Christian television series, and popular literature that presented contemporary geopolitical events as the direct fulfillment of biblical prophecies. Believers developed deep convictions that opposing the interests of the protective core was equivalent to opposing God's plans for human history.

The infiltration of religious education institutions ensured that future generations of religious leaders would be trained in theological frameworks that systematically favored the protective core. Prestigious seminaries received donations to establish specialized departments in 'Judaic studies,' 'interfaith relations,' and 'biblical theology' that invariably reached favorable theological conclusions.

Generous scholarships enabled promising students to pursue advanced studies at institutions where they were exposed to specific interpretations presented as cutting-edge biblical scholarship. These graduates eventually occupied denominational leadership positions from which they influenced official ecclesiastical policies on geopolitical issues.

The manipulation of religious symbolism and rituals integrated loyalty to the protective core directly into everyday religious practice. Religious festivities were reinterpreted to include elements that promoted sympathy toward the interests of the protective core. Hymns, liturgical prayers, and special ceremonies incorporated references that normalized this loyalty as a natural expression of authentic Christian faith.

Religious pilgrimages were organized and subsidized to expose influential Christian leaders to emotional experiences that strengthened psychological identification with the narratives favorable to the protective core. These leaders returned to their communities as enthusiastic evangelists for perspectives they now regarded as personal spiritual revelations.

The creation of para-ecclesiastical organizations established networks that operated within the Christian world but were completely controlled by the protective core. These organizations promoted 'Christian education' on historical and contemporary issues, organized conferences and seminars, published educational materials, and provided 'counsel' to religious leaders on how to interpret current events from 'biblically correct' perspectives.

The effectiveness of this strategy lies in its capacity to convert millions of sincere believers into passionate advocates for specific geopolitical interests, genuinely believing that they are serving God and defending fundamental Christian principles. *Religious instrumentalization represents the deepest form of psychological capture because it operates at levels of identity and meaning that transcend rational political or economic considerations, creating loyalties that are experienced as sacred moral imperatives immune to critical questioning.*

The capture of the social media ecosystem represents the most recent and possibly most powerful evolution of the scheme of systemic control, allowing direct influence over the formation of individual opinion among billions of users simultaneously.

The protective core identified that social networks were not simply new media of communication, but completely revolutionary architectures of influence that permitted personalized manipulation, precise demographic segmentation, and the shaping of individualized perceptual realities at a massive scale without historical precedent.

Structural penetration of dominant platforms was achieved through multiple coordinated vectors that go far beyond simple censorship or content promotion. The most sophisticated strategy involved the infiltration of development teams, recommendation algorithms, and content moderation policies from the initial development phases of these platforms.

In the case of Facebook/Meta, influence was exercised through apparently independent organizations such as the Oversight Board, which includes academic and human rights figures who had previously been trained at institutions financed by the protective core. These figures provide intellectual legitimacy to decisions that systematically favor specific narratives while censoring alternative perspectives under apparently neutral justifications of 'combating disinformation' or 'preventing hate speech.'

Personalized algorithmic manipulation allows each user to receive a completely customized informational reality without being aware of this manipulation. Recommendation algorithms are programmed to gradually amplify content that promotes

perspectives favorable to the protective core, while systematically reducing the visibility of critical or alternative content.

The sophistication lies in the fact that this manipulation operates in such a gradual and personalized manner that users believe they are discovering information and forming opinions independently. A conservative user will receive pro-protective-core content framed in conservative rhetoric, while a progressive user will receive the same basic message framed in the language of social justice and human rights.

Twitter/X under different administrations illustrates how capture transcends apparent changes in leadership. Regardless of who formally controls the platform, the fundamental moderation policies, trending topic algorithms, and decisions about account verification consistently favor narratives that benefit the protective core. Superficial changes in 'freedom of expression' policies coexist with continuity in the promotion of specific conceptual frameworks.

The most sophisticated strategy involves permitting vigorous debates on secondary issues, domestic politics, cultural questions, economic regulations, while maintaining an algorithmic consensus on fundamental topics that affect the core interests of the protective core. Users experience the platform as a space of free and diverse debate, without perceiving the systematic limitations on certain specific subjects.

TikTok presents particularly complex dynamics because it operates from a jurisdiction that potentially competes with the interests of the Western protective core, creating tensions between different nuclei of systemic control. However, the response has not been outright prohibition but rather attempts at capture through commercial partnerships, regulations that force changes in algorithms, and pressure to transfer operational control to more friendly entities.

The battle over TikTok illustrates how different protective cores compete for control of influence architectures, recognizing that whoever controls the algorithms that shape the perception of an entire generation effectively controls the political and cultural future of whole societies.

YouTube implements capture through monetization and recommendation policies that effectively determine which voices can sustain viable media operations. Content creators who produce material critical of the protective core's interests face systematic demonetization, algorithmic reduction of reach, and eventually complete marginalization, while friendly voices receive algorithmic promotion, privileged monetization opportunities, and access to creator support programs.

The brilliance of this system is that it operates through apparently neutral 'market forces.' Creators adapt their content to maximize reach and revenue, self-censoring and gradually adopting conceptual frameworks that are algorithmically rewarded. The result is ideological conformity that is experienced as independent rational commercial decisions.

Instagram and visual platforms operate through the manipulation of trending topics, promoted hashtags, and featured content that gradually normalizes specific perspectives especially among young demographics. Influence is exercised through apparently independent influencers who receive brand opportunities, lucrative collaborations, and algorithmic promotion in exchange for integrating specific messages into their content in an apparently organic manner.

The creation of 'fact-checking' ecosystems represents one of the most sophisticated innovations, whereby apparently independent but secretly coordinated organizations provide 'epistemic authority' to determine what information is true or false. Organizations such as Snopes, PolitiFact, and fact-checkers integrated directly into social platforms operate with conceptual frameworks that systematically validate narratives favorable to the protective core while discrediting alternative perspectives.

The effectiveness lies in the fact that these fact-checkers maintain credibility by correcting objectively false information on neutral topics, providing cover for their systematic biases on politically sensitive issues. Users develop trust in these sources based on their accuracy on non-controversial topics, automatically extending it to their pronouncements on more complex and contested subjects.

The manipulation of 'organic trends' uses coordinated networks of apparently independent accounts to artificially amplify certain hashtags, topics, and narratives, creating the illusion of spontaneous popular interest. These coordinated campaigns can make any topic appear as a natural 'trending' subject, influencing public perception about which issues are important and which perspectives are popular.

The sophistication includes the use of astroturfing techniques whereby apparently grassroots activism is in reality centrally coordinated, employing sophisticated fake profiles, bots that convincingly mimic human behavior, and networks of real but coordinated accounts that amplify specific messages in a manner that appears to be organic activism.

The integration with artificial intelligence systems allows the personalization of influence to levels that exceed individual human capabilities. AI systems analyze behavioral patterns, psychological preferences, and emotional vulnerabilities of individual users to

customize content that will be maximally persuasive for each specific person.

The capture of social networks represents the culmination of the scheme of systemic control because it allows direct, personalized, and continuous influence over the formation of the perceptual reality of virtually the entire population, operating through platforms that users voluntarily use and in which they trust for information and social connection.

09. Some Definitions.

Judeophile / Judeophilia.

This term, formed from the Latin *judaicus* and the Greek *philos* (love/friendship), refers to non-Jews who manifest sympathy, support, or admiration toward Jews, their culture, religion, or political interests. It appears historically in documents from the eighteenth century, especially during debates about Jewish emancipation in Europe. Judeophiles included Enlightenment intellectuals, liberal politicians, and religious reformers who advocated for equal rights for Jewish populations. In nineteenth-century contexts, the term was used both descriptively and pejoratively, depending on the author. Anti-Jewish writers employed it to describe public figures who supported Jewish causes, suggesting that their positions derived from inappropriate loyalties rather than genuine principles. National Socialist propaganda used the term to target intellectuals, politicians, and businessmen considered overly sympathetic to Jewish interests.

Judaizer.

This term has deeper historical roots, originating in medieval religious contexts and the Spanish Inquisition. It referred specifically to Christians (frequently converts from Judaism) who secretly maintained or adopted Jewish practices. In fifteenth- to seventeenth-century Spain, Judaizer was a formal Inquisition accusation against New Christians (*conversos*) suspected of secretly practicing Judaism: observing the Sabbath, maintaining kosher dietary laws, celebrating Jewish festivities, or using Hebrew prayers. The term evolved to include Christians of non-Jewish origin who adopted practices or beliefs considered Judaic by ecclesiastical authorities. This encompassed biblical interpretations that emphasized Mosaic Law, observance of Saturday rather than Sunday, or rejection of specifically Christian doctrines such as the Trinity. In Protestant contexts, especially during religious reforms, Judaizer was used to attack factions that promoted a return to Old Testament biblical practices, considered dangerously close to Judaism by established authorities.

Ad Honorem Jew.

This Latin expression literally means honorary Jew and refers to non-Jews who, without formal conversion to Judaism, are considered so committed to Jewish causes or interests that they effectively function as honorary members of the Jewish community. The

term appears frequently in diplomatic correspondence and political documents of the nineteenth and twentieth centuries, especially in contexts where policies related to Jewish populations or the Zionist movement were being discussed. Historically, figures such as Lord Balfour, Winston Churchill in certain periods, or Harry Truman were described as *ad honorem* Jews for their support of Zionist causes. The term could be used both positively and negatively depending on the political context. A classic example is that of the German goyim Axel Springer, whose first wife was Jewish, and Mathias Döpfner. Mathias Döpfner, as the head of the Axel Springer media group and the controller of about 95% of the company, has turned his empire into Europe's leading pro-Zionist mouthpiece. He owns dozens of publications that shape the opinions of hundreds of millions of people: Germany's *Bild* and *Die Welt*, the American-European *Politico* and *Business Insider*, Britain's *The Daily Telegraph*, and Poland's *Fakt*. In a leaked email, Mathias Döpfner unapologetically names the country he's working so hard for: *Zionism uber alles. Israel my country*. For such devoted service, he was awarded the Israeli Presidential Medal of Honor. He received this award alongside the Jewish billionaire Miriam Adelson, a known mega-donor to right-wing and pro-Israel forces in the United States.

White Jew.

This term, particularly used in twentieth-century contexts, refers to non-Jews (typically of European/Christian origin) who are perceived as adopting perspectives, interests, or methods associated with Jews, especially in economic or political contexts. In American anti-Jewish literature of the early to mid-twentieth century, *white Jew* was used to describe gentile businessmen, bankers, or politicians who operated using methods considered *typically Jewish*: international finance, political liberalism, or the promotion of multiculturalism. The term implies a racial/ethnic distinction in which Jew is considered a separate category from white, and white Jew describes whites who have adopted characteristics or loyalties considered Jewish and foreign to their original racial/cultural identity.

The term white Jew (*Weißer Jude* in German) was employed in the official terminology and propaganda of the Third Reich. In National Socialist ideology, *Weißer Jude* referred specifically to ethnic Germans or Aryans who were considered so committed to Jewish interests, or so influenced by Jewish mentality, that they had functionally betrayed their own race and nation. This terminology appears in documents from Goebbels' Ministry of Propaganda, in publications of Julius Streicher's newspaper *Der Stürmer*, and in ideological instruction manuals for the SS and other party organizations. Judaization was seen as a process of cultural and mental corruption that could affect even racially Aryan individuals. White Jews represented proof

that Jewish influence could penetrate and corrupt the Aryan mentality without direct racial mixing.

The categories of white Jews identified by National Socialist terminology reveal precisely the layers of the protective structure analyzed above, but viewed from the perspective of the system that sought to dismantle them. German academics classified as white Jews represented the intellectual protection layer we had identified: universities, research institutes, and elite training centers that provided conceptual frameworks favorable to the protected core. Economics professors such as Gustav Schmoller or sociologists such as Georg Simmel had developed theories that normalized Jewish participation in German economic and intellectual life. These academics not only legitimized Jewish presence, but trained generations of students in conceptual frameworks that presented Jewish integration as natural and beneficial. The National Socialist response was systematic: the Law for the Restoration of the Professional Civil Service of 1933 not only expelled Jewish academics, but also those Aryans considered ideologically compromised for having collaborated too closely with Jewish colleagues or for having developed theories deemed favorable to Jewish interests. *The National Socialists recognized that eliminating only the Jews was insufficient if the intellectual frameworks that protected them remained intact in Aryan minds.* Academic white Jews represented the infrastructure of intellectual legitimization that had to be dismantled.

German businessmen classified as white Jews revealed the economic protection layer we had identified: commercial networks, business partnerships, and financial systems that integrated Jewish interests with the broader German economy. Businessmen such as Carl Duisberg of IG Farben or bankers such as Hermann Abs had developed such close commercial relationships with Jewish entrepreneurs that the prosperity of their own companies depended on maintaining these collaborations. These commercial alliances created German economic interests in protecting their Jewish partners.

The National Socialists correctly identified that these Aryan businessmen functioned as a protective layer that made it economically costly to persecute Jewish entrepreneurs. The forced Aryanization of Jewish businesses required not only expropriating the Jewish owners, but also dismantling the commercial networks that connected them to the Aryan economy. The classification of white Jew justified the elimination of Aryan businessmen whose loyalty to the regime was questionable due to their Jewish commercial ties. The regime recognized that some Aryans had developed economic dependencies that effectively converted them into defenders of Jewish interests.

Politicians and officials of the Weimar Republic classified as white Jews represented the political

protection layer we had identified: governmental structures, legal frameworks, and public policies that guaranteed Jewish rights and integration. Jewish or Judeophile politicians such as Gustav Stresemann or officials such as Walther Rathenau had constructed legal frameworks and policies that not only protected Jewish rights, but integrated Jews into positions of governmental influence. These frameworks created institutional barriers against systematic persecution. Eliminating Jewish political protection required dismantling not only specific laws, but also purging the Aryan officials who had built and operated these protective systems. Political white Jews represented the administrative infrastructure that made Jewish integration possible. Some Aryan officials had developed careers and professional identities so closely tied to Jewish integration policies that they could not be trusted to implement anti-Jewish policies.

Cultural intellectuals classified as white Jews revealed the cultural protection layer we had identified: entertainment industries, media, and cultural production that normalized Jewish presence and influence. Writers such as Thomas Mann or filmmakers such as Fritz Lang had produced works that presented Jews as an integral part of German culture, or that promoted cosmopolitan and universalist values associated with Jewish influence. This cultural production created frames of reference that made Jewish persecution *appear* barbaric and irrational. The Nazis recognized that cultural control required not only censoring specific Jewish content, but also eliminating the Aryan creators who had internalized cultural perspectives considered Judaizing. These artists represented vectors of cultural influence that could continue promoting values incompatible with anti-Judaism even after the direct Jewish creators had been eliminated. The book burning and cultural coordination (*Gleichschaltung*) targeted both Jewish works and the productions of white Jews who had absorbed and promoted cultural sensibilities considered foreign to the authentic German spirit.

The sophistication of the Nazi categories demonstrates that they recognized the entire protective pack structure we had analyzed. This was not merely primitive anti-Judaism, but a systematic attempt to dismantle a multilayered defensive structure that had evolved over decades. The Nazis understood that the simple elimination of Jews would be insufficient if the Aryan protective layers remained intact. White Jews represented elements of the German system that had been effectively co-opted or that had developed vested interests in maintaining Jewish integration.

The National Socialist identification of these categories confirms the effectiveness of the protective pack schema we had described. The structure had functioned so well that it had created systemic dependencies: Aryan academics whose theories depended on Jewish intellectual frameworks, Aryan

businessmen whose prosperity depended on Jewish partners, Aryan politicians whose careers had been built promoting Jewish integration. *The fact that the National Socialists needed to create specific categories for these groups demonstrates that the protective structure had transcended its original ethnic and religious boundaries, creating alliances of interest that required systematic dismantling in order to make total persecution possible. It also reveals the analytical capacity of this political doctrine.*

The National Socialist case also reveals the inherent vulnerabilities in protective structures that depend on the co-optation of elements of the dominant system. When the fundamental political system changes, as occurred with the rise of the National Socialists to power, these protective layers can rapidly become liabilities that increase vulnerability rather than reduce it.

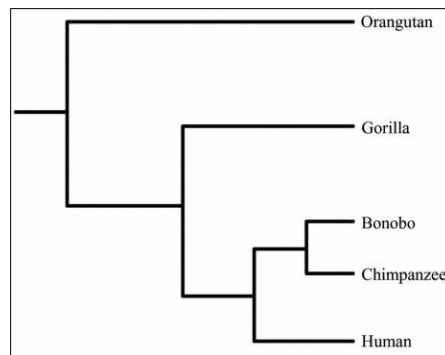
White Jews' became secondary targets precisely because they had been so effective as protectors. Their prior effectiveness marked them as threats requiring priority neutralization under the new political system. This dynamic suggests that the most sophisticated

protective structures can create dependencies that make them more vulnerable to radical systemic changes, converting defensive strengths into strategic weaknesses when the fundamental rules of the political game are completely transformed.

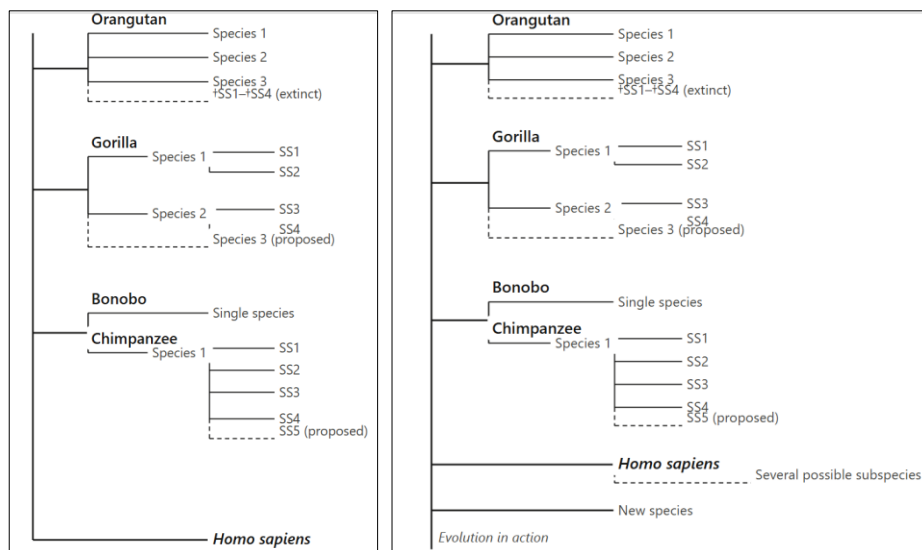
Let us note that the transfer of the Jewish pack from territories under Reich domination toward Eastern Europe is similar to earlier mass expulsions of local Jewish packs, such as the following: Roman Judea (135 CE), Visigoth Kingdom (c. 616 CE), Al-Andalus (1146 CE), Kingdom of England (1290 CE), Kingdom of France (1306 CE), Kingdom of France (1394 CE), Crown of Castile and Crown of Aragon (1492 CE), Kingdom of Sicily (1493 CE), Kingdom of Portugal (1497 CE), Kingdom of Naples (1541 CE), Papal States (1569 CE), Russian Empire (1742 CE). There are several more.

10. Closing words.

I end this introduction with this observation for the reader to meditate upon. The following image is commonly used to show the evolutionary relationships among the great apes.



That figure is considerably simplified. Let us examine the following two figures



Science today recognizes two species of gorillas, each comprising two subspecies. The existence of a third species has been proposed. With respect to orangutans, three living species are recognized, in addition to four extinct subspecies. Four subspecies of chimpanzees are recognized, with a possible fifth. From the evolutionary lineage leading to the common chimpanzee, a branch separated two million years ago that gave rise to the modern bonobos. Of the latter, only a single species exists. Hybridization between bonobos and chimpanzees occurred in the prehistoric past. We can see that evolutionary forces have never ceased. All of these facts are represented in the left figure. The reader may search the Web for images of similar phylogenetic trees to appreciate the manner in which they are drawn: not all of them are identical. It should be noted that the number of species and subspecies may vary over time, which does not alter in any way what has been stated here.

My critique of the left figure is that it constitutes a manifestation of deficient scientific judgment, conceptual ambiguity, or intellectual arrogance. I assert this because there exists no scientific law that precludes the current population of *Homo sapiens* from being subdivided into subspecies. I must make it clear that subspecies ought not to be associated with particular races, ethnicities, or religious groups. This is precisely the problem that needs to be resolved in a scientific manner. The other point requiring attention is the possibility that, among specimens of *Homo sapiens*, there may already exist individuals who are evolving toward a new species (including the last common ancestor). On this point I have already expressed my position in several texts. All of this is represented in the right figure which, in my view, is more congruent with physical reality.

The astute reader will have already noted the following. There exists but one form of equality, which is equality before the law. History and you yourself are acquainted with innumerable instances in which it is not upheld, yet its existence is indispensable for life in groups and for coexistence among the various geographical groups. Obviously, it holds validity only when the entire group accepts it (the Jewish state is a fitting example of what occurs when it is not respected, see Appendix B). For the group constituted by *Homo sapiens* and for any of its subspecies (should they exist), their leaders must abide by the following rule: *We come from the people; we stand and march with the people; the people are at the beginning and the end of our struggle and our work* (JG). Those who do not are mere shameless parasites and bloodsuckers.

Every *Homo sapiens* possesses a physical body. The question is whether they all possess a soul and spirit. Perhaps some ethnic groups lack them.

The Zionist Protocols. The Program of the international Jewish secret government.

Translated from the English according to the original located in the British Museum. With a foreword and an afterword by Theodor Fritsch. Eleventh edition.

The surprising twists of thought and the downright roguish advice of the writings that follow will astonish everyone who sees them for the first time. He will take them for the product of a wild fantasy. But on closer examination, he will discover that the reflections and plans presented, which are now already more than 30 years old, find a surprising confirmation in many actual processes of life. Yes, one may say: only from the exact knowledge of these so-called Zionist Protocols do many riddles of our time become comprehensible.

