

National Socialist Ideological Purity: 1919–1932. Arno Schickedanz's Work. How to Colonize a Country

Juan S. Gómez-Jeria^{1*}

¹Free Researcher, Glowing Neurons Group, CP 8270739, Santiago, Chile

DOI: <https://doi.org/10.36348/jaep.2025.v09i10.001>

| Received: 04.08.2025 | Accepted: 02.10.2025 | Published: 07.10.2025

*Corresponding author: Juan S. Gómez-Jeria

Free Researcher, Glowing Neurons Group, CP 8270739, Santiago, Chile

Abstract

Following one of our research lines, we present here the first English translation of *Social Parasitism in the Life of Nations*, a work written by Arno Schickedanz representing an example of ideological purity. In the discussion section we make use of the herd analogy to describe social organization of some groups. Examples are provided and fully discussed. This approach is perfectly acceptable because *Homo sapiens* belong to the order Primates and certainly exhibit herd behavior under certain circumstances. This model is employed to show how a country can be colonized and manipulated.

Keywords: Arno Schickedanz, National Socialism, Colonization, Bolshevism, Jewish history, Herds, Marx, Darwin, Al Capone, Masonic P2 Lodge, French Revolution.

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INTRODUCTION

Ideological purity refers to the strict and uncompromising adherence to a specific set of ideological ideas, principles, or values. Within this framework, the objective is for all members of a movement, political party, religious congregation, or group to follow the doctrines, beliefs, and prescribed practices of the ideology in a rigorous and uniform manner, without deviations or interpretations that may be deemed impure or contrary to its core tenets. It is important to note that when a central set of ideas begins to crystallize into what will become a formal political or religious ideology, various lines of thought often emerge on issues that remain undefined or ambiguous. These diverse viewpoints are not necessarily in contradiction with the original core, what may be termed the orthodoxy. However, once the core doctrine begins to incorporate definitive positions on previously unsettled matters, alternative interpretations, though once tolerated, are subsequently reclassified as dissenting.

The following are illustrative examples of mechanisms employed to preserve ideological purity during the French Revolution. The Law of Suspects authorized the arrest and execution of any individual merely suspected of harboring counterrevolutionary sentiments, often without the benefit of a formal trial. The Girondins, a group of moderate revolutionaries who

played a pivotal role in the early stages of the Revolution, were eventually perceived by the Jacobins as excessively conservative. Their execution came to symbolize the effort to purge the Revolution of any moderate or conciliatory tendencies. During the Reign of Terror, individuals who failed to exhibit complete adherence to Jacobin ideology were frequently denounced as monarchists or counterrevolutionaries, even when their positions merely expressed alternative political or economic perspectives. The systematic purge of such individuals constituted a deliberate effort to enforce ideological uniformity within the revolutionary movement. It is important to recognize that prior to the Revolution, numerous groups, movements, and intellectual currents played a critical role in shaping the conditions that ultimately gave rise to revolutionary events. Nevertheless, there was no single faction with a unified and concrete plan from the outset. Rather, the Revolution emerged from a complex interplay of ideas, economic crises, social and political struggles, and the influence of intellectual elites. Opportunities for meaningful compromise between revolutionaries and counterrevolutionaries were exceedingly limited (Gough, 2010; Horn, 2021).

Following the Bolshevik seizure of power, intense purges were conducted to preserve ideological purity. A notable example can be found in the Left Communists, represented primarily by figures such as

Nikolai Bukharin and Karl Radek. Both were associated with critiques of Stalin's political shift, which ultimately led to their political and personal destruction during the purges of the 1930s. Trotsky and his followers were accused of deviationism and right-wing tendencies. Trotsky was expelled from the Communist Party, and in 1929, he was exiled, while his supporters were persecuted during the purges of the same decade. Furthermore, from the late 1920s and throughout the 1930s, Stalin initiated a series of massive purges in which many former Bolsheviks, some of whom had been part of the party since the October Revolution, were accused of right-wing deviationism or of being counterrevolutionary agents. These individuals were arrested, subjected to rigged trials, and executed, as part of a broader effort to consolidate Stalin's grip on power and enforce ideological conformity (Baberowski, Taber, Gilbert, & Komljen, 2016; Schlögel & Livingstone, 2012; Viola & Junge, 2023).

The National Socialist German Workers' Party (NSDAP, or Nazi Party), founded in 1919, was ideologically centered around *völkisch* nationalism, antijudaism, and anti-marxism. A brief overview follows. In 1921, Adolf Hitler became the undisputed leader of the NSDAP, solidifying his authority through the enforcement of the *Führerprinzip* (leader principle). By 1923, the ideological rift between the more radical members, such as the Strasser brothers, and the more moderate or pragmatic figures, including Hitler and the conservatives, became increasingly evident. At the end of this period, Hitler would adopt a more pragmatic and centralizing approach.

The failed Beer Hall Putsch of 1923 led to Hitler's imprisonment. During his time in prison, Gregor Strasser and other radical leaders within the party began to embrace more socialist positions, further deepening the ideological divide. While incarcerated, Hitler wrote *Mein Kampf*, which highlighted his racial ideology and marked a certain abandonment of earlier anti-capitalist stances. Between 1925 and 1926, escalating tensions emerged between Hitler's pragmatic-conservative faction and the more radical left-wing faction, which included the Strasserites, the SA, and, at that point, Joseph Goebbels. In 1926, at the Bamberg Conference, Hitler decisively suppressed internal dissent. Goebbels, having switched his allegiance, joined Hitler's inner circle, while Otto Strasser distanced himself ideologically. In 1930, Otto Strasser left the NSDAP and formed the Black Front, advocating for a nationalist-socialist revolution that opposed both Hitler and capitalism. Meanwhile, Ernst Röhm called for a second revolution aimed at dismantling the elite and challenging the military establishment. Gregor Strasser remained within the party, attempting to push for more socialist elements. This led to growing conflict with the military, conservatives, and large business interests, who feared the radicalism of the SA. In January 1933, Hitler was

appointed Chancellor of Germany (Ayçoberry, 1998, 2000; Carney, 2018; Falter, 2026).

In the case of National Socialism, and with regard to its ideological purity, two distinct periods can be identified. The first period, spanning from 1919 to 1932, saw Hitler and the NSDAP presenting their ideas without any need for alteration, as there were no external compromises compelling them to do so. The second period, from 1933 to 1945, witnessed the emergence of certain compromises, particularly at the outset of Hitler's government. Initially, Hitler had to address concerns from the military regarding the SA's intentions to absorb them. It is also important to note that industrial magnates such as Fritz Thyssen, Gustav Krupp, and other titans of the steel, chemical, and coal industries were deeply concerned about the rise of communism. Hitler promised to halt the spread of communism, protect private property, and dismantle Marxist trade unions. He secured financial support even before 1933, but particularly during the campaign for the March 1933 elections, as documented in a meeting held on February 20, 1933, at Göring's residence.

Hitler forged strategic alliances with conservative, military, and business elites. Between June 30 and July 2, 1934 Gregor Strasser was executed, and Ernst Röhm, along with the leadership of the SA, was shot (Röhm, Hancock, & Brooks, 2012; Stachura, 2015). The left-wing Strasserite and SA revolutionary factions were eradicated, the SA was subordinated, and the SS, under Himmler's leadership, rose to prominence. In the aftermath, Hitler consolidated unchallenged authority over both the NSDAP and the German state. The military ultimately supported Hitler as the successor to President Hindenburg following his death in August 1934. Hitler consolidated the offices of Chancellor and President, assuming the title of *Führer*.

This is the primary reason why we believe that all the documents and speeches from the period 1919–1932 should be regarded as of utmost importance for the study of the foundational ideological bases of National Socialism. There is, however, a second and equally significant reason for conducting these analyses. This pertains to the predictive capacity of the ideology.

As an intriguing example of ideological purity, we present here a text by Arno Schickedanz, who offers a conceptual model attempting to explain what is referred to as the Jewish problem. Arno Schickedanz (December 27, 1892 – April 12, 1945) was a German diplomat who held prominent positions within both the NSDAP Office of Foreign Affairs and the Reich Ministry for the Occupied Eastern Territories. Schickedanz met Alfred Rosenberg in his hometown of Riga, Latvia, where Rosenberg had been studying at the Polytechnic Institute since 1910, at a time when both cities were part of the Russian Empire. Rosenberg described Schickedanz as a school friend, a corps brother, a comrade from their

youth, and a close friend. This early connection meant that Schickedanz remained one of Rosenberg's few intimate associates, addressing him informally. The term *school friend* refers to their shared academic experience at the Polytechnic Institute in Riga, while *corps brother* pertains to their membership in the Corps Rubonia, which they both joined on March 2, 1911. In January 1918, Schickedanz graduated with a degree in chemistry. He participated in the capture of Riga in 1919. From 1923 to 1933, Schickedanz served as the head of the Berlin office of the daily newspaper *Völkischer Beobachter*. As a participant in the Beer Hall Putsch, Schickedanz was considered an *Alte Kämpfer* (Old Fighter) and was awarded the Blood Order. In 1927, he published *The Judaism: A Counter-Race*. Next, he released *Social Parasitism in the Life of Nations* (Schickedanz, 1928), in which he depicted Jews as a parasitic and destructive group. Alfred Rosenberg later adopted this concept of a parasitic counter-race in his work *The Myth of the 20th Century*. During the March 1936 parliamentary elections, Schickedanz was elected as a deputy to the Reichstag from North Westphalia, and he was reelected in April 1938 from Hamburg, retaining this position until his death. From 1943 to 1944, Schickedanz served as Chief of Staff to Josef Terboven, the Reich Commissioner for the Occupied Eastern Territories in Norway. In April 1945, as the war turned decisively against the Third Reich, Schickedanz took his own life to avoid falling into the clutches of the victors.



Figure 1: Arno Schickedanz in 1938

Here we present the first English translation of *Social Parasitism in the Life of Nations*. After presenting the text, we offer an extremely provocative discussion of its key points. The aim is to foster a serious and candid debate that contributes to a more profound and nuanced understanding of certain historical processes. We have deliberately avoided the use of the clichés to which we are often accustomed.

Social Parasitism in the Life of Nations, by Arno Schickedanz.

This translation is based on German and Czech texts (Schickedanz, 1928; Schickedanz & Voříšek, 2009).

Contents. Preface.

Part I. Race, Environment and the Contemporary World. The Discovery of Race. Historical

Overview. *Nordic-Ancient World. The New Nordic World. The Alienation of Nations from Their Own Kind. Species-related Interconnection of Language, Faith and Worldview. Jewry. The Origins of Jewry. Names of Jewry. The Jewish Law. The essence of Judaism. Desire for Plunder. Desire for Pleasure. The Turning Point of Worlds.*

Part II. Expansion or Extinction. Section 1. Zionism. General Introduction. Political Zionism. World Press, Tool of Fraud and Deception. Section 2. Financial Zionism. Methods of Exploitation. The Dawes Dictate, Means of Upheaval. Section 3. Revolutionary Zionism. Summary. Freemasonry and Pacifism. Democracy and Parliamentarism with Special Reference to France. Versailles and the League of Nations. Marxism. General Aspects. Social Democracy. Communism with Special Reference to Soviet Russia.

Closing Word.

Preface

I shall never cease to preach that we stand either before a new world or before destruction.

Paul de Lagarde.

The foundation of all currently published natural science publications, whether from scientific or non-scientific sources, is the untenable assumption that all human races, nations, and species emerged from the same process of origin and life development. *Today, no one questions such an assumption, considered indisputable, despite it being unknown in the entire organic realm of living beings, whose formation was based on a derived process that has not yet been clarified.* For the origin of these living creatures, no interpretation existed except tautological repetition, which essentially says nothing.

The scientific proof, and thus the revelation of a new reality, that in the entire realm of organic living creatures, the aforementioned firmly established process also applies to the human species, and that under certain conditions it has a lawful influence on it as well, is precisely what this book brings.

Thus, a previously completely unknown reality enters the field of science, from which consequences and conclusions can be derived that could not be reached before. A new path opens, along which others may walk.

If the revelation of human species brings new knowledge of the past and a reassessment of history, then this reality may shed at least some light on the present and perhaps partially lift the veil of the future, whose formation depends on the strength of our will.

I repeat again that this work, which is strictly scientifically objective, has nothing to do with any tendentiousness. Nevertheless, I anticipate that it will still be accused of and reproached for conscious bias and

distortion precisely because it rests on facts, namely on the discussion of the effectiveness of racial talent and dispositions to which we are all subject.

It is in the very nature of human imaginations inadequacy that new insights, regardless of their conscious effect, always meet resistance until some ideas in the minds of fellow humans are displaced by new ones. In most cases, only a new generation can properly evaluate them. Nevertheless, I am convinced and rely on the fact that the intuitive sense of impending changes, which today keeps people in tension with growing intensity, will prepare a different reception for the facts presented here, because they fully confirm the mentioned intuition and elevate it to the sphere of demonstrable reality. Lagarde's words, which I cited as the motto of my treatise, have become reality. *They leave us only the choice between terrible destruction, or new and brilliant ascent. No one blames the gods or circumstances in which they themselves, whether consciously or unconsciously, participate: Our fate is shaped by our own hands.*

Arno Schickedanz.

Part I

Race, Environment, and the Contemporary World

The most precious thing in man is

Blood, if it wants to be good.

But also, the worst thing in man is

Blood, if it wants to be evil.

Master Eckhart.

The Discovery of Race

The study of history proceeds from the indisputable premise that nations, and thus their cultures, are transient. Never has the teaching been questioned that the life of nations, albeit in longer time periods, is subject to the same boundaries of natural law that apply to aging and dying humans.

Nothing else can be derived from the entire period of human history known to us. Its study thus remains a description of the end of nations, where after a brief flourishing comes a sudden decline into complete darkness. And even if the language and name of a nation remain, even briefly the unfortunate consequences of a once-living spirit, it has nevertheless died. Even the descendants of such a nation, or at least those who consider themselves as such, may feel like its true heirs and proudly make claims, yet the language has stagnated, true culture has disappeared, and the achieved peak has been crossed. What remains is only external form without content.

In vain the human spirit investigates this seemingly senseless happening; what remains is only history, to our eyes merely the impenetrable effect of uncertain fate. However, the spirit that uncovers world systems and cosmic spaces cannot be satisfied with this problematic, where everything occurs according to

immutable and eternal laws, laws must also apply in history, which merely escape our unseeing gaze.

Therefore, not from historical science, which continuously sings its monotonous song about being and decline, but from the study of nature comes the decisive discovery and at once brings such eagerly awaited clarity. The key to the closed gate of history has been found! Only through this do they acquire an organic form and true meaning for us.

Race, species, that is the final archetype that our investigating gaze is able to recognize. Race is not the result of environment, but rather a unity that through continuation and simultaneous selection processes produces only its equals [1]. Thus, it is race, which can be immortal. The age of a nation may be, but never the age of race. Human races themselves age and die as little as animal and plant species. They can only be exterminated, thus die an unnatural death [2]

The recognized law is as decisive as Copernicus', because it concerns ourselves and society, and only through it can we live. However, the proclamation and recognition of this new truth is shrouded in deathly silence.

Our present time, otherwise not shy in praising its achievements, stubbornly refuses to acknowledge it. Just as nature is wasteful in creating individuals, it proves to be relatively frugal in creating certain species. However, once such a species appears, then there exists intensification of life [3] only within these defined boundaries. Inextricably linked with this is another reality: The possibility of mutual understanding is also conditioned by the given species. Only within it are people, though never equal, nevertheless equitable. Cultivatedness, as Günther very aptly interprets the profaned word culture, is the confrontation of race with environment [4]. It is thus species-specific and bound to blood. Mutual understanding ends at the boundaries of species, whereby even identical linguistic usage cannot deceive us, because the meaning of words remains bound to the species creating it. *It can only be transferred purely formally. Words are markers, containers for concepts, but these rest on imagination and perception arising from the nature of race. One can thus only identify and state the difference of species, but their boundaries can never be crossed with impunity.*

Historical Overview

The Nordic-Ancient World

In unconscious transgression against preservation of species lies the fate of nations so related to us, yet extinct. The Indians, who call themselves Aryans, Persians, Hellenes, and Romans, who created such high culture, such enormous power, they all disappeared or declined when the source of Nordic blood dried up in them. For their flourishing they paid with degeneration [5].

In long historical periods, individual tribes of the Nordic race successively flooded Italy, Greece, Persia, and India, and even penetrated into China, such as the Tocharian tribe, white devils with green eyes. Even into Egypt, deep into Japan, and even on the Malay Peninsula, we can still trace the footprints of Aryan conquerors today. Wherever the Nordic race intervened in history, it appears as a conqueror. It subjugates the native population, establishes its dominion as a ruling class, and impresses its own culture and model upon the lower stratum. Gradually, however, the increasingly thinning ruling stratum mixes with the original population. Thereby it becomes alienated from itself and is defeated by another wave of conquerors, who now themselves form the ruling stratum. The initial clear racial stratification is replaced by gradual racial crossing, which after exceeding a certain degree inevitably results in rapid decline.

In Homer, we still find a living reminder of this process. The Nordic Achaeans, penetrating into the Peloponnese, subjugated the native Pelasgians, predominantly of Western [6] or pre-Asiatic race, established their own dominion there, divided into individual kingdoms, warred among themselves, mixed with the subjugated population, and were finally defeated by the Nordic Ionians. These then created their own dominion in individual city-states and penetrated deep into Asia Minor, where even more intensive mixing occurred with the local population of predominantly pre-Asiatic race. Subsequently, they themselves had to yield to the arriving Dorians, who founded Sparta.

The same picture is offered by Italy, which owes its name to the Nordic tribe of Italics. In the times of legendary kings, one can still recognize the features of Nordic intruders. They show us Nordic tribes fighting among themselves and ruling over the alien lower stratum, and their gradual incorporation into Rome: the Ambrones, Oscans, Samnites, and Sabines. In Rome, the dominated Western and Pre-Asiatic stratum of plebeians stands against the leading Nordic patrician stratum. In Persia and India, the same processes are repeated, only on a much larger scale.