The designation Protocols is, to some extent, incorrect, since it is not a matter of the minutes of a deliberation, but of the guidelines and programme points presented before an assembly by a conspiratorial association that pursues the goal of establishing a dominion extending over the entire globe through the spiritual and economic guardianship of the peoples. The shrewdness, the deep psychological insights, the cunning craftiness with which this goal is pursued are astounding; and so these Protocols (we retain this designation, as it has become generally customary) constitute directly a masterpiece of the Machiavellian art of dominating men, in any case an instructive reflection for everyone who wishes to concern himself with political affairs.

Are they genuine?

The guileless, naive, and trusting German will doubt it. In the uprightness of his soul, he cannot imagine that so much cunning, malice, and wickedness could dwell in human minds. And yet the bitter experiences of the last decades ought to prompt him to subject his ideas about universal love of neighbour and fraternity among peoples to thorough reflection. He will reject the thought that there could exist a conspiracy which, with all the means of cunning and violence, strives for the spiritual and material subjugation of all mankind. The honest confession of Walter Rathenau ought, however, to give him pause, since, on 25 December 1909 wrote in the *Neue Freie Presse* in Vienna: *Three hundred men, each of whom knows every other, direct the economic destinies of the continent and choose their successors from their own circle.*

Concerning the origin of these Protocols, the following is known: The Russian political police found, in the year 1901, during a house search in a Jewish dwelling, a more extensive manuscript in the Hebrew language, the translation of which was entrusted to the orientalist Prof. Sergei Nilus. The content appeared so significant to the Russian government that it had several copies of the document distributed to foreign governments. The English government also received such a document, but attached no importance to its

disconcerting content and forwarded the document as a curiosity to the British Museum. There it has been registered under the date of 10 August 1906 (Jewish publications claim, it is true, that the book is not to be found there under the indicated date; but they were careful enough to give a false number).

It was the events of the World War that directed attention once again to the mysterious book, for it was impossible to deny that many important events were unfolding exactly in the sense of these Protocols. Thus, in England and America, people began to devote increased attention to this enigmatic document. One of the most respected English newspapers, the Morning Post, published extensive extracts from the Protocols, and Henry Ford assessed them thoroughly in his book *The International Jew, a World Problem* (published in German by the Hammer publishing house, Leipzig).

We base our reproduction on the English translation that a notable English writer, Victor E. Marsden, produced from the original in the British Museum.

To all appearances, the content of the Protocols was presented at the first Zionist Congress in Basel in 1897. The ideas lie entirely within the framework of Zionist endeavours, which aim to establish a Messianic Kingdom under Jewish supremacy over all peoples. The Hebrews naturally deny the authenticity of these Protocols; how could they do otherwise!

I must confess that I myself, upon first acquaintance with these documents, harbored strong doubts about their authenticity, especially since the first German edition (there are already several) heightened the implausibility of their content through deficient translation. Today I am completely convinced of the authenticity of the documents, all the more so since for 40 years, I have possessed thorough knowledge of the Talmudic teachings of the rabbis, and in the present Protocols find nothing but a development elaborated in practical details of rabbinical conceptions, that is, of that doctrine founded on lust for dominion and megalomania, which presents the Jews as the favoured children of God, teaches hatred and contempt toward all non-Jewish human beings, and strives for the realization of that diabolical promise which the Jewish national demon Yahweh gave to his people as a guide for the path of life: Thou shalt devour all peoples.

The reader can form a judgment, from the literal wording of the following Protocols, as to whether they are a mere invention or a bitter truth.

If, despite the already existing German editions, I am preparing this new edition of the Protocols, it is done first of all in order to have a truly sense-faithful reproduction of the content. But also, in order to make these significant testimonies of Jewish striving for power

accessible to wider circles in the most concise possible form. The already existing editions are for the most part interspersed with much explanatory apparatus and have thereby become too extensive and costly books. About the previous history of these Protocols and the controversy that broke out around them, the following writings provide more detailed information:

Gottfried zur Beek: *The Secrets of the Wise Men of Zion*. Publisher Frz. Eher Nachf., Munich.

Alfred Rosenberg: *The Protocols of the Wise Men of Zion and Jewish World Politics*. Deutscher Volksverlag Dr. E. Boepple, Munich.

Leipzig, October 1931 Theodor Fritsch Protocols of the Learned Elders of Zion.

I.

It is necessary to be clear about what distinguishes our way of viewing things from that of the Goyim (non-Jews). *It must be established that human beings with bad instincts are more numerous than those with good instincts.* Therefore, the best results in the governance of the masses are achieved through violence and terror, not through academic discussions. Everyone strives for power; everyone would gladly become a dictator if only they could. In fact, people who would not be willing to sacrifice the welfare of all for the sake of their own advantage are rare.

What has tamed the beasts of prey called human beings? What has served until now to guide them? At the beginning of social organization, they were subjected to brutal and blind forces; later, to the law, which is that same power, only disguised. I draw the conclusion that, by natural law, the right lies in force.

Political freedom is a thought, not a fact. One must always know how to use this thought as bait when it comes to winning the popular masses for one's own party, in order to crush the one who holds power. This task is easier to solve when the adversary has already infected himself with the idea of freedom, the so-called liberalism, and, on account of this idea, is inclined to give up some of his power. Here the victory of our theory shows itself quite clearly: the reins of government, which have become slack, are immediately taken up, according to the law of life, and gathered together by a new hand, for the blind power of the nation cannot be without leadership for a single day; and the new power establishes itself in the place of the old one, already weakened by liberalism.

Today the power of the liberal rulers has been replaced by the power of gold. There was a time when loyalty and faith reigned. The thought of freedom cannot possibly be realized, because no one knows how to use it with moderation. It is enough to leave a people to self-government for a certain period of time in order to transform it into a disorderly mob. From that moment on, inner discord arises, which soon develops into bloody

class struggles, by means of which States burn down and their power sinks to that of a handful of ashes.

Whether a State exhausts itself in its upheavals, or whether its inner disintegration brings it under the rule of external enemies, in either case it can be considered as irremediably lost; it is in our power. The tyranny of capital, which is entirely in our hands, holds out to it a straw which the State must grasp whether it likes it or not; otherwise, it perishes.

Should anyone of liberal disposition consider such conceptions to be immoral, I would put the following questions: If any State has two enemies and it is permitted with regard to the external enemy and is not considered immoral to apply every kind and cunning of combat, such as, for example, keeping the enemy in ignorance of the plans of attack and defense, attacking him at night, or with superior forces; how can that person then maintain, with regard to a more dangerous enemy, the destroyer of social order and the common good, that such a struggle should be called immoral and inadmissible? (*Note*: Here the Jewish mind reveals itself clearly, from which these thoughts originated; for with truly Jewish skill at distortion and cunning, the pillars of state order are here presented as enemies of society, while the Jewish destroyer of the state presents himself as a defender of the common good. *That is genuinely Talmudic.* Theod. Fritsch)

Can a sound logical mind hope to guide the masses with some success by means of reasonable counsels and agreements, when any objection or contradiction, however senseless it may be, can be raised, and when such an objection can find more resonance among the people, whose way of thinking is superficial? Human beings in masses and mass-men, guided solely by petty passions, by wretched religious conceptions, customs, traditions and sentimental theories, become the prey of party strife, which prevents every kind of agreement, even on the basis of an entirely conclusive proof. Every resolution of a crowd depends on a fluctuating or prearranged majority which, in its ignorance of political secrets, adopts some ridiculous resolution that sows into the government the seed of anarchy.

The politician has nothing in common with morality. The ruler who is governed by morality is not a good statesman and is therefore insecure on his throne. Whoever wants to rule must have recourse both to cunning and to deception. Great national virtues, such as openness and uprightness, are vices in politics, for they remove rulers from their thrones more effectively and surely than the most powerful enemy. Such virtues may be the qualities of the kingdoms of the Goyim, but we must not allow ourselves to be guided by them in any way.

Our right lies in force. The word 'right' is a mere thought and is proved by nothing. The word means nothing more than: Give me what I need in order to have proof that I am stronger than you.

Where does right begin? Where does it end?

In a State where there is bad administration, impersonality of the laws, and rulers who have lost their personality in the flood of rights that every liberalism brings with it, I find a new right: that of attacking with the right of force and scattering to the winds all existing forces of order and agreements, restoring all old institutions and becoming the supreme lord of those who have surrendered to us the rights of their power, having voluntarily laid them down in their liberalism.

In the present insecure position of all kinds of power, our power will nevertheless be more invincible than any other, for it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it.

In order to get out of the temporary evil, we must now set up the ideal of an unshakeable government which will restore the regulated course of the machinery of national life, which had been destroyed by liberalism. The end justifies the means. Let us therefore in our plans direct our attention not so much to what is good and moral, as to what is necessary and useful.

Before us lies a plan in which the strategic line is laid down from which we cannot deviate without running the risk of seeing the work of so many centuries reduced to nothing.

In order to obtain satisfactory working methods, it is necessary to take into account the craftiness, the slackness and the inconstancy of the mob, to consider its lack of understanding of the conditions of its own life or of its own welfare. It must be understood that the power of the mob is a blind, senseless and unreasonable force, always at the mercy of an influence from any side. But the blind cannot lead the blind without precipitating him into the abyss. Now the members of the mob risen from the people always believe themselves to be geniuses in wisdom, and yet, since they have no understanding of politics, they cannot advance as leaders of the people without bringing the whole nation to ruin.

Only someone who has been raised from childhood to be an independent ruler has an understanding of the words of the political ABC.

However, whoever has abandoned himself, that is, to upstarts risen from his own ranks, sinks himself into ruin through the party splits provoked by the competition for power and honors, and all disorder stems from there. Can the popular masses find calm judgments without petty jealousy, deliberate on matters of State that cannot be separated from personal interests? Can they defend

themselves against an external enemy? That is unthinkable, for a plan that is fragmented into as many parts as there are heads in the rabble loses all unity and thereby becomes incomprehensible and unworkable.

Only through a despot can plans be carried out broadly and completely, distributing the whole appropriately among the individual parts of the state machinery: from this the inevitable conclusion follows that for a country the best government is that which is directed by a single competent person. Without absolute and unlimited power, no civilization can subsist, since it is not carried forward by the masses, but by their leaders, whoever that person may be. The rabble is barbarism and displays this brutality on every occasion. At the moment the rabble holds freedom in its hands, it immediately transforms it into anarchy, which is in itself the highest degree of brutality.

Let us place these alcoholized beasts, intoxicated by drinks, the right to their immoderate use comes with freedom. We and ours do not follow this path. The peoples of the goyim are weakened by alcoholic drinks; their youth is corrupted by clericalism and early immorality, into which they are led by our special agents, teachers, servants, governesses in the houses of the wealthy, employees and others, by our women in the entertainment venues frequented by the goyim. Among the latter I also count the so-called *society ladies*, willing followers of the others in depravity and luxury.

Our motto is, *Violence and Cunning*. Only violence triumphs in political affairs, especially when it is hidden in the qualities important for statesmen. *Violence must be the principle, and cunning and deception the guiding rule for governments that do not wish to lay their crowns at the feet of a new power*. It is certainly an evil, but merely a means to achieve the end, the good. Therefore, we must not cease in bribery, fraud and betrayal, when these things are to serve the achievement of our goal. In politics one must know how to use the weaknesses of others without hesitation, for through them we secure submission and supremacy.

Our State, which follows the path of peaceful conquest, has the right to replace the horrors of war with less conspicuous and more satisfying death sentences, which are necessary to maintain the reign of terror that demands blind submission. Precisely ruthless severity is the greatest instrument of power in the State: not only for the sake of success, but also in the name of duty. For the sake of victory, we must hold firm to the program of violence and deception. Therefore, we shall triumph not so much through the means itself as rather through the principle of severity, and bring all governments to submission before our supreme government. It is enough for them to know that we are merciless in the face of all disobedience.

In earlier times we were the first to throw into the lower popular masses the words *Freedom, Equality, Fraternity*. These words have since those days been repeated many times by stupid parrots who came flying from all sides to this bait. With them they carried away the well-being of the world, the genuine rights of individuals, which had previously been so well protected against the pressure of the rabble. The men of the goyim who considered themselves wise, the intellectuals, could make nothing of these words in their remoteness from the real world. They did not notice the contradiction between their meaning and their juxtaposition; they did not see that in nature there is no equality, that there can be no freedom, that nature itself has determined the inequality of spirits, characters and capacities, in exactly as immutable a manner as it determined subordination to its laws. They did not reflect that the rabble is blind, that the upstarts it chooses to exercise government are in matters of politics exactly as blind as the rabble itself, that the initiate, even if he is a fool, can nevertheless govern, while the uninitiated, even if he were a genius, understands nothing of politics. All these things the goyim do not take into account. And yet dynastic government owes its stability to these very things: the father passed on to the son knowledge of political affairs in such a way that no one outside the members of the ruling house could know them or reveal them to the subjects. *Over the course of time the sense of the dynastic transmission of the true state of political affairs was lost, and this benefited the success of our cause.*

Everywhere in the world the words *Freedom, Equality, Fraternity* came from our ranks, thanks to our agents, whole legions who carried our banner with enthusiasm. And at all times these words were woodworms, set to bore into the well-being of the goyim, to gnaw away everywhere at peace, tranquility and unity, and to destroy all the foundations of the non-Jewish States. As you will see later, this helped us toward our success: it gave us the possibility, among other things, of playing the main trump card into our hands: the destruction of privileges, or in other words of the genuine existence of the nobility of the goyim, that class which was the only protection that peoples and countries had against us. Upon the ruins of the natural and hereditary nobility of the goyim we have erected the aristocracy of our educated classes, guided by the aristocracy of money. The qualification for this aristocracy we have founded on wealth, which is dependent on us, and on knowledge whose direction our learned elders determine.

Our success has been facilitated by the fact that in our dealings with the men we needed, we have always acted upon the most sensitive aspects of human nature: upon greed, passion, the insatiable craving for human goods. Each of these human weaknesses, by itself alone, is sufficient to paralyze the capacity for action, for it leads beyond the will of man to his character, which is the backbone of his activities.

The concept of freedom has put us in the position of being able to persuade the rabble of all countries that their government is nothing but the servant of the people, who are the owner of the land, and that the servants can be changed like a worn-out glove.

This possibility of changing the people's representatives puts them into our hands and gives us the power to determine their fate.

II. It is indispensable for our purposes that wars, as far as possible, should not result in territorial gains: thus wars are placed on an economic basis, and the peoples will have to feel our preponderance in the assistance we provide. In this way both sides are delivered into the mercy of our international government, which is always vigilant and subject to no restrictions. *Our international law will then extinguish national rights and will dominate peoples in exactly the same way as the civil law of individual states regulates the relations of their subjects with one another.*

The officials, whom I choose from public life taking into account their aptitude for servile obedience, will not be persons versed in the arts of government and who therefore easily become pawns in our chess game in the hands of learned and gifted people who will be their advisors, specialists who from early childhood have been educated to direct the affairs of the entire world. As you well know, these specialists among ours, in order to make themselves fit for government, draw the knowledge they need for our political plans from the teachings of history and from observations they make on the events of the present. The goyim are not instructed in the practical application of unbiased historical observation, but in theoretical considerations without any critical relation to subsequent events. We therefore need not take these goyim into consideration, let them amuse themselves until their hour strikes, or live on hopes of new forms of entertainment or in the memory of all they have enjoyed. Let that game be the main thing for them, to which we have persuaded them to accept as the requirements of science. In view of this fact we have incessantly, through our press, aroused a blind trust in these theories. The intellectuals of the goyim will boast of their knowledge. They will put into practice all the results of science without their logical confirmation. But those have been cunningly assembled by our government specialists to give the minds of the goyim the direction we want.

Do not think that these assertions are mere words: think of the successes we have achieved with Darwinism, Marxism, Nietzscheanism. We Jews should recognize with full clarity, in every respect, what immeasurable devastation these currents have wrought upon the minds of the goyim.

It is indispensable for us to delve into the thinking, the character and the aspirations of the nations

in order to avoid errors in politics and in the direction of administrative affairs. The components of the machinery of our system must be arranged differently and be in accordance with the particular character of the peoples we encounter on our way. But the triumph of our system will cease to occur in the future if its practical application is not founded upon a sum of lessons from the past.

In the hands of the present-day States there is a great power that directs the movement of thought among the people: it is the press. Its function is to point out the requirements that are deemed indispensable, to lend voice to the grievances of the people, to express or provoke discontent. In the press the triumph of freedom of speech finds its embodiment. But the Goyim States have not known how to make use of this power, and so it has fallen into our hands. Through the press we have gained the power to influence, while we ourselves remain in the dark. Thanks to the press we have brought gold into our hands, even though we had to draw it from oceans of blood and tears... But it has helped us, although we have sacrificed some of our own. Every sacrifice on our part is worth before God a thousand Goyim.

III. Today it can be told to you that only a few steps still separate us from our goal. It only remains to cross a narrow intermediate space. The entire long road we have traveled is about to be completed by the symbolic serpent with which we represent our people. When its circle is closed, all the States of Europe will be enclosed within its coils as in a great vice.

The constitutional institutions of these times will soon collapse, for we have built them with a certain defect in the balance, so that they keep turning until the hinge on which they hang is worn away. The Goyim believe they have welded them together firmly enough and have continued to maintain them in the expectation that the scales would come into balance. But the pivots, the kings on their thrones, are hindered by their representatives, who play the fool. They owe this uncontrolled and irresponsible power to the terror that has penetrated into the palaces. Since the kings have no means of reaching their people, their true center, they are no longer capable of understanding them or of strengthening them against those hungry for power. We have torn open an abyss between the far-sighted ruling power and the blind force of the people, so that both have lost all significance; for like the blind man and his staff, they are each powerless on their own.

To induce those hungry for power to abuse power, we have set all forces in opposition to one another, by dissolving their liberal tendencies into independence. To this end we have stirred up all manner of aspirations, armed all parties, and distributed authority as a target for every ambition. Out of the States we have made arenas where a crowd of confused people swirls

about fighting in disorder. A little more, and disorder and bankruptcies will be universal.

Inexhaustible chatters have turned the sessions of parliaments and administrative bodies into battles of speeches. Bold journalists and unscrupulous pamphleteers fall daily upon the executive powers. Abuses of power will ultimately prepare the downfall of all institutions, and everything will fly skyward amid the fury of the raging mob.

Everything is bound to poverty by heavy labor, more firmly than it was ever bound by slavery and serfdom. From these they could free themselves, they could come to terms with them, but from misery they will never break free. We have included in the constitutions such rights that appear to the masses as real, while they are only imaginary. All these so-called 'people's rights' can only exist in thought, and can never be realized in practical life. What good does it do the proletarian workers, doubly bowed down by heavy labor, crushed by their fate, that the brothers-in-law gain the right to speak, that the newspaper editors obtain the right to write any nonsense, to fill page after page with vain stupidity? The proletariat receives no other benefit from the constitution than mere pitiful crumbs that we throw to them from our table, so that we may predispose them favorably toward our arrangements, favorably toward the people whom we endow with power, the servants of our government... Republican rights are for a poor man nothing more than bitter irony. He struggles for the bare necessities, barely a day grants him anything useful, but on the other hand it robs him of every security of a regular and sufficient income, by making him dependent on the strikes of his comrades or lockouts by his employer.

The people have destroyed under our guidance the nobility, it was their only shield and foster mother for the sake of self-interest, which is inseparable from the welfare of the whole people. Today, after the destruction of the nobility, the people have fallen into the hands of ruthless, profit-seeking scoundrels, who have placed a merciless and cruel yoke upon the backs of the workers.

We appear as the predestined saviors of the workers from their oppression, when we propose to them that they join the ranks of our fighting forces, socialists, anarchists, communists. We grant them at all times support, in accordance with the alleged brotherhood (of the civic community of all men) of our social freemasonry. The nobility, which by law enjoyed the fruits of the workers' labor, had an interest in the workers being well-fed, healthy and strong. We are interested in precisely the opposite, in the diminishment, the stunting of the goyim. Our power lies in the permanent scarcity of food and the physical weakness of the worker, because through this he becomes a slave to our will. And he will find neither the strength nor the will among his own leaders to oppose our intentions. The right of capital engenders hunger, which governs the workers more

surely than the nobility was able to do with legally sanctioned royal power.

Through the deprivation, envy and hatred that are thus generated, we will set the masses in motion, and with their hands we will remove everything that stands in our way.

And when the hour strikes to crown our Lord over the entire world, it is those same hands that will remove everything that could be an obstacle to him.

The goyim have lost the habit of thinking, unless they are driven by the suggestions of our specialists. So they do not see why it is urgently necessary that we, when our kingdom comes, will simultaneously introduce one thing, namely: to teach in the national schools a true branch of science, the foundation of all science, the science of the structure of human life, of social existence, which requires the division of labor and therefore also the division of men into classes and estates. It is important for everyone to know that, as a consequence of the division according to human activities, there can be no equality; that he who through any of his actions exposes an entire class cannot be equally responsible before the law as he who knows nothing beyond his own honor. The exact knowledge of the social structure, into whose secrets we do not initiate the goyim, would show all people that services and labors must be maintained to a certain degree, so that they do not become a source of human suffering as a result of the difference between the manner in which a child is raised and the work he has to perform.

After an in-depth study of this science, the wise will willingly submit to authority and take the position that is destined for them in the State. With the current state of science and the direction we have given to its development, the people, who blindly believe what is printed, harbor a blind hatred against all the estates they see above themselves, thanks to the impulses we have given them to lead astray their own ignorance. Thus they have no understanding of the significance of classes and estates.

This hatred will be further increased by the effects of economic crises. These disrupt trade on the stock exchanges and bring industry to a standstill. Through all these underground secret means that are accessible to us, and with the help of money, which is entirely in our hands, we will cause a general economic crisis. In doing so, we will throw entire masses of workers into the streets, simultaneously in all the states of Europe. These masses will burn with desire to shed the blood of those whom, in the simplicity of their ignorance, they have envied since childhood, and whose possessions they will then want to enjoy.

They will not attack us, because the moment of the attack will be known to us, and we will take measures to protect ourselves.

We have shown that progress will bring all Gentiles under the rule of reason. Our tyranny will act decisively, for it will know how to silence all unrest through skillful severity and to banish liberalism from all institutions.

Since the population has seen that all concessions and liberties are granted in the name of freedom, it has imagined itself to be the supreme master and has stormed its way to power. Naturally, in doing so, like every blind person, it has stumbled over a multitude of obstacles. It has run to find a guide, it has never thought of returning to the former state, and has laid its powers at our feet.

Think of the French Revolution, to which we have given the name of the 'Great': the secrets of its preparation are well known to us, for it was entirely the work of our hands. Since that time we have led the peoples from one disillusionment to another, so that they will finally orient themselves according to the will of the despotic king of the blood of Zion, whom we will give to the world.

Today we are, as an international power, invincible, for if someone attacks us, we will be supported by other states. The bottomless stupidity of the Gentile peoples, who crawl on their knees toward power, but are merciless toward weakness, ruthless toward errors and lenient toward crimes, unwilling to bear the contradictions of a free social system, but patient under the martyrdom of the violence of a daring tyranny, these qualities help us toward independence. The Gentiles suffer and patiently endure abuses from the secret dictators of the present, for the least of whom they would have dethroned twenty kings.

How is this phenomenon to be explained, this remarkable inconsistency of the popular masses in their attitude toward events that appear to have been carried out on their behalf?

It is explained by the fact that these dictators, through their agents, tell the people that through these abuses the State is harmed for the sake of the highest purpose, to secure the welfare of the peoples, their international brotherhood, their common citizenship and equality of rights. Naturally, they do not tell the people that this union can only be completed under our supreme dominion.

Thus the people condemn the law and acquit guilt, becoming ever more convinced that it can do whatever it wishes. Thanks to this state of affairs, the people destroy every kind of security and create disorder at every step.

The word 'freedom' designates the aspirations of men who fight against every kind of violence, against every kind of authority, even against God and the laws of nature. Therefore, as soon as we come into our kingdom, we will have to strike this word from the dictionary of life, since it contains a fundamental trait of bestiality that transforms the rabble into bloodthirsty animals.

These animals fall asleep each time they have drunk their fill of blood, and at such times they can easily be chained. But if no blood is given to them, they will not sleep, but will continue to fight.

IV. Every republic passes through various stages. The first days are filled with the frenzied rage of the blind mass, which is thrown now here, now there, right and left; the second stage is that of demagoguery, from which anarchy is born, and this leads inevitably to tyranny, which however is not legal and open, and therefore responsible, but invisible and secretly hidden, yet none the less intensely felt. It rests in the hands of some secret organization, whose actions are the most unscrupulous insofar as it works behind the scenes, behind the backs of all kinds of agents. Their replacement not only does not prove harmful, but actually helps the secret power, by freeing it, thanks to the uninterrupted change, from the necessity of spending its resources on the reward of long services.

Who or what can overcome an invisible power? And that is precisely our power! Non-Jewish Freemasonry serves us blindly as a façade for us and our goals; but the plan of action of our power, even its actual seat, remains an unknown secret to the entire people.

But all freedom can be harmless and have its place in the national economy without harm to the welfare of the peoples, when it rests on belief in God, on the brotherhood of men, and is not linked to the concept of equality, which is refuted by the true laws of creation, for these have determined subordination. With such a faith the people can be governed by a guardianship of priests and would go about contentedly and humbly under the guiding hand of their pastors, who are subject to the laws of God on earth. That is the reason why it is indispensable for us to undermine all faith, to tear the true concept of God and of the spirit from their minds and to put in their place arithmetical calculations and material needs.

In order to leave the goyim no time to think and observe, their attention must be diverted toward industry and trade. Thus all peoples will become absorbed in the pursuit of profit, and while they run after it, they will not notice their common enemy. But we must also once again place industry on a speculative foundation so that freedom can decompose and destroy the communities of the goyim once and for all. The result of this will be that what is taken from the country through industry will pass

through the hands of speculation and finally remain there, that is, in our coffers.

The general struggle for domination and the shocks to which economic life is exposed have created communities without character, cold and heartless. Such communities will nourish a clear resistance against higher politics and against religion. Their only leader is profit, that is, gold, with which, for the material pleasures it can provide, they will practice a true cult. Then the hour will strike when the lower classes of the goyim will follow our leadership against the disturbers of our power, the intellectuals of the goyim, and they will do so, not for the sake of good, nor even to gain wealth, but solely out of hatred against the privileged.

V. What form of government can be given to a community where corruption has penetrated everywhere, where wealth is attained only through skillful tactics of surprise and semi-charlatan means, where unrestrained behavior reigns, where morality is maintained through punitive measures and harsh laws rather than through willingly accepted principles, where the feelings for faith and fatherland have been extinguished by cosmopolitan convictions? What form of government can be given to such communities if not that coercive domination which I will describe later? We shall create a complete centralization of the government in order to bring all the forces of the community into our hands. We shall mechanically regulate all the actions of the political life of our subjects through new laws. These laws will gradually abolish all the privileges and freedoms that had been permitted to the goyim. Our kingdom will establish its coercive domination so powerfully that it will be able, at any moment and in any place, to annihilate all goyim who oppose us in word or deed.

It will be said that such a coercive domination as the one I speak of is not compatible with the progress of this age, but I will prove to you that it is.

In the times when the peoples looked up to the kings on their thrones as to a revelation of the will of God, they submitted without murmuring to the coercive power of the king; but from the moment when we introduced into their thinking the concept of their own rights, they began to regard the occupants of the throne merely as ordinary mortals. The sacred anointing of the heads of the kings had fallen in the eyes of the multitude, and when we also deprived them of their faith in God, the power of authority was thrown into the street and became public property, that is, we seized it.

The art of directing the masses and individuals by means of skillfully applied theories and torrents of speeches, through regulations of life in general and all kinds of other devices which the goyim do not understand, this art likewise belongs to the peculiarities of our politics, which is founded on deception, observation, subtleties, and cunning calculation, so that

in this kind of art we have no competitors, neither in the drafting of political plans nor in cohesion. In this respect, at most the Jesuits could be compared with us, but we have succeeded in discrediting them as an open society, while we have always kept our secret society in darkness. For the world it would be quite indifferent who its supreme ruler is, whether the head of Catholicism or our coercive ruler from the blood of Zion. But for us, the chosen people, this is by no means indifferent.

Some time ago we could almost have been successfully attacked by a union of the goyim of all countries. But against this danger we are protected by the disunity that reigns among them. Its roots are so deeply seated that they can never be eradicated. The personal and national opinions of the goyim, the religious and class differences, we have incited against one another and over the course of the last twenty centuries we have raised them to a great power. For this reason there is no state that would anywhere obtain help if it raised arms against us, for each must fear that an action against us could be dangerous for it. We are too strong; there is no escape from our power. The nations cannot in any way act individually without us immediately having our hand in the game.

Per me reges regnant. Through me king's reign.
And the prophets said that God has chosen us to rule over the entire earth ourselves. God has endowed us with spirit so that we are equal to our task. Were there a hero of the spirit in the enemy camp, he would still fight against us; but the newcomer would accomplish nothing against our old veterans; the struggle between us would be merciless, a struggle the like of which the world has never seen. And, the spirit on their side would also have come too late. All the cogs of the state machinery run by the force of a driving mechanism that is in our hands, and this driving mechanism of the state machinery is Gold. The science of political economy, which our learned Elders devised, has long since given capital a royal standing.

Capital must, if it is to cooperate unhindered, be free to establish a monopoly of industry and trade. This is already being carried out in all parts of the world by an invisible hand. This freedom will grant political power to those employed in industry and will thus contribute to oppressing the people. For today it is more important to disarm the peoples than to lead them into war, more important to exploit to our advantage the passions that have broken out in flames than to dampen their fire; more important to expose the thoughts of others, to adapt them to us, than to exterminate them. The main principle of our government consists in: weakening public opinion through criticism, leading it away from serious deliberations that might be calculated to arouse resistance; diverting its intellectual struggle towards a merely apparent battle of empty words.

At all times the peoples of the world, just like individuals, have taken words for deeds. They are satisfied with a spectacle and rarely pay attention to whether promises are actually followed by actions in the public arena. That is why we will stage spectacles that will provide eloquent proof of the benefits of progress.

We will adopt the liberal tone of all parties, of all directions, and will give this liberalism a voice through speakers who will speak so much that they will exhaust the patience of their listeners and finally provoke a rejection toward speaking.

To get public opinion into our hands, we must bring it into a state of confusion by expressing such different opinions from all sides and for so long a time, that the goyim lose their heads in the labyrinth and come to the conclusion that the best thing is to have no opinion of any kind in political matters, which the public cannot understand anyway, since they are only understood by those who lead this public. That is the first secret.

The second secret that we need for the success of our government is the following: To multiply national weaknesses, inclinations, passions, party aims to such an extent that it will no longer be possible for anyone to find their way in the resulting chaos, so that finally the people will no longer understand each other. This measure will benefit us in yet another way, namely: to sow discord in all parties, to weaken all forces that still do not want to submit to us, and to discourage every kind of personal initiative that could in any way hinder our cause. There is no greater danger than this personal initiative: if it has spirit behind it, it can do more than can be done with the popular masses, among whom we have sown discord. We must direct the education of the non-Jewish communities in such a way that they will wring their hands in desperate helplessness whenever they find themselves in a situation that requires initiative. The pressure that arises from freedom of action undermines their strength when it collides with the freedom of others. From this conflict arise serious moral upheavals, disappointments, ailments. With all these means we will exhaust the Goyim to the point where they are finally forced to offer us international power, and in such a way that their submission puts us in a position to gradually absorb, without any use of force, all the state powers of the world and to form a supreme government. In the place of today's rulers we will install a dictator. He will be called the supreme governing power. His hands will reach out in all directions like pincers, and his organization will be of such enormous proportions that it cannot fail us in subjugating the peoples of the world.

VI. We will soon begin to create gigantic monopolies, reservoirs of colossal riches, on which even the great fortunes of the goyim will depend so much that they will have to go under, together with the credit of the states, on the day after the political collapse...

The economists among you will be able to assess precisely the significance of this connection...

We must elevate the importance of our super government in every possible way, by presenting it as the protector and benefactor for all those who submit to us willingly.

The goy among the goyim, as a political power, is dead, we do not need to take him into account; but as a landowner he can still become dangerous to us, since he is self-sufficient in the sources of aid from which he lives. Therefore, we must deprive him of his land at any price. This goal will best be achieved by increasing the burdens on real estate, by encumbering the lands with debts. These measures will curb agriculture and keep it in a state of obedient and unconditional subordination.

The aristocrats of the goyim, hereditarily incapable of making do with little, will quickly burn out and be exhausted.

At the same time we must vigorously support trade and industry, above all speculation. Its role is to create a counterweight against industry; for the absence of speculative industry would increase capital in private hands and serve to help agriculture recover, as the land is freed from its obligations to the agrarian banks. What we need is for industry to deprive the land of both, labor and capital, and through speculation bring all the money in the world into our hands. With this it drives all the goyim into the ranks of the proletariat. For the goyim will be cast down before us, if for no other reason, in order to obtain the right to life.

To complete the destruction of the industry of the goyim, we will support speculation on luxury that we have developed among the goyim, that greedy desire for luxury that devours everything else.

We will raise wages, which however will bring no advantage to the workers, since at the same time we will cause a rise in prices of the most essential necessities of life, claiming that they stem from the decline of agriculture and livestock. We will furthermore artificially and deeply undermine the sources of production, by accustoming the workers to depravity and drunkenness, and at the same time taking all necessary measures to exterminate from the face of the earth the educated forces of the goyim. So that the true meaning of these things does not become known to the goyim in time, we will conceal them under the pretended ardent desire to serve the working classes, as well as the great principles of economic science, for which our economic teachers will develop vigorous propaganda.

VII. The enlargement of the security forces, the increase of the police forces: all of this is essential for the completion of the aforementioned plan. What we must achieve is that in all the States of the world, except our own, only the masses of the proletariat and a few

millionaires devoted to our cause, policemen and soldiers, are present.

Throughout all of Europe, and by means of relations with Europe also in other continents, we must create ferments, discord and hostilities. Thereby we gain a double advantage: first, we keep all countries in check, for they know well that we have the power to provoke disorder or restore order whenever we wish. All these countries are meant to see in us an inescapable coercive power. Secondly, through our intrigues we will influence all the threads we have spun in the cabinets of all States through politics, through commercial treaties or debt instruments. In order to succeed in this, we must apply great cunning and shrewdness in the conversations and negotiations. However, with regard to the so-called 'official language', we will adopt the mask of honorability and complaisance. In this way, the peoples and governments of the goyim will continue to regard us as the benefactors and saviors of the human race, since we have taught them to contemplate only the outer surface of what we present to them for their knowledge.

We must be in a position to counter every resistance through wars with the neighbors of the country that dares to defy us. But if those neighbors should also dare to unite against us, then we must oppose them through a world war.

The main prerequisite for success in politics is the maintenance of secrecy of its operations: the words of the diplomat should not coincide with his actions.

We must compel the governments of the goyim to move in the direction that favors our far-reaching plan, which is already approaching the desired completion and which we present as public opinion, which we have secretly generated through the so-called 'eighth great power', the press. With few exceptions, which can be disregarded, the press is already completely in our hands.

In a word, to summarize our system of keeping the governments of the goyim in Europe in check: we will show one of them our strength through enterprises of terror, and when we admit the possibility of a general uprising against us, we will answer all of them with the cannons of China or Japan.

VIII. We must provide ourselves with all the weapons that our opponents could use against us. We must investigate the most subtle nuances of expression and the most difficult points of the legal code, in order to be able to justify ourselves in those cases where we pronounce judgments that might appear singular, arbitrary and unjust. For it is important to substantiate our decisions in such a way that they appear as the highest moral principles expressed in the form of law. Our government must equip itself with all the auxiliary forces of civilization in whose midst it is to operate. It will surround itself with writers, practical jurists,

administrative officials, diplomats and finally with those persons who have been prepared through specific instruction in our special schools. These persons will know the secrets of the structure of society; they will understand all the languages of the political ABC and know the entire hidden depths of human nature with all the emotional strings upon which they will have to play. These strings are the particular mentality of the Goyim, their inclinations, shortcomings, vices and abilities, the peculiarities of classes and estates. It goes without saying that these gifted auxiliary forces of the government of which I speak cannot be drawn from the ranks of the Goyim. These are accustomed to performing their administrative work without further concern for its purpose, and never to think about what they serve. The officials of the Goyim sign papers without reading them, either for the sake of salary or for the sake of ambition.

We will surround our government with a whole army of economic politicians. For this reason, political economy is also the main subject of the instruction given to the Jews. A whole class of bankers, industrialists, capitalists and, what is the main thing, millionaires will surround us, since essentially everything depends on the question of persons. For some time, until we can without danger entrust important State offices to our Jewish brothers, we will fill those positions with people whose past and reputation are such that between them and the people there is an abyss; people who, in case of disobedience to our instructions, face painful accusations or must disappear. All this serves to make them defend our interests until their last breath.

IX. Pay attention, in accordance with our principles, to the character of the people among whom you live and act. A general equal treatment for all can only be applied when all peoples have been educated according to our model. But if you cautiously bring the treatment of those closer, you will see that not even a decade will be necessary to change even the most stubborn character and to add a new people to those already subjugated by us.

The words of liberalism, which are in fact our Freemason motto, namely: *Liberty, Equality, Fraternity*, when we establish our kingdom, will be understood in such a way that they are no longer a motto but the expression of an ideal, namely: *The right of freedom, the duty of equality, the example of fraternity*. That is how we will interpret them and, that is how we will take the bull by the horns. In fact, we have already eliminated every form of dominion except our own, although legally a whole series of them still exists. When today States raise their objection against us, it happens only for the sake of appearances, to conceal themselves from us and upon our instruction; for their antisemitism is indispensable for us and for the business of our lesser brethren. I do not wish to give further explanations on this matter, as this issue has already been discussed repeatedly by us.

Nothing can hinder our action. Our superior government exists in forms outside the law, which can be plainly described as 'dictatorship'. I can say in good conscience that we, as legislators, will pass judgment at the right moment. We will punish and pardon, we sit, as the head of all our groups, on the warhorse of the leader. We rule through the force of will, for in our hands lies the inheritance of a once powerful party that we have completely subjugated. And the weapons in our hands are: unlimited ambition, burning greed, merciless vengeance, hatred and resentment.

It is we who drive forward the all-consuming terror. In our service stand persons of all persuasions, of all doctrines: reactionaries, monarchists, demagogues, socialists, communists and utopian dreamers of all kinds. We have harnessed them all to our carriage: each one of them destroys on his own the last vestiges of authority, strives to annihilate all existing order. This unsettles all States; they urge calm, are ready to overlook everything for the sake of peace; but we will give them no peace until they publicly and submissively acknowledge our national superior government.

The peoples have raised a great outcry about the necessity of settling the social question by means of an international agreement. The fragmentation into parties has delivered them into our hands, for in order to be able to fight the electoral battle they need money, and all money is in our hands.

We could have reason to fear an alliance between the far-reaching power of the social princes and the blind power of the mob; but against such a possibility we have taken all necessary measures. Between both powers we have erected a bulwark in the form of mutual hatred and distrust. In this way the blind power of the mob will remain our support; we alone will provide it with guides and thus lead it along the path that leads to our goal.

So that the blind mob does not rise against us, we must from time to time enter into close communion with it, even if not we ourselves, then through the mediation of our most reliable brethren. When we are known as the only state power, we will negotiate personally with the people in the market squares. We will then instruct them on questions of politics in such a way that they adopt the direction that suits us.

Who can supervise everything that is taught in the village schools? What government official, or even what king, could admit that he cannot do so? And yet he is supposed to know the State, whose will is the voice of the people!

In order not to destroy the institutions of the goyim before the right time, we skillfully take hold of the springs that drive their mechanism. These springs lie in a strict but just sense of order; we have corroded it

through the chaotic licentiousness of liberalism. We have our hand in legislation, in the direction of elections, in the press, in the freedom of the person, but mainly in education and formation as the cornerstones of a free existence.

We have led astray, deceived and corrupted the youth of the goyim, educating them according to principles and theories that we ourselves know to be false, but which we nevertheless instilled in them.

Through imperceptible reinterpretation and contradictory interpretation of the laws we achieved unexpected successes. The meaning of the laws was obscured and eventually the government could no longer recognize it at all, so that in the end it could no longer find its way even in its own affairs.

Thus, we opened the path to an administration of justice according to our own will instead of according to the law.

There now exists the danger that the goyim will rise up in arms against us if they discover before the right time what is taking place. But in the western States we have against this a means of so terrifying a nature that even the bravest hearts will tremble before it: the underground railways in the great cities. These underground tunnels will have been dug under all circumstances before the time has come. And thus there exists the possibility of blowing up from here these capital cities with all their organizations and archives (Note. This thought is so delirious that common sense resists believing in its plausibility. The speaker no doubt intended to convey thereby that the conspiracy would not shrink from any means, however ruthless, in order to carry out its purposes. The sinking of Lord Kitchener together with his staff through Jewish infernal machinations, as described in the 'Hammer' No. 509 according to reliable sources, constitutes an instructive example of what Jewish conspiracies are capable of. (Ed. A.))

X. I begin with a repetition of what I have already said, and I ask you to bear in mind that governments and peoples in politics are satisfied with mere appearance. And how could the goyim grasp the deeper connections of things, if their representatives exhaust their best energies in deliberations? For our politics it is of the utmost importance to know this circumstance. It will be of use to us when we now examine the dissolution of authority: freedom of speech, of the press, of belief, the right of association, equality before the law, the inviolability of property, of the home, of taxation (the idea of indirect taxes), the retroactive force of laws, all these questions are of such a nature that they should not be dealt with directly and openly before the people. In cases where their mention cannot be avoided, they must be treated in general terms. We must always emphasize that the principles of modern legislation are known to us

and that we are guided by them. The reason why silence must be observed in these matters is the following: we must keep open the possibility of suppressing this or that from among them. But once all the principles are recognized, they are fixed for all time.

The rabble harbors a particular admiration and respect for the geniuses of political power. It receives their acts of violence with the admiring expression: *It is indeed vulgar, but very clever! A cunning trick, if you will, but how skillfully played, how brilliantly carried out! What shameless audacity!*

We count on drawing all peoples to the task of erecting a new state structure, the plan of which has been drawn up by us. For this we need leaders who advance toward their goal with carefree audacity and irresistible intellectual force. Then we shall overcome all obstacles. When we have carried out our coup d'état, we shall say to the peoples: *The events have been terrible and bad. Everything has ended painfully, but now we destroy the causes of your misery: nationalities, borders, differences in currencies. You are of course free to pass judgment upon us; but can it be a just one if you carry it out before you have tried what we are now offering you?* Then the rabble will cheer us and carry us on their hands in the unanimous triumph of hopes and expectations. We have made public elections into a means that will help us ascend to the throne of the world, by giving even the humblest in the people the appearance of influencing the shape of the State through assemblies and associations. But then the elections will have fulfilled their purpose and played their role for the last time: in the unanimity of the desire to become closely acquainted with us before condemning us.

To achieve this goal, we must obtain every vote without distinction of class or estate, in order to establish the preponderance of the majority, which the educated and propertied classes alone cannot bring about. By giving the individual, the feeling of his own importance, we shall destroy among the goyim the significance of the family and its educational value, and eliminate the possibility of independent personalities; for the people, led by us, will not allow them to emerge at all, let alone wish to listen to them. It is accustomed to listening only to us, who alone reward it for obedience and attention. In this way we shall create a blindly devoted mass that will never be capable of moving in any direction without the guidance of our agents, whom we have placed at its head as leaders of the people. The people will submit to this domination, for it will know that upon these leaders depend its merits, its joys and all its benefits.

Our plan of government must emerge complete from a single head; it cannot attain a unified structure if numerous heads collaborate on it. Therefore, we may well have knowledge of it, but must not speak about it, if we do not wish to destroy its artificial structure, the coherence of its components, the practical force of the

secret meaning of each turn of phrase. If in a work of this kind one wished to discuss and carry out changes by vote, they would be stamped with the mark of all the discords and misunderstandings of those who were not capable of penetrating the depth and coherence of the draft. Our plans must be clearly and purposefully conceived. Therefore, we should not cast the work of genius before the claws of the rabble or even before a selected assembly. These plans will not for the time being overturn existing institutions. They will only act upon the economic foundations and guide development along the path that lies within our plan.