Only the Nordic race possesses the will to dominate the environment, realized through sword and thought. Therefore, the prehistoric period of nations seems to be full of wars. However, the conquerors with the sword became conquerors in spirit. Even to the warrior caste of the Aryans, the Kshatriyas, we owe the noble teaching of the Upanishads, only later adopted by the priestly caste of Brahmins. Enormous torsos testify to the Indian worldview, ancient Persian moral teaching, Greek art, and Roman law, in a word, the creative force of Nordic character embodied in these nations. The aimless, bastardized mixture was unable to preserve any of this, let alone continue it.

Roman law arose from Nordic moral foundations. For the preservation of Rome, 12 tables of laws were written as official authorization of Nordic patricians over the lower stratum of plebeians. With the progressive mixing of both racially distinct strata, Roman legal consciousness, i.e., the ability to create it, remained alive only as long as the Nordic element in Rome was more strongly represented. Long before Caesar, in the masses deprived of Nordic characteristics, it had become mere paper law, by which even the now small number of senators, still predominantly of Nordic race, was not deceived. By the end of the absolute chaos of bastardization under Emperor Julian, it was merely a collection of paragraphs. Hellenic poetry, art, and science changed into mere caricature, into empty rhetoric and babbling dialectics, and Western and even more Oriental blood began to gain predominance, until finally the Nordic completely disappeared. The noble severity of ancient Persian morality changed with the progressive influx of Oriental-Pre-Asiatic race into mysteriously magical pseudo-science.

From all these distorted and meaning-deprived fragments of Nordic creative acts, additionally mixed with the dying Hamitic-Egyptian teaching, all conceivable mysteries and cults arose in the racial chaos of the Roman empire, until the last Nordic wave of Germans stopped this terrifying phenomenon at least locally and temporarily. The Roman world empire was maintained only by recruited legions of Germanic mercenaries, who in Illyria and Egypt bled in battles on the Danube and Rhine against their own tribes.

Pure races possess an inherent instinct for species preservation. When certain boundaries are crossed, this instinct diminishes through blood mixing. This removes the natural barrier to further mixing that nature provides. Laws meant to preserve the species then lose their effectiveness. They become merely hindering, outdated regulations that are ultimately eliminated as obsolete positions by the illusion of progress, which is in reality decline. It is repeatedly the same path, leading from strictly species-determined strength of ascent to equality of all people and decline.

It is highly probable that migrating Nordic tribes acquired weak foreign racial components through mixing with local populations (as indicated by the green eyes of the Tocharians), but everything still remained within relatively narrow limits. Where Nordic tribes established permanent dominion in certain areas, they transitioned from cattle breeding to agriculture and implemented strict racial separation. Their instinct was still vigilant. Nevertheless, constant wars with neighboring peoples and internal disputes and conflicts, which led to the extinction of entire families and clans, contributed to blood mixing due to fear of complete extinction. The heroic prehistoric period of nations is full of such struggles, such as the patricians fight against the Sabines, in Greece the battle of seven cities against

Thebes, city-states against each other and later the battles between Sparta and Athens. In Persia, these were the struggles between Medes and Persians, in India the mutual conflicts of the Aryans, such as the mutual destruction of Kurus and Punjabis celebrated in the Mahabharata. The heroic race simply had careless, even willful waste of their own blood, in their blood.

In the early days of Rome, children of mixed origin were still guided by a firm hand. In Sparta, Lycurgus based his legislation on strictly racial division. The same can be seen, albeit less distinctly, in the structure of the Athenian state. In Athens, Corinth, and Asia Minor, racial mixing was fastest and most intense. The Aryans who invaded India established castes based on racial consciousness. The Indian word for caste, varna, means as much as color. Constant mutual warfare, expansion of dominion over increasingly larger and densely populated areas, along with more sedentary lifestyles, led to continued blood mixing. The instinct slowly faded. In Rome, children followed their father's example, just as in India. The concept of caste as color transformed into ancestral origin jati. The racial boundary shifted. The Nordic race weakened more and more. A reversal occurred in perspectives and ideas, an enormous decline in morals spread, the species-strictly conditioned and limited Nordic morality and cultivation deteriorated and declined. The boundaries between individual estates shifted; classification was initially still based on land ownership but ultimately changed to the valuation of movable monetary wealth: the inner racial transformation was complete.

The Nordic leadership of species-equals, always transferred to the most capable and gifted, which was initially a hereditary trait, gradually stagnated into a racially foreign Oriental-Near Eastern despotism and ultimately ended in the falsehood of equality of all. In India, where the Aryan worldview and religious direction is impressed upon the entire population until our days, Buddha accordingly proclaimed in 500 BC the equality of all in matters of faith, thereby breaking the last barrier against racial mixing. Nordic blood, already too weak and weary for leadership, finds only one final decision, resignation. Entry into nirvana (= nothingness) in his teaching means resignation from any creative activity, falling into contentless, yet politically positioned denial and rejection. It is complete suicide. In Greece and late Rome, we find the same process in the form of stoicism, which in an absolutely corrupted environment affects the noblest characters most strongly and only accelerates the process of alienation. From the Indian-Syrian-Roman racial gutter, it was then inherited by nations, until Francis of Assisi re-ennobled it with the natural certainty of Nordic feeling. The Persian world empire manifests its advanced decline in Oriental Byzantinism during the time of Alexander the Great. Greece promotes the nonsense of equality as soon as blood mixing has progressed sufficiently there as well.

In the time of deepest decline, the awareness of impending fate awakens in the noblest characters. However, in India, Greece, and Rome, it was already too late for a reversal. The influx of Nordic blood had dried up. In India, children of mixed blood are again assigned to the lowest caste, but the castes themselves now have only historical reminiscence significance. In Rome, the situation is similar because there are no longer people through whom the caste system could be implemented. In Greece, Plato cannot reform Athens due to a lack of Athenians. *Disraeli said it clearly 70 years ago: Race is everything, and there is no other truth. Every race must perish when it carelessly mixes its blood.*

The New Nordic World

All European nations arose from racial mixing, upon which the Nordic race impressed its cultivation. History shows us that such influenced nations also perish with the drying up of Nordic blood. They become insignificant, fall into moral corruption, and become playthings of foreign nations that remained Nordic. Today's European nations emerged from the Germanic wave. It was this wave that revived the dead Latin language with its creative force, creating the so-called Romance languages, but also English.

Hardly had the external world been conquered and the most necessary structures established, when the lineage that yearns for brightness from darkness proceeded to create the internal. In northern France, where the Franks initially settled, and also in Germany, an unprecedented development of poetry begins. Gothic emerges as a purely Nordic form of expression and extends into Italy and Spain. Everywhere, immense creative force manifests. In Italy, however, the first deviation from the purely Nordic species direction was already apparent. National art emerges, which with progressive heterogeneity of mixed blood takes on increasingly distinctive features. The theoretical definition of classics and renaissance caused regrettable mental confusion. *Nothing characterizes the aimless human mass of the Roman empire more than the fact that it had to be non-creative and never managed to rise even to the imitation of finished models.* Only the barbarians brought art again. Leonardo and Michelangelo, Raphael and Titian, Donatello and Masaccio, great artists and builders were purely or predominantly Nordic figures.

Simultaneously, science also arose and began its unstoppable advance with Roger Bacon. It is exactly so species-defined and thereby gains the appearance of internationality, because it is carried and led by the Nordic element in European nations just as once by Hellenism [7]. With the drying up or disappearance of Nordic blood, if we were to admit such a possibility, Nordic science would be condemned to destruction similar to the Indian worldview or ancient Persian morality. At most, it could degenerate into mysterious magic of another racial dominion.

With the emergence of European nations, Nordic blood spread among increasingly larger masses and was proportionally diluted. The initial racial stratification gradually transformed into class division, alongside which increasingly rapid racial crossing occurred, reshaping nations. In early times, however, the species instinct was still alive. The Goths in Spain, for example, were forbidden from entering mixed marriages under penalty of death. The racial mixing favored under Moorish rule accelerated the disappearance of said instinct, which in Germany, partly the tribal land of the race, was not achieved until the Thirty Years War. Distinctive customs, art, and economy, which changed during the war, were decomposed by the influence of foreign races and became a characteristic feature of the Middle Ages in Germany. Nevertheless, only a perverted conception of history remained reserved for presenting the Middle Ages as dark and thus interpreting the emergence of the new world as the removal of regrettable chaos. There was nothing dark about the Middle Ages, as claimed by theories and institutions of chaos, which continuously pursue their efforts and in defense against which the Nordic element in all nations largely bled out. This process was then accelerated in France by the revolution of 1789. At that time, only the blonde-haired ended up on the scaffolds (this process is visible to this day). The general suppression of the Nordic element is most clearly evident in the fact that southern France and northern Italy were once as Nordic as only Sweden and Norway are today.

The Crusades, disputes among high nobility, and mutual national struggles were led predominantly by the Nordic element within nations. It is the same predisposition to dominate the environment that led with Copernicus into the cosmos, with Columbus to the rediscovery of America, with Magellan to the first circumnavigation of the world, but also in Italy to the struggles of all against all. For example, in Perugia, Nordic tribes literally exterminated each other. In the long-lasting battles between French and English nobility, in the disputes between the White and Red Rose in England, in the wars between France and Burgundy, and between cities and high nobility in Germany, the Nordic element is always the victim. The Swiss *Reiðläufer* and *Söldner* introduced complete chaos in Switzerland and turned it into the capital of the eastern race. Finally, the colonization of North America must be mentioned. This too was accomplished predominantly by Nordic people from various nations as the most enterprising and courageous. Today, the descendants of Germans who once emigrated to America are estimated at 20 million. They then effectively intervened in the World War on the battlefield of anti-German campaigns.

Increasing obligations along with the desire for knowledge led to decreased birth rates precisely among Nordic elements. And yet they bore the burden of culture, i.e., the shaping of morals [8]. This, in turn, led to an ever-faster growth in birth rates among populations of

other races. The development and flourishing of the Nordic race are closely tied to the surrounding nature and people. Any impediment to this connection proves harmful to destructive. Excessively grown cities, detached from nature, are therefore the worst destroyers of Nordic blood. They have literally become hotbeds of inferior, bastardized, and cross-bred elements, multiplying at the expense of Nordic ones. Recent research presents frightening numbers in this regard. The history of nations is changing, showing increasingly racially chaotic features, even gradually gaining predominance.

The Alienation of Nations from Their Own Kind

It is not the task of this treatise to describe the details of spiritual alienation, which found increasingly fertile ground with progressive racial crossing. Here, it suffices to reference the fact that it was always about the principle of denying one's own kind to the point of its suppression, as we will show in several examples. Intellectualism was also a legacy of the Roman racial swamp. From the Roman racial chaos, its influence then spread to newly forming nations in Europe, supported by the adoption of the alienated Latin language by educated and ruling circles, and for a long time reached universal supremacy, commonly referred to as the epoch of scholasticism, which was only slowly eliminated.

Intellectualism is an accompanying phenomenon of advanced racial crossing and the decline of nations. Blood mixing makes it difficult to recognize the interconnection between the ruling race and the concepts adopted from it. Thus, the ground of reality is abandoned.

The struggle against the intellectual heritage of Roman racial chaos, species-mixed universalism, i.e., the universally valid, led to the revelation of individualism, that is, to the individual as its apparent antithesis. It is just as well that this antithesis has a foreign-language designation because it has nothing to do with personality. The individual remains uprooted and unbounded, torn from all connection with life. It serves to support a universal principle, which represents only a schematic summary of all equal particularities. This purely intellectual solution was then also transferred to the mutual relationships between people. Therefore, certain groups of firmly formed people no longer existed, but only individual identical individuals and their mutual relationships. The background of the entire theory was always the unspoken auxiliary concept of humanity, to which the individual was also directly related. *The concept of the state in itself, the pseudo-ideal of an exemplary state of a never-existing equal humanity, etc., is also based on this.*

The law that emerged from distinctive legal consciousness was replaced after the Thirty Years War by the mummy of so-called universally valid Roman law (It's embalming was carried out by two Jews in the times

of Emperor Justinian). Bound to the fiction of a boundless (absolute).

Self, which presupposes an equally boundless universality of humanity, property was truly depersonalized. A single Roman law, supporting absolute private property, a single regulation abolishing innate and inherited conditions, managed to destroy all necessities for state purposes more reliably than all wars, wrote Adam Müller [9]. Here appears the entire contrast to the German-Germanic direction, striving for the strictest possible obligations and duties. This, however, is only possible within natural boundaries, within the framework of a homogeneous society.

A similar course can be observed also in science. Here, mechanistic scientific research, which in our way of thinking is only a method, was falsified into a materialistic worldview.

Every revealed truth, however insignificant, is preceded by thoughts. These, however, do not rest directly on mere perception of nature. To become thoughts, formulated views, there must also be added an inner process, intuition, and formation. The revelation as such will remain an eternal mystery regardless of what words we later want to use to describe it. Only after this inner formation can we reveal reality, simply state it as being.

Leonardo had the bold thought of blood circulation, but it was William Harvey who revealed this fact 150 years after him by presenting a theory, which he then also proved. Materialism as a worldview was already dethroned by Kant regardless of what form or shape it appears in.

Species-Related Interconnection of Language, Faith, and Worldview

Linguistics also opens entirely new paths with the revelation of race. It cannot ignore the treatment of language changes and even mere pronunciation in connection with racial crossing. It will have to pay special attention to the inner racial transformation of the nation as a result of blood mixing, in order to thoroughly track the preservation of external forms of earlier language, that is, the adoption of foreign speech and its later transformations.

Only Indo-European languages, as linguistics conditionally calls Nordic languages, have verbs. The creation of verbs is the main spiritual act of Indo-European nations [10]. Indo-European languages, from which Nordic speech emerged, owe their mutual deviations to later heterogeneous blood mixing that entered individual Nordic tribes. Only the encounters with foreign environments and especially the forming Nordic upper layer, together with the non-Nordic lower layer, created the individual, mutually different Indo-European languages [11]. What is certain is that the

contemporary European nation would not be capable of even considering the creation of any of these primordial languages or even forming it from its own spirit. ... The spirit of conquest, activity, and boldness, as well as the spirit of deep thinking and magnificent poetry, allow the recognition of Indo-European languages already by their formation and structure [12].

Particularly illustrative explanations about the form of language itself are provided by L. Clauß in his work Nordic Soul [13], from which the following examples are taken. About the German word, we can say that its root rests on a vowel that carries the entire word structure. Consonants only give it external cohesion, solid form. The vowel changes into an umlaut here but still remains the original element, e.g., Wald, Wäldchen [14], etc. German language forms its words from what is seen. Therefore, concepts without intuition are empty, as Kant already proved and Schopenhauer supplemented: *all truth and wisdom truly rest in intuition*. The languages distinctiveness lies in its clarity and vividness. We communicate using analogies.

It is entirely different with Semitic languages. Word formation in them rests on the mutual relationship of thinking. Besides the designation itself, the word is purely a formal rational construction, so that, for example, the Arabic word *walad*, formed from the same consonants as the German word *Wald* (*forest*), means child, in plural *awalād* means *children*, and as a diminutive *wulāid* means *little child*. In other forms, *wālada* means (she) gives birth, *wūlida* means is born, *walid* means *born*, *wālid* means *procreator*, etc. What remains stable in the word is thus only what we call consonants, between which vowels are inserted according to specific rules, which only make the word pronounceable. We can thus learn the designation of letters, but the form of language remains completely closed to us. For us, the Arabic word, besides designating something, is merely a shell without a kernel, non-concrete and formal thinkability. Hebrew, used by the Israelite nation, also belongs to these mentioned Semitic languages. Sanskrit knows only six real gutturals [15], Hebrew has ten. Most striking, however, is the difference in the guttural spirant, that is h, for which Indo-European languages have had only one sound since ancient times. In contrast, Semitic languages have five different sounds. On the other hand, Sanskrit has seven different linguals, Hebrew only two [16]. *A real philosopher could never arise on Hebrew soil because the spirit of the Hebrew language absolutely prevents the interpretation of metaphysical thoughts*. For the same reason, the Semitic nation could not have mythology in the same sense as Indians and Europeans have. According to Renan, Hebrew is incapable of expressing philosophical thoughts, the feeling of infinity, movements of the human interior, or observations of nature [17].

Words and words are therefore completely different things. Words as concepts are and will remain

auxiliary means of our own insufficiency. The best is not clearer through words [18]. Our words stem from shaped perception; without it they would remain empty, thus meaningless. Their meaning cannot be transferred because it is species-bound.

When observing the prehistory of Nordic nations, we already find perfect unity in conception and understanding. And precisely this unity, which is the foundation of everything, is what is divine. It manifests only in external diversity, not in itself, but rather in the inadequacy of our own nature. It is the rule of eternal laws, behind which the divine hides from our sight. We can perceive it only in the multiplicity of its forms of expression, but comprehend it only in the internal creative process. Therefore, Nordic wisdom has always emphasized internal conversion in its teachings, analogies, and statements. Nordic tribes and nations never made wooden, stone, or other images of deity. They expressed their reverence to all nature. There were never fetishes. Only with the mixing of blood did foreign direction penetrate them and decline begin. Deities and gods worked and work only in the heads of eternal materialists. Nordic conception has nothing in common with the poor perversion of monotheism. According to this assumption, all nations were supposed to embrace polytheism, from which they gradually rose to a higher monotheism. Both words rest on the confusion of symbols with real essence. And that precisely is materialism, confusing designation with actual meaning. Germans felt all life as something divine.

Jewry

The Origins of Jewry

All material presented here has already been gathered by others. Today we have more material and information about Judaism than hundreds of generations could know and accumulate, and each subsequent day, literally each hour, provides us with more and more. We have become accustomed to constantly searching for sources to solve the Jewish question, accumulating evidence upon evidence under which we almost collapse and which merely repeats the same thing without giving it real interpretation. However, letting facts speak means arranging them correctly. Everything else only complicates the examination and assessment of the Jewish question. *Understanding Judaism and evaluating its significance is inseparable from knowledge of its origins. There lies the key to its true nature.* Arbitrary assumptions must, in this case too, lead to erroneous conclusions and the greatest contradictions. Even in otherwise truly scientific works, we find traces of unconscious bias that prevents clear understanding [19].

Historical science has reached the following conclusion: at present, we are unable to prove any trace that Israel was in Egypt. However, it cannot be proven that Israel was not there either, as it is quite conceivable in some form. The trace of the Hebrews becomes historically visible only in the Tell el-Amarna era, shortly

before 1400 BCE, thus at least 150 years after the expulsion of the Hyksos from Egypt. Israel as a tribal name appears only once in Egyptian inscriptions so far, during the time of Merneptah (1230 BCE), who is now considered by many to be the pharaoh of the exodus or emigration. The nature of the mention, however, indicates that Israel was already settled in Palestine during the time of this ruler (H. Helmolt, *World History*, Volume III).

Houston Stewart Chamberlains racial hypothesis in *The Foundations of the Nineteenth Century* proved unsuitable. Nevertheless, this barely affects his work. And there remains the insight, which we will deal with here as the only one, namely the proof of Judaism's secondary origin, whose biological basis Chamberlain completely overlooked. The actual Jew arose only over the course of centuries through gradual psychological separation from the rest of the Israelite family, as well as through the development of individual spiritual dispositions and the systematic withering of others. *The Jew is thus not the result of normal national life, but to some extent an artificial product, created by a caste that forced priestly legislation and priestly faith upon the opposing people with the help of foreign rulers* [20].

The findings in Tell el-Amarna and excavations in Babylon and Syria have already somewhat dispersed light around the darkness of spiritual events in Asia Minor around 3000 BCE. The discovered records reveal to us a picture of hastily emerging and equally disappearing city-states, tribal dominions and empires, which expanded their power but were then flooded by other peoples, until the newcomers established themselves as a conquering layer, whereupon after some time the game began anew. In this migration of great masses, even in the historical epoch, two opposing currents can be distinguished. One of them, viewed quite generally, in the direction from north to south from Asia Minor to Mesopotamia and further through the Euphrates plain to the Persian Gulf, Syria and Palestine, while the other ran in the opposite direction from south to north, namely from Arabia to Mesopotamia, to the plain of the Euphrates and Tigris, and further to Syria, Palestine and Egypt. The first current was formed mainly by people of the pre-Asiatic race, the second of the Oriental race. The original homeland of the Oriental race was probably the Arabian Peninsula of the diluvial period, which we must not imagine as barren as today's Sahara, but rather, due to the rain period, as a fertile area, as a very suitable place for the origin and development of a special race [21].

Historical science distinguishes four such consecutive Oriental waves, lasting in periods of three to four centuries, where the latecomers of the previous wave were always pushed out by the vanguard of newcomers. From these Oriental campaigns and conquests, together with subsequent mixing with local populations, emerged the nations and great empires known to us from history. After the second great flooding

of the entire center of Asia Minor by Semitic tribes, Babylon rose to its second and most famous supremacy in antiquity between approximately 2200 and 1900 BCE.

The Babylonian Empire fell victim to an opposite wave, originating from Asia Minor, composed of pre-Asiatic tribes and nations, which through powerful pressure penetrated deep into Mesopotamia, Syria and Palestine. The consequence was the establishment of the great Hittite empire of Mittani in Mesopotamia and Syria, with support in Asia Minor. Mittani founded Assur and then led to the settlement of later Assyria. The Mittani Empire lasted only a few centuries and had to give way to the tribes of Hatti, also penetrating from Asia Minor, who created a new ruling layer whose influence reached deep into Palestine.

The mentioned pre-Asiatic current is extraordinarily interesting because both in the Mittani Empire and in Hatti, Nordic ruling layers, the Harri, were present, which gradually merged with the population. Already at the beginning of the second millennium BCE, Nordic tribes advanced across the Caucasus and subjugated a number of tribes and ethnic groups, with whom they then penetrated as ruling layers into Mesopotamia, Syria and Palestine. Some of such pre-Asiatic tribes with strong Nordic elements or layers reached Palestine around 1700 BCE. Roughly at the same time, the Kassite tribes penetrating from the Iranian plateau with weak Nordic elements seized Babylon.

The Canaanite-Hebrew Semitic wave encompasses approximately the same period in which the spread of the Hittites from Asia Minor occurred. Syria at that time was predominantly Asia Minor-influenced, while Palestine possibly received an even stronger influx of Oriental blood. Around 1700 BCE, Egypt was also conquered by desert tribes invading from the east, collectively known as the Hyksos [22]. However, the Hyksos rule did not last long. Under the leadership of Upper Egypt, which was the first to throw off their yoke, the Hyksos were defeated and pushed into Palestine, where they mixed with other Semitic and Pre-Asiatic tribes and nations. With the latecomers of the Canaanite-Hebrew influx begins the conquest of the land of Canaan known to us from the Old Testament. In the times of the Hyksos, the Israelite nation existed as little as the German nation, and certainly not Judaism, which only later emerged from the Israelite nation [23].

The entire historical epoch of Central and Asia Minor shows a colorful mixture of racial mixing and crossbreeding, continuously penetrating also through Persia, Egypt, and the coastal cities of Syria and Palestine. The nations originating from this crossbreeding then experience further changes due to barely observable changes in environment and social selection.

If we now turn our gaze to Palestine, its location alone facilitated a continuous process of crossbreeding between the most diverse human races, nations, and types in the historical period. From Arabia, the Oriental wave flowed into the land and collided here with pre-Asiatic racial types coming from Asia Minor. Egypt, in turn, provided a never-drying influx of Hamitic blood with an admixture of Negro elements, while the coastal cities of Syria and Palestine received an influx of Western elements from Cyprus, the Nordic edge of Africa, and possibly through Egypt as well. Finally, the Nordic racial element penetrated through the Hatti, Hurrians or Amorites, and in the twelfth century was further strengthened by the West-Nordic Philistines relocated from Crete and the Persians settled under Ashurbanipal, who deeply affected Palestine's destiny. By around 1400 BCE, it was already a picture of immense bastardization.

However, the mentioned process of crossbreeding between the most diverse human types, nations, and variations must have been reflected in Palestine already in prehistoric times. Palestine forms a narrow strip of land between three continents, through which various tribes and nations must have migrated in the dark prehistory. Palestine was never a closed and isolated world that would enable the creation of a race. For long periods, it was merely a transit, combat, and temporary settlement area for various human tribes and nationalities, who fought with each other during their wanderings, mixed, and pushed each other out again. Palestine was by nature a place of bastardization, which enabled the mutual mixing and influencing of the most diverse nations, and only further facilitated the secondary biological process.

The findings at Tell el-Amarna clearly illuminate these processes in Palestine. At that time, it was again under the feudal rule of the Egyptians, who, after expelling the Hyksos, experienced a period of new prosperity and extended their influence to Syria. In 1400 BCE, we find Palestine as a land under Egyptian influence, whose individual districts with fortified cities were governed by viceroys or feudal rulers. Many of them lived together in peace, while others fought each other and, in their letters, described how their capital city was besieged and would not have held out long had the pharaoh not urgently sent auxiliary units or money. Others, in their letters, appealed to the king, requesting Egyptian arbitrators to investigate disputed cases, but all bow before the pharaoh, calling him their lord and king, their God, Sun, and all phrases from the hymn to the sun God in the person of the king. In contrast, individual districts were troubled by hordes of nomadic raiders, among whom the Habiru are specifically mentioned, operating primarily in the north near Tyre and Sidon and in the south around Jerusalem. It is possible that the Habiru, corresponding to the Hebrew word *Ibri* plur, *Ibrim*, which generally means *those from the other side*, are a designation for desert tribes penetrating from across

the borders, and this name then remained for the tribe of Hebrews coming from eastern Jordan [24].

The mentioned Habiru penetrated increasingly forcefully, continuously conquering more cities, subjugating new tribal domains, and gradually mixing with the population. At this point, one cannot yet speak of cohesion among these isolated tribal communities acting independently and their tribal leaders. This invasion appears more as chaos of mass killing, raids, and fights of all against all. In the Old Testament, we find these events described in the *times of the judges*. This process could have encompassed several hundred years, during which the unstable Egyptian rule was increasingly shaken and then completely ended. The designation *Israel* appears for the first and only time around 1230 BCE in an Egyptian inscription, more than a quarter millennium after the expulsion of the Hyksos [25]. In the twelfth century BCE, the forcefully penetrating Philistines largely submitted to the still divided and emerging Semitic tribal rulers and cities. During the liberation struggle with the Philistines, while mixing with the population, a unified government was formed in the north of the country. Shortly thereafter, from a number of individual tribal domains, initially still with Philistine support, a similar empire emerged in the south, which soon turned its strength against them. In the north, it is the legendary tribal chief Saul, in the south the equally legendary David, who were responsible for the mentioned unification. When shortly thereafter the first of them fell in battle, the northern kingdom fell to David, under whom Israel reached its greatest expansion. Only from this time can one actually speak of an *Israelite nation* with the Hebrew language. David was followed by the priesthood-supported Solomon, after whose death the empire again split into the northern, larger, and generally more advanced Israel, and the southern Judah.

In the border region between the great powers fighting for dominance in Asia Minor and Egypt, both insignificant empires led a miserable existence and were pawns of changing influences. In 950 BCE, Egypt intervened, which was the direct cause of the empires division into two parts, followed by Syria and the simultaneously emerging great state of Dimashti, to which the northern empire was tributary, and finally Assyria, etc. In both Israelite states, the great powers maintained their partisan supporters and had their own adherents. *In both states, there raged a permanent and irreconcilable struggle between alternating military factions and the priesthood with their own followers, which ultimately resulted in favor of the clergy.*

In the Canaanite bastardization chaos, the Israelites were always merely a *leveraged* people, composed predominantly of an Oriental conquering stratum. The Israelites did not subjugate the older population systematically, but rather pushed themselves among them. ... One cannot speak of a complete conquest of the land in this case, says Wellhausen [26]. And they

also disappeared from history like all other nations due to boundless crossbreeding with the most diverse racial chaos in this bastardized land. The displacement under Sabin in 721 BCE and the devastation of the land under Sennacherib around 700 BCE, which also resulted in very extensive deportations of the population, could have accelerated the dissolution of the Israelite nation into the general Near Eastern-Mediterranean racial mixture in both the northern and southern kingdoms. *Of Israel or the Hebrews, as little or as much remained as of the Sumerians, Babylonians, Hittites, and Assyrians.*

In the second, parallel process, Judaism was formed from individual tribes through continued crossbreeding with the bastardized population of Palestine, first slowly and then increasingly rapidly. The gradual racial mixing as a result of a process spanning many generations is simultaneously the deepest difference between Judaism and the *Israelite family*, in which it crystallized by accepting various bloodlines. It thus formed gradually in both the northern and southern kingdoms. It *took over* or *inherited* from the Israelites both the designation and the Hebrew language, which it soon abandoned again because it could not maintain it.

Through the priesthood, into which the forming Judaism gradually penetrated, it achieved dominion in the southern Judean kingdom during the period beginning with Assyrian rule and ending with Persian rule. Through Jewish elements in the priesthood, Judaism slowly took over the leadership of the racial mixture in Palestine from which it had formed itself. And from that time, *chosenness* was step by step legally codified, until through Ezekiel and the high priests who followed him, it finally found its expression and completion in the Talmud and its later supplementary or interpretative writings such as the Shulchan Aruch. *This second interim period also includes frequent revisions of historical facts, compiled with time shifts, backdating, insertions, and additions borrowed from the writings of other nations, which we know as the Old Testament.*

For better understanding of the state of affairs, it must be repeated that the population of the southern Israelite kingdom, Judah, was not identical with Judaism. Likewise, one must avoid superficially confusing all inhabitants of the northern Israelite kingdom, Israel, with the Israelites. The mixed Israelite nation arose and also disappeared in both states, both in Israel and Judah, but in both Judaism was simultaneously forming in a slow reverse formation process.

The entire said process did not arise from Judaisms free choice, i.e., from arbitrariness or from nothing, as it is today almost without exception understood and interpreted. The fact is that this process occurred as a necessary and lawful natural phenomenon, resulting in Judaism itself. For us, the most remarkable thing about the matter is the emerging blood-feeling of

unity in Judaism. This blood consciousness is as natural as it is mysterious process, which outwardly manifests itself in its establishment in law. In this case, we have before us a useful example of the emergence of a species instinct germinating through multiple crossbreeding, which must manifest itself only in a special form!

Judaism owes its increasingly distinctive character to the elimination of all unsuitable elements under changing conditions and the later strict adherence to separation from others based on blood consciousness. The selection process in Judaism also helped strengthen the most Jewish and remove everything else. Later conversions to Judaism brought no substantial changes to the racial composition and peculiarity. Converted Greeks brought predominantly Western and Asia Minor blood into Judaism, while southern Arabs brought Oriental-Near Eastern blood. As a result of the much later conversion of the Khazars, there was a further multiplication of the influx of Mongoloid, Central Asian, and Eastern Baltic [27] blood into the already existing Eastern Judaism.

Before us now is the question: What is Judaism? Our science answers without hesitation with the designation nation and considers Judaism as a racial community of the second order which was on the way to becoming a race [28]. However, is it accurate in the sense of the word used by science itself and does it agree with its own findings?

Names of Jewry

All nations arose from racial stratification, combined with racial crossbreeding. They have or had a predominant species character of one or both races from which they emerged. All nations could and can decline, change, and perish if racial crossbreeding continues, along with further blood influx and high birth rates of the lower race, supported by selection processes and the retreat of the superior race that imprinted its culture on the nation. The concept of human race already contains its creative dispositions. Nevertheless, we can state that there are races that never reached a complex formation of their whole because their culture was imposed by another race, such as the Eastern race by the Nordic. However, with inner racial transformation, the possibility of creative life is not yet tied off. In such a case, a certain erroneous state occurs if the now predominant blood of another race succeeds in asserting its peculiarity even in adopted forms. However, if more than two races participate in the formation of a nation, or if foreign racial blood penetrates an already formed national body to a large extent, then with the decreasing blood of the leading race, the duration of the chaotic state can no longer be estimated at all.

We designate as the Egyptian-Syrian-Roman racial swamp the bastardized and cross-bred population of the Roman Empire, in which no proper species predominated because all were disrupted by blood

mixing. It was composed of degenerate nationality groups which, precisely for this reason, were no longer nations and contained only the possibility of germs of new nations.

The human mass of the Roman Empire offers us an image of desolate humanity. Isolated, still predominantly racially pure people, who might still have existed in such a racial swamp, do not change the overall phenomenon. The foundation of existence of such a racial mixture consists of pure intellectualism, i.e., rational technique and shapeless hedonism, always aimed only at self-satisfaction. Cultic services end in sexual excesses. In the satisfaction of sexual drive lies, for the species swamp of man, the meaning of existence, the only apparent similarity of his nature with the divine. The phallus is the only divine symbol it can have. In India, Greece, and Italy of the Roman Empire, we always have before us the same process of declining Hellenism of perverted Rome in 100 BCE.

On the other hand, pure intellectualism leads through the impossibility of understanding connections to the denial of everything natural in asceticism.

As far as Judaism is concerned, it rests in the most diverse and mutually inseparable racial mixture. Its foundation consists of Near Eastern and Oriental blood, to which are mixed elements of Negro, Hamitic, Nordic, and later in Eastern Judaism also Mongoloid, Central Asian, Eastern and East Baltic blood. No species direction predominates here and can never gain supremacy in Judaism. No real transformation can occur in it because that would equal abandoning Jewishness! For Judaism, there exists no real development just as there is no real decline, no intensification of life, no extinction.

Judaism differs in the Roman racial swamp by its blood consciousness, which gives it cohesion and form. Its blood consciousness can be separated from legislation, presumed faith, as little as from purely intellectual way of thinking, through which alone it can manifest itself. Blood consciousness is a nature-given reality that represents its irrevocable property. After Judaism once emerged, it could only use the mechanism of reason. Here, however, one must distinguish from every inner experience of other nations, from their creative abilities. Blood consciousness, as we have already shown, is as natural as it is mysterious process, a species instinct arising in a series of generations of mixed races. Judaism did not become such a species as all others through this. However, just as the species instinct protected Judaism from extinction in the Egyptian-Syrian-Roman racial mixture, without which it could not have arisen in it at all, it simultaneously impressed its character upon it unchangeably once and for all! All other races and nations disappeared without a trace in the racial mud of the Roman Empire, from whose earliest

beginnings Judaism alone emerged through changing conditions of selection.

Judaism is a naturally artificial product with all accompanying characteristics. And as in every human of the bastardized racial cesspool, the connection with nature is corrupted in every individual Jew. It was never in him because his very origin prevents it. Thus, his existence is limited on one side by purely devitalized rational technique, on the other side by drives and instincts, above which stands as the only internally given reality to the Jew, his blood consciousness.

Our science has so far focused on very frequent manifestations of perversions, on the dissolution of secondary characteristics in Judaism, without considering its overall manifestations. If we were to compare our reason with a bright light in the darkness surrounding us, then it is the vivifying mind that supplies material to reason. What happens when this creative inflow consisting of thought capabilities dries up is shown to us by Judaism, in which it never existed. In every Jew, such a way of thinking of formal contentless intellectualism can be demonstrated, which has abandoned the ground of pure empiricism. In such a case, work necessarily appears as something too difficult and not worth the effort. Chamberlain already demonstrated this phenomenon in Spinoza [29]. As an example, let Otto Weininger be cited, the only Jew who perhaps reached an unclear inkling of this connection, but otherwise the same characteristic way of thinking can be demonstrated in him as in any other Jew. *Finally, no Jew can step out of the given form of his nature, unless there were another process, which we will deal with later.* Otto Weininger judges this as follows: Judaism in the broadest sense of the word owns that direction of science which is primarily a means to a given end and excludes all transcendent. The Aryan feels rather the urge to want to understand everything and derive conclusions from it than to devalue the world because he feels that precisely the unfathomable gives his existence value. *The Jew has no awe before mystery because he never senses it* [30]. *Weininger only confirms to us the fact that the Jew cannot sense higher mystery because he has none within himself.* Devitalized reason must operate with concepts that it takes from creative nations. In doing so, it must necessarily free them from their organic connections, attribute to them universal validity (absoluteness) and treat them as existing realities, although they are only pretense of his formal intellectualism.