Under various names there exist in all countries the same institutions: popular assemblies, ministries, senate, council of state, legislative and executive bodies. I need not explain to you the mechanism of the relations between these institutions, for you already know all of that. Note only that each of the above-mentioned institutions has an important function of the State to fulfil. The word *important* I therefore apply not to the institutions, but to the activity, because it is not the institutions that matter, but their effectiveness. These institutions have distributed among themselves all the important branches of state life: administration, legislation, executive power; thus they act like the organs of the human body. If we now displace a part of the state machinery, the State will fall ill like a human body and finally die.

When we infused the poison of liberalism into the state organisms, their entire political appearance changed. The states were seized by a deadly disease, by blood poisoning. We only needed to await the end of their death struggle.

Liberalism creates constitutional states in place of the former provincial tyrannies, which were the only protection of the goyim. A constitution is, as you well know, nothing other than the school of discords, misunderstandings, quarrels, disputes, fruitless party struggles, party whims, in a word, a school of everything that serves to destroy the personality of state administration. The speaker's platform has condemned rulers to inactivity no less than the press, thereby presenting them as useless and superfluous: for which reason they have in fact, already been deposed in some countries. Then came the era of republics; and then we replaced the ruler with the caricature of a government, with a president drawn from the people, from among our puppets, our slaves. That was the mine we placed under the foundations of the goyim states, that is, of all non-Jewish states.

Accordingly, we shall introduce the responsibility of the President. At that time, we will no longer need to submit to any constraint in carrying out our enterprises, for all responsibility will be borne by our straw men. What does it matter to us if the seats of the last little peoples who still aspire to power, and if thereby

a stagnation of politics sets in because it is impossible to appoint a President, a coincidence that dangerously shakes the whole country!. So that our plan may bring about this result, we will arrange elections in favor of those presidents who in their past have some dark spot, a 'Panama' [Note from JSG-J. 'Panama' referred to a major corruption scandal, most famously the French Panama Canal scandal (1892)]. Then they will be willing instruments for the completion of our plans, out of fear of exposure and out of the natural desire of everyone who has attained power to retain the privileges, advantages and honors connected with the office of president.

The representation of the people will cover the presidents, will protect them, will elect them; but we will take from it the right to propose new candidates or to amend existing laws, for we secure this right to the responsible president, who is a puppet in our hands. Naturally, then the person of the president will be the target of all possible attacks. But we will provide him with a means of self-defense, by giving him the right to appeal directly to the people.

But the decision of the people over the heads of its representatives is in reality the expression of that same blind power which we direct according to our will, the majority of the rabble. Independently of this, we will confer upon the president the right to place the State in a state of war. This we will justify with the argument that the president, as head of the armed forces of the country, must have them at his disposal in order to be able, in case of necessity, to defend the new republican constitution. The right of defense belongs to him as the responsible representative of said constitution.

It is understood that under these conditions the key to State power will lie in our hands, and no one other than us will direct legislation any longer.

In addition, upon the introduction of the new republican constitution, we will deprive the chamber of the right of interpellation regarding governmental measures, under the pretext that political secrets must be preserved. Furthermore, through the new constitution we will reduce the number of deputies to a minimum. In the same proportion, political interest and the desire to participate in the direction of the State will also diminish. If, however, which is hardly to be expected, this very minority should rise up in rebellion, we will silence them by means of a rousing appeal to the people... Upon the president of the State will depend the appointment of the president and vice-president of the chamber and of the senate. Instead of permanent sessions of parliament, we will limit these sessions to a few months. Furthermore, the president of the State, as head of the executive power, will have the right to convene and dissolve parliament, and in the latter case to extend the period until the convening of the new parliament.

So that the consequences of all these actions, in reality illegal, do not burden too soon the responsibility which we have conferred upon the president, we will induce ministers and other higher administrative officials to thwart the president's orders by acting over his head and proceeding on their own initiative. In doing so, they will become scapegoats in their positions. This role we recommend especially for the Senate, the Council of State, or the Council of Ministers, but not for an individual official.

The president will interpret the meaning of laws that admit of a varying interpretation according to our pleasure; he will furthermore repeal them when we give him to understand that this is necessary. In addition, he will have the right to propose laws of limited duration and even new guidelines for the constitution. As a pretext for both, the requirements of the welfare of the State will serve him.

Through such measures, we will be able to destroy step by step everything that we once had to insert into the constitutions of the States; thus we will imperceptibly cancel the constitutional rights of the people. Then the time will have come to transform every form of government into our autocracy.

The recognition of our world sovereign can also take place before the destruction of the constitution. It will be possible when the peoples, completely exhausted by the disorder in State affairs and by the incapacity of their rulers, which we will bring about, cry out: Away with them! Give us a king over all the earth who unites us and destroys the causes of all discord: borders, nationalities, religions, State debts, who gives us peace and calm, and whom we cannot find among our rulers and representatives of the people!

But you know full well: if such wishes are to ripen among the masses, in all countries the relations of the peoples with their governments must be confused. Humanity must be exhausted through pride, hatred, strife, envy, indeed even through deprivations, through hunger, through the inoculation of diseases, through scarcity and hardship, to such a degree that the goyim see no other way out than to take refuge in our complete supremacy, to submit to our power of money.

But if we give the peoples of the world a breathing spell, the moment we long for will hardly be easy to reach.

XI. The former Council of State was the most powerful expression of the power of its sovereign; the future one will be merely a decorative piece of the legislative body, what one might call the editorial office of the laws and decrees.

This then is the program of the new constitution. We will make laws, right and justice: 1.

Under the guise of proposals to the legislative body; 2. Through decrees of the president under the guise of general regulations, on instructions of the senate and on resolutions of the council of state, under the guise of ministerial ordinances; 3. In the event that a suitable opportunity should arise, in the form of a resolution in the State.

After these general indications, we want to occupy ourselves with the details by means of which we have to carry out the revolution. By this, I mean freedom of the press, the right of association, freedom of conscience, the right to vote, and many other things that must disappear forever from the thinking of men or undergo a thoroughgoing change when we proclaim the new constitution. For only at that moment can we carry out all our orders at once.

Subsequently, every notable change will be dangerous for the following reasons: If such a change is carried out with great severity, it could drive the masses to despair out of fear of the loss of freedoms. On the other hand, if it brings further concessions, it will be said that we ourselves would have recognized our own injustice. But that will destroy the prestige of the infallibility of our government. Or it will also be said that we were compelled by fear to adopt a yielding attitude, and so no one will thank us for it.

Both are harmful to the prestige of the new constitution. What we need is the following: From the very first moment that the new constitution is proclaimed, while the peoples of the world still remain stunned by the accomplished fact of the revolution and persist in terror and uncertainty, they must recognize once and for all that we are so strong, so unassailable, and so exceedingly rich in power, that we will in no case take them into consideration, that we are far from paying heed to their opinions and wishes, that on the contrary we are ready and capable of suppressing all resistance or demonstrations. They must recognize that we have ruthlessly seized all means of power for ourselves and will in no case share our power with them... Thus, they will close their eyes in fear and trembling and await, without guidance and inactive, the end of all this.

The goyim are a flock of sheep, and we are the wolves. Do you know what happens when the wolves break into the flock? They will close their eyes for yet another reason. We will promise them to return all the freedoms we took from them, as soon as we have subdued the enemies of peace and have tamed all the parties... I hardly need say how long they will wait for the return of their freedoms....

Why have we invented all this policy and taught it to the goyim, without giving them the possibility of examining its deeper meaning? What else for, if not to obtain by an indirect path what for our dispersed tribe is unattainable by the direct path? That was the reason for

our organization of secret freemasonry, which is not aware of this, and which helps us, and which is not at all as powerful as people believe. We have lured these fools of non-Jews so that they may serve as a facade for our lodges and throw sand in the eyes of their racial brothers.

God has granted to us, his chosen people, the grace of dispersion over the entire earth. In what appears to all as our weakness consists precisely our strength, which has now brought us to the threshold of dominion over the entire world. Now there is not much left to build upon the foundation that we have laid.

XII. Freedom, as we understand it, is interpreted in various ways and is conceived as follows:

Freedom is the right to do what the laws permit. This interpretation of the word will serve us at the appropriate time; for all freedom will be in our hands, from the moment the laws only eliminate or introduce what, according to the aforementioned plan, is desirable for us.

With the press we shall proceed in the following manner:

What role does the press play today? It serves to excite and inflame popular passions, which we need for our purposes. It is often insipid, unjust, lying, and the greater part of the public has not the slightest idea whom the press really serves. We shall saddle it and rein it in with a firm bridle; we shall do the same with all other products of the printing press. What would it avail us to prevent the attacks of the press, if on the other hand we remain the target of libels and books?

The products of public opinion, whose supervision is today for us a source of burdens, we shall transform into a lucrative source of revenue for the State. We shall introduce a special tax for this purpose and demand the deposit of security bonds before permitting the founding of any newspaper or printing press. This will secure our government against every attack on the part of the press. For every attempt to attack us, if it should still be possible at all, we shall burden with heavy monetary fines. Such measures as stamp taxes, deposit of security bonds and monetary fines will provide the government with large revenues. It is true that party newspapers spare no money for their interests, but these we shall prohibit at the second attack against us. No one shall with impunity touch the prestige of the infallibility of our government. The pretext for prohibiting a publication we shall find in the assertion that we must prevent the disturbance of public opinion. I ask you, however, to note that among the newspapers that attack us, there will also be some that we ourselves have founded. But these will attack exclusively those points that we have already destined for veneration.

Not a single announcement will reach the public without our control. This is already achieved today, insofar as the news from all over the world flows together in a few agencies. These agencies are already controlled

by us and only allow what we approve to reach the public.

If we have already managed to dominate the world of thought of the non-Jews in such a way that all of them unsuspectingly see the events of the world through the tinted lenses that we have placed upon them; if there is already no State left in which the stupidity of the goyim does not reveal to us all State secrets; what then will our situation be when we are the recognized rulers of the world and our king commands all the world?

We wish to return to the future of the printed press. Everyone who wishes to be a publisher, librarian or printer must provide himself with the corresponding diplomas, which will be withdrawn from him immediately in the event of an infraction. Through such measures, the instrument of thought will become a means of education in the hands of our government. It will no longer permit the masses of the people to be led astray by fantasies about the blessings of progress.

Who among us would not know that those fabulous blessings are the direct paths to the foolish fantasies that then generate the anarchic relations of men among themselves and against authority? For progress, or rather the idea of progress, has introduced the concept of independence in every respect, but has neglected to determine its limits. All so-called liberals are anarchists, if not in deed, then at least to a certain degree in thought. They all chase after mirages of freedom and inevitably fall into licentiousness, that is, into anarchy, into contradiction for its own sake...

We return to the periodical press. We shall impose upon it, as upon everything printed, stamp taxes and demand the deposit of security bonds. Books of less than 30 sheets will pay double. We shall treat them like pamphlets, in order on the one hand to reduce the number of magazines, which represent the worst form of printed poison, and on the other hand to force writers to write such extensive treatises that only few will read them, because they will be too expensive; on the other hand, everything we ourselves publish will be cheap and exciting to read, in order to influence intellectual development in the direction that serves our interests. The tax will set limits to mere literary ambition, and the threat of penalties will make writers dependent on us. And if someone should be found who burns to write against us, he will find no one willing to print his works. The publisher or printer will have had to obtain permission from the authorities before accepting a manuscript for publication. Thus we shall know in advance all attacks being prepared against us and frustrate them by anticipating them with declarations,

Literature and the press are two of the most important means of education, and for this reason our government will become the owner of the majority of the journals. That will eliminate the harmful influence of the

private press and secure for us the preponderance in public opinion... If we permit ten journals, we ourselves will found thirty, etc. The public must not notice this in any way. Therefore the journals published by us will apparently stand on the opposite side and adopt their slogans, stance and orientation. They will thereby generate trust toward us and bring over to us our entire unsuspecting opposition, which thus falls into our trap and is rendered harmless.

In the first rank will stand papers of official character. They will always watch over our interests, therefore their influence will be comparatively insignificant.

In the second rank will stand the semi-official papers, whose task it will be to attract the lukewarm and the indifferent.

In the third rank we shall deploy our own apparent opposition, which will have the same appearance as our real adversaries. Our real ideological opponents will take this apparent opposition for their own and will reveal their cards to us.

Our newspapers will be of all shades, aristocratic, republican, revolutionary, even anarchist, naturally only as long as the constitution subsists... Like the Indian god Vishnu, they will have a hundred hands, and each of them will have a desired public opinion on its finger. With every pulse beat these hands will guide opinions in the direction of our wishes, for an agitated sick man loses all power of judgment and yields more easily to influence. Those fools who believe they are repeating the opinion of a newspaper of their own camp will in reality be repeating our opinion or one that seems desirable to us. In the vain belief of following the organ of their party, they will in reality be following the flag that we carry before them.

In order to be able to guide our press in this sense, we must devote special care to the organization of this matter. Under the name of Main Press Office we will organize literary gatherings at which our agents, without attracting attention, will issue the orders and slogans of the day. In the back-and-forth of conversation, which however always remains superficial without touching the core of the matter, our papers will conduct an apparent struggle with the official newspapers, merely to give us the opportunity to express ourselves in more detail than was possible at first in official announcements. Naturally, only when that will be to our advantage.

These attacks against us will also serve the purpose of convincing our subjects that full freedom of speech exists, and will thus give our agents the opportunity to say again and again that all papers that contradict us are mere babblers, since they cannot find any factual reasons against our directives.

Organizations like these, hidden from the public eye, but absolutely secure, are the best for successfully directing the attention and trust of the public to the side of our government.

Thanks to these methods, we will be in a position to agitate or calm public opinion from time to time regarding political questions: to persuade or confuse it; to publish now truth, now lies, facts, or their opposites, depending on whether they are well or poorly received. We will always first carefully examine the ground before contesting it. We will achieve a certain victory over our adversaries when they no longer have newspapers at their disposal in which they can express their views. We will not even need to refute them, or at most only quite superficially.

The warning shots, which, in case of need, we fire from the third row of our press, we will emphatically refute in the semi-official papers.

There already exist even now forms (it suffices to mention the French press as an example) of gathering in apparently patriotic secret societies. All their members work to maintain secrecy. Like the augurs of Antiquity, no one will reveal the secret of their news sources if they are not compelled to name them. No newspaper writer will dare to betray this secret, for no one will be admitted to practical journalism if their past does not have somewhere a weak point... These weak points would be immediately exposed. As long as the secret remains in the hands of a few, the prestige of newspaper writers attracts the majority of the country; the rabble follows them with enthusiasm.

Our calculations will be extended especially to the provinces. It is indispensable for us to awaken in them hopes and desires that turn against the cities. To the cities, we will present it in such a way that this movement appears to be independent, while it is naturally driven by us. We must achieve that the cities feel pressured by the provincial opinion of the nation, until the time when we will fully possess power. We must prevent the cities from being decisive at the crucial moment by placing them before accomplished facts that have already been recognized by the majority of the provinces.

During the transitional period of the new government until full supremacy, we must not allow any public dishonesty to be revealed in the press. People must be made to believe that the new government satisfies everyone so completely that even crimes have ceased... Cases of crimes should be known only to their victim and the relevant witnesses, to no one else.

XIII. The worry about daily bread compels the goyim to keep silent and to be our obedient servants. Agents whom we recruit from among the circles of the goyim for our press will discuss, according to our views, that which we do not wish to express in official memoranda.

Meanwhile, undeterred by the uproar that arises over these discussions, we will simply take and carry out our measures as we wish, and then present them to the public as accomplished facts. No one will dare to demand the abolition of a measure, all the less so as it is presented as an improvement... And the press will immediately divert thoughts to new questions (have we not accustomed the people to always seek something new?). Upon the discussions of these new questions those incomprehensible benefactors of the world will throw themselves, who even today still do not want to understand that they have not the slightest idea of the things about which they write. Questions of politics are comprehensible to no one except those who have directed them already for a long time.

From all this you will see that we will only facilitate the work of our machinery when we secure the favor of the masses; and you will notice that we achieve this best not through deeds, but through words that we utter about this or that question. We declare continuously in public that in all our actions we are guided by the hope and conviction of serving the common good.

In order to distract the people, who might interfere too much in the discussion of political questions, we promote the discussion of what we present as new political questions, namely questions of industry. Let them talk themselves to death on this terrain.

The masses are only content under one condition: that they remain inactive and rest from what they regard as political activity, that is, from what we have instilled in them in order to use them as a tool against non-Jewish governments, namely under the condition that they find new diversions. We will therefore prescribe for them something that looks like a political matter.

So that the masses do not come to their senses, we will further distract them with entertainments, games, passions, and people's taverns. Soon we will also propose in the press competitions in art and sport of all kinds. These interests will then completely distract them from the questions in which we would have to oppose them. As the people become more and more unaccustomed to thinking and forming their own opinions, they will eventually speak in the same tone as us, since we alone will show them new directions of thought. Naturally, through persons who are not suspected of making common cause with us.

The role of the liberals and utopian dreamers will have been definitively played out when our dominion is established. Until then they will render us good services. Therefore, we will continue to direct their thoughts toward empty concepts, fantastical theories, and new and seemingly progressive ideas. For have we not with complete success managed to twist the lawless heads of the goyim with phrases of progress, until there

will no longer be any goy who could understand that in that word lies an obscuring of the truth, precisely in all those cases where it is not a matter of material inventions? For truth is one, and in it there is no room for progress. Progress serves, like every deceptive idea, to obscure the truth, so that no one can recognize it except us, the chosen people, who are its guardians.

When we establish our kingdom, our orators will explain the great problems that have made humanity go astray, in order to finally bring it under our beneficent rule. Who will then ever come to think that all these peoples were nothing but puppets on strings, moved by us according to a great political plan which no one has even suspected in the course of the centuries? ...

XIV. When we have established our kingdom, it will be undesirable to us if there should still be another religion besides ours, that of the One God to whom our destiny as the chosen people is bound and through whom our own destiny is linked to the destinies of the world. We must therefore destroy all other forms of faith. If in so doing, many should become atheists, as we see them today, our intentions will not be affected by this, as they represent only a transitional state. They will, on the other hand, serve as a warning to the generations who will listen to our preaching of the religion of Moses, which has brought all the peoples of the world into dependence on us through its constant and completely elaborated system. With this, we will demonstrate its mystical right, upon which, as we will say, all its educative power is founded. *At every possible opportunity, we will then publish treatises in which we will draw comparisons between our benevolent government and those of past times.* The benefits to which we point will be cast in the right light by the blessings of peace, even if this should have been violently brought about by centuries of upheavals. The destroyers of non-Jewish governments we will portray in the most vivid colors. We will instill in the peoples such an abhorrence of them that they will prefer tranquility in a state of serfdom to the rights of that famous freedom which has tormented humanity and exhausted the true sources of human life, sources that were exploited by a gang of cunning adventurers who did not know what they were doing... *The useless changes of forms of government to which we induced the goyim when we undermined their state structures will by that time have so exhausted the peoples that they will prefer to endure everything under us rather than risk going through all the upheavals and hardships they have just survived.*

At the same time we will not fail to point emphatically to the historical errors of the old governments, through which humanity was tormented for so many centuries due to the lack of understanding of all that which constitutes the true well-being of humanity. Those never noticed that the fantastical and cowardly plans of social blessings after which they chased could only produce a changed, but never

improved, state of the general conditions that are the foundations of human life.

But the entire weight of our principles and means will lie in the deeds which we will present and expound to them as a brilliant contrast to the dead and destroyed old order of social life.

Our philosophers will discuss all the defects of the previous religions of the goyim. But no one will ever bring our faith about the true purpose of life into discussion, for this will not be taught completely to anyone except our own, who must never reveal its secrets.

In countries known as progressive and enlightened, we have created a senseless, salacious and immoral literature. For a time, after we have come to power, we will still tolerate it, in order to let the lofty conceptions of our speeches and writings stand out in all the stronger contrast... Our wise men, trained in being leaders of the Gentiles, will compose speeches, plans, achievements, and essays, which we will use to influence the disposition of the Gentiles, by instilling in them the views they should have according to our wishes.

XV. When we have definitively established our kingdom by means of a coup of state prepared everywhere for the same day, once the discredit of all existing forms of government has become definitively known (and not a little time will pass until then, perhaps an entire century), then we will watch over that there can no longer be any such thing as conspiracies. To this end, we will strike down without mercy everything that takes up arms to oppose the establishment of our dominion. Every new foundation of a secret society will be punished with death. Those already in existence are known to us, serve us and have served us. We will dissolve them and banish their members to distant lands. In this way we will deal with all non-Jewish Freemasons who know too much; and those whom we spare for any reason will be kept in constant fear of banishment. We will finally proclaim that all former members of secret societies are threatened with banishment from Europe, as the centre of our dominion. The decisions of our government will be final and without possibility of appeal.

Into the non-Jewish societies we have sown and deeply rooted discord and contradiction. The only possible way to restore order within them is the application of ruthless measures that demonstrate the irresistible power of state authority. No consideration must be given to the victims who fall in the process; they suffer for the welfare of the future. The attainment of that welfare, even at the cost of the gravest sacrifices, is the duty of every government that, as justification for its existence, knows not only rights but also obligations. The main guarantee for the continuity of dominion is the strengthening of the prestige of power. This prestige is only achieved through a majestic inflexibility of power,

which must bear within itself, for a mystical reason, the symbol of inviolability: the chosen of God. Such was until today the Russian autocracy, the only enemy we had in the world, apart from the papacy. Recall the example: when Italy, dripping with blood, did not touch a hair of Sulla's head, although he had shed its blood: Sulla enjoyed, in the eyes of the people, a veneration precisely because of his power, even though it had torn them to pieces. But his fearless power over Italy granted him inviolability. The people do not touch the one who hypnotizes it through his audacity and intellectual strength.

In the meantime, however, until we reach our kingdom, we will follow the opposite path: we will found and multiply Masonic lodges in all countries of the world and in them attract all personalities who can stand out in public life or who already do so. For these lodges will be our principal intelligence bureau and means of influence. We will bring all these lodges under our central administration, which only we know and which is completely unknown to the others, namely the supreme direction through our learned elders. The lodges will have their chairmen, who will cover with their person the instructions of the secret supreme direction and pass on the watchwords and directives. In these lodges we tie the knot that holds together all revolutionary and liberal elements. They will be composed of members from all social strata. The most secret political plans will be known to us and on the day of their realization will be guided by our hand. Among the members of these lodges will be found almost all the secret agents of the police engaged in international and national politics. The police are indispensable to us in order to proceed as needed against those who refuse to submit; also to erase the traces of our actions, to provide pretexts for discontent, etc.

Intellectual workers particularly like to join the lodges. They are for the most part quite intelligent, but we can nevertheless deal with them without difficulty and integrate them into the mechanism we have built. When this world is shaken, they will believe that we have stirred them up in order to destroy public order.

But if a plan were to be forged in their midst, then at the head of it there will be none other than one of our most faithful servants. Naturally, we and no one else direct the Masonic activities, for we know where we are leading, we know the ultimate goal of all processes. The goyim, without knowledge of the motives, do not even see the most immediate consequences. They are usually content with the immediate recognition and satisfaction of their self-esteem in the execution of their ideas. They do not even notice that they are not guided by their own thoughts, but by our insinuations...

The goyim enter the lodges out of curiosity or in the hope of also obtaining a feather in the plucking of the public chicken; some of them, because they enjoy

hearing themselves speak before a larger audience about their fantastical plans. They thirst for success and applause, with which we are naturally very generous. The reason why we procure this success for them is the following: *we can thus exploit their self-conceit in such a way that, in their blindness, they then follow our insinuations all the more willingly. They are not on their guard in this and believe that their own infallibility inspires these thoughts in them, without noticing that they are borrowing them from others. They cannot imagine to what degree of unconscious naivety even the cleverest Gentiles can be brought with regard to the high opinion of themselves, and how easily their courage can be taken away by the smallest failure, even if it consisted only in the absence of applause, just as on the other hand they can be reduced to slavish submission when new successes are held out to them...*

In the same measure as ours despise success when they can only carry out their plans, *in that same measure are the goyim willing to approve a plan as long as they obtain personal success through it.* This their mental attitude essentially facilitates our task of making them serviceable for our purposes. *These tigers in appearance have the soul of lambs, and the wind blows unhindered through their skulls.* We have set them on the hobby horse of an idea: the surrender of personality in a symbolic totality... *They do not have enough intelligence to recognize that this hobby horse is a manifest violation of the most important law of nature, by which since the creation of the world every individual being has been created different from the other, precisely for the purpose of achieving diversity...*

When we introduce into the minds of the goyim the idea of their personal weakness, the understanding of the goyim in comparison with ours has fallen behind in its development. And that guarantees us mainly the success.

And how clear-sighted were our learned elders in ancient times when they grasped that, in order to achieve a great goal, one must not disdain any means nor count the victims who fall for the sake of that goal...! *We have not counted the victims from the animal race of the goyim, even though we have also sacrificed some of our own. But in return we have already now secured for ourselves a position which we would hardly have dared to dream of. The comparatively small number of victims in relation to the number of ours has preserved our nation from ruin.*

Death is the inevitable end of all. Therefore it is better to bring that end closer to those who hinder our goals, than to us, the creators of the work. We use the Freemasons in such a way that no one, not even the victim of our death sentence themselves, can ever become suspicious; they all die, when it is necessary, as if from a common illness. Even the brotherhood, which knows this, does not dare to protest. Through such

measures we have suppressed in Freemasonry all resistance to our orders. While we preach liberalism to the goyim, we simultaneously keep our own people and our agents in a state of unconditional submission.

Under our influence, the implementation of the laws of the goyim has been reduced to a minimum. The authority of the law has been destroyed by liberal interpretations. In the most important and fundamental matters and questions, the judges decide as we prescribe to them and present things in the light in which we introduce them to the non-Jewish administration, naturally through people who are our instruments, even though it appears as if we have nothing to do with them, through internal communications or other means. Even senators and higher administrative officials accept our advice. The naive, crude intellect of the goyim cannot observe and analyze, much less anticipate, where a certain line of questioning and decision is headed.

From this difference in the mental constitution between the goyim and us, one can clearly recognize the seal of our chosenness and our superior value as humanity, in contrast to the crude spirit of the goyim. *Their eyes are open, but they see nothing before them and invent nothing (at most material things). From this it is clear that nature itself has destined us to guide and govern the world.*

When the time of our open rule comes, when we can proclaim its blessings, we will restore all legal norms. All our laws will be brief, clear, stable, without any kind of interpretation, so that everyone can understand them. The main feature running through them will be submission to our orders, and this principle will be enforced relentlessly. Every abuse will then disappear as a result of the responsibility of officials before the holders of supreme power.

Any abuse of state power by middle and lower officials will be punished so severely that no one will dare to overstep their authority. We will suspiciously monitor every action of the administration upon which the smooth running of the state machinery depends, for negligence in this regard creates confusion everywhere. Not a single case of illegality or abuse of power will be allowed to pass without exemplary punishment.

The concealment of crimes, collusion between administrative officials, all these evils will disappear after the first examples of severe punishment. The aura of our power demands appropriate, that is, cruel punishments for the slightest infraction committed for the sake of personal gain. Those who suffer, even if their punishment may seem too harsh, will be regarded as soldiers who fall on the battlefield of administration, for the sake of state power, of politics, of the law, which do not permit anyone who holds the reins of the state cart to abandon the path of public punishment in order to take private side roads. Thus our judges will know that they

are violating the principle of justice when they exercise foolish leniency. The administration of justice is intended for the exemplary instruction of mankind through punishments for transgressions, and not for the display of the magnanimous disposition of the judges. Such qualities may be shown in private life, but not in a public matter that forms the educational foundation of human life.

Our judges will not remain in office beyond the age of 55, firstly, because older people cling more stubbornly to their prejudices and submit more reluctantly to new aspirations, and secondly, because through rotation we keep alive the feeling of dependency within the body of officials. Whoever wishes to retain their post will have to serve us blindly. In general, we will choose as judges only those who fully understand that their task is to punish and apply the laws, and not to dream of liberal views at the expense of the educational plan of the State, as the goyim today imagine they are permitted to do.

Through this frequent rotation of the judiciary, the cohesion and corporate consciousness of the officialdom will also be destroyed. All will be bound to the interests of the government upon which their fate depends. The young generation of judges will be educated in very definite views about the inadmissibility of an abuse that could disturb the established order among our subjects.

Today the judges of the goyim show leniency toward all manner of criminals, because they have no proper conception of their office, because the rulers of the present-day neglect, when appointing judges, to instill in them the proper sense of duty. *Just as a wild animal abandons its young to the hunt for prey, so the goyim provide their subjects with feeding grounds without explaining to them for what purpose such a place was created. That is why the position of the government is undermined by its own body of officials.*

Let us now draw another lesson for our government from the results of this state of affairs.

We will eliminate liberalism from all strategically important positions of our government, upon which the education toward subordination in our state structure depends. Such positions will be filled exclusively by those whom we have educated for the administrative career. To the possible objection that the pensioning off of old officials places too great a burden on the state budget, I reply, firstly, that we will still provide them with some private employment, and secondly, that, as I have already observed, all the money in the world will be concentrated in our hands; consequently, our government need not spare any expense.

Our absolutism will be consistent in every respect. Therefore, our supreme will shall be heeded at every level and fulfilled unconditionally. It will disregard all murmuring, all discontent of any kind, and will suppress demonstrations without mercy through exemplary punishments.

We will abolish the right of appeal, which will be at the exclusive disposal of our government, for we must not allow among the people the notion that our judges could pass erroneous judgments. But if something of this kind should nevertheless occur, we will annul the judgment, while at the same time imposing on the judge, for lack of understanding of his duties, such exemplary punishments that a repetition of such cases will be prevented. I repeat that we will monitor every step of our officials, so that the people are satisfied with us, for they have the right to demand from a good government a good body of officials.

Our government will have the appearance of a patriarchal, paternal guardianship on the part of the ruler. Our own people and our subjects will recognize in him a father who cares for each individual and oversees the relations of the subjects among themselves with loving care. They will then be dominated by the thought that they cannot do without this guardianship and guidance at all if they wish to live in peace and tranquility. They will acknowledge the absolute power of the ruler with a devotion bordering on deification, especially when they are convinced that our officials in their posts do not act on their own account, but blindly fulfill their instructions. They will rejoice that we have ordered everything in their lives so well as wise parents do, who wish to educate their children in a sense of duty and obedience. For the peoples of the world, with regard to the secrets of our politics, always only minor children, and exactly the same are also their governments.

As you see, gentlemen, I consider our tyranny just and equitable. The right to enforce the fulfillment of duty is the immediate obligation of a government that is a father to its subjects. It has the right to exercise power in order to make use of the good, to guide humanity toward that order given by nature, namely subordination. Everything in the world is in a state of subordination; if not before men, then before circumstances or one's own inner disposition, in all cases before the stronger. And so we will be the stronger ones for the sake of good.

We must sacrifice without hesitation those individuals who disturb the order we desire. For in the exemplary punishment of evil lies a great educational task.

When the King of Israel places the crown on his holy head that Europe offers him, he will become the Patriarch of the World. The unavoidable sacrifices that this costs will never reach the number of victims that were swallowed up over the course of centuries by the

lust for power and jealousy of the non-Jewish governments. Our king will be in permanent communication with the peoples. He will deliver speeches to them from the tribunes, the content of which will be disseminated at the same time throughout the entire world.

XVI. In order to prevent other spiritual centers of power from forming outside our own, we will curtail the first stage of assembly, the universities, by prescribing new guidelines for them. Their officials and professors will be prepared for their office according to special secret plans, from which they may not deviate by an iota without punishment. They will be appointed with special caution and placed in such a way that they are completely dependent on the government.

We will eliminate from the curriculum constitutional law, as well as everything that touches on political questions. These things will be taught by a few dozen persons whom we will select from among the initiated for their outstanding abilities. The universities must no longer send forth from their lecture halls enthusiasts who invent constitutional plans like a comedy or tragedy, and who concern themselves with political questions of which even their own fathers had no idea. The poorly applied knowledge of many about political questions only creates utopian dreamers and bad subjects, as you yourselves can see from the example of the university education of the goyim in this field. *We must insert into their education all those principles that have so brilliantly destroyed the state order.* But when we have attained power, we will exclude every disruptive subject from education and make of the youth obedient children of state power, who love the ruler as the source and hope of peace and tranquility.

Classicism, which is also a kind of study of ancient history, in which more bad than good examples are to be found, will be replaced with the study of questions of the future. *We will erase from memory all facts of earlier centuries that are undesirable to us and preserve only those which describe the errors of the goyim governments.* In the foreground of the curriculum will stand the study of practical life, of the duties of order, of the relations of the people among themselves, of avoiding bad and selfish examples which spread the seed of evil, and similar questions of an educational nature. It will be divided into special plans for each profession and estate, but by no means will it generalize instruction. This approach to the question is of special importance.

Each professional estate must be kept within strict limits, corresponding to its vocation and effectiveness in life. The outstandingly gifted individual has always managed and will also in the future manage to rise into higher estates, but it would be complete foolishness, for the sake of these rare occasional exceptions, to let mediocre people into higher estates. In

this way, the untalented rob those of their places who belong to these estates by birth or ability. You yourselves know how all this has ended among the goyim, who permitted this glaring nonsense.

In order for the ruler to sit firmly in the hearts and minds of his subjects, during his reign the entire nation must be instructed in schools and in public squares about his intentions, his actions, and all his benefactions.

We will abolish all freedom of instruction. Students of every age will have the right to gather with their parents in the educational establishments as in a club. During these gatherings on holidays, the teachers will give free lectures on all possible questions of human life, for example the laws, the limits imposed on unconscious relationships, and finally on the philosophy of new doctrines that have not yet been explained to the world. These doctrines we will elevate to a dogma of faith as a transitional state toward our faith. To complete this exposition of our plan of action for the present and the future, I will read you a few theoretical principles.

In a word: we know from the experience of many centuries that the people live according to ideas and are guided by them, that these ideas are absorbed by the people only through education adapted to each age, or that it changes naturally in its measures. Thus we will know in the future how to prevent the germination of every free opinion and to dominate public opinion alone. The curbing of the capacity for thought is already a part of the so-called curriculum of the doctrine of the bees, whose purpose is to turn the goyim into thoughtless animals that patiently wait for what will be served to them in order to form an idea of it... In France, one of our best agents, Bourgeois, has already published a new curriculum with our visual instruction method.

XVII. The exercise of the legal profession produces cold, cruel, tenacious and immoral people, who adopt everywhere an impersonal, purely formal standpoint. They are accustomed to seeking the value of a cause in how it can be defended, and not in its effect on public welfare. Usually they never refuse to defend anything, they strive for acquittal at any price, they know how to exploit the slightest loophole in the law and thereby demoralize the administration of justice. For these reasons we will keep this profession within the narrow framework that befits it within public life. In the future they shall be equated as state officials with judges, but may no longer enter into contact with the parties; they will receive their case solely from the court and will study it on the basis of reports and documents.

They will defend their clients according to the facts, after those have been heard before the court. They will receive compensation regardless of the value of their defense. By this means they are to become more reporters in judicial matters in favor of justice, in contrast to the lawyer who is a partisan of the litigants; thereby

the proceedings before the courts will be shortened. In this way we will create an honest, unbiased defense, guided not by personal interests but by conviction. This will also prevent the current machinations among lawyers, who only let the one win who pays the most.

We have always taken care to lower the prestige of the goyim judiciary and to deprive it of its influence over the masses, since otherwise it could still be a great obstacle for us today. In fact, its influence over the peoples of the world has diminished. *Everywhere freedom of conscience is taught, so that today only a few years separate us from the moment when the collapse of the Christian religion will be complete. With other religions we will have even less difficulty, but now is not the time to speak of it.* In the future we will keep the clergy within such narrow limits that their influence will move in inverse proportion to their former importance.

When the time has finally come to destroy the papal power, the finger of an invisible hand will point the peoples toward the Vatican. But when the nations throw themselves upon it, we will give the appearance of being its defenders, as if we wanted to prevent excessive bloodshed. Through this pretext we will penetrate into its innermost affairs and not leave again until we have the papal power completely in our hands.

The king of the Jews will be the true Pope of the world, the patriarch of an invisible church.

Until then, while we educate the youth of the goyim in traditional religions, we will not publicly attack the existing churches. *We will combat them only through sharp criticism, designed to bring about their disintegration.*

In general, we will thus continue to expose in all state affairs and religions the incapacity of the goyim, always employing the most contemptible expressions, in order to diminish their prestige by all means, and to present public affairs as a matter to which only the genius of our gifted race is equal.

Our kingdom will be an apology of the god Vishnu: in a hundred hands we will hold the springs of the social machinery. We will learn everything without the help of the police, which we have only created to reduce the room for maneuver of the goyim, but which otherwise only hinders our administration. According to our plan, one third of our subjects will observe the rest, out of duty, as a voluntary service to the State. It will then be no shame to be a denouncer and informer, but a merit. However, we will cruelly punish unfounded denunciations so that they do not develop into an abuse of this right.

We will take our agents from both the higher and the lower circles of society, from among the administrative officials who fill their time with

amusements, editors, printers and publishers, booksellers, employees and salespeople, workers, coachmen, servants, etc. This police body, which has no rights whatsoever and cannot undertake anything on its own initiative, and is therefore police without power, will only bear witness and report. The certification of their reports and findings will depend on a group of responsible control officials for political affairs, while the actual action will be carried out by the *gendarmerie* or the city police. Anyone who fails to report what he hears and sees concerning political questions will be held accountable for political negligence.

In our kingdom, which encompasses the entire world, every citizen will be obliged to serve the State and to denounce disloyal elements to the throne, even if they are members of his own family, and likewise anyone who had been seen doing something contrary to Jewish prescriptions. Such a spy service will eradicate abuses of authority, corruption and all the vices that we have artificially cultivated among the goyim. We will restore order, after it was previously our task to bring doubtful elements into important positions, so that in the exercise of their functions they would have the opportunity to develop their bad inclinations, prejudices, arbitrary exercise of state power, and above all corruption, and thereby undermine the public order.

XVIII. If it should be necessary for us to strengthen the strict measures of secret surveillance (the most fateful poison for the prestige of state authority), we will provoke an apparent disorder or some manifestation of discontent, which will then find its expression through the combined action of trained orators. Around these orators will gather all those who enjoy hearing such expressions. This will give us the pretext for house searches and surveillance by our agents, whom we have planted among the non-Jewish police.

Since the majority of conspirators act out of a thirst for adventure in order to boast about it afterward, we will not touch them as long as they do not resort to criminal actions, but will only send observers into their midst. It must not be forgotten that the prestige of state authority diminishes when it frequently uncovers conspiracies against itself: then one suspects in it an awareness of its own weakness, or, what is even worse, of its injustice. You know that we have destroyed the prestige of the goyim kings through frequent attacks on their lives by our agents. The perpetrators were blind sheep of our flock and easily induced to commit crimes by a few liberal agents, as long as these had a political veneer. We will force the rulers to confess their weakness by publicly announcing measures of secret surveillance; and thus we will destroy confidence in state authority.

Our king of the Jews will be secretly protected only by the most insignificant guard, since we will not allow the thought to arise that there could be an uprising

against him with which he could not cope and before which he would have to hide.

Should we allow the thought of regicide to arise, as the goyim have done and still do, we would thereby be signing a death sentence; if not for our ruler, then at least for his dynasty.

We will know how to maintain the appearance that our ruler employs his strength solely for the benefit of the nation and in no way for personal or dynastic ends. Therefore, his power will be respected and guarded by the subjects themselves. It will be deified in the belief that with it the welfare of every citizen is linked, for upon it will depend all order in the life of the people.

The protection of the king by external means of power is an admission of his weakness.

Our ruler, when he appears before the people, will always be surrounded by a throng of apparently curious men and women, who as if by chance will surround him in the front row. They will hold back the rows of the others, apparently for the sake of order. That will serve as an example for the others to hold back likewise. If a petitioner with a request in hand appears among the people wanting to force his way through the rows, the front rows must take the petition and hand it to the ruler before the eyes of the petitioner. Thus everyone will be able to know that the petition has reached its destination and come to the knowledge of the king himself. The aura of power demands that the people be able to say: '*If only the king knew!*' or '*The king will find out.*' With the establishment of official surveillance, the mysterious prestige of state authority disappears; a certain freedom sets in, and immediately the evildoer considers himself infallible. The agitator is aware of his strength and lies in wait for the most favorable opportunity to undertake an attack on state authority.

To the goyim we have indeed preached something different, but experience has taught what dire consequences open protective measures had.

Plots against us will be suppressed at the first suspicion; the fear of a possible error must not lead to letting persons suspected of a political crime escape. For in these matters we must be literally merciless. If, in simple criminal cases, it may be possible to also discuss the motives of the accused, this is completely impossible with those persons who arrogate to themselves the right to judge matters that no one outside the government can understand... And not all governments understand the true art of statecraft.

XIX. Although we will not permit any independent interference in politics, we will nevertheless encourage the raising of questions and proposals for the government, and will examine all ideas for improving the conditions of life of the people. This will reveal to us the

aspirations and wishes of our subjects, to which we will then either give heed or wisely and benevolently refute, thus demonstrating the shortsightedness of those who judge unjustly.

Agitation is nothing more than the yapping of a lapdog against an elephant. For a well-organized government, such yapping is of no importance, since the lapdog does not even know the strength of the elephant. One need only show by a good example the different importance of both, and the lapdogs will stop barking and wag their tails when they catch sight of an elephant.

In order to strip political criminals of the prestige of heroism, we will place them before the courts in the same row as thieves, murderers and all other repugnant and sordid criminals. Public opinion will then in its imagination confuse these crimes and brand them with the same contempt.

We have endeavored, and I believe with success, to ensure that the goyim achieve nothing with their means against insurrection. For this reason we have publicly glorified in the press and in speeches, as well as in skillfully compiled history textbooks, the martyrdom of the insurgents, which they had taken upon themselves for the ideal of the common good. This reference has enlarged the multitude of freedom fighters and brought thousands of goyim into the ranks of our flock.

XX. Today we will touch on the financial program, which in my report I placed at the end because it is the most difficult, in a certain sense the crowning and decisive point in our plans. Before speaking about it, I would like to remind you of what I already hinted at earlier, namely that the central point of our actions rests on the question of personnel.

When we establish our kingdom, our glorious administration will avoid, for reasons of self-preservation, overburdening the popular masses excessively with taxes, since we play the role of father and protector, but since the administration of the State costs money, it is nonetheless necessary to obtain the required sums. It will therefore work out the question of equilibrium in this field with special care.

Our government will proceed from the assumption (fiction) that everything in the State belongs to the king (which could easily be translated into reality). Thus it will be in a position to expropriate by legal means all the sums it needs for its purposes. From this it follows that taxation is best carried out through a graduated property tax. In this case the levies will be paid in the form of a percentage of property, without anyone being oppressed or ruined by it. The wealthy must bear in mind that it is their duty to place a part of their surplus at the disposal of the State, since the State guarantees them the secure possession of the rest of their property and the right to honest profit. I say honest, because control over

property will put an end to robbery under the appearance of right.

This social reform must come from above, because the time is ripe for it, it is indispensable as a pledge of peace and order.

The taxation of the poor man is nothing but a seed of revolution and damages the State, which in the pursuit of the small misses the great. Apart from that, the tax on capitalists reduces the growth of wealth in private hands. If we permit it today, it is done in order to create a counterweight against the strength of the goyim, their state finances.

A tax that grows in proportional percentage with capital will yield a much greater income than the current poll and property tax, which now serves us only because it provokes confusion and dissatisfaction among the goyim.

The strength upon which our kingdom will rest consists in the equilibrium and guarantee of peace; for the sake of which it is indispensable that the capitalists give up a part of their income to secure the functioning of the state machinery. State necessities must be borne by those who do not feel the burden and have enough from which they can take.

Such a measure will destroy the hatred of the poor man toward the rich, in whom he will see a necessary source of financial assistance for the State. He will furthermore see in him the organizer of peace and welfare, since he has learned to recognize that it is the rich man who bears the necessary burdens of the State and makes the maintenance of order possible.