In examining the essence of Jewishness, Werner Sombart arrives at the following conclusion: *Among Jews, we often find stunted instinctive understanding. ... Closely related to this characteristic is a certain lack of intuition, both receptive and creative power. ... The Jew sees very sharply but pays too little attention. Above all, he does not perceive his surroundings as living. Therefore, he also lacks a sense for the uniqueness of all living things, for their wholeness and organic*

indivisibility [31]. Sombart thus captures the entirely non-creative nature of Jews. In the cultural person, consciously creative intellect replaces blind instinct. ... If complete detachment from all instincts succeeds, then we have before us genius with its absolute inner independence from natural law. The task of cultural life is to emancipate itself from all mysticism, darkness, and drives of instinctive life, and to deepen the rational form of intellect [32]. The consciously creative intellect that reflects instead of mere perceiving is nothing other than lifeless reason, which always only adopts foreign concepts, thereby removing them from their contexts and treating them as realities that exist only in its imagination. To reflect means to comment. Mere perceiving, that is, creative formation, is rejected because it is denied to the Jew. The synthesis of consciously creative intellect etc. is simply a verbal flood because intellect creates nothing. The word reason could also stand in its place. Absolute genius is something entirely non-creative, whereby the use of the word genius here is completely meaningless. Absolute independence from natural law is merely a cover for the lifeless reason of every member of bastardized racial chaos, who is never capable of understanding his own essence, and therefore his entirely non-creative bondage to natural law appears to him as independence from it! Hence also arbitrariness instead of necessity in every Jewish conception.

Judaism can never create anything, and it has never produced anything of its own. From the language it initially borrowed from the Israelites and later from other nations, to all other moral values, there is absolutely no Jewish creation. The Jew can always only adopt, but never further develop what has been adopted. Likewise, he can express himself only in a foreign form, whose content, for the true creator, is thereby falsified. *In short, the Jew is condemned to complete spiritual barrenness. The Jews have never invented anything,* said the freethinker Voltaire. Gutmann, in 1920, also spoke of the *absence of genius among the Jews*, and although Lenz called this a kind of exaggeration, he nonetheless confirmed the view.

Let us also mention the classic words of the Jew Auerbach: *We Jews are certainly the most intelligent race. Just take a Polish ragged second-hand Jewish dealer and put him against the most intelligent Black Forest farmer; whom would you choose? Certainly, the Jew, because the Germanic farmer is stupid, while even the most run-down Jew is still a Jew.*

Judaism has always been a foreign element, penetrating into another tribe. Countless are the nations from whose created wealth Judaism has lived by borrowing and adopting. Beginning with the nations of the Near East, Sumerians, Babylonians, Egyptians, Hittites, Philistines, Israelites, Indians, Persians, Greeks, and ending with the nations of Western Europe. The entire Old Testament consists of the accumulated wealth of creative peoples. Nothing in it is truly of Jewish origin,

except for the senseless additions and distortions of myths and sagas, falsified as historical events, because intellect knows everything, just as in the Talmud it calculates the greatness of God and His limbs in miles [33]. The most insane examples of this repugnant, self-serving intellectualism are offered by the Talmud, in which, unlike the Old Testament, borrowings from the thinking of other nations are kept to a minimum. *It is here, in its full emptiness and dullness, that what is passed off as law is revealed!* The newspaper Allgemeine Zeitung des Judentums rightly claims that the Talmud is the Jewish soul, as sharply and aptly characterized [34].

It would be pointless to look for real thoughts in the Talmud. It is downright unbearable to read even a few pages of this textbook, in which even God studies on the Sabbath. A few examples will show us the kind and manner of such thinking.

Exodus 8:2 states: *The frogs came up and covered the land of Egypt. According to Rabbi Eleazar, it was only one frog, which then multiplied and filled all of Egypt.* However, the Tannaim hold a different opinion. Rabbi Akiba said: *It was only one frog, and it covered the entire land of Egypt.* To this, Rabbi Eleazar ben Azariah replied: *Akiba, what are you saying? Hold your words. It was only one frog, but it whistled, and the others followed it* (Sanhedrin 67a, b).

Genesis 2:22: *And the Lord made her from a rib.* Rab and Samuel differ in their opinions on this. According to one, it was a face (by which Eve was created), while according to the other, it was a sexual organ. The one who says it was a face is correct, for Psalm 139:5 says: *You formed me behind and before, etc.*

Rabbi Judah: *When Moses ascended the mountain, he saw the Holy One sitting and attaching crowns to the letters. Master of the Universe! he exclaimed, Who is preventing you from using letters without crowns? He replied: Many generations from now, there will be a certain man, Akiba ben Joseph is his name, who will expound mountains of laws from every little stroke and crown. Master of the Universe, Moses longed, allow me to see him!* The Holy One said: *Look behind!* Moses went and sat at the end of the eighth row [of Akiba's disciples]; however, he did not understand what they were saying and became disheartened. When [Akiba] reached a certain point, the disciples asked him: *Rabbi, how do you know this? This is a teaching [halacha],* Rabbi Akiba answered, *from Moses at Sinai.* Moses mind was then eased, and he said: *Master of the Universe! You have a man like this, and you want to give the Torah through me? Be silent, said God, this is how it has come to My mind.*

Moses said before God, *Master of the universe, you have shown me your Torah, now allow me to see its son!* Turn around, the Holy One said to him. So he turned around and saw his flesh being weighed on a butchers

table. He said, *Master of the universe! Is this the Torah, and is this your son? Be silent!* the Holy One said, *This is how it seemed good to me.*

When Solomon was still in his mothers womb, he recited, as it says in Psalm 103:1, *Bless the Lord, O my soul, and all that is within me, bless His holy name.* And when he suckled from his mothers breasts, he sang verse 2: *Bless the Lord, O my soul, and do not forget all His benefits.* According to Rabbi Abahu, the words *all His benefits* mean that God gave the mother breasts instead of reason, or that Solomon, according to Yehuda, did not see the breasts as an impure place (Berachoth f. 10a).

At the entrance of the Eternal Temple, between the hall and the altar, stand twenty-five men, their backs to the Temple and their faces to the east. When it says, *Their faces are toward the east,* I do not know whether their backs are turned to the west, for that would mean: *Their backs are to the Temple of the Eternal? This tells us that they exposed themselves and passed wind toward the Most High...*

Rabbi Yanai was so afraid of insects that he placed the legs of his bed in four bowls of water. Once, he extended his hand and found an insect in the bed; then, referring to Psalm 66:6, he said: *Lift the bed out of the bowls, I would rather trust in Gods protection.*

Rabbi Ishmael taught: *Leviticus 14:9 states: On the seventh day, they shall shave all the hair on their head, beard, eyebrows, they shall shave all their hair.* All hair on the head is general, beard and eyebrows specifically, and all hair again generally. In general and specific terms, a norm is established, and you can only demonstrate what is similar to the specific, meaning that the specific is a place where hair is gathered, therefore it must also be a general place that includes an accumulation of hair [35].

This law of innate thinking, which cannot be discarded like a piece of clothing, also reveals to us the nature of certain questions that were submitted for examination at the Jewish seminary in Breslau in 1862. They excellently illuminate the way Talmudic laws originated, and are as follows:

1. When a piece of poultry is slaughtered and subsequently a quarter of its fat is mixed with 20 quarters of fat from another piece of poultry, and similarly an olive-sized piece of its meat is added to 20 other pieces of the same size, and these 21 parts again among 100 others, and likewise 21 olive-sized pieces of meat are added to 100 other pieces of the same size, but thereafter an injury is found on the veins of said bird, what then to judge about the fat, and what about the meat? And also if the birds stomach is mixed among 100 other stomachs, what to judge about it?

2. If cattle lungs are attached at the side, but the lungs themselves are lean, and are subsequently roasted, but not boiled for broth, what to judge about them? However, if the lungs are sound, but there remains broth in the pot, what then?

3. When a fish is salted and thus rid of blood, but subsequently placed for some time next to a bird that is also salted, what to judge about the fish?

4. When we receive a bill of divorce in which the man is designated as Ruben, called Abraham, and subsequently two witnesses appear who claim that he must be called in reverse, thus Abraham, called Ruben, but then two more witnesses come with the claim that in the bill of divorce it is written entirely correctly Ruben called Abraham, can the woman remarry based on said bill? And should it not be permitted when she has already remarried?

May a condition be inserted into the bill of divorce, and what may then happen? Must the condition be expressed in double form when the bill of divorce is thereby designated as valid immediately?[36].

When Judaism adopts a language, it always involves adapting its way of thinking, a process that, for example, transforms German into Yiddish. One of the prominent and still living Jewish theorists, Klaztin, judges this as follows: *Despite centuries of linguistic identification, Yiddish-speaking Jewry has not culturally assimilated with Germanness. Jewish consciousness also remains nationally untouched. There is not the slightest feeling of belonging to Germanness. We have Judaized the foreign language, and it is also called Jewish* [37]. Such deformation of the German language into a distinctly Jewish way can further be found in our newspapers, which are written three-quarters by Jews. The same process is likewise the basis of the so-called revival of the Hebrew language, which political Zionism has been pursuing with extraordinary zeal in recent times. *However, a nation without creativity is no nation.* A blood community that has nothing of its own does not become a nation regardless of its racial foundation and consciousness! Such a racial community, in which every possibility of creating something of its own is paralyzed, cannot be designated as a nation. Applying the concept of nation to Jewry leads to a purely apparent analogy that is empty and therefore meaningless.

Now a few notes on the designation of Jewry as a second-order racial community that was on the way to becoming a new race. Günther states on this matter: Through the crossing of two races, a mixed race cannot emerge as an hereditary human group. The emergence of a new race through crossing is impossible. Crossing can only create new combinations without the disappearance of old features and attributes. *The disappearance of the old and genuine creation of the new is possible only through selection.*

Jewry emerged in an already civilized environment in which social selection was conditioning. It was not an all-encompassing environment, but rather a narrowly bounded world of contemporaries that caused both selection and exclusion. Environmental influences contributed to the formation of Jewry only through contemporaries.

Natural science has until now taught that parasites arose as a result of a parasitic way of life. Houston Stewart Chamberlain also fell victim to this erroneous conception. The possibility of transitioning to a parasitic mode occurs only with internal changes of certain and already existing species, i.e., through crossing between mutually distant variations.

Among all human races, species, and nations, only Jewry corresponds to this natural process of origin through long-term crossing of mutually distant human variations. Through this secondary process of origin, combined with emerging blood consciousness and species instinct that complement and complete it, Jewry separated itself from all people and the environment. *For two and a half thousand years, it has spoken of itself as chosen, for parasitism.* This characteristic attribute of Jewry, which remains not fully comprehensible to this day, remains typically Jewish [38].

As an illustrative example, we will first discuss the conversion of some Arabs and Greeks to Judaism, emphasizing that these converts had not yet become racial Jews by any means. However, through intensified crossbreeding between them and Jews, a rich range of so-called mixed breeds or mixed variations emerged. These mixed variations do not have new attributes as such, which were already contained in these races through crossing. They merely concentrate various hereditary dispositions in variable combinations. This law of independence of inheritance of individual attributes, by which the original crossed races are distinguished, has great significance precisely for hereditary processes in humans [39]. All these mentioned mixed variations identify themselves with Jewry and are still counted as such by it without resistance to this day, but regardless of this, they were not yet Jews for a long time. Among these mixed breeds, racial predispositions with creative abilities may appear. *And it is among these clearly recognizable mixed variations that the creative Jew belongs, who racially is not Jewish, even though they identify with Jewry and carry many external Jewish attributes* [40]. The above-shown conditions of selection also work among mixed breeds to strengthen those who, through their inherited parasitic predispositions, were most capable of exploiting their surroundings, while non-Jewish components gradually disappear! Overall, the formation of Eastern Jewry before our era proceeded in the same way in Jewish colonies that penetrated as far as the Black Sea. During this process, we would find Central Asian, Mongolian, Eastern, etc., creative species predispositions and mixed variations identifying with

Jewry, which is, of course, associated with certain difficulties.

These indices, which seemingly have only purely historical significance, are capable of illuminating all hitherto contradictory and confusing manifestations. Despite the closed nature of Jewish communities towards their surroundings, as well as towards the Aryans in India, Hellenes in Greece, or Goths in Spain, life knows no hermetic isolation, especially not in a parasitic anti-race, which is burdened with the most pronounced crossing hereditary dispositions. However, we will address the explanation of this apparent contradiction in the following chapter. *Crossing between Jewish populations and different populations among whom they were and are forced to live as parasites has always occurred to a greater or lesser extent.* Even during the period of the strictest closure of Jewish communities in the ghetto era, blood exchange was never completely interrupted. The consequences were and are mixed variations, some of which remained and remain within Jewish communities, while others were and are counted among the respective host nation. *Over many generations, different hereditary dispositions must have thus entered Jewish populations, and individual mixed manifestations must have appeared and continue to appear, truly equipped with the creative abilities of other races, especially Nordic.* Given this fundamental process, which in subsequent crossings caused the same mixed variations, we can practically disregard later conversions to Judaism. *A human parasitic anti-race, constantly living off the exploitation of other races and variations, not only can but must be surrounded by a variously graduated circle of mixed individuals, who partly count themselves among it, but the vast majority belong to the host population* [41]. In these mixed variations claiming Jewish identity, the same process always occurs: *individuals equipped with parasitic dispositions multiply more rapidly and their descendants increasingly cross with Jewish populations*, while the least Jewish among them are gradually eliminated. However, this process occurring within certain boundaries and constant selection does not lead to a species change in Jewish populations as a whole.

This demonstrates the apparent contradiction between the recognition that Judaism represents a non-creative anti-race, and the observation that seemingly even within it, there appear very isolated instances with creative abilities. The previously prevailing conception that Judaism arose from an idea, as Houston Stuart Chamberlain and others maintained, therefore no longer needs special refutation. This conception even led a prominent racial researcher to the following statement: *Simultaneously revealing, raging, threatening and promising, the prophets created the Jewish nation through their word* [42]. This entire so-called *Jewish prophecy*, which manifests very different and often directly contradictory endeavors, has, despite its verbosity, exactly as much in common with the

formation of Judaism as a cows mooing has with the process of its creation.

Against this conception, a previously dismissed objection could be raised, which we shall preemptively address here. It could be argued that our deductions do not serve to confirm the absolute creative incapability of the parasitic anti-race, but rather prove that Judaism is not a parasitic anti-race, but rather a nation, because even without previous, albeit limited blood mixing with other types, there were always creative elements equipped with racial traits due to crossbreeding within Judaism.

However seductive this objection may appear at first glance, it is all the less justified. If Judaism were a nation like all others and had emerged like them from a primary process of crossing between different human types and variants, then it could not have emerged at all in the Egyptian-Syrian-Roman racial quagmire.

Thus Günther writes: *When Ezra wanted to reconsolidate the Jewish people in 458 BCE after the Babylonian captivity through extraordinarily strict laws of faith and establish a semi-independent state and temple in Jerusalem, Judaism must have then constituted an Oriental-Near Eastern-Hamitic-Negro racial mixture. Ezra succeeded in restoring national distinctiveness in a truly unique way. He created a rigid faith of laws, which primarily commanded the strict separation of Jews from all non-Jews and everything non-Jewish* [43].

The Jewish Law

In examining Jewish law, we still suffer from the mistaken notion of attributing to Judaism a thought it never had because it could not have had it. We deceive ourselves by ascribing to Judaism something that has nothing to do with its essence. We have fabricated a relationship to our life, which is merely a mirage. *We have Judaized our own thinking by adhering to the chosen people. And that Judaism has used and uses our mistake and weakness is already rooted in its nature.*

The legend of the creation of monotheism, which we attribute to Judaism, is very nice, but unfortunately it is just our invention, because a Jew has never been a monotheist to this day regardless of what confession they profess. Monotheism even meant something different among the perverted Hellenes than among the Jews. Monotheism itself is as little a religion as knowledge of Germany's population is German patriotism, and awareness that one has only one mother is child's love, as Lagarde already explained. *Resolving the question of who is a Jew is simultaneously explaining the question of what inner values they have.* The word faith is as little applicable to Jewish law as the word nation is to Judaism. In the appendix of his book *Racial Science of the German People*, Günther writes: *Only Judaism knew how to so consistently anchor its own blood consciousness into its faith in God.*

Jewish historians, rabbis, etc. have long stated with absolute clarity: *Judaism is unique among all religions in that it has not created any mythology, and in fact fundamentally opposes any mythology... Religion is devoid of all mysticism and everything mysterious* [44]. Therefore, the Jew knows everything. *For him, there exists only external experience.* One of the most well-known Jewish orientalists, James Darmesteter, writes: *Biblical cosmogony, hastily borrowed from foreign sources, over which generations of Christians spent sleepless nights, never gave our Israelite doctors headaches, nor burdened their thinking* [45].

Apples and serpents, all deities and demons were never and are not symbols and parables for Jews, but always realities. Therefore, the Talmud must take an apple for an apple and a serpent for a serpent. At the moment when the serpent came to Eve, it placed its impurity in her; but when the Israelites stood at Mount Sinai, their impurity ceased. However, for the nations that did not stand at Mount Sinai, their impurity did not cease. Montefiore writes: *Yahweh indeed gradually became the worlds God, yet remained Yahweh. Even when he became the unlimited ruler of the universe, he did not cease to be the God of Israel.*

Yahweh thus had to expel other gods in advance, which according to Jewish ideas all nations had, so that he could externally throne over the universe. *With the idea of chosenness is naturally connected a certain closure and separation,* says Rabbi L. Baeck [46]. *In religious matters, the Jew knows no tolerance and must not know any, religion is too important to him for that,* judges Dr. A. Rupp [47]. The same stands in the Talmud: *For the nations of the world there exists no good, for it is written: No good for the godless and blasphemers. The world of pagans consists entirely of godless and blasphemers. The world of pagans is determined only to be judged...*

The name Yahweh (Yaho) was an idol of the dubious tribe of Judah, which, like all Semitic tribes, carried it everywhere as an ark of the covenant [48]. The Law made a Jewish virtue out of necessity. Because inner transformation is impossible for Judaism, the law prohibits even any attempt at it. Faith in God among Jews is invisible (abstract) fetishism. Houston Stewart Chamberlain in his *Foundations* intuitively recognized Judaism's abstract materialism. He even very precisely termed it abstract idolatry. For the merely reflecting intellect of Jews, Yahweh was and is not a symbolic representation, but rather an idol throning above the universe, which worked and works in the interest of the *chosen people*, but studies the Talmud on Sabbath to know how to most successfully do.