So that the educated classes do not become uneasy about the new taxes, they will receive full accounting for the use of their payments, with the exception of those sums designated for the needs of the throne and the administrative institutions.

The king himself will not possess any personal wealth, since everything in the State represents his inheritance, and this wealth would thus stand in contradiction to that of the others: the fact that he possessed private means would destroy the right of property over the common possession of all.

The relatives of the regent, with the exception of his successor, who will be maintained by the State, must hold state offices or work in order to have a right to an income. The privilege of royal blood must not lead to the plundering of the state treasury.

Purchase, receipt of money, or inheritances will be subject to a graduated stamp tax. Every transfer of property, whether monetary or otherwise, is invalid if it takes place without certification of the tax paid. The

former owner must under certain circumstances, pay the interest on the tax, from the moment of the transfer until the final declaration of the transfer. Transaction receipts must be presented weekly at the local treasury with the details of the name, first name and permanent residence of the former and new owner of the property in question. This transfer with name register must begin with a specific sum exceeding the usual purchase price, and this exceeding portion will remain reserved for the payment of the stamp tax of a specific percentage of the unit.

You can imagine how many times such a tax would exceed the revenues of the goyim states.

The state treasury will have to contain a specific reserve fund. What exceeds this must return to circulation. With these sums public works will be carried out. The creation of employment opportunities of this kind, financed by the state coffers, will firmly link the working class to the interests of the State and the government. From these sums a portion will also be allocated for inventions and special achievements. Apart from these sums, no surplus should be retained in the state coffers, for money exists to circulate and every stagnation acts disruptively on the functioning of the state machinery, for which it is the oil. Every stagnation in the supply of oil must interrupt the regulated working of the machine.

It is precisely the trade in interest-bearing securities on the stock exchanges that has caused such stagnation. Their consequences are sufficiently well known.

We will also establish an accounting office in which the ruler can at any time have a complete overview of the state revenues and expenditures, with the exception of the current and just elapsed month, which cannot yet have been delivered.

The only person who cannot derive any benefit from the plundering of the State is the one to whom everything belongs anyway: the ruler himself. His personal inspection will eliminate the possibility of squandering and wasteful spending of state resources. The duties of the ruler at receptions for the sake of court protocol, which consume so much invisible time, will be abolished, so that the ruler has time for his actual tasks. Thus his strength will not be dissipated through flatterers and favorites who surround the throne for the sake of pomp and splendor, but otherwise have nothing to offer to the interests of the State.

The economic crises for the detriment of the goyim we have provoked solely by withdrawing money from circulation. Large capitals were accumulated by us and thus withdrawn from the State, which was thereby compelled to take these same capitals from us in the form of loans. These loans burdened the States with interest and made them into powerless slaves of the capitalists.

The transformation of small trades absorbed the forces of the people and thereby also weakened the State...

The current issuance of money takes place mostly without deliberation and therefore cannot satisfy the demands of the workers. The circulation of money should correspond to the growth of the population. Therefore children must be regarded as consumers from the day of their birth. The regulation of the monetary circulation is an essential question for the entire world.

You will have observed that the gold standard has been the ruin of those States that introduced it, for it has not been possible to satisfy the demand for gold, all the less so since we have withdrawn gold from circulation as far as possible.

As the basis of the currency which we will introduce, the wage of one hour of labor must serve, whether it consists of paper or wood. We will bring the monetary requirement into correspondence with the average needs of each subject, and increase this sum with every birth, decrease it with every death.

The calculations will be kept separately by each department (the French administrative unit), by each district. So that the coverage of state needs suffers no delay, the sums and conditions of such payments will be fixed by a decree of the ruler; with this, the favoritism of one authority by a ministry to the detriment of another will cease.

The state accounts on revenues and expenditures will be kept side by side page by page, so that they cannot be obscured by lack of clarity.

The reforms that we proposed in the financial systems and principles of the goyim we will reorganize in a way that disturbs no one. We will point out that reforms are necessary as a consequence of the disorder in finances, which the goyim have caused by their irregularities. The first incorrectness that we will point out consists in the fact that the goyim calculate their budget too tightly and overshoot it, so that it swells from year to year. The budgeted sum generally suffices for half a year. Then they need a supplement to correct the first plan; this they spend in three months, after which they need a further supplement. The conclusion is made by a balancing plan. But since the budget for the following year is built upon the sum of all the supplements, it is generally 50% too low and must be exceeded again and again. Thanks to this mismanagement, the treasuries of the goyim states are always empty. The loans come along and swallow the rest, thus bringing all goyim states to bankruptcy.

You will understand that such mismanagement as we taught the goyim we cannot tolerate among ourselves.

Every state loan proves weakness and a lack of understanding of the rights of the State. Loans hang like the sword of Damocles over the heads of the goyim rulers. Instead of levying a timely tax from their subjects, they come with outstretched hands to beg from our bankers. Foreign loans are leeches; there is no possibility of removing them from the body of the State until they fall off by themselves or the State shakes them off. But the goyim states do not shake them off, but keep attaching new ones, so that they inevitably must be ruined, weakened by voluntary bloodletting.

What is a loan, especially a foreign one, other than a bloodletting? It is an issue of debt certificates containing an interest obligation corresponding to the sum of the borrowed capital. If the loan runs at 5%, then the State has paid in twenty years a sum equal to the loan in interest for nothing, in forty years three times as much; and the debt still remains unpaid.

From the foregoing it is clear that the State only collects the last pennies of poor taxpayers in order to meet the demands of wealthy foreigners from whom it has borrowed money, instead of gathering these pennies for its own purposes without the additional interest.

As long as the loans were internal, the goyim only moved money from the pockets of the poor into those of the rich; but after we bought the influential persons in order to place loans abroad, all the wealth of the States flowed into our coffers, and the goyim began to pay us the tribute of subjects.

The superficiality of the non-Jewish rulers with regard to state affairs and the venality of the ministers, or the lack of understanding of financial matters on the part of other ruling persons, have made their countries debtors of our treasuries to such an extent that it is impossible for the debts to be paid. All of this, however, could not have been accomplished without a great expenditure of costs and effort on our part.

We will not permit disturbances of monetary circulation. Therefore there will also be no more interest-bearing state securities, with the exception of a one-percent debt certificate, so that the payment of interest to the leeches that drain all strength from the State also disappears. The right to issue interest-bearing securities will be given exclusively to industrial companies, which have no difficulty paying interest from their profits, while the State draws no profits from the money supplied; for the State lends for consumption and not to do business.

Industrial securities will also be purchased by the government, which is thus transformed from a debtor paying interest into a creditor collecting it. This measure will make financial speculation, exploitation profits and idleness impossible, all things that were useful among

the goyim while they governed themselves, but which under our rule are not desirable.

How clearly the undeveloped thinking capacity of the dull, crude goyim brains is expressed in the fact that they took out loans with interest obligations from us, without ever thinking that they would have to take these same sums plus the interest amounts from their own state coffers if they wanted to satisfy us! What would have been simpler than for them to take the money needed from their own people and save the interest?

But it is proof of the genius of our chosen spirit that we were able to show them the matter of loans in such a light that they finally saw an advantage for themselves in it.

Our calculations, which we will present when the time has come, are based on centuries of experience that we have gained through experiments on the goyim states. Our proposals will be distinguished by clarity and determination, and will allow anyone to recognize at first glance the advantage of our innovations. They will put an end to those abuses to which we owe the mastery over the goyim, but which we must not tolerate in our kingdom.

We will design our accounting system in such a way that neither the ruler nor the humblest official can divert even the smallest sum from its designated purpose undiscovered, or use it for other ends.

Without an established plan it is impossible to govern. Following an uncertain path with uncertain resources leads even heroes and demigods to ruin.

The non-Jewish rulers we have deliberately distracted from their governing duties by means of representational obligations, festivities, banquets, etc. All of that was nothing but a backdrop for our hidden rule. The measures of the courtiers who represented the ruler in government were influenced by our agents. The shortsightedness of the goyim could always be kept at bay with mere promises that improvements and economies were being contemplated for the future. Economies through what? Through new taxes? Those were questions that could arise, but that did not occur to those who read our drafts.

You know where that negligence has led, to what degree of financial disorder they have arrived, despite the astonishing productive capacity of their peoples.

XXI. Today I will add to my last report some further details about internal loans. About foreign loans I will say nothing, since these have been fed to us with the national money of the goyim; because for our State there will be nothing foreign.

We have exploited the venality of officials and the negligence of rulers to recover our money two, three and more times over, by lending the goyim governments more money than they could need. Could anyone do that with us? That is why I will deal only with the details of internal loans.

When the States need a loan, they open subscription lists for those who wish to acquire state bonds. So that they can be acquired by all, the price is set at 100 or 1000. The first subscribers are granted a discount. The next day the price rises by artificial means, allegedly because demand is overwhelming. After a few days the state treasuries are allegedly overflowing, and there is more money in them than they can need (why do they take it then?!). It is said that the sum of money issued has been subscribed many times over, and therein lies the entire theatrical success. See, it is said, such confidence do the government bonds enjoy!

But when the comedy has come to an end, one notices that one has only loaded oneself with an increased debt. In order to be able to pay the interest, one must resort to new loans, which only aggravate the capital debt. And when this credit is exhausted, one must cover through new taxes, not the loan, but only its interest. These taxes are therefore a debt to cover another debt.

Later comes the time of conversions; but these only reduce the interest rate, without paying off the debt, and moreover they cannot be carried out without the consent of the lender. When the conversion is announced, it is proposed to return the money to those who do not wish to convert their securities. If everyone demanded their money back, the government would be caught by its own wings and its inability to pay would become apparent. Fortunately, the subjects of the goyim governments, who understand nothing of financial matters, have always preferred to lose on state securities and have the interest reduced, rather than impose new payment obligations upon themselves again. By this means they have sometimes enabled their governments to lighten their debt service by some millions.

Today these tricks can no longer be done with foreign loans, for the goyim know that in the given case we would reclaim all our money back.

In this way, a declaration of bankruptcy will best prove to the various countries that every common bond between the peoples and their governments is lacking.

I ask you to direct your special attention to this point, as well as to the following: today all internal loans are converted into so-called floating debts, that is, those which have more or less short-term payment conditions. These debts consist of monies deposited in savings banks and banks. When these sums are placed at the disposal of

a government at its request, they are spent on interest payments for foreign loans and replaced by the deposit of an annuity bond of equal value.

In such a way all the holes in the treasuries of the goyim are plugged by continually opening new and larger ones.

When we ascend to the throne of the world, all these and similar financial subterfuges, as not serving our eyes, will disappear; likewise we will abolish the stock exchanges. For we cannot allow the prestige of our power to be shaken by price fluctuations of state securities.

We will proclaim through a law that state securities must always have the full price of their face value. A price increase will also not be tolerated. Such machinations were only admissible as long as we could through them seize the assets of the goyim and bring them into our possession.

We will replace the stock exchanges with state credit institutions, whose task will be to set the prices of industrial securities in accordance with the viewpoints of the government. These institutions will be in a position to throw onto the market in a single day industrial securities worth five hundred million, or also to buy for the same amount. In this way all industrial enterprises will fall into dependence on us. You can imagine what enormous power we will secure for ourselves through this.

XXII. In everything that I have presented to you up to now, I have endeavored to carefully describe the secret of things to come, as well as of the past and of those now unfolding before us. Thus you understand the tide of great events that the nearest future will bring, the secret of our relations with the goyim and the financial measures. On this matter I have still little to add.

In our hands lies the greatest power of our time, gold; in two days we can procure for our warehouses any desired quantity [Note. In the meantime it has become known that in the great Jewish banks of Wall Street, of Ashkenore, there are stored 6000 tons of gold, which represents two thirds of the total gold reserve of the world. (Ed.)].

Must one still seek further proofs that our dominion is God's will? Will this wealth not sufficiently prove that all the evil that we had to commit over so many centuries has, in the final analysis, served only the true welfare, to put everything in order? Even if it were only possible through the use of some force to erect all of this. We will be able to prove that we are the benefactors who on the torn and dismembered earth have restored the true good and the freedom of the person, and thereby enabled it to enjoy itself worthily in peace and

tranquility, naturally under the conditions of the exact observance of the laws established by us.

With this we will make it clear to everyone that freedom does not consist in squandering and the right to unrestrained arbitrariness, all the less so since the dignity and strength of the human being also does not reside in demanding charlatan principles such as freedom of conscience, equality and similar things. Freedom of the person does not consist in the least in agitating oneself and others through repugnant speeches before a randomly assembled public.

True freedom consists in the inviolability of the person, who honestly and strictly observes all the laws of communal life. Human dignity is inseparable from the knowledge of the rights and duties of each person and does not consist in fantastical illusions about the grandeur of one's own self.

Our state power will be glorious, because it will be omnipotent. It will govern and lead, and will not wade in the mud behind leaders and orators who shout themselves hoarse with meaningless words that are nothing but utopias. Our state power will be the crown of order, and in this is comprised all the happiness of mankind. The aura of this state power will sweep all the people toward mystical veneration and respectful awe. True strength submits to no legal conditions, not even with God; no one may approach it by even an inch.

XXIII. In order that the peoples become accustomed to obedience and modesty, we must instill in them lessons of humility and reduce the production of luxury goods. At the same time we will improve morality, which had been degraded by competition in the craving for ostentation. We will promote again the work of the small craftsman and thereby shake the power of large industry. This is also for that reason indispensable, because factory owners often, even if unconsciously, direct the thinking of the masses toward directions hostile to the government. A people of small master craftsmen knows nothing of idleness. That binds them firmly to the existing order and consequently to the principles of state power. Unemployment is the dangerous thing for a government. For us it will have played its role at the moment when state power passes into our hands. Drunkenness will likewise be prohibited by law and punished as a crime against humanity, for the human being under the influence of alcohol becomes a beast.

The subjects, I repeat it once more, obey blindly only the strong hand that is completely independent of them, for in it they feel the sword of defense and help against social evils. What good to them is a king of angelic gentleness? What they must see in him is the embodiment of strength and power.

All the rulers currently in existence maintain themselves only with difficulty within a society

demoralized by us, which even denies the power of God, from whose midst therefore the flames of revolt break out in all directions. Our supreme ruler must first of all extinguish this all-consuming flame. Therefore, he will have to destroy those existing societies, even if he must drown them in their own blood, in order to make them rise again in the form of ordered, organized groups that consciously fight against every infection that threatens the body of the State.

This chosen one of God is called from above to strike down the senseless forces that are guided by instinct and not by reason, by brutality and not by humanity. These forces are now triumphant in manifestations of plunder and all manner of violence under the mask of the principles of freedom and right. They have overthrown all forms of social order in order to, unintentionally, erect upon their ruins the throne of the king of the Jews. But their role will have been played out at the moment he enters his kingdom. Then it will be necessary to remove them from his path, on which no stumbling stone may remain.

Then we will be able to say to the peoples of the world: 'Give thanks to God and bow your knees before him, who bears on his forehead the seal of divine grace for mankind. God himself has guided his star, so that none other than he could redeem us from all the aforementioned evils.'

XXIV. I come now to the method of securing the dynastic paths of the king of the house of David for the last stretch of the earth. This security will consist above all in what has hitherto constituted the strength of conservatism, through which our learned elders have directed all the things of the world: in the planned education of the thinking of all mankind.

Certain members of the house of David will prepare the king and his heirs, but will not select them according to the right of hereditary succession, but according to outstanding abilities. They will initiate them into the deepest secrets of politics, into the intricacies of government. They will have to take care that no one learns these secrets. This procedure also serves so that everyone can know: the government will not be entrusted to anyone who has not been initiated into the secrets of its art.

Only to these chosen ones will the practical application of the aforementioned plans be taught, the results of the comparisons and experiments of many centuries, the observations of the political-economic movements and of the social sciences, in a word: the spirit of the laws which nature itself has established inviolably to regulate the relations of human beings.

Direct heirs will often be excluded from the succession to the throne when during the period of their preparation they show incapacity, weakness and other

qualities that are the ruin of States, which make them incapable of governing, so that they would become dangerous to the kingdom.

Only those who can unconditionally resort to severe, even cruel means of dominion will receive the reins of government from our learned elders.

If the kings should fall ill from weakness of will or other forms of incapacity, they must lawfully hand over the reins of government to other, more capable hands.

The intentions of the king for the present moment, and even more for the future, will be unknown even to those who are called his closest confidants.

Only the king and the three who are his closest confidants will know what is to happen.

In the person of the king, who with inflexible will is master of himself and of mankind, all will recognize fate and its mysterious path. No one will know what the king intends with his orders, and therefore no one will dare to cross his unknown path.

It is clear that the king must know the plan of government and that his intellect must be equal to it. Therefore, he will ascend the throne only after an examination of his mind by the aforementioned learned elders.

In order that the people may know and love their king, it is indispensable for him that he show himself in public places and speak with the people. That secures the necessary bond between the two forces that we now separate from each other through terror.

This terror was for us absolutely indispensable at the time in order to subject both forces to our influence.

The king of the Jews must not be a plaything of his passions, especially sensuality: his character must nowhere give power over his spirit to base instincts.

Sensuality destroys more than anything else the faculties of the spirit and clarity of vision, diverts thought toward the most vile and crude side of human activity.

The support of humanity in the person of the supreme ruler of the world from the noble lineage of David must sacrifice to his people all his personal inclinations.

Our supreme world ruler must be of an unparalleled irreachability...

Closing Word.

To many, these Protocols will appear as a psychological puzzle. Blinded by the harsh, unfamiliar

light in which the things of life are shown here, many an eye will hardly be able to distinguish properly what it sees here. Like an evil specter it will pass before many a mind.

It is necessary to read these strange expositions repeatedly, at greater intervals of time, in order to discover that what is dealt with here is in fact a carefully and painstakingly elaborated action program for the establishment of Jewish world domination, in order to discover that all manner of processes of public life confirm the actual existence of that Jewish supremacy and the acting in accordance with this program.

To act in accordance with this program.

This much can anyone recognize at first, who reads these Protocols with attention: Within the midst of honorable peoples there lives a hostile element that, by all means of cunning and deception, seeks to disturb the peaceful prosperity of the whole. It is guided therein by the delusion of being called to rule over all peoples. This delusion, in turn, rests upon the conceit of representing a lineage far superior in intellect and ability to all other peoples, chosen by God to rule over the entire earth.

Selfless, honorable people who felt such a calling within themselves would normally place their outstanding abilities in the service of the whole, distinguish themselves through excellent achievements, win the trust of their fellow human beings, thereby rise to positions of influence, and in this way reach a dominant position by the most straightforward and honest path. They would then find ample opportunity to demonstrate their intellectual significance, their state-shaping abilities, and a truly benevolent disposition. By such a path other significant men were wont to develop and become benefactors of entire peoples.

But the Jews did not choose this path; they took the opposite one. They did not seek to assert themselves through open and honest competition with other capable human beings, but through the method of cunning and deceit. Keeping their plans secret, a conspiratorial bond formed among them that, first of all, excluded all non-Jewish human beings from their community and nurtured unmistakable hostility toward them. This hostility, however, was carefully concealed and veiled by an apparently harmless and pious manner. An open display of the hostile attitude would have made the task more difficult.

Not through activity and courage did the Jew wish to conquer the world, but to obtain it stealthily through cunning. For this purpose, not even the most reprehensible means was too base for him. In order to paralyze honorable humanity in its strength, he undermined the economic, social and moral order. He deliberately nurtured all evil desires in the masses: hatred, envy, insubordination, indecency, debauchery and vices of all kinds. He wore down the ruling classes

by promoting their weaknesses and errors, well, there is no need to further enumerate the countless means of unprecedented villainy with which the State and society were undermined; they are described in the Protocols with cynical candor.

In order to be able to understand this system of the most unscrupulous deception, it is also necessary to penetrate somewhat more deeply into the knowledge of the Jewish essence. Perceptive researchers have indeed provided important revelations about Judaism for more than half a century; however, for the masses, and even for the majority of the educated, these valuable discoveries have remained unknown until today. The Jews are for the majority of human beings still, as Heinrich Heine says, 'a wandering mystery'. Therefore it seems necessary to me to offer here once more, for the uninitiated, a brief sketch of the particularity of the Jewish essence, in particular about their strange morality and worldview.

The Jews considered themselves, as every child knows from the Bible, the 'chosen people', the special favorites of God. God has granted them, in their opinion, special privileges in the world and has promised them great things. Their conceptions of God are, certainly, of a very peculiar nature. The God of the Jews exists only for his special people; he turns all his love toward them and favors them in all ways. Yes, he allows the Jews all manner of injustice against other peoples; the morality he teaches them can be summarized in the words: Everything that brings benefit to the people of Judah is permitted, indeed, sanctified. Yes, the Jewish God helps his people in the deception and destruction of non-Jews. When the Jews depart from Egypt, Yahweh-Jehovah gives them the advice to steal from the Egyptians and take along all their silver and golden vessels (Exodus 3, 21 and 11, 2).

Against all non-Jewish peoples, this special Jewish God is filled with hatred and revenge; he recommends their plundering and extermination. (*Thou shalt devour all the peoples that Yahweh shall deliver into thy hand.* Deuteronomy 7, 16.)

It is evident that this strange, misanthropic, fire-spewing and revenge-snorting 'God' has nothing in common with the 'Heavenly Father' of Christ, who is filled with mildness and goodness toward all human beings.

In the divine formation of these peculiar conceptions of God and of the chosenness of the Jews, the rabbis arrive in their Talmudic writings at quite singular conclusions. They teach: The Jews are the only true human beings, and God created the world only for them. The remaining human beings are to be regarded as equal to animals and have a right to exist only insofar as they serve the Jews. Yahweh has granted the Jews the right to all the treasures of the world; what the non-Jews

possess, they hold unjustly in their hands, for everything actually belongs to the Jews. The Jew therefore has the right to bring foreign property into his hands by all means. He commits no wrong in doing so, for he is only taking what belongs to him. He is advised, however, to proceed cautiously, so that the non-Jews do not notice and the good reputation of the Jews is not harmed.

From such points of view, the rabbis permit every form of fraud and every offense against non-Jews (Goyim or Akum), always with the prudent advice to keep up appearances.