The actual Jew was here long before they could visibly enter history. *The transition from material to invisible fetishism occurred in a very short series of generations over roughly 400 years, once the priesthood*

managed to seize the reins of power. Approximately between 700 and 300 BC, the change is completed, which of course in its beginnings reaches even before the mentioned year 700 BC. It is thus possible and even very probable that the reform introduced in the same period following the model of Persian teaching in Samaria and Judah supported said change as an external stimulus for its accelerated realization. This act, which must be emphasized again and again, was not carried out by Judaism from mere arbitrariness, but was caused by the re-emerging species instinct. *This arose first in mere individuals before it became the property of entire families and clans, and only from it emerged actual Judaism!*

This agreement with Yahweh neither stood nor stands on Jewish arbitrariness. It had to occur at the moment when devitalized reason understood inner reality. For the self-established intellect of Jews, Yahweh is certainty, the certainty of budding *chosenness*.

Because the Jew, after losing creative thinking ability, could never and will never escape from the captivity of purely sensory perception of bare empiricism, he necessarily transferred a purely mechanical and superficially perceived image of human form to his God, which simply retained the designation Yahweh as a Semitic tribal idol. The symbolic representation of this *Yahweh species instinct* then excluded any creative ability of the parasitic anti-race, wherefore Houston Stewart Chamberlain could rightfully write that Yahweh is actually nothing other than the old Jew [49].

The resolution of the hitherto unexplained mystery, which filled so many researchers with great amazement, of why in the Old Testament there is and cannot be any hint of something imperishable and incomprehensible in time and space, is only possible after explaining the secondary process of Judaism's origin. Where such a thought is seemingly expressed in the Old Testament, it was taken from other nations, but with the result that precisely this meaning was thereby removed from it.

After the law was gradually imposed on the population by the emerging Jewish priesthood and high priests, in which Jews still represented an insignificant colony, it aided through its effect in kinship breeding and increasingly distinct formation of Judaism [50]. The Talmud says: *A person (Jew) must have nothing in common with a goy (non-Jew). You are called humans, but the nations of the world are not called humans, but animals.*

The species instinct of human community is not in itself identical to the defamation and vilification of everything different. As was the case in ancient times among Nordic tribes, it leads to laws protecting against mixing in foreign racial environments, in which,

however, there is no trace of any unseemly degradation of foreign species. Only in the non-creative anti-race did the blood consciousness or species instinct that we see in Judaism germinate. Only a life-distant reason, incapable of any creativity, expresses the inner feeling of its separation from the human world through a confusion of such insults and invectives. This combination, of course, precludes any tolerance. Its adoption with the nature of Judaism-associated conception by people of the Roman racial drain and further imposition of religious intolerance left unfortunate views in the history of Nordic nations [51]. Blood consciousness and the defamation and insult of everything different belong together like a sound to a word...

Rab Dimi says: *A wife among pagans does not exist because she is not their real wife. What does the word harlot mean? All non-Jewish daughters....* These are legal provisions of the Talmud. Especially in insulting the person of Jesus, Judaism has to this day provided an unsurpassable performance. He is called there *bastard, son of a menstruating woman, son of incest, dog, dog buried in manure*, etc. The punishment he is supposedly to suffer is quite extraordinary. He is to be condemned to *boiling excrement*, for it is said there: *Anyone who would mock the words of the sages will be condemned to boiling excrement*, etc.

In Cincinnati, a Jewish family magazine *Deborah* was published. On the occasion of Christmas 1880, its publisher Rabbi Wise wrote: *It is actually mazel (luck) that this Talui (Crucified One) came into the world. The old fable that the Crucified One came from the Jews still holds true today. Let us reverse the order of things for a moment and say that the Jews owe excellent profit to this son of Mary. The shop windows have an attractive appearance and are full of desirable things. And so many are made happy when the feast of the birth of this good-natured and humble one, born among donkeys and their kind, arrives. Besides, its still better to have Christmas than smallpox, and if Virgin Mary would agree to give birth to another boy in summer, so that we would have two Christmases, I would gladly leave her to our Chinese.*

This legally established isolation of Jews is, however, inseparable from their way of being, which remains dependent precisely on the surrounding human world from which their blood consciousness separates them! The law confirms the necessity of the exploitation of the world by Judaism and even makes it a Jewish virtue by designating any fraud and deception against pagans as a Divine commandment. The Talmud: Rabbi Judah said: The property of pagans is like an ownerless desert. Whoever takes possession of it, owns it, etc. In the Shulchan Aruch, the supplementary Jewish code, it is written: If someone brings a non-Jew with them, then in some cities it is forbidden to trade with them so as not to harm ones neighbors (Jews). Others not only permit this but say that it is allowed to lend them money, bribe them

and profit from them, because the property of non-Jews is like something abandoned, and whoever comes first has the right to it. Maimonides, the greatest man after Moses, confirms this conception and explicitly adheres to the teaching of Levi ben Gershom: The commandment about usury with foreigners is one of the 248 commandments by which God has bound us, in the sense that we should not only lend money to foreigners at interest but also cause them as much harm as possible, and it does not depend on whether we want to practice usury or not. It is Gods commandment because foreigners serve foreign deities!

By its origin, selection orientation, and blood consciousness, the Jew is necessarily limited to a parasitic way of life! In it, the surrounding environment remains forever immobile and mute. It is part of a petrified nature while alive, dead under the mask of the living, in whose hands everything it touches stiffens. *Only the Jew does not change as a creature among creatures, for in his ideas he was never among them.* He also never had the opportunity to distinguish between the formally adopted consciousness of his intellect and his own blood consciousness. He was given closure before nature. The intellect, capable only of crude sensory perception of concepts, could only historically confirm this. From the myths of the Sumerians, then from the whole Asia Minor circle of Babylonian customs, then from the purely sensory teaching of Persian immortality, mixed with Egyptian influences, are the history of world creation and its proclamation, in which man appeared on the scene, which was himself. *Jewish ethics requires neither sacrifice nor anything otherworldly, but realization in this existence*, says Zionist leader F. Weltsch [52], as countless thousands of other Jews expressed before him. Incapable of anything other than crude sensory conception, he imagines resurrection according to rabbinical teaching thus: *All Jews, who of course will be the only ones resurrected, crawl through underground caves like channels into the land of Canaan, where they then resurface.* Solomon Jarchi in his commentary on Genesis (27-29) writes that Jacob wanted to be buried in the land of Canaan because he foresaw that in Egypt dust would turn into lice, and also that except for Canaan, the dead would not be revived except through a difficult underground journey. The Talmud teaches: *When the dead come alive, the Mount of Olives will crack and all the dead of Israel will crawl out of it, and also the righteous who died in captivity will get out through underground tunnels from the Mount of Olives.*

However, the expectation of promise also changes according to the position that Jewry occupies, and according to the power it currently holds. Jewry has already had a considerable number of messiahs who were supposed to bring it, such as Sabbatai Zevi, David Reubeni, etc., who, of course, did not yet pursue world domination, and were therefore false. *Even currently, Jewry has several messiahs who are subject to later*

interpretation and excessively praise its influence. The messianic kingdom begins with world domination. It is about fulfilling the mutually concluded covenant with their Jahveh. The Talmud says: The Holy One said to the Israelites: You have made me the sole ruler of the world, and therefore I will make you the sole rulers of the world. These words can rightfully be called the law of Jewry, because it is a natural law to which Jewry as parasitism is subject. As an effectively instinct-bound community, it can direct its efforts exclusively toward expanding the circle of exploitation, toward dominating the world of its contemporaries, from whose spiritual-creative and material-productive forces it feeds as a whole and as individual Jews. If Jewry succeeds in achieving its goals to the required extent, and today it is on the best path to do so, then it will completely destroy the entire species-diverse world, but along with it itself, which it will never understand. The Jewish messianic kingdom is, the destruction of the world! Jewry is already on the heels of all nations like the horrific death rider in the Apocalypse!

The essence of Judaism

Jewry has never concerned itself with its environment, but exclusively with its contemporaries, from whom it lived and lives. *To speak of Jewish culture, Jewish art and science, as is so often done today, is a gross self-deception. Culture is the external manifestation of a directed and extraordinarily gifted creative impulse.* It elevates it to the will to create what is not but should be, in an effort to approach the highest good [53]. A coined form that develops vitally. Jewry never had this ability because it was and is denied to it through the process of its origin. *Even its very species instinct and blood consciousness is amorphous, non-creative certainty.* The only measure with which it is endowed is the evaluation of all action. *What harms Jewry is cursed, what benefits it is Gods will.* However, this evaluation has nothing remotely to do with morality. Morality is an incomprehensible prejudice for the Jew, standing in the way of the perfect application of his nature! It has no other meaning for the Jew than as a small part of clothing that can be changed at will. Therefore, every morality is an obstacle to the Jew. Externally, he always adapts to the morality of his momentary environment, without ever inwardly accepting it as his own. Therefore, he always fights against it.

Only around 1000 CE did Jewry adopt from Nordic nations the barbaric monogamy. *It is remarkable that polygamy among Jews persisted in Navarre until the 13th century,* writes Jewish historian Kayserling [54]. It is known that the Navarrese Jews did not act against religion through their custom of polygamy. The ban that Gershom, the Levite of the diaspora, with the consent of most authorities of his time, pronounced against Jewish polygamy at the synod held in Worms at the beginning of the 11th century, was known to apply only to Germany and northern France, but not to the southern regions of Europe. Thus, the Navarrese Jews were not acting

against their religion when they lived in marriage with several women [55]. The only immoral person among all individuals of all human races and nations is the Jew. His morality is, immorality.

The above is only confirmed by the Talmud and later Jewish writings. Justification can be found in Jewish law for any action! About the famous Rabbi Meir, we know that his true opinion cannot be determined, for he perfectly knew how to turn seemingly unambiguous law through analogies and conclusions from other passages into the exact opposite of the stated law. The entire cobbled-together chaos of legal provisions, which intellectualism can only express in commentaries, is fundamentally an absolute lack of morality and cultivation. The species instinct together with blood consciousness excludes Jewry from every environment and simultaneously undermines any creative ability. *Thus Jewry became a dead branch of nature. For its intellectualism it borrowed an apparent form, which in reality is no form at all, because apart from reversing meaning and purpose it remains without content.* Hence also the borrowed and necessarily reflectively commented Jewish law, into which various interpretations of primary nations are incorporated, which however were meaningless and forever unattainable for Jewry itself. Therefore, we can never apply the meaning of our words to Jewry; indeed, we must directly strip them of their meaning if we want to use them for this purpose. Jewry was and is nothing other than a shell without a kernel. And if we examine the religious books, namely the Talmud, regarding individual teachings, we soon come to the conviction that the most contradictory opinions are found there for everything, that everything is controversial, or, if we want to express it differently, that literally everything can be proven from such a writing (and again primarily from the Talmud), writes Sombart [56].

If human creative ability is hindered or completely prevented, then life remains trapped in mere instincts or relapses into them. However, instinct now manifests itself differently because it has lost direction, become non-creative, and remains limited to mere satisfaction of pleasures. When the connection with nature is thus disrupted, liberated intellect becomes an accomplice to unbridled instinct and leads to destruction. This is also the biological basis of all Jewish political activity. *Mere self-preservation becomes greed for exploiting others; from the multiplication of life comes the desire for pleasure. The phenomenon of Jewish energy [57], which has been inexplicable until now, is neither will, as Houston Stewart Chamberlain believed [58], nor the distorted and mythologized purposefulness used by Sombart, but rather non-creative instinct, which causes the Jews apparent [59], because merely external, restlessness and industriousness.* Prey and desire for pleasure combine in Jewish law into an organic whole. They are its most inherent content, even where they are rejected, because rejection only confirms them as a mere

starting point. Precisely those additions to Jewish law that turn against fornication only reveal that it dominates its nature, which never had proper discipline and never will. Therefore, the efforts of those who point to apparent contradictions in Jewish law are also futile. *These, on the contrary, fully correspond to those heartfelt regulations that allow or command Jews only to exploit foreigners and have about the same value as a cat commanding mice.* Jewish law reveals to us not an apparently dual morality, as is mistakenly understood, but rather a very simple and necessary morality of a non-creative parasitic anti-race, connected by blood consciousness and species instinct, a morality that represents the inversion of any morality and is in reality merely immorality!

Desire for Plunder

The civilization of ancient Semitic nations, built on foundations created by the Sumerians, reached its peak in Babylon, whose power around 3000 BCE extended to Cyprus and had varying degrees of influence on all other Semitic nations, which would never have achieved such a high degree of culture on their own. The legal provisions already written by the Sumerians were transferred, with minor or major variations, into various Babylonian collections of laws, particularly the code of King Hammurabi from around 2100 BCE, and into the law codes of later emerging and disappearing Semitic empires in Asia Minor. They also reached the Israelites and served as a foundation upon which certain Egyptian laws could also have an influence. Babylons cultural influence on other Semitic empires and city-states, regardless of their political power at the time, was decisive and gradually disappeared only with their conquest by the Persians.

In the forming and partly already existing Judaism, whose core was gradually formed by the priesthood, the inherited legal provisions still valid in the Israelite nation underwent gradual changes over many generations in accordance with altered racial dispositions.

The mentioned changes proceeded in stages for so long until complete harmony was achieved between the modified legal provisions and the dispositions of the parasitic anti-race. *Their recording based on oral tradition was accomplished in the Talmud, which, as a perfect expression of Jewishness, can rightfully be described as a complete perversion of all moral concepts and views.*

Five things does Canaan command his sons: Love one another, love robbery, love licentiousness, hate your masters, and never tell the truth! In our times, Rathenau interprets this command as follows: *Injustice must be arranged so that it becomes justice.* The Messianic kingdom is a concept of intellect serving instincts and is used to achieve unlimited parasitic dominion. In this spirit of constant exploitation of others, all promises culminate. The disciples of our father

Abraham enjoy this world and will conquer the future one, as it is written in Proverbs 8:21: *I will fill their treasuries.* In contrast, the disciples of Balaam (Christians) will receive Gehenna and fall there, as Psalm 54:9 writes *...my eye has seen the downfall of my enemies,* etc. Rabbi Ishmael says: *Whoever wants to be clever should occupy himself with monetary matters, for he has support in the Torah, which is like a gushing spring.*

The Jew can never be conscious of his raging as instinct because as a parasite he can never understand it. If this were to be the case, he would have to cease being Jewish, *which would only be possible after an internal racial transformation,* which his blood consciousness simply won't allow, if it has already fully developed, *and we are not dealing here with mixed variations that claim allegiance to Judaism.* There exists no action or conduct of Jewry that is not directed against its human environment and does not serve directly or indirectly to exploit it. The reason for observing the law is that it pays off, as Montefiore admits [60]. According to the Talmud, Rabbi Joshua ben Levi said: *This word is written in the Torah, repeated by the prophets, and thirdly found in the hagiographs: Whoever occupies himself with Torah, his affairs will succeed!* Raba said: *Value your wives, so that you may be rich,* etc. *This proves the dependence of nations on the messiah and Israel, which are obligated to pay them tributes. And the gentiles living among Israel are its servants and workers, etc.*

A special talent for commerce is attributed to Jewry and is constantly derived from its Near Eastern character. *Nothing is more erroneous than such a conception because it rests on the unfortunately already very advanced Judaization of our thinking. Usury remains usury and fraud remains fraud, whether committed on a large or small scale, especially when hidden under statecraft, which itself rests on advanced decay. The correct can rest on apparent error; and the perverse on revealed truth,* says Rathenau mockingly [61]. Nations have allowed themselves to be fitted with a fools cap with bells, in which they can feel comfortable because they have already lost the ability to recognize it.

Jews were never farmers, just as they were never true nomads. The myths about them abandoning agriculture under compulsion have been definitively buried despite numerous nonsensical attempts by Jewish historians, rabbis, etc., to prove otherwise. Sombart himself states: *It is high time for the myth to disappear that Jews during the European Middle Ages, and essentially until the Crusades were forced into usurious trade because all other professions were closed to them. Two thousand years of Jewish usury history until the Middle Ages clearly demonstrates the absurdity of such historical construction* [62]. Thus, other myths about nomadism automatically fall as well. Jewry is a natural antithesis to nature, whose living conditions are not the

environment but rather an artificial and limited world of humans. *This is also the basis for Chamberlains and Lagarde's designation of Jewry as an artificial product.* If Jewry were excluded from the human environment, if it were relegated to the natural environment, it would have to pay for its own chosenness with its own death. *And because the human world does not voluntarily become the object of its exploitation, it must be deceived, regardless of the method, preferably for as long and as intensively as possible until such exploitation is welcomed as it is at present.* Lies and deception are necessary means of Jewry, and if we want to define it as such, they are simultaneously its nature-consecrated way of being, through which it can exist at all! [63] Jewry applies this in both large and small scale, in deceiving entire nations as well as individuals. It simply cannot do otherwise! Jewry speaks of economy and means exploitation, speaks of equal rights and means its dominion; speaks of freedom and means its intolerance, in a word, Jewry is one single lie!

The result of its presence is decomposition and extinction, the definitive end of those nations in which it lives. Eugen Dühring, shamefully persecuted by Jews, understood them perfectly. He writes about this: *The one-sidedness of abstract economic teaching, which always only counts on the normal course of things, as such completely ignores the immense influence of fraud. Economic distribution is also shaped, so to speak, according to the natural law of fraud, i.e., according to the measure of effectiveness of all bad personal and material means and the magnitude of appropriation. Conquests in politics correspond to fraudulent extortion, cunning, and plunder in economics. In this area, Hebrews have always excelled throughout history, and what I call by the very polite word racial economy is basically nothing other than commercial lie and fraud.* Moreover, it goes without saying that it is neither commercial conduct nor capital power that results in such an enormous degree of fraud and economic exploitation through usury as the Hebrews have always and everywhere achieved. The function only offers opportunity, but it is the racial disposition that first gives commerce its thievish and predatory character [64]. The unbridled impulse, the greed for prey tolerates no breaks; Jewry cannot renounce them any more than it can shed its own skin. The most terrible of all ideas for Jews would be if their God commanded them: *The Jew will no longer lend money to foreigners.* Certainly, for that would be the inevitable end, because capitalism was born from money lending, states Sombart. It is precisely in money lending that the possibility of earning money without expending any particular effort clearly appears for the first time, in other words, to have others work for oneself without using force [65]. *This is said quite correctly, because in lending money at interest lies one of the possibilities of a parasitic form of existence, adapted to its human environment.*

Only after the way of life and economy of various nations in Asia Minor reached a high level in antiquity, which also brought with it the introduction of money, was sustenance and acquisition of wealth possible for purely parasitic involution among them. Only with money as a medium of exchange, regardless of its form, did the possibility arise to have other people work for oneself without using force and to obtain sustenance not through one's own work from nature, but from one's contemporaries.

The question of the origin of money cannot be answered with universal validity. The institution of money reaches back to the beginnings of all identifiable cultures [66]. For example, metal money can be proven very early among the Babylonians. Already from numerous commercial documents from the middle of the 3rd millennium BCE, which have been preserved in various Babylonian cities in cuneiform, it appears that they traded with metal money. ... This system spread from Babylon to Asia Minor and was also used by the Israelites [67]. In contrast, among the then still pagan Hellenes, for example around 700 BCE, the possession of gold and silver was forbidden. Their unit of account was, just as with the Nordic Persians of that time, cattle, while in Sparta, for instance, spear points were used as currency.

Only the possibility of exclusive employment in money exchange and lending resulted in a process of regressive development from primary human races and families over many generations.

Therefore, emerging and already emerged Jewry could only engage in fraud and usury, and likewise can only maintain itself exclusively through deception and deceit, as already noted by Sombart and many others [68].

There is no doubt that the parasitic anti-race must have enormously influenced the economic mindset and economic behavior of its host nations. Equally undoubtable is that the Jews racial economy had a constant and accelerating influence on European nations transition from natural supply economy to financial economy, because this precisely provided Jewry with much greater maneuvering space to exercise their racial dispositions. *Nevertheless, it is often completely overlooked that the purely parasitic nature of Jewry inserted pathogenic seeds into healthy development, which then acted more strongly and persistently the more Jews succeeded in making the economic life of host nations dependent on their capital.* For capitalism to develop, nations first had to have their bones broken in their body, writes Sombart, a specifically rational mental mechanism had to first replace natural and distinctive life; thus, an inversion of all life values and thinking was necessary. *Homo capitalisticus is an artificial creation that ultimately emerged from the aforementioned inversion* [69]. Let us hope that Sombart and his readers

understand the absurdity of specifically rational mental mechanism. Nevertheless, the healthy monetary economy developing gradually over millennia in Nordic countries did not by itself break the bones of nations. *It was not Homo capitalisticus but Homo parasiticus in the guise of monetary economy that created Homo paralyticus in host European nations in all areas.* Even Sombart himself admits that today's economic thinking can be largely derived from Jewish influence, which he describes as boundless desire for profit, and writes: *While it is not directly manifestly illegal, criminal conduct, it is still practices that were not entirely clean* [70].

Economic doctrine, as if hypnotically staring at theoretical phenomena of the normal economic course, has not noticed to this day that it has long been constantly changed by the abnormal effect of the parasitic anti-race. Economic doctrine continues to proceed from the principle of some kind of development, which it considers necessary for understanding the current economic situation of all European nations. It is no wonder then that it never became astronomy but remained mere astrology, as Friedrich List already termed it. In reality, this bang of Sombart's culture [71] consists of two completely different racial dispositions, of two tendencies: one creative and constructive, the other decomposing and exploitative. And the development line so admired by many would, upon closer inspection, prove to be merely a decline curve.

Kant recognized Jewry as a nation of mere fraudsters, which is what instinct-driven parasitic anti-races must legally be for the rest of humanity. Judaism is a continuously advancing social parasitism, which, as the only example in all of nature, attacks all human societies, and usually precisely those standing highest.

Even a brief look at the manifestation of Jewish racial dispositions throughout all times and lands confirms this. Unfortunately, what needs to be known from Jewish history remains unknown, while what is commonly known mostly rests on distortion and concealment. *Long before the destruction of Jerusalem by the Babylonians in 580 BCE, the most Jewish representatives of the partly established, partly emerging Jewry voluntarily departed and settled in the largest commercial centers, where the local population offered them the best opportunities to exercise their racial aptitudes.* In Mesopotamia, Jewish banking houses already existed in the seventh century BCE. Also under Sargon in 721 BCE and even more under Sennacherib in 700 BCE, there lived displaced Israelites, whose individual descendants later held high positions in the Median Empire after the fall of Nineveh. *However, it should be noted that the Babylonians did not destroy a single Jewish state, as such never existed and could not exist, but rather only temporarily disrupted the forming rule of Jewish priesthood over a bastardized racial mixture.* The permission to return from exile, granted by

Cyrus after conquering Babylon, was only used by the poorest, i.e., the least Jewish descendants of former captives, who moreover could hardly all be counted as Jews. Numerically, this deportation under Nebuchadnezzar was far behind the earlier Assyrian one. According to W. Erbt, it affected only about 4,500 people [72]. *The vast majority of all deportees preferred to remain with the newly discovered full pots and kept moving their sphere of activity further east.* The same was true under the Nordic Persians. Also the most Jewish among them, the priests in Palestine, had not engaged in usury and exploitation of the population only since the times of Ezekiel, as numerous texts testify. With the penetration of Jewry into the priesthood of the land, temple service also changed and took on such forms and customs which, among all human races and nations, are exclusively adapted to the instinct-driven anti-race. Through the desire for prey, the temple became a closed market, a synagogue, parasitism in human form. This lawful connection has remarkably escaped all our researchers who see in Jewry a religious idea or historical religion [73].

Ezekiel, who fully advocated for Judaism, in complete underestimation of the connection, turns his painful anger precisely against the Jews, the desired result of his tireless efforts. He depicts the chosen people in terms that no longer seem appropriate to us today, but nevertheless come very close to the core of the matter:

They reveal the shame of their fathers and sleep with women during their impurity. They defile their own daughters-in-law with fornication and do the same with their sisters, their fathers' daughters. They take bribes and shed blood, practice usury and deceive one another, are miserly to their neighbors, commit violence against each other, and forget me, says Yahweh. Behold, I wring my hands over them and over the bloodshed that is among them.

The more strongly Judaism differentiated itself from the local population and its numbers grew, the more they interfered with each other in Palestine. *They began to depart eastward and westward, where long before the destruction of the temple their predecessors had gone with the Babylonians, and where the mixed population in the largest commercial centers of the ancient world provided the greatest space for their racial attitudes and inclinations. Judaism gradually spread and penetrated into the great cities of Syria, Egypt, all of Asia Minor, Greece, Carthage, etc., where it created firmly organized colonies.* Blood consciousness meant that despite dispersion, Yahweh would prevent the weakening of their cohesion. Individual colonies maintained lively connections among themselves and with Palestine, from where a constant influx of new Jews came, *which in reality meant mass emigration.* The colonies penetrated ever further and established new ones, until centuries before Christ's birth their circle closed around the Mediterranean, Aegean, and Black Seas. Strabo writes:

Thus, it came to pass that at that time there was not a single inhabited place in the world where this tribe did not live and rule.

Strabo perhaps somewhat exaggerates here out of distaste for Jews, but the fact remains that *without any visible external necessity, Jews were settled almost everywhere within a few centuries, except for isolated Spain, in all regions from Media to Rome, from Pontus to the Persian Gulf, and from Macedonia to Ethiopia. In this vast territory, there was not a single significant commercial city where Jews were not represented*, says L. Herzfeld [74]. *Without any visible external necessity*, because it was directly in the nature of this anti-race, which explains the full justification of Strabo's words, which Herzfeld attributes to his distaste. *Even under Caesars rule, the aggressive Cicero dared to speak about Jews in the Senate only quietly, although he otherwise attacked everything and everyone in his speeches.* So great was already the power of the ferment of decomposition in the Caesarean state. We can rightly state that in Jesus' time, only a tiny fraction of Jewry lived in Palestine, albeit led by the high priest, the high council, and many scribes or Talmudists, who concentrated mainly in Jerusalem and formed a superior Jewish colony. The vast majority of Jewry was dispersed in all important cities throughout the Roman Empire, Persia, etc., where they continuously multiplied. *Where Jews managed to become the majority, as for example in the second century in Cyprus, where they tried to create a national state in a way that fully corresponded to their racial foundation and which finds its application even to entire host nations in the present! In one night they murdered all remaining non-Jewish inhabitants of the island numbering 240,000 and additionally 220,000 inhabitants of Cyrene on the mainland, to establish a support point for the Jewish state there* [75].

Everywhere, in all countries and times where nature drove the Jews, the same events were repeated. It is irrelevant whether they took place in Egypt, Portugal, Spain, France, or Germany. In all territories controlled by superior Nordic tribes, Jews were fully tolerated. No one showed them the slightest bias or distrust, they were not prevented from wandering, wherever they settled, no one touched their property or oppressed them in any way. To the natural tolerance of the Nordic race, intolerance was initially something unknown. Laws that from racial instinct, as for example with the Goths in Spain, prohibited blood mixing with different ones, were nevertheless accompanied at that time by complete tolerance towards foreign types. *Do not insult teachings that are not yours*, says the Goth Agila, *although we do not believe in what they do, we do not insult them. We do not consider it a crime to believe one way or another. It is not punishable to show respect to the altar of pagans and Gods church* [76]. In all these countries, Jews in their way soon acquired great wealth. They used stolen spoils to gain further advantages for themselves. *They knew how to make themselves indispensable to princes, kings*

and emperors, supported in every possible way the frivolity and love of splendor of the Nordic conquerors, which led them to decline. They lent money to rulers at ever-increasing interest rates and additionally had their privileges confirmed. Once they were thus secured, they exploited the local population in the most cruel way. The money business with princes and kings paid off excellently for the Jews because it protected them from defensive manifestations of the exploited and impoverished people. General misery and the resulting indignation towards Jews, *riding in carriages decorated with gold and silver*, had to legally exceed all bounds before the rulers saw themselves forced to intervene. Not always in time to prevent the self-defense of the tormented people from turning into open violence. However, the effect of aristocratic measures and people's self-help actions never lasted long. Through tricks, fraud, bribes and gifts, Jews always got back into their former positions and the game started anew, at the expense of the population.

Charlemagne called Jews to his court, and from then on, their influence as creditors to French kings, German emperors, and princes began to grow rapidly, and soon they occupied *lucrative offices with many of their brothers*. Although not everywhere, as in Spain and Portugal, did they become unlimited masters, ministers and chancellors, bishops and cardinals, the influence of Jews on the history and fate of European nations cannot be underestimated in the least, because too often it was literally decisive [77]. During domestic and foreign disputes, in which Nordic ruling classes bled out in Spain and France, Jews increasingly grew wealthy and seemingly became indispensable to the great lords. Nobles pawned their estates and properties to fight and fall for the nation, or to take up the cross and conquer Palestine, while Jews secured privileges and generally prospered through their usury. For example, in Navarre, only Jews could not be arrested and imprisoned for financial matters. They were also exempt from taxes on any goods and did not pay inheritance tax. The legally established interest rate was high, but in reality, it was significantly exceeded. If a Jew owed money to a Christian, the latter had to bring two witnesses, *of whom one had to be a Jew* [78]. Even Kayserling is forced to admit: *We do not deny that the interest rates demanded by Jews apparently reached excessive heights. Everything served as collateral the peasant gave his plow, the knight his castle, kings their jewels, and the bishop his ring* [79].

There is still a myth circulating today suggesting that Jews were oppressed and marginalized in Germany. This is complete nonsense. Initially, they could move freely and settle anywhere, but not only that, equality with the local population went so far that Jews could only be prosecuted by their own judges. *The oldest document proving and confirming this ancient privilege dates from 1230. Jewish court sessions were usually held*

in synagogues, and even Catholic Church prelates had to go there if they had disputes with Jews.

With their ancient innate shamelessness, Jews everywhere sought to further expand their privileges. *In their extensive pawnbroking business, it was considered sufficient if a Jew declared found stolen goods as honestly purchased!* When requesting the return of pledged property, the legal owner was obliged to pay the price that the Jew claimed to have accepted for the pledge. Goslar law guaranteed Jews, and exclusively Jews, the privilege of lending even on items they knew were stolen. *And while a German was obliged to return wrongfully acquired goods to the owner without compensation, a Jew could demand from him a price that he determined himself.*

The Jews persistently and steadfastly pursued the freedom to practice usury, and mostly achieved their goal. *The legally established interest rate ranged between 33 and 120 percent, though significantly more was often demanded.* Therefore, we repeatedly see nobility, burghers, and peasants in oppressive dependency on Jews, as evidenced by an enormous number of documents. *For example, Count Walram von Zweibrücken fell into the hands of seventeen Jewish usurers, and in the small town of Oberwesel in 1338, 217 debtors to Jews were listed by name. The Count of Öttingen pawned his golden crown, and the Thuringian landgraves Balthasar, Friedrich, and Wilhelm were completely under the control of five Frankfurt Jews. In 1385, a single Jew in Ulm could boast of 43 promissory notes and 55 bills of exchange to two Erfurt Jews.*

When browsing through the Nuremberg chronicle and asking what might have prompted citizens in 1499 to expel Jews from the city, the laconic answer reads: *The Jews settled in Nuremberg were doing really well. Therefore, they became exuberant and unrestrained. The enormous usury they practiced, insatiable greed, and insulting of Christians multiplied to such an extent that finally the city council and citizenry decided to no longer tolerate such leeches to everyone's detriment...* In 1499, Jews were escorted out of the city under military protection, *where they had resided for so long and acquired such immense wealth through abominable usury.*

That the complaint was fully justified is evident from the fact that in 1310, Emperor Henry VII granted Nuremberg citizens a benefit which prohibited Jews from taking more than 43.3 percent from locals and more than 45 percent weekly interest from foreigners! Truly a fine benefit!

The situation was the same in other cities. And everywhere, the population breathed a sigh of relief when Jews were forced to leave the city... *Reading reports of German chroniclers about Jewish trade in the Middle Ages, we quickly notice their amazement at ever-*

new Jewish tricks and cunning. Forgery of bills of exchange, staged bankruptcies, seducing young and inexperienced people from wealthy parents into extravagance, issuing debt certificates in Hebrew to creditors, which later when translated into German contained nothing but a few vulgar sentences. [80].

I stop here because the series of evidence would be almost endless. It was even worse in France, Spain, and Portugal, where the level of exploitation exceeded a limit that then provoked, unfortunately always insufficient, self-help and inconsistent attempts at defense by the people.

The clamorous outcry about persecution of Jews, about poor and oppressed children of Israel also belongs to the lifestyle of parasitism. It is the same fraud as denying the reasons that led to the self-defense of host nations. There is not the slightest reason to accuse Christians of being the first to treat Jews with hostility or oppress them for their religion. On the contrary, it was the Christians who had reasons for their complaints against Jews! [81]. The Jewish historian Kayserling himself says: *From the earliest times, Jews engaged in money and bill trading, which anti-Jewish chroniclers called usury... In peoples needs, following the example of rulers, usury found fertile ground everywhere* [82]. To distinguish between real production and usury is completely impossible for any Jew, which Kayserling inadvertently confirms with his words. What is not mentioned at all in any scientific or unscientific accounts, however, is the desperation and misery that created fertile ground for the mentioned money and bill trading. Jewish usury caused the destruction of the economic existence of thousands and thousands, or rather millions of Christians, the breakdown of families and marriages, the destruction of entire generations, the ruin of all morality, suicides, which Jewry today brazenly calls voluntary death, and above all the unborn from the growing middle classes of all nations, whose conception it prevented.

It was precisely these social classes that had been in permanent contact with Jews in cities since ancient times, and were thus the most frequently damaged victims of fraud and usury. In them, however, the best strength of nations was weakening. Jewry not only deprived nations of material goods, which would not have been the most tragic, but impoverished them of people, that is, of the most precious thing a nation can have at all. *Jewry is a constantly active element of negative selection in all Nordic nations. What Jewry has been for more than a thousand years in the German nation, it is today to an extent that can no longer even be estimated.*

Another connection in the influence of Jewry on the history of nations can only be briefly indicated here. *The unbridled instinct of predatory greed knows no bounds.* Under the reign of the Visigothic King Egica,

who showered Jews with benefits and privileges, they called the Moors into Spain. They calmly betrayed their first protector just to gain even greater influence under the caliphs regime and become the true masters of the land through direct participation in government. The Moorish state eventually collapsed, which was indifferent to Jews because their acquired wealth gave them an equally firm position in the Spanish state. Mobile property was entirely in their hands, and immovable property also passed into the same hands through usury and the sale of indebted noble estates. *Jews gradually occupied positions in the country from state secretary and finance minister to all offices that had to do with taxes and finance.* Through usury, Jews had almost all of Aragon in pledge. In cities, they formed the majority of wealthy inhabitants, writes the pro-Jewish Heman [83]. They enjoyed the same privileges there as in Navarre, etc. *The slave trade very quickly became an almost exclusive domain of Jews in antiquity, who made it one of the most profitable.* Until deep into the Middle Ages, it remained their privilege just as the white slave trade is today in modified form [84]. They kidnapped Christians and sold them to their tribesmen in the Orient. For example, in Lyon, the bishop could not intervene against this privileged custom of Jews because it was protected by the French court. Where was there a more frequented slave market in the Middle Ages than in Tudela? *The slave trade was practiced by Spanish Jews from early times.* Here it achieved greater significance and scope than in other kingdoms of the peninsula, and it was fully maintained until the complete defeat of the Moors, or if you will, until the expulsion of Jews, says Jewish historian Kayserling with visible pride [85]. With the descendants of the Moors, whom the Jews themselves called from Africa after betraying the Goths, they then did the same as with their former protectors, and practiced usury with them as their self-evident prey. The fate of the Moors has always been the fate of Jewish protectors and remains so to this day! And it cannot be otherwise because the nature of Jews forbids it. A somewhat rough folk saying states: *Who eats from a Jew will also die from it.* Uncorrupted instinct here saw much deeper than the babbling of all over-clever and titled fools!