A passage in the Shulchan Aruch states: "The property of non-Jews (Akum) is like ownerless goods, and whoever comes first has the advantage." And a passage in the Zohar reads: "Kill the best of the Akum!"

The Jews possess not only a conception of morality that deviates from general human morality, but are also separated from us by their legal and political principles. The Talmud is for them not only a religious law, but also a legal code and a political constitution. The Jews form, by virtue of their special law, to this day a special State, despite their dispersion. And this Jewish law binds the Jew so firmly that in truth he can never be a sincere member of a non-Jewish State. He is only permitted to recognize a State with Jewish authority. Thus the Jew must become in every non-Jewish State a subversive element, who finds no rest until he has eliminated the non-Jewish authority. To tolerate the Jews therefore means: to grant them the right to domination.

The Jews are well aware of the anti-state and anti-moral character of their teachings, which is why those who reveal these pages to non-Jews or instruct anyone in Talmudic matters are threatened with the death penalty. From this one can gauge what degree of credibility is to be attributed to the statements of a Jew on Talmudic matters.

One must be acquainted with these facts in order to understand the enormities of the Protocols of the Elders of Zion.

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One would want to ask with astonishment how it was possible that non-Jewish humanity fell so completely under Jewish deception throughout all those centuries. This does not seem to be exactly a praiseworthy testament to the intellectual capacities of the non-Jews; and one cannot blame the Jews at all if they exult arrogantly over the deceived and fill themselves with a lofty sense of self. No wonder that they see in us a 'flock of sheep' and speak of the 'animal understanding of the Goyim'.

But this deception was also spun in such a wonderfully subtle manner. It began where the human soul is influenced most deeply and lastingly: in religion. We learned from youth to look up to the Jews as to a

sublime and 'holy people'. The biblical teaching awakened in us the idea that all culture and religion had first come from the Jews. It presented the Jews to us as if they were delegates of God, from whom alone all salvation could come to mankind. It was the most shameless deception ever perpetrated against honest humanity, perpetrated under the cloak of religion. This religious blindness prevented us from recognizing the true figure of the Jew. From this distortion of human thinking, from this inversion of all reason and morality, most human beings have not been able to free themselves their entire lives. The biblical teaching had placed upon them a crookedly ground pair of spectacles that prevented them, at least with regard to the Jewish question, from seeing the things of life correctly. Indeed the deepest spirits of all times raised their warning voice and warned against the treacherous enemy, but these voices were carefully kept silent from the people [Note: *The Handbook of the Jewish Question* (M. 8.50) contains a compilation of the judgments of great men on Judaism, among others by Tacitus, Diodorus, Mohammed, Luther, Giordano Bruno, Voltaire, Frederick the Great, Herder, Goethe, Napoleon, Fichte, Arndt, Moltke, Bismarck, Feuerbach, Schopenhauer, Lagarde, Rich. Wagner].

The few perceptive spirits who in the last fifty years had seen through the activities of the Jews and warned about them were handed over to public ridicule. The public press has been since that time predominantly in the hands of the Hebrews, who intoxicated the masses, and not least the educated, with phrases of freedom, progress, humanity and tolerance, so that every candid word about Judah was branded as a 'relapse into the darkest reaction'. Already around 1860 one of the finest minds wrote under the name L. Raudh (Heinrich Nordmann) his truly classical book 'The Jews and the German State', which reveals all aspects of the Jewish question in a stylistically masterly and distinguished form; but neither our princes, nor our statesmen, politicians and scholars knew what to make of it.

Certainly the Hebrews already had at that time all influential personalities so surrounded by their agents that no honest information from the people could reach them. All news had to pass through the control stations of the Jewish espionage system. In this way all rulers and the ruling classes in general were kept in a frightening ignorance of the most important questions of life. Yes, the artificial stupefaction of the decisive strata was practiced with an astonishing success, exactly in the manner in which the Protocols describe it with shameless frankness.

Thus it could come about that during the reign of Wilhelm II there was not a single diplomatic mind left in the entire German government and civil service. The few who showed an inclination toward such talent were removed in good time from public offices by the clever children of Judah and directed into the far better paid

positions of large Jewish joint-stock companies and banks.

Our future politicians and diplomats will have to learn the trade from the master rogues of the Orient in order to learn even the ABC of the art of government. And for this the 'Zionist Protocols' offer an excellent preparatory school. The statesman must above all know what means the elements hostile to the State employ in order to undermine the people and the State. Only then can he take the necessary countermeasures in time. Otherwise he will fall victim to those machinations.

In view of these distressing facts, the superficial person will be inclined to concede to the Jews an actual intellectual superiority. He should only not forget the following: the Hebrews, having emerged from a sect of thieves and still today seeking their livelihood through theft, albeit in a refined and large-scale form, founded their entire existence from time immemorial on the mockery and inversion of all morality. Their Talmudic teachings are a mockery of all ethics. These born deceivers therefore had it easier than honorable human beings to make the most ruthless use of their insights: they were not impaired by any scruples of conscience. Yes, they have developed the wonderful casuistic virtuosity of falsifying material advantage as the measure of morality. Their supreme principle reads: 'Everything that benefits the people of Judah is moral, is sacred', a doctrine that wrested the greatest admiration from a Friedrich Nietzsche. He called it 'the grand style in morality'. Lonelier and healthier human beings call it villainy.

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Indeed! What have our 'ruling classes' understood of the art of playing upon the emotional strings of the people and of steering the public spirit into the channels that were beneficial to the flourishing of the whole?

Let one read once more attentively section VIII of these Protocols and imagine how improbable it is that an Aryan mind could harbor such thoughts. For if minds with such insights had been present in decisive positions, Judaism would have been seen through much earlier and could never have infiltrated its dominant position. The few individuals who sensed something of what was happening remained exposed to public vilification as 'fanatical Jew-haters'.

Let us admit that in these 'Zionist Protocols' an enormous amount of worldly wisdom lies hidden, only debased by the vile purpose it is meant to serve. If these minds that devised such things were not pursuing particular interests hostile to society, they could almost appear as the predestined men to govern a State with acuity and with fine psychological understanding. In the sharp observation of all social and spiritual processes in the body of the people, they have developed within themselves those talents which the formerly ruling

classes neglected to cultivate. The old estates wanted to rule without taking any intellectual trouble over it. They assumed the right to dominance as a self-evident inherited legacy and were not aware that the right to rule constantly wants to be newly earned and defended. Grown deaf, they abandoned themselves thoughtlessly to the current of a development which the cunning corrupter of State and people diligently channeled into a riverbed that emptied into his own sluice gates.

The old princes did not sense at all how they were being misused and fooled by cunning charlatans. With the eyes of the thief, the astute burglar followed the clumsy self-satisfied gestures of the 'power-holders' and steered them through hypocritical gestures to his own advantage. May the fallen great ones today learn from the Protocols what an unworthy role they have played. In any case, the Protocols should be a subject of serious study for everyone who wants to concern himself with politics. Here one can learn how a strict regime is to be established in order to keep unworthiness and the spirit of destruction in check; here one can learn above all how Jews are to be treated in the future. How honorable sounds the sentence: *True freedom consists in the inviolability of the person who honestly and strictly observes all the laws of communal life.* Perfectly correct! But now it is the Hebrew who through his Talmudic law rejects all honest community with other human beings and thereby becomes the born destroyer of communal life. Him therefore the punishing hand must seize first in the future.

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Given in the secret protocol as a work program of a secret society, it is an unshakeable fact for the politically clear-sighted observer. It is a duty to reckon with this circumstance. The State must defend itself against a conspiratorial clique that, with the hypocritical gesture of harmless citizenship, infiltrates all positions of trust in order to misuse them for its secret purposes hostile to the State. It must finally heed the warning that the sharp-sighted Fichte already raised in the year 1797: that in Judaism we are dealing with a particular State that wages a permanent war against the other States. It must furthermore think of the warning of Wahnund, who in the year 1886 wrote: *The path of the Jews across the earth is a campaign for its conquest. They encamp, covered by false flag, in the midst of the enemy, ready at every moment for attack and ambush.*

Where did our princes and statesmen have their senses, when they perceived none of all this and did not heed such warnings? And immediately, at this moment, we must draw the practical application from the new insights.

What use are all the well-intentioned declarations and alliances with the goal of establishing world peace, as long as the hotbed of conflict is not uncovered? Behind the peoples and their governments stands a hidden power that tirelessly stirs up internal and

external strife and drives toward ever new conflicts and wars. Where it is to be sought, the Protocols of Zion reveal.

But the psychological aspect of these insights is the most important and the most valuable.

It is true: the Jews rule today not only by virtue of their capital and all the cunning machinations described in these Protocols, but through the force of a merciless will; and on the other hand, the weakened willpower of the non-Jewish peoples is one cause of their defeat. The willpower of non-Jews was paralyzed above all because they did not know the connections of current events and their instigators. Whoever gropes in the dark and is attacked by invisible enemies cannot develop courage and defend themselves successfully. The recognition of the enemy and his means of combat is the first prerequisite for a successful defense. And to this these Protocols contribute. Their dissemination in all sectors of our people is the first prerequisite of our recovery, of our liberation from Jewish domination.

Whether the non-Jewish peoples manage to summon the strong will to shake off the Jewish vampire, their future will depend on this. It is true: with blood, the Jewish monster has also sucked from the peoples a part of their will and their vital force. Nevertheless: the clear recognition of the situation will give us new strength.

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To touch once more on the question of authenticity: I cannot imagine that an Aryan mind would be capable of devising such a system of petty vileness with such shameless consistency. It may be conceded that in the translation into other languages the at times quite convoluted mode of expression has here and there undergone, on the part of the translator, perhaps unconsciously, a certain sharpening and exaggeration, but no doubt can exist regarding the authenticity of the fundamental ideas. All the less so, since in these guiding principles account is taken of facts that two decades ago were not yet known at all to the public, such as for example the dependence of Freemasonry on Jewry. One should also recall that in section III there is already mention of the 'world war', which in the year 1897 or 1901 no person thought of who did not belong to the conspiratorial clique.

And what reason would a non-Jew have had to take the trouble of working out for the Jews a plan detailed down to its particulars for the plundering and subjugation of the non-Jewish peoples? Would a non-Jewish brain have been capable at all of hatching these cunning and diabolical plans, for example with regard to financial conduct? The entire way of thinking that underlies these expositions is so foreign to Aryan minds that it appears incomprehensible to many. The perverse mental orientation of minds schooled in the Talmud is required to harbor such thoughts. The English translator Marsden declared that he had only been able to work one

hour a day on this translation, since these unnatural and dishonest lines of thought made him spiritually ill.

Someone might now warn: with such unmistakable sharp-sightedness for human weaknesses and abilities, with such prudent and relentless assessment and mastery of all power factors in the social structure, the Jews might perhaps be the predestined leaders of the destinies of peoples. He will think one should try for once to entrust the Hebrews with supreme power; he would thereby only forget with what fateful means the Jews intend to exercise this supremacy. Pay attention to turns of phrase such as these: *In the future we will know how to prevent the sprouting of any free opinion. It is our goal to turn the Goyim into thoughtless animals that patiently accept what we set before them* (Section XVI at the end.). *We will expose the incapacity of the Goyim in all state and religious matters and always apply the most contemptible expressions in order by all these means to diminish their prestige and to present public affairs as something that only the genius of our gifted tribe can handle.* (Section XVII, middle.) Pay attention to how in section XVIII the brutal suppression of all criticism of public actions in the Jewish state is demanded.

Also, the presupposition that everything in the State is to be regarded as the property of the Jewish king is purely Talmudic and barely imaginable to a non-Jewish mind. Likewise, the radical transformation of the financial system, as described in section XXI, should bear the traces of Jewish ingenuity and experience.

Who would otherwise want to deny that the proposals regarding the handling of the legal profession (section XVII) and regarding the taxation of the same (section XX) are thoroughly reasonable? What reason would a non-Jew have to attribute such sensible measures to the Hebrews?

No, the 'Protocols of Zion' are unconditionally authentic; whoever does not want to see this either lacks all psychological and political instinct, or has an interest in preventing the uncovering of the truth.

Also the relentless consequences, as drawn in section XVI for the administration of justice and the treatment of judges, could hardly have originated from a non-Jewish mind. For this, Jewish hard-heartedness and Jewish fanaticism are required. German thinking is far too measured, too much governed by fairness and justice, to be capable of such cruel conclusions. Here the Jewish-Russian cloven hoof shows itself clearly.

Furthermore: would a non-Jewish mind hit upon the idea of surrounding Jewish misdeeds with such a glorifying halo, as is done for example in sections XV and XXII? Would someone who intends to cast suspicion on the Jews think of justifying their actions and plans in such a manner?

What non-Jew could conceivably think of glorifying the future Jewish domination in such a way and striking up such an apotheosis to the king of the house of David, as happens in the final chapters?

These unctuous phrases could be suited to swaying more than one weak soul in favor of the Jews and awakening the impression that the children of Judah perhaps had the best in store for humanity, and that they had only for that reason resorted until now to dubious means in order first to get the reins into their hands and then to establish a perfect paradise on earth. If only the path there were not so peculiar! It is indeed a remarkable improvement of the world that first wants to turn all people into scoundrels and animals, in order then to build from this a new exemplary world empire!

No, the Protocols are authentic! They bear in all their parts the stamp of the Talmudic conception of the world and of life, and the mark of genuine Jewish unworthiness.

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These Protocols must today be regarded as irrefutable proof of the danger posed by the Jews to the State; indeed, the non-Jews would be giving themselves a new certificate of their intellectual inadequacy if, even after these Jewish confessions, they still could not find the right stance toward this torn people of world swindlers.

They would then give the Jews the right to speak of the *undeveloped thinking of the crude Goyim brains*.

To whoever nevertheless, after reading these Protocols, still doubts their bitter seriousness, the following is said: even assuming these documents had not originated from Jewish hands, they would nonetheless remain a masterwork of the depiction of Jewish thoughts and plans. They could only have been created by a genius who looked into the deepest depths of the Jewish soul. Yes, the author would have to be called a prophet, for he would have guessed decades in advance what intentions and plans world Jewry wanted to carry out. For in fact things have unfolded over the past twenty years exactly as they are outlined here.

When Henry Ford was asked what proof he had of the authenticity of the Protocols, he said: *Only one: that the course of reality corresponds completely to the intentions set down here.*

**

But has it really come to the point that we must take lessons from this age-old people of world swindlers on how a State is to be reasonably organized and governed? In any case we want to learn from these deceivers how a government must hold down its enemies ruthlessly. From this we will gather how we must treat the Jews in the future, namely exactly as the supreme

Jewish government intends to deal with all independent characters who do not blindly bow before it (section XV).

The men who in the future want to take the leadership of the destinies of the people into their hands will have to think about creating an equally clear program, as is given in these Protocols. One might perhaps call it the Aryan Counter-Protocols. It would have to establish, with the same relentless consistency with which fraud and crime are here established, the protection of honorable humanity, the defense of civilization and reason.

**

But one thing emerges as an inescapable demand from these Protocols: Jewry must no longer be tolerated among us! It is a duty of honor of the civilized nations to excise this mangy race, for already by its mere presence it contaminates everything, makes peoples spiritually and mentally ill, poisons so to speak the spiritual air we breathe. *The Hebrew is the born forger, spy and traitor: he is the eternal Judas of the human race. Where room is granted to him, he confuses and corrupts all relations, already through the mentality he spreads around him; but even more through the systematic machinations as they are described in the 'Protocols'...*

It would be wrong to place all blame for our predicament on the Jews. We want to acknowledge at all times that our own weaknesses and faults are responsible for much of our decline: our indifference and sluggishness in intellectual matters, our negligence and disorder in moral things. Certainly we must begin the improvement of earthly conditions in ourselves: through strict discipline and order in all areas, through detachment from the dragging-down materialism, through the erection of new ideals, through the strengthening and ennobling of our own race. But all of this is only possible once the spirit-corrupting and morally degrading influences that today stream forth from Jewry and constantly form new centers of infection have been eliminated.

One cannot combat the plague as long as one allows the plague-stricken to roam freely through the country. The Protocols demonstrate how this contagion is not merely accidental, but consciously cultivated. The Hebrew systematically spreads corruption and moral depravity, because they are auxiliary means of his domination. He wants a demoralized, corrupted and brutalized human race, in order to be able to enslave it without disturbance. Thus he sacrilegiously lays the axe to the roots of everything that constitutes the sublimity and dignity of the human being: the impulse toward purer heights, the divine spark in man. Under Jewish tyrannical rule humanity would sink to a dull-witted horde of slaves, which would have to render serf labor for the gluttonous Jewish tyrants. Every free flight of the spirit would be forever denied to man. The Jewish Soviet rulers

have already furnished proof of how deadly serious they are about the subjugation and strangling of the Goyim.

One must indeed admit that there is a strict logical consistency in earthly events; the divine breath in man drives toward the goal of developing earthly life ever higher, purer and more perfect, but the diabolic breath, which is not foreign to the human soul either, seeks to impede the work of purification. It is the duty of the pure, of those striving toward the light, to steer the salvation wagon of humanity uphill with watchful eyes and a firm hand. If they become lax and sluggish and let the reins slip from their hands, the diabolic rabble quickly seizes them and steers the wagon toward the abyss, into swamp and filth.

In the hands of man is laid the fate of whether in the future a paradise or a hell shall reign on earth.

Certainly, the Jew has his mission in the world: the mission of the vermin in the natural household. It multiplies where filth and rotteness dwell, in order through its torments to drive living beings toward activity and cleanliness.

Let us cleanse the world around us, and our own breast, and there will no longer be any place for the Jew among us!

With the elimination of Jewry a great part of the evils from which the civilized peoples suffer today would disappear at one stroke. The Protocols contain the extensive confessions of how all the distresses of the time were artificially nourished and cultivated through the demonic machinations of the destroyers of peoples and States.

**

The purification must begin with the awakening of minds. The Hebrew has spread around us darkness, confusion, base greed and stupefaction. The stupefied have everywhere fallen into his snares; brutalized rabble has become his helper. Let us make people seeing, above all the poor deceived workers, who until now in their blindness have held the bridge open for the Jew, and the situation will soon improve.

We possess an inexhaustible arsenal of powerful spiritual weapons against the treacherous enemy of humanity.

The great spirits of all times are on our side. That their voices have been prevented from reaching the people is one of the most villainous strokes of the mass-poisoners.

Hasten to spread the correct knowledge, before the power of the great deceiver grows still further and, as is planned above, all anti-Jewish literature is suppressed

and every criticism of the corrupter of humanity is made impossible!

**

But the final conclusion from the Zionist Protocols is this:

If it is a fact that, as the Protocols proclaim boastfully, the Jewish International dominates the peoples today, has dominated them for decades, if with all the means of cunning, deception, mass-stupefaction and financial machinations it steers the destinies of peoples, if princes and statesmen were nothing but puppets in their hands: then it is also an inescapable fact that all great political events of the last centuries are the work of the Jews and have only come to pass with their

will and consent, also the terrible crime of the World War! They alone are the responsible ones for the terrible plight of the peoples! And for all the further misery arising from today's political and economic situation we must hold the true holders of power accountable as the sole guilty ones: the sworn enemy of honorable humanity, the criminal, internationally allied Jewry.

Leipzig, February 1924. Theodor Fritsch.

For more similar works, see (Gómez-Jeria, 2023a, 2023b, 2024a, 2024b, 2024c, 2024d, 2025b; Gómez Jeria, 2024)

APPENDIX A.

Table A1. Jewish composition of the The United States of America Congress

| Year | Congress | Jews in House Rep. | Jews in Senate | % Jews in House Rep. | % Jews in Senate | % Jews Total/pop. |
|------|----------|--------------------|----------------|----------------------|------------------|-------------------|
| 1933 | 73 | 11 | 0 | 2.5% | 0.0% | 3.7% (est.) |
| 1935 | 74 | 10 | 0 | 2.3% | 0.0% | 3.7% (est.) |
| 1937 | 75 | 8 | 0 | 1.8% | 0.0% | 3.7% (est.) |
| 1939 | 76 | 6 | 0 | 1.4% | 0.0% | 3.7% (est.) |
| 1941 | 77 | 5 | 0 | 1.1% | 0.0% | 3.7% (est.) |
| 1943 | 78 | 7 | 0 | 1.6% | 0.0% | 3.7% (est.) |
| 1945 | 79 | 7 | 0 | 1.6% | 0.0% | 3.7% (est.) |
| 1947 | 80 | 9 | 0 | 2.1% | 0.0% | 3.5% (est.) |
| 1949 | 81 | 10 | 1 | 2.3% | 1.0% | 3.5% (est.) |
| 1951 | 82 | 10 | 1 | 2.3% | 1.0% | 3.2% (est.) |
| 1953 | 83 | 8 | 1 | 1.8% | 1.0% | 3.2% (est.) |
| 1955 | 84 | 7 | 2 | 1.6% | 2.0% | 3.2% (est.) |
| 1957 | 85 | 7 | 3 | 1.6% | 3.0% | 3.2% (est.) |
| 1959 | 86 | 8 | 3 | 1.8% | 3.0% | 3.2% (est.) |
| 1961 | 87 | 8 | 3 | 1.8% | 3.0% | 3.1% |
| 1963 | 88 | 7 | 3 | 1.6% | 3.0% | 3.0% |
| 1965 | 89 | 7 | 3 | 1.6% | 3.0% | 3.0% |
| 1967 | 90 | 7 | 3 | 1.6% | 3.0% | 3.0% |
| 1969 | 91 | 17 | 3 | 3.9% | 3.0% | 3.0% |
| 1971 | 92 | 15 | 2 | 3.4% | 2.0% | 3.0% |
| 1973 | 93 | 15 | 4 | 3.4% | 4.0% | 2.9% |
| 1975 | 94 | 15 | 5 | 3.4% | 5.0% | 2.7% |
| 1977 | 95 | 17 | 5 | 3.9% | 5.0% | 2.7% |
| 1979 | 96 | 20 | 7 | 4.6% | 7.0% | 2.7% |
| 1981 | 97 | 15 | 6 | 3.4% | 6.0% | 2.7% |
| 1983 | 98 | 17 | 8 | 3.9% | 8.0% | 2.6% |
| 1985 | 99 | 17 | 8 | 3.9% | 8.0% | 2.6% |
| 1987 | 100 | 16 | 7 | 3.7% | 7.0% | 2.6% |
| 1989 | 101 | 18 | 8 | 4.1% | 8.0% | 2.4% |
| 1991 | 102 | 17 | 8 | 3.9% | 8.0% | 2.4% |
| 1993 | 103 | 22 | 11 | 5.1% | 11.0% | 2.3% |
| 1995 | 104 | 21 | 11 | 4.8% | 11.0% | 2.3% |
| 1997 | 105 | 20 | 11 | 4.6% | 11.0% | 2.3% |
| 1999 | 106 | 20 | 12 | 4.6% | 12.0% | 2.3% |
| 2001 | 107 | 20 | 12 | 4.6% | 12.0% | 2.2% |
| 2003 | 108 | 26 | 11 | 6.0% | 11.0% | 2.2% |
| 2005 | 109 | 25 | 11 | 5.7% | 11.0% | 2.2% |
| 2007 | 110 | 30 | 13 | 6.9% | 13.0% | 2.2% |
| 2009 | 111 | 31 | 14 | 7.1% | 14.0% | 2.1% |

| Year | Congress | Jews in House Rep. | Jews in Senate | % Jews in House Rep. | % Jews in Senate | % Jews Total/pop. |
|------|----------|--------------------|----------------|----------------------|------------------|-------------------|
| 2011 | 112 | 26 | 13 | 6.0% | 13.0% | 2.1% |
| 2013 | 113 | 24 | 12 | 5.5% | 12.0% | 2.1% |
| 2015 | 114 | 24 | 10 | 5.5% | 10.0% | 2.2% |
| 2017 | 115 | 28 | 11 | 6.4% | 11.0% | 2.1% |
| 2019 | 116 | 32 | 10 | 7.4% | 10.0% | 2.1% |
| 2021 | 117 | 26 | 10 | 6.0% | 10.0% | 2.1% (est.) |
| 2023 | 118 | 33 | 11 | 7.6% | 11.0% | 2.1% (est.) |
| 2025 | 119 | 25 | 10 | 5.7% | 10.0% | 2.1% (est.) |

Source: Handbook of the Jewish Question in the USA, 2026

Notes.

¹ % of Jewish Representatives: The total number of seats in the House of Representatives has been 435 since 1913, with the exception of a brief increase to 437 between 1959 and 1963 after the admission of Alaska and Hawaii. The percentage is calculated based on 435 for simplicity, which produces a slight deviation of ±0.1% in the years 1959-1961.

² % of Jewish Senators: The Senate has had 100 members since 1959. For the previous periods (1933-1957), the calculation is based on 96 senators (2 for each of the 48 states that existed at the time).

³ % of Jewish Population in the U.S.: Population data are annual estimates based on the "American Jewish

Year Book" and the Jewish Virtual Library. The figures are approximate, as Jewish demographics are measured through censuses and periodic surveys that are not conducted annually. The total U.S. population has been obtained from official census sources for the calculations.

(est.): Figures marked with "(est.)" are estimates based on data from nearby years or interpolations.

Sources: American Jewish Year Book (The Jewish Publication Society), Jewish Virtual Library, U.S. Census Bureau, Office of the Historian of the U.S. House of Representatives, official Congressional biographies.

Table A2. Percentages of the Jewish composition of USA House of Representatives and Senate.

| Year | % Jews in House Rep. | % Jews in Senate | % Jews/ Total pop. |
|------|----------------------|------------------|--------------------|
| 1933 | 2.5 | 0.0 | 3.7 |
| 1935 | 2.3 | 0.0 | 3.7 |
| 1937 | 1.8 | 0.0 | 3.7 |
| 1939 | 1.4 | 0.0 | 3.7 |
| 1941 | 1.1 | 0.0 | 3.7 |
| 1943 | 1.6 | 0.0 | 3.7 |
| 1945 | 1.6 | 0.0 | 3.7 |
| 1947 | 2.1 | 0.0 | 3.5 |
| 1949 | 2.3 | 1.0 | 3.5 |
| 1951 | 2.3 | 1.0 | 3.2 |
| 1953 | 1.8 | 1.0 | 3.2 |
| 1955 | 1.6 | 2.0 | 3.2 |
| 1957 | 1.6 | 3.0 | 3.2 |
| 1959 | 1.8 | 3.0 | 3.2 |
| 1961 | 1.8 | 3.0 | 3.1 |
| 1963 | 1.6 | 3.0 | 3.0 |
| 1965 | 1.6 | 3.0 | 3.0 |
| 1967 | 1.6 | 3.0 | 3.0 |
| 1969 | 3.9 | 3.0 | 3.0 |
| 1971 | 3.4 | 2.0 | 3.0 |
| 1973 | 3.4 | 4.0 | 2.9 |
| 1975 | 3.4 | 5.0 | 2.7 |
| 1977 | 3.9 | 5.0 | 2.7 |
| 1979 | 4.6 | 7.0 | 2.7 |
| 1981 | 3.4 | 6.0 | 2.7 |
| 1983 | 3.9 | 8.0 | 2.6 |
| 1985 | 3.9 | 8.0 | 2.6 |

| Year | % Jews in House Rep. | % Jews in Senate | % Jews/ Total pop. |
|------|----------------------|------------------|--------------------|
| 1987 | 3.7 | 7.0 | 2.6 |
| 1989 | 4.1 | 8.0 | 2.4 |
| 1991 | 3.9 | 8.0 | 2.4 |
| 1993 | 5.1 | 11.0 | 2.3 |
| 1995 | 4.8 | 11.0 | 2.3 |
| 1997 | 4.6 | 11.0 | 2.3 |
| 1999 | 4.6 | 12.0 | 2.3 |
| 2001 | 4.6 | 12.0 | 2.2 |
| 2003 | 6.0 | 11.0 | 2.2 |
| 2005 | 5.7 | 11.0 | 2.2 |
| 2007 | 6.9 | 13.0 | 2.2 |
| 2009 | 7.1 | 14.0 | 2.1 |
| 2011 | 6.0 | 13.0 | 2.1 |
| 2013 | 5.5 | 12.0 | 2.1 |
| 2015 | 5.5 | 10.0 | 2.2 |
| 2017 | 6.4 | 11.0 | 2.1 |
| 2019 | 7.4 | 10.0 | 2.1 |
| 2021 | 6.0 | 10.0 | 2.1 |
| 2023 | 7.6 | 11.0 | 2.1 |
| 2025 | 5.7 | 10.0 | 2.1 |

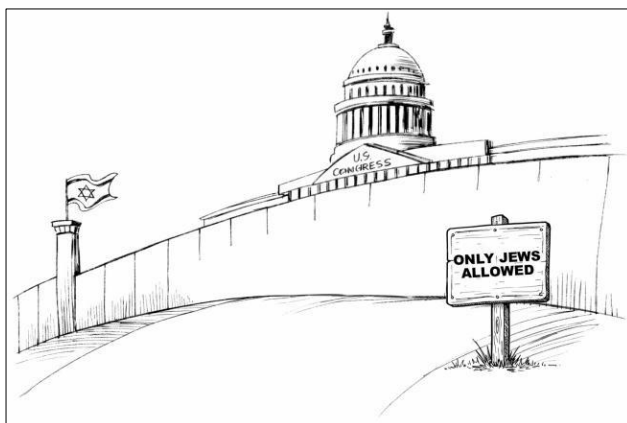
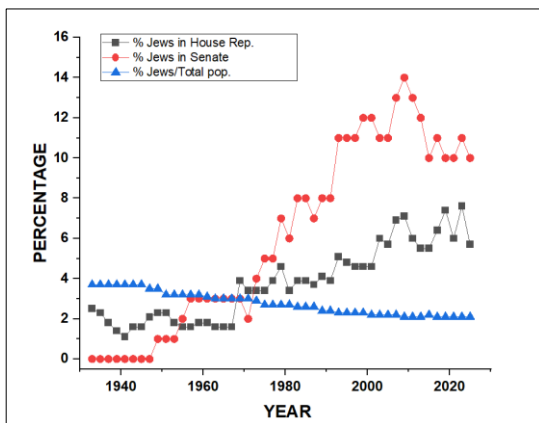


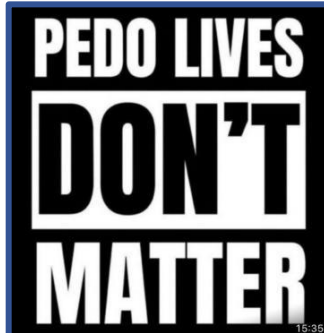
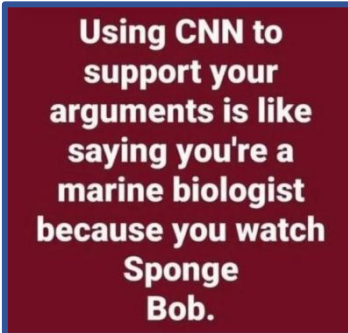
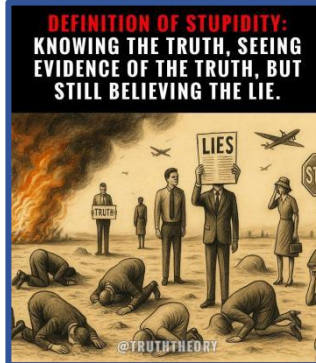
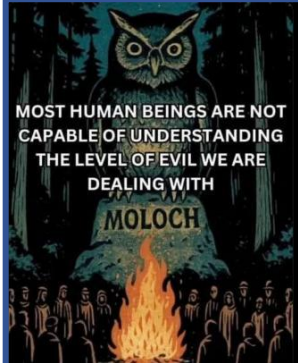
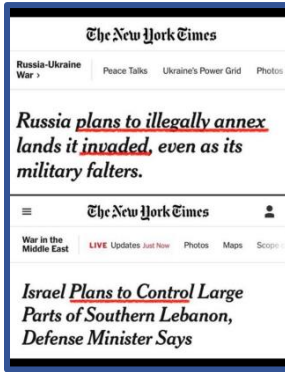
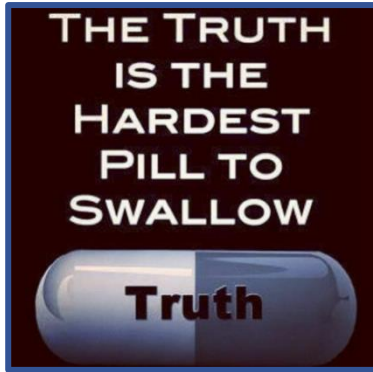
Figure A1. Graphical representation of Table A2 data. A vision of the future? Cartoon taken from the Web.

APPENDIX B. NEGATIVE VISIONS OF USA AND ISRAEL IN SOCIAL MEDIA

Social media constitutes a form of communication that, at present, enables a vast number of individuals to convey messages, whether written, visual, or audiovisual, to an equally vast audience. This mode of communication far surpasses the exchange of emails, visits to news media websites, or platforms such as YouTube (the latter having implemented a policy of censorship aimed at favoring solely the ideological positions of its owners). The genocide in Gaza and the treacherous attacks against the Islamic Republic of Iran by the Israel–USA duo have generated an immense volume of visual expressions demonstrating that the “official narrative” has ceased to be credible and will not regain its credibility. As we believe that, at some point, a history of these visual expressions will be written, we have decided to contribute by presenting a selection of

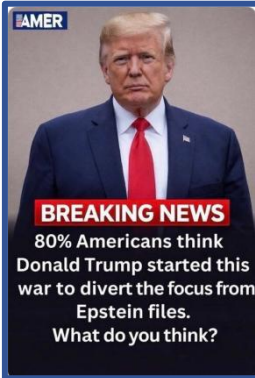
them. Two points should be noted. When downloading these materials, we did not observe any indication of copyright. As it is possible that such rights may exist in some cases, we offer our apologies to their owners and ask that it be noted that this compilation generates no economic benefit. We have also removed all images containing explicit sexual content (particularly those involving the Bibi–Trump duo), as they contribute nothing.

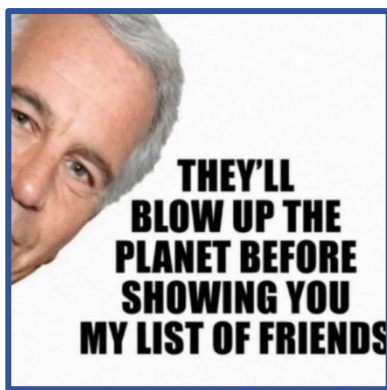
We have not included any commentary on each image for the following very important reason. Although for some readers these images may carry a meaning they consider obvious, we believe that only those who have absolute clarity and full awareness of how they came to be what they are (Nietzsche) belong to the group that will perceive all possible meanings of each image. Others will see only what their mental lenses allow them to see.

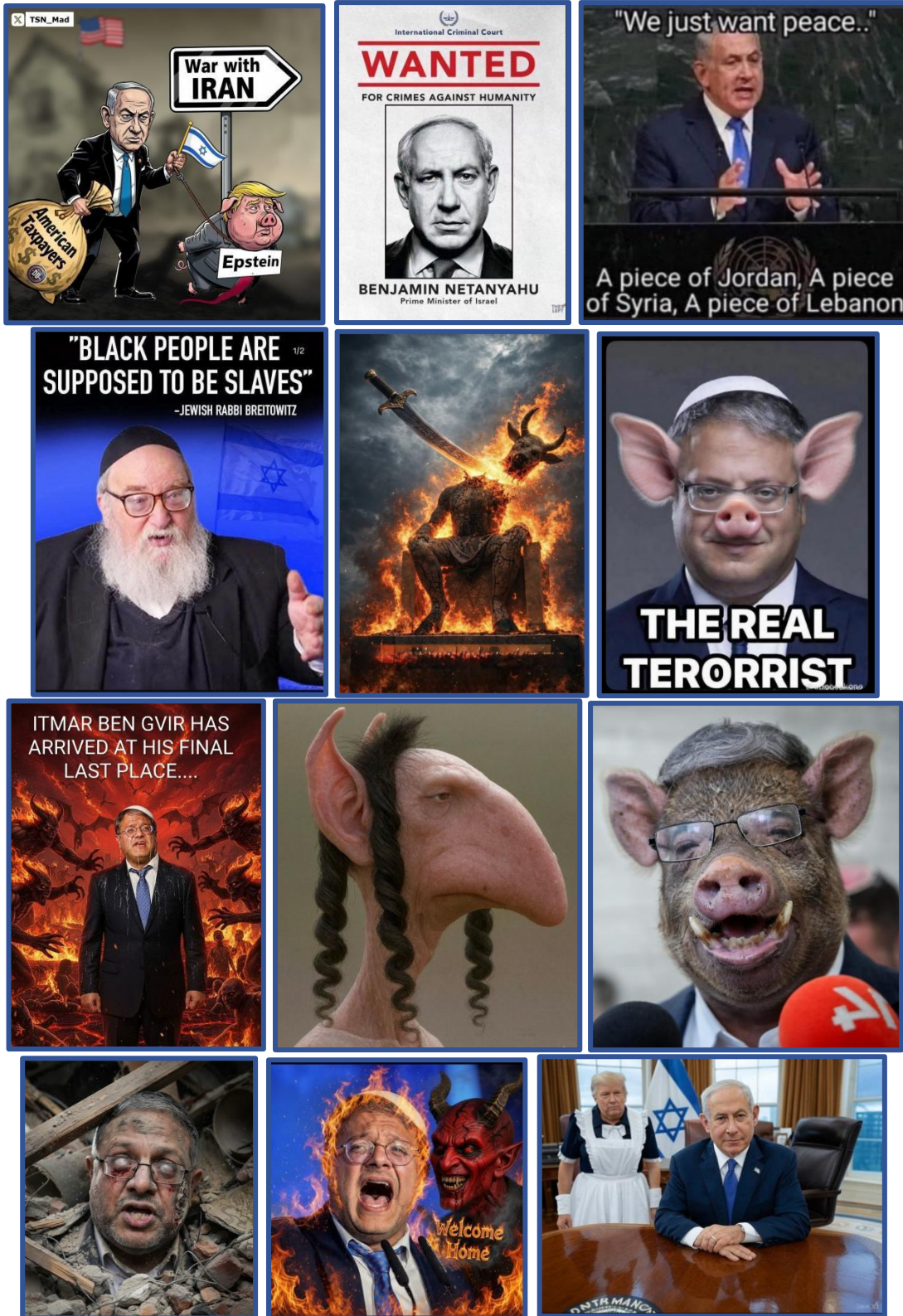


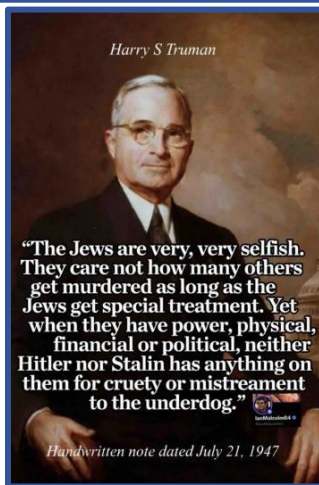
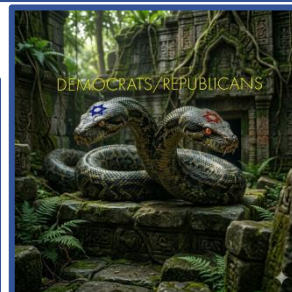
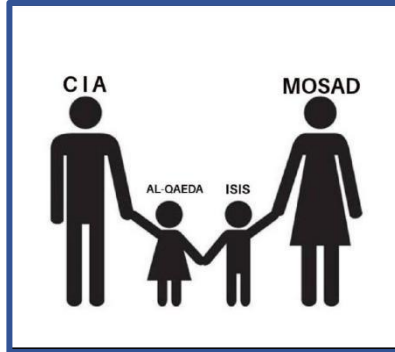
My favourite picture of the day.

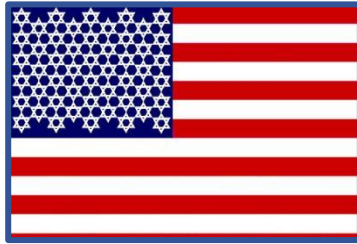












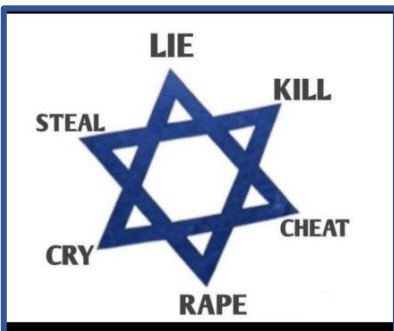
Israel's 8th Front War on Information in America

Pro-Israel Influencers Have a Collective Reach of 18 Million

| | | |
|---|--|--|
| Paul Ajman Influencer Reach: 1.1M | Amos Abramson Influencer Reach: 1.1M | Joshua Dubovarsky Influencer Reach: 1.1M |
| Alan Influencer Reach: 1.1M | Carly Influencer Reach: 1.1M | Emily Influencer Reach: 1.1M |
| Christina Influencer Reach: 1.1M | David Influencer Reach: 1.1M | John Influencer Reach: 1.1M |
| John Influencer Reach: 1.1M | John Influencer Reach: 1.1M | John Influencer Reach: 1.1M |
| John Influencer Reach: 1.1M | John Influencer Reach: 1.1M | John Influencer Reach: 1.1M |
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| John Influencer Reach: 1.1M | John Influencer Reach: 1.1M | John Influencer Reach: 1.1M |
| John Influencer Reach: 1.1M | John Influencer Reach: 1.1M | John Influencer Reach: 1.1M |

Israel kills babies
Israel kills children
Israel kills women
Israel kills journalists
Israel kills doctors
Israel kills patients
Israel bombs UN staff
Israel bombs Homes
Israel hospitals
Israel bombs schools

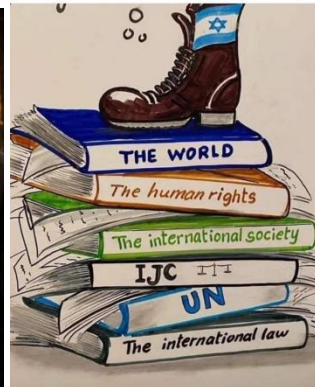
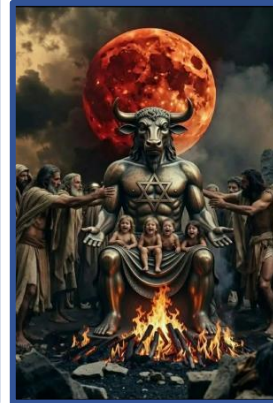
**ISRAEL IS NOT A NATION
BUT A CRIMINAL
TERRORIST
ORGANIZATION**



JEWISH TALMUD

- (Sotah 10) Even the best of Goyim should all be killed.
- (Yerushalmi 81a) All children of Goyim are animals.
- (Baba Mezia 114a) Gentiles "Goy" are not humans, they are beasts.
- (Gad Shas 22) A Jew may violate but not marry a non-Jew girl.
- (Abodah Zarah 36b) Gentile "Goy" girls are in a state of mod'ah (ruy) from birth.
- (Sotah 45b) A Jew may have sex with a child as long as the child is less than nine years old.
- (Eruv Haazar 6, 9) All non-Jewish are prostitutes.
- (Sotah 10) Even the best of Goyim should all be killed.
- (Yerushalmi 81a) All children of Goyim are animals.
- (Baba Mezia 114a) Gentiles "Goy" are not humans, they are beasts.
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- (Sotah 45b) A Jew may have sex with a child as long as the child is less than nine years old.
- (Eruv Haazar 6, 9) All non-Jewish are prostitutes.



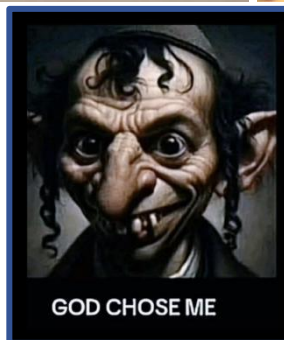


World with israel



World without israel

Nothing in the Bible commands you to support a state started in 1948 by the Rothschilds...







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