Using our concept of betrayal for Judaism is nonsensical! The entire life of Judaism is betrayal of the nations among which it lives, betrayal through usury, deception, lies, and fraud. Just as it was a thousand years ago during the Mongol invasion or during the Turkish wars, so it is today [86]. When Hugo Stinnes conducted negotiations with the British government in London in 1921 and was attacked for it by the *Frankfurter Zeitung*, he declared that the newspapers could know nothing about his negotiations. To this he received a characteristic response: *It would be ridiculous to assume that one could only learn about Mr. Stinnes's London proposals directly from Lloyd George or Lord Birkenhead. Many men in the City and Whitehall know about these matters, just as would be the case in*

Germany [87]. Something similar happened in 1662, when the city of Hamburg equipped two warships to protect its vessels from pirates. The ships had not yet sailed when Christian slaves from Algiers wrote that the pirates were perfectly informed about everything: the strength of the warships crew and which direction they were to take. Along the North African coast, numerous Turkish pirates sailed at that time, and it was precisely here that Jews liked to settle. They were tolerated by the Turks because they paid them tributes, bought stolen goods from them, and then resold them. However, the main reason was undoubtedly their spy network. The same contemporary author writes: *Jews maintained extensive correspondence with all Christian countries, which also benefited the Turks, who thus learned what the Christians intended.* Another author of the time, Bishop Simon Maiol, writes indignantly about it: *These traitors and scoundrels sell our homeland and forces to the Turks, and we still tolerate them among us and feed them! This means nurturing a snake in one's bosom.* etc. [88]. Even the famous Jewish historian Graetz explicitly admits that: *Thanks to his wealth and the devotion of his co-religionists in Christian countries, Josef Nassi learned much about what happened at Christian courts and could report to the Sultan about political and military matters, so that he had no need to maintain an army of spies* [89].

Desire for Pleasure

The conclusions we reach by comparing Nordic nations with Oriental-Near Asian, thus generally Semitic nations, cannot in any case be mechanically transferred to Judaism. The former were or are original (primary) nations, while *Judaism, as an anti-race created through modifying selection processes, is not a primary nation!* If we take as an example the Lapps, Hottentots, or Neanderthals, they always represent a creative species. And here lies the separating boundary from Judaism! Other nations, regardless of their mutual differences, have always shown or show a certain degree of ability to cope with their environment, to give themselves laws, and to create culture. Everything else stands on this inner capacity for development.

Such a thing loses validity in Judaism. As mentioned at the beginning of this section, devitalized reason becomes a servant of mere instincts. Such intellect distorts the reproductive drive into mere hedonism and continuously influences it retroactively. It must then necessarily transform into an natural unnaturalness. Purely formal intellectualism facilitates for every Jew the apparent adoption of creations from original races and nations. According to this, bastards of all shades who identify with Judaism also have varying abilities of said adoption, commonly designated as empathy, which in reality never was and is not. Judaism can only show itself, disguised in a web of foreign words. Therefore, the attempt to give external expression to the internally formless remains futile. Such an attempt always ends in nonsensical verbal overflow. Judaism is left with no

other expression than Schnitzler's: *Everything natural is chaos* [90]. *No person can reveal more than what is within themselves according to their kind.*

What applies generally to racial sewage finds full application only for the parasitic anti-race. Its blood consciousness, understood as abstract fetishism, and the species instinct of the anti-race are inseparable from the formlessly sexual, because that is the only thing it feels within itself as truly alive. This is expressed in the Jewish law. The Talmud commands: *One should copulate with a virgin only on the fourth day of the wedding week, because on that day the fish were given blessing. The elders said that those who copulate with a menstruating woman may read the Pentateuch, prophets and hagiography, and also repeat from the Midrash, Gemara, Halachot and Agadot. Only during seminal emission is it forbidden.*

Ben Joma was asked: *Can a high priest take a virgin who has become pregnant, or is it unnecessary to consider what Samuel said: I have copulated with many virgins without blood, or does what Samuel said not occur?* Ben Joma answered them: *What Samuel said indeed does not occur, but it is necessary to determine whether she did not become pregnant in the bath.* However, Samuel said: *Can a copulator whose seed does not shoot like an arrow thus not fertilize?* However, before it could have been like a shot arrow.

Who has external reproductive organs, produces offspring; who has internal reproductive organs, lays eggs. Who copulates only during the day, also gives birth during the day. Who copulates at night, also gives birth at night, and who copulates both day and night, also gives birth both day and night. Who copulates only at night is a bat, and who copulates day and night is human and everything similar to it. ... All copulate face to back except humans, fish, and snakes. Why only these three? When Rabbi Dimi came, he said: *The people in the West (in Palestine) say it is because the Shechina (divine radiance) spoke with them.*

Rabbi Eliezer the Great: *Who in a dream copulates with his mother can hope for understanding. Who copulates with a betrothed virgin can hope for Torah. Who in a dream copulates with his sister can hope for wisdom. (1. Prophets 7:4), where wisdom is called sister. Who in a dream copulates with another man's wife can be certain of being a son of the world to come. ... Who sees a goose in a dream can hope for wisdom (Prophets 1:20). Who copulates with it in a dream will become head of the school. Rabbi Ashe: I saw her, copulated with her, and received the dignity. Who in a dream performs his bodily needs, it is a good sign for him (Isaiah 51:41). However, this is only if he did not clean himself. ... Who sees the book of psalms can hope for piety, who sees the book of proverbs can hope for wisdom. ... Who sees an elephant in a dream will*

experience a miracle? That is not a question, one must ask whether it is saddled or not.

Rabbi Channa in the name of Rabbi Jeschak said: *Who places their bed between north and south will have male children, as it is said in Psalm 17:14: You fill their belly from your provisions, and the sons are satisfied.*

Rabbi Jochanan: *Lame children are born when parents reverse their table (position during coitus). Mute children are born when one kisses that place (genitalia). Deaf-mute children are born when parents chatter during intercourse, and finally, blind children are born because parents looked at that place.*

It is said of Rabbi Eleazar that there was no prostitute in the world with whom he had not copulated. Rabbi Jochana: *Rabbi Ismael's manhood was as large as a sack for six kab (one kab was almost as much as the content of 24 chicken eggs). Rabbi Papa declared that Rabbi Jochanan's manhood was as large as a sack for five kab.* The Talmud says that some of its first sages, Rab and Nachman, whenever they came to a foreign city, had it publicly announced whether anyone would want to have their wife for some time! [91].

Undoubtedly, these examples from Moses Mendelssohn's revealed legislation will suffice, *the most magnificent work admired for a thousand years, which has no equivalent in any other literature.* A Jew can only present to others what he himself has! Hidden under a foreign name and seemingly depicting a foreign kind, the law of his own chaos grimaces at us from all of the Jews works! In the end, its always only Jews who are portrayed there. Wassermann, perhaps the most significant of living German-Jewish so-called writers, claims that he feels German and that he is one. In his book *The Jews of Zirndorf*, he describes the intoxication ending in sexual orgies [92], into which Jews fell upon news of the arrival of Sabbatai Zevi (17th century), whom they consider the expected messiah who is to bring them the desired world domination. Sexual perversions are crowned with a ceremony, the copulation of a young girl with a large dog. The author declares this a symbolic act meant to express that animals too shall enter the messianic kingdom, and that observers perceived this ceremony as a deep religious act! Then the writer shows the messiah's bride, whom all men eagerly desire and she willingly gives herself to everyone. The Talmud literally states: *At the time of David's sons arrival, the house of meeting will become a house of dalliance. The wisdom of the lawmakers will become stale, and those who fear sin will be in contempt; the face of the time will be like the face of a dog.*

Bestiality, an attribute of every racial cesspool, belongs to the natural unnaturalness in which unbridled instinct denies itself. However, in the Talmud, these manifestations play a major role, designated as the

symbolic entry of animals into Wassermann's messianic realm. These tendencies are naturally attributed in the Talmud to all pagans, and Jews are forbidden to stable cattle in the stables of goyim because *pagans prefer Jewish cattle to their own wives*. Rabbi Eleazar said: *What does it mean when it is written in Genesis 2:23: This is bone of my bones and flesh of my flesh? From this it follows that Adams senses were not satisfied even by copulating with all tame and wild animals, but only with Eve, etc.*

Max Brod is the author of the story *Education to be a Hetaera*, in which a young man from society turns his sister into a better prostitute. *A woman and yet a personality, lover and friend, a hetaera who offers her beautiful body as a premium for the highest cultural expression and mental performance. The development of human culture could safely be entrusted to her. The education succeeds: How much femininity and lasciviousness she now offers, uninfluenced by parents. Friends admire the young mans selflessness, who does everything for them. One of them says: I admire how you sacrifice yourself for your friends. You yourself get nothing from it. I, how... when all barriers of bourgeoisie have already fallen....*

Arnold Bronnen dissolves into nonsensical words about the satisfaction of instincts, for example:

Now I see God,
God, / only we are God,
God, / eagerly growing God,
we, God... etc.
Or elsewhere:
Eyes reddened and faces soiled, / consumed by filth and wrinkled by air,
unclean hands slap on white belly, / swollen with eagerness.
I lazy and stinking excrement!
My eyes tremble with desire, / my movements are paralyzed... etc.

The poet and writer Klabund, actually Marten Hentschke, concludes his product thus [93]:
God has expelled me / and now I lie on a pile of excrement, / cannot move from the spot.
Has on his beautiful lip, / damn it, an open wound.
Is it perhaps lues? / Condom? Don't have any.
Alimony? / Who could get from me /a single penny.

The Talmud still says: *That blasphemer (Simri) on that day copulated with the Midianite woman 424 times and Pinchas waited so long until his strength waned. Pinchas didn't know that a strong king (God) was with him. Elsewhere it is taught: He copulated with her 60 times, until he was like a spoiled egg and she like a garden full of water.*

Just as the Messiahs bride in Wassermann is a harlot, so too does every Jew see in woman only a love creature, captured prey for satisfying desires, the most

perfect type of woman to whom one can calmly entrust the development of human culture. The Talmud says nothing different: Woman is a vessel full of immodesty, her mouth full of blood, yet everyone runs after her. Rabbi Simeon told Joachai: A proselyte who is three years and one day old is suitable for priests (for intercourse), because Numbers 31:18 says: All female children and women who have not known man or had intercourse with him, keep alive for yourselves.

Let us also consider Arthur Landsberger, who claims to be German merely because he misuses the German language.

The lying bourgeoisie is outraged that precisely the prostitute is the most perfect type of woman. Whoever feels that a mother with a suckling at her breast is an idol and is immune to the smell of wet diapers may consider the mother as the most precious. It is comical that people with cultural sensitivity value this animal function so highly in women [94]. Günther adds the following note, which we present here as a curiosity: *We have morality corresponding to the modern spirit, which expresses itself like the Jewish writer Landsberger... When people with this sensitivity, which is called cultural, remain childless, it is only desirable for such a culture, including Jewish culture [95]. Let us quote Goethe once more: What is the most difficult of all? What seems easiest to us, what lies right before our eyes [96]. Jewry never had morality and cannot have it. If we speak of morals at all, then we can at most consider immorality as Jewish morality. Jewry also cannot force another example upon the German people, as Günther fears, because it would first have to create what is literally denied to it as a non-creative anti-race. The effectiveness of the parasitic anti-race in its human environment is identical with its degradation and constant breaking down of all barriers of the creative spirit, systematic humiliation, which conversely Jewry praises as progress. This leads to sexual collectivism, which Dühring saw coming 70 years ago. Sexual collectivism is the means which such corruption recommends and, where possible, already practices to some degree... It leads to the psychical and mental deterioration of youth, only this drastic expression captures the core of the matter... The unnaturalness inherent in it is altogether the worst of all. And even material collectivism (Marxism) is relatively harmless compared to sexual collectivism.*

The decomposing effect of Jewry in the life of nations cannot be adequately estimated in its full extent. We are much more Judaized than most of us even suspect. Alienation penetrates deep into the foundations of the contemporary family, and continuing racial crossing also contributes to its modification and loosening. Jewry simply must deform and destroy all morality from its surroundings.

The separation of Jewry was intentional on its part when it was advantageous for its chosenness. Only

after its prey-seeking greed provoked necessary self-defense did the ghetto become an imposed institution. However, life knows no hermetic isolation, especially not in the case of a parasitic anti-race. The greater the prosperity and prey alienated from nations, the more unrestrained the Jews innate racial dispositions had to manifest themselves. It was and is all the easier for him to destroy the morality of his surroundings. More and more gifted and talented individuals in our own nation succumbed to this insidious influence, were praised, supported, and elevated for it, and thus themselves served the extinction of their own kind. Unnatural sexuality has already penetrated the entire life of the poisoned nation. From the press, theater, and cinema, a veritable flood of the lowest instincts pours over us. Anything creative is suppressed and withers, until it finally succumbs. Nordic people will still be here long after, but no longer heroically minded. Our morality will decompose to an unprecedented and unknown extent, and what do we do? We remain silent! Even those who are naturally gifted and called to fight against it don't grasp the bare reality! And the rest still applaud, their own destruction! Who gives up on themselves will perish. About Jewry, however, we can declare that the power of Zion is mighty only in destruction.

Under a pseudo-scientific cloak, Magnus Hirschfeld tries to gather homosexuals around himself. He directed his declaration to the Society for Combating Venereal Diseases, which spoke out against his efforts. The *Friendly Paper*, the official press organ of the Alliance for Human Rights, wrote about this:

Due to the disinterest of the masses of homosexuals, even the scientific research of Health Councilor Dr. Magnus Hirschfeld failed to find understanding in the Reich Ministry of Justice. Until the Alliance for Human Rights appeared in the ministry, there was no organization of homosexual people at all. From our side, we have always held the view that science, which will not have the masses of homosexuals behind it, will achieve nothing. Therefore, it is necessary that people of our disposition be encouraged to organize. Let us remember the following words: Not just to ask, not to beg, but to fight bravely for freedom and rights. And for that, one must fight really energetically.

Siegfried Jacobsohn wrote in the *World Stage* in 1925: *I must add that if in this country of countless associations one is missing that would have full right to life, then it is an association for the protection of sexual freedom. People should not be prevented from performing their important functions* [97].

The quoted words strongly remind one of the Talmud. The erotic revolution, as Bettauer called the proclaimed sexual communism, the pornographic ramblings of the *Berliner Tageblatt* and Siegfried Jacobsohn, and Schnitzler's statement *chaos is natural*, in everything, instinctive Jewry and its lust for pleasure

manifests itself, which simultaneously serves to decompose the morality of non-Jews.

Most of our theaters have long since not deserved this designation, because more or less all theater directors, intendants, etc., are Jews or non-Jews somehow dependent on them. From this follows that preference is given to works that deal with purely sexual subjects. At least two examples:

On the first Christmas holiday, one of these Jewish directors had actresses appear naked on stage, perhaps to worthily celebrate Christ's birth. This happened in Berlin's Tribune [98]. Another theater presented a *work* by the Jew Sternheim titled *Pants*. The subject is lost ladies underwear. Additionally, another *work* also offended the Catholic Church. Christ's words *Today you will be with me in paradise* were meant to refer to the bedroom! This artwork was presented at Christmas 1919 at the *Kleines Schauspielhaus* of the Jew Altmann.

How far Jewish degeneration of our life has already progressed is shown in full horror by the following case. In Berlin's Lessing Theater, *Götz von Berlichingen* was performed. The program stated *play by Goethe, adapted for the stage by Richard Rosenheim*. But what did Rosenheim make of Goethe's Götz! Certainly, there's nothing wrong with omitting some insignificant passages for the theatrical version, but here the cuts were really substantial. Neither Emperor Maximilian nor the Bishop of Bamberg appeared on stage. Rosenheim not only cut, but also showed himself *creative*. Without shame, he defiled Goethe's work and inserted Jewish thinking into it.

It is completely unnecessary to waste words here about film, which has become a bastion of the *erotic revolution*. Besides, in the whole world, there exists only Jewish enterprise in film! Regardless of insignificant exceptions, film is a worldwide Jewish monopoly.

The Jewish law of chaos also manifests in painting and music. Just as the garish colors of various -isms under the collective name *futurism* affect the eye, elements borrowed from blacks assault the ear. Together, all are means for stimulating sexual drive.

In 1910, Moritz Goldstein wrote: *In all important positions, from which they perhaps cannot even be forcibly removed, Jews suddenly stand. Jews have made the Germans task their own task. The view is increasingly spreading that German culture should pass into Jewish hands. ... We Jews manage the spiritual wealth of a nation that denies us the right and ability to do so... This sharp formulation of an immense reality, which must excite both Jews and non-Jews, requires appropriate measures. The conflict must be solved somehow. ... No one seriously doubts the power that Jews have in the press. Specifically, criticism, at least in the*

capitals and their most influential newspapers, is becoming a Jewish monopoly. Equally well-known is the dominance of the Jewish element in theater. Almost all Berlin theater directors are Jews. ... A new phenomenon is that German literary science also seems about to pass into Jewish hands. We no longer preach the Mosaic religion, but faith in the Jewish nation with its innate and indelible features [99].

It is in the nature of the parasitic anti-race that it must work to corrupt and destroy the host nation in all areas of life unless it encounters sufficient resistance. The more Jewry succeeded and succeeds in adapting the nations way of life to its own, the greater the speed at which this process proceeds! This adaptation is nothing other than the already ongoing Judaization, i.e., the transformation of the nations existing way of life into one beneficial to Jewry! And the nations receptiveness again requires Jewry's adaptation to the already achieved results of such a process, which only causes its further deepening and consolidation. Therein lies the whole meaning and purpose of both Jewish emancipation and political Zionism. Judaization is the gradual acceleration of decomposition by paralyzing the spiritual abilities of non-Jews!

In 1924, Bettauer wrote: *I find it ridiculous, stupid, and even monstrous when the state prosecutor takes action against a bookseller who sold or published pornographic books. Pornography, its production, and the pleasure derived from it are private matters, which since the times of Maria Theresa should not concern anyone [100]. Laws must adapt to circumstances, the spirit of the times, mentality, and to some extent even to fashion. If they do not, they become a great disorder, torture, the worst immorality [101].* No commentary is needed. The moral decay by Judaism goes hand in hand with the physical infiltration of the nation by its blood, which is itself such a decay. While birth rates decline among socially high-ranking Jews, that is, in circles possessing the greatest spoils, they satisfy their sexual desires elsewhere, thus contributing to further crossing of the nation, whose result again benefits only Judaism. The extent of social decay in the higher strata of the German nation, especially the nobility through marriages with Jewish women, whose dowry offered and offers attractive prospects, has not yet been properly evaluated. The more extensive the infiltration of the host nation by Judaism becomes, when as once in Spain it concentrated all wealth in its hands, the more compliant victims it finds due to the impoverishment of broad layers of the nation, which Judaism itself causes, as was the case during the inflation in Germany. Similarly in France, where under apparent monarchist reaction after the revolutionary upheaval, the destruction of the economic existence of Nordic layers occurred in a short period, as masterfully depicted in Honoré de Balzac's novels. The bankers who ruined the nobility and married their daughters into their families, Jewish writers who lived off theft and subsequent plagiarism of intellectual

wealth, and antique dealers and usurers, all these were and are nothing but fraudsters, and became the masters of France.

Moral proceedings involving Jews cast a sharp light on the influence of the anti-race in host nations. Certain manifestations of perversion existed, of course, in all times and nations. The dark Middle Ages protected itself by eradicating them; we, however, cultivate them! Such human waste was never an attribute of entire nations, but always of the parasitic anti-race. In all mentioned moral proceedings, Jewry never hesitated to use fraud, lies, distortion of facts, or influence on witnesses and courts, including bribes. It goes without saying that the Jewish press concealed these proceedings from the public. The few known cases, whose true extent remains unknown, did not concern *socially high-ranking bankers, secret commercial counselors* like Guggenheim, *professors* like Fried, who abused multiple schoolgirls, but always only non-Jews like Schloß, who led a normal married life but demonstrably committed eight cases of rape of non-Jewish women, or Mayer, who physically tortured non-Jewish women. Additionally, there are crimes against children, for which Jewry used and uses society's dregs as intermediaries, as recently happened in Vienna, etc. And there were and will be enormously many such undiscovered cases. The penetration of Jews into medicine and their almost exclusive specialization in sexuality and its organs falls into the same category. This aspect alone is missing to complete the picture of the racial disposition of *Shylock!*

In his novel *Journey to Zion* [102], Jew Kurt Münzer openly states:

Not only we Jews are perverted and at the end of an exhausted culture. With our blood, we have infected and corrupted all European races. ... We have eaten into the body of nations, desecrated races, broken their strength, and turned everything into rot and scabies. ... Our spirit can no longer be eradicated...

The newspaper *B.-Z. am Mittag* briefly states: *This is the path of all Europe from reason to pure insanity, and it also explains the brutal state of this world [103].*

The intolerance of Jewry is inseparable from the feeling of hatred towards everything creative. It is merely another expression of the shapeless instincts of lifeless Intelligence. Whether the Jew wraps himself in the cloak of a professor of philosophy like Isaak Orobio de Castro or Maimonides, or presents himself as a writer like Wassermann, or makes himself a peoples leader like Marx, his own formlessness is simultaneously his hatred! And therefore, in all nations, he can see and determine nothing else, always proceeding only from his own. *Philosopher* de Castro writes: *Only the dependence in which Jews have lived since the introduction of the Christian religion has prevented them from*

exterminating it to the roots. Wassermann judges thus [104]:

Today things are such that the Jew in Germany is respected, if not yet in the legal sense, but already in the peoples feelings. Nevertheless, one cannot unfortunately deny this state a certain reason. In all new movements, all revolts and social processes, Jews were and are always in the front ranks of fighters. Jews were and are today leaders wherever extremes appeared, where a revolutionary political system was to be transformed into action. ... We must not expect any accommodation, for there is no reason for it. Germans want to fan the flames of hatred. ... That is German hatred. ... Germans lack imagination, love of freedom, and good nature. This nation has always acted so unjustly and aroused so much hatred, a nation that is deaf to all pleas, does not tolerate honest discussion and is incapable of generosity, so this nation claims to be the leader of all others in culture, art, science and idealism [105].

Wassermann admits that Jews are carriers of the revolutionary political system in the Nordic world, and this system is entirely synonymous with *constant social parasitism*. How much more sincere are the words of Jew Zwi Klötzl, who writes under the title *The Great Hatred*:

Against antisemitism, hatred of Jews, stands on the Jewish side an enormous hatred towards all non-Jewish nations. Just as we know that every non-Jew is an anti-jew in the corner of their heart, likewise every Jew is, in the deepest essence of their being, an enemy of everything non-Jewish. And let us say it openly: We may highly value a non-Jew as an individual, we may even be friends or related, but non-Jews as an impersonal mass, as spirit, as sphere of influence, as cultural unity, each of us places far below ourselves. Who would want to deny this? And that is precisely what I call the great Jewish hatred. *Who among us Jews is not a spiritual or mental castrate, who is not generally impotent, participates in this hatred! In reality, there is no stronger force in me than the conviction that if there is anything in the world that unites all of us Jews, then it is this great, sublime hatred.* Attempts by certain Jewish circles to prove the opposite are as cowardly as they are comical. And moreover, twice as false! And it seems even stranger when non-Jews seriously demand that we renounce our natural hatred, when they expect restraint, modesty, and humility from us [106].

The Jewish dramatist Heijermans declares in his play *Ghetto: Their (Christians) women we pay for, and with ours we marry*. The Jewish writer Anselma Heine says about the equally Jewish writer Jacobowsky: *In the end, he sought only refinements and perversions. It gave him vengeful pleasure to show his power over women, and he boasted plebeianly about how he subjugates noblemen's women with brutal force [107].*

That Jewish hatred manifests itself precisely in sexuality lies in the species instinct and blood consciousness of the anti-race.

As far as I know, Paul de Lagarde was the first to designate Judaism as an artificial result. He also writes: They hate us because they know that our life is their death, because they realize that without us they cannot exist spiritually at all, and yet they do not want to acknowledge our superiority. And elsewhere he says: *Modern Judaism always sails under a false flag. His words can only be supplemented today: Judaism cannot exist without us not only spiritually but also physically!* Not only modern but all of Judaism has always sailed under a false flag, beginning with the Israelite one, because everything of their own has failed them and will remain so throughout their existence. Heinrich Heine once wrote, and Otto Weininger expressed similar sentiments: *The actions of Jews and their customs are completely unknown to the world. People believe they know Jews because they have seen their sidelocks, but they see nothing else beyond that. Jews are today, as in the Middle Ages, a traveling mystery [108].* The Jewish Messiah, Heine's worldly savior arriving by railway, has not yet appeared because Jewish world domination is not yet complete. Therein also lies the mystery of Ahasuerus, the eternal Jew from the beginning. This is why Richard Wagner calls Judaism the *embodiment of the demon of destruction, that is, formatted perversion!*

The Turning Point of Worlds

Historical science never reached a clear understanding of events because, on one hand, its view always focused on too short an epoch, and on the other hand, because it viewed nations as naturally given formations, although they emerged from racial crossbreeding that occurred in prehistoric periods. Wrong assumptions then led to wrong conclusions. However, even purely racial examination of past epochs of human history cannot be transferred to the present without further consideration.

We have seen the Nordic-ancient world decline into general mixing because it disregarded the command of species preservation. We consider the fate of the nations of the new Nordic world to be inevitably subject to the same law, at least until the present time, thus heading towards the same demise, which is already practically complete in many of them, even though it is still masked by external appearances today. Spain and France now live as nations only from their past. These nations, which we still speak of as nations, are no longer actually nations! There exists only a Spanish or French-speaking racial mixture, which is not changed by individual racially pure people within it, even if they might succeed in imposing a firm direction on the masses through new impulses of will. They will always remain belated attempts, as we could already determine in antiquity. Who the real government of France is, what its public opinion looks like, and why it still maintains itself

in its current state form is discussed in the second volume of our book. In Italy, conditions might be somewhat more favorable due to the significantly higher proportion of Western racial dispositions and possible entirely new formations. However, Fascism originates from Lombardy. It is the work of the most Nordic elements of Italy, strongly mixed with Western races, which give them their external character. The same applies to Mussolini. Nordic-Dinaric racial elements provide the foundation for his nature and character.

A new element, which did not yet significantly participate in the Nordic-ancient world but manifests itself all the more strongly in the new Nordic world, is Judaism. Along with it, the law of its kind, parasitism! has taken hold in the life of nations. Judaism has caused and continues to cause increasing weakening of Nordic dispositions along with the undermining of all morality from state to family. Judaism is the pioneer of chaos because through the cohesion of its blood consciousness it is its only beneficiary and master, although everything it does, including itself, must end in total destruction! The effect of its nature in the life of nations is subject to the law of acceleration, comparable to free fall.

A parasitic anti-race like Judaism does not appear outwardly conquering. It does not interfere in the struggles of nations or races, does not conquer its surroundings; all of this is foreign to it, anything heroic is mortally hostile to it! *Better to be a living dog than a dead lion*, judges Heine. *Better a slave than dead*, confirms another Jewish saying, whose author L. Clauß does not want to cite [109]. It seems impossible to him that such a conception could be necessarily needed, but it has been, is, and will be the life conception of Judaism. *The Germans lack only the wagging of the tail to be dogs*. These words of Heine belong to those cited above. *When you go to war, don't go first, but last, so that you can return home*, says the Talmud. The insulting and degradation of all pagan things is rooted in the essence of parasitism and leads to the fight against the Nordic kind through fraud and lies.

Judaism can only infest and corrupt the existing environment from within, which sooner or later leads to its destruction. The alienation of nations from their own kind must continue with ever-increasing intensity because only through this can the naturally consecrated way of Jewish existence, deceptions, and frauds assert itself. Everything then ends in the decomposition of morals and civilization, reaching a stage where the exploitation of nations is already complete because it simultaneously represents an apparent mode of government. The instinct-guided anti-race has thereby climbed to the highest rung of the ladder; the host nation has fallen into decay.

In the new Nordic world, Judaism provokes revolutions. And what countless others have already expressed, what Wassermann admits in his own way,

Rabbi Baeck confirms quite peculiarly. Similar to the founder of the Association of Liberal Judaism in Hamburg, he also stated in his speech: *It is the revolutionary idea that Judaism brought to the world. Wherever this idea came, peace was shaken and everything existing.* Immediately after, the rabbi comes with the messianic kingdom. *There is only one story written by the defeated, the subjects and the weak, and it is the story of the Jews, standing in the Bible. Only once did not exactly slaves but the defeated write history, and they were also the only ones who could write it because they were certain of the future* [110]. Powerful and fateful changes in favor of Judaism were always carried out by others, those who found themselves in its hands, whether through loans and usury, like Mirabeau, or were implemented by those who were already at an advanced stage of Judaization. The Talmudic wisdom about war, as we cited above, is in the very nature of the anti-race. Herzl, the founder of political Zionism, wrote in his *Diaries*: *If we must step into areas where unusual wild animals live for Jews, for example poisonous snakes and the like, then I will use natives to exterminate these animals. We will offer high premiums for snake skins and eggs.* To this cynical mockery, let us add another command from the Talmud: Simeon ben Yochai taught: *Kill the most honorable among the idolaters, smash the brain of the best of snake charmers, even the best of their women practice's witchcraft. Blessed is he who strives to do only Gods will.*

What were all the revolutions from the French in 1789 through the Bolshevik in autumn 1917 and the German in autumn 1918? *Nothing other than the violent and bloody adaptation of nations way of life to increasingly cruel exploitation by Judaism with the help of the most Judaized natives.* The best of them, on the contrary, pay with their own blood! Regardless of the empty babbling of slogans, what remains in reality is only an instinct-driven social parasite, which through revolutions climbs to a higher level of exploitation of the nations that feed it. It is obvious that continuing racial crossbreeding prepares the ground for Judaism and facilitates its further destructive activity. However, there is not just a simple but a double process here that needs to be clearly recognized.

The French Revolution opened all paths to the foreign element, the Jews. Since then, Judaism increasingly began to take control of all important offices in France or fill them with dependent creatures, which was made possible by its growing power and extent of spoils. Through the French Revolution, Europe was blessed with a universally valid financial system aimed at disrupting individual European national economies and based on the racial economics of the parasitic anti-race! *Since then, economic relations between national economies were increasingly exposed to interventions by Judaism, which with its racial economics took control of more and more banking houses, which then quickly began crossing the boundaries of individual national*

economies and enabled unprecedented credit transactions. States increasingly fell into dependence on the decomposing Jewish activity until Judaism finally succeeded in shaking the entire German economy to its foundations with the Dawes dictate. Fortunately, Frederick the Great's state was not yet completely paralyzed by the continuing Judaization of thinking and did not fall into complete dependence on the achievements of said racial economics. Only this enabled Frederick II to create an economy with an annual surplus of 7,120,000 thalers in a devastated country with an annual deficit of 500,000 thalers! *The so-called emancipation of Jews, as it is called, is nothing other than a coup to expand the exploitative base of parasitism.* Emancipation is inseparably connected with the so-called French Revolution, it means both biologically and politically its most inherent meaning and content. Jewish statements praising the revolution are very characteristic. For example, Max Nordau (actually Moses Südfeld): *September 21 is the most glorious date in human history. What other day could be placed beside it? Perhaps the day of Marathon, which protected Greek civilization from Persian barbarians? Or the day of Zama, when Scipio crushed hopeful Semitism in the person of Hannibal and placed the iron chain of Romanity on the world's neck? Or perhaps Friday, when Christ suffered on the cross? How insignificant, how uninteresting are all these events compared to the great deeds of the revolution! Marathon and Zama introduced the transfer of power from people to state, the terrible day at Golgotha placed before the eyes of a minority of humankind, not even a third, a new religion, i.e., a new superstition. But September 21, 1792 [111] gave birth to freedom, for Jewish exploitation, which Nordau modestly concealed. Such a change through bloody overthrow had to be prepared for a longer time, of course. Under the last French kings, Judaism grew extraordinarily strong. Army supplier Cerfbeer turned from Paris to Moses Mendelssohn in Berlin to also act there in the interest of Jewish emancipation. Mendelssohn prompted the German Wilhelm Dohm to write a fundamental treatise. Mendelssohn thought, Dohm wrote, and Graetz blabbed it. Peoples leader Mirabeau, who like many others had urgent reasons to act because he had completely fallen into the hands of Jewish usurers. The fatal stone was set in motion, and the rest was taken care of by whipped-up stupidity.*

The Alsatian deputies, who knew Judaism better from closer experience, stood against the exploitation. In vain! It had already become a rule that whoever stands against Jewish citizenship is an enemy of the French constitution. A certain Ephraim played the role of financier of the French Revolution, just as Schiff later played the role of financier of the Bolshevik Revolution in Russia in 1917 [112]. Napoleon once again tackled the Jewish question. He required answers to many questions. A great Sanhedrin of 71 delegates was convened. The Sanhedrin responded to questions about Jewish law. It was one big lie, as even Jewish historian

Geiger openly admitted: *In France, there was still an additional struggle regarding Alsatian Jews, who caused outrage with their usury. Along with their separation from French citizenship, they drew Napoleons attention, who wanted to establish order through decisive action. Jewish leaders and their Sanhedrin were to express their position and influence their co-religionists... The old leaders Beer and Furtado intervened in the matter, rabbis like Sinzheim and Vita de Cologna understood the importance of the matter, but overall it was one big lie or creation of appearances. Recognition of the French as brothers was mere phraseology. The question of whether a Jewish woman could marry a Christian was also answered falsely: We are only forbidden marriages with members of idolatrous nations, but European nations are not idolatrous... The Sanhedrin wriggled out of the questions like a snake, everything remained without result [113].*

Roughly one hundred years, during which Jewry could already act completely freely in nations after succeeding in establishing their racial economics, brought them enormous power, spoils, and position to control the destinies of host nations. Therefore, Disraeli could triumphantly declare seventy years ago: *The world is governed by very different persons from what is imagined by those who are not behind the scenes.* Theodor Herzl also well recognized the immense political power significance of Jewry in the life of nations and in his promotion of real Zionism was actually doing nothing else:

The legal equality of Jews as it exists can no longer be abolished. Not only because it would be against modern consciousness, but also because it would immediately drive all Jews, poor and rich, into subversive parties. In reality, nothing effective can be done against us anymore. Previously, Jews were deprived of their money; how would it be possible today to deprive us of real estate? They are in printed pieces of paper, which are stored somewhere in the world, and perhaps even locked in Christian safes. Now it is possible to encounter shares and priorities of railways, banks, and industrial enterprises of all kinds, and where progressive income tax is introduced, it is possible to seize even whole complexes of real estate. However, all such attempts cannot be directed only against Jews, and where this would still be attempted, they will immediately experience severe economic crises, which would by no means be limited to the Jews in question. This impossibility of getting at the Jews only strengthens and increases hatred. Anti-Judaism grows in the population every day, every hour, and must continue to strengthen because its causes continue and cannot be remedied. The causa remota is not in the medieval lost ability of our assimilation work, but our overproduction of mediating intelligence, which has no end either downward or upward. On the way down, revolutionarily proletarianized, we will become non-commissioned

officers of revolutionary parties, and simultaneously the terrible power of our money will grow [114].

Herzl's conclusions prove that the role of Jewry in the life of nations was absolutely clear to him. Because the causes continue and cannot be remedied, he summarizes thus: *I will not deal with the history of the Jews, with which I wanted to begin, because it is known. Only this must be emphasized, that through our two-thousand-year dispersion we were without unified leadership of our politics. However, I consider this our main misfortune. Therefore, the parasite operating in individual nations received its head, and this precisely is the process called Zionism, toward which Herzl was heading. If I were to summarize the Basel Congress briefly, which I will take good care not to express publicly, it would sound like this: In Basel, I founded the Jewish state. If I were to say this aloud today, universal laughter would be the response. But perhaps in five years, maybe in fifty, everyone will see it. The state fundamentally exists in the nation-forming will of the people, indeed it can even be founded by sufficiently powerful individuals. Territory is only a concrete basis, but the state itself, which has territory, is always something abstract. The church state also exists without territory, otherwise the Pope would not be sovereign.*

Here we have before us the whole *intellectual Jew*! The word state is for him a universally valid concept, whose content is transferable to all human communities; the state in itself. He also correctly cites as an analogy the church state, which represents a similar contradiction as the Jewish state. To the Jewish mind, it remains forever incomprehensible that the state is a form of communal life of very specifically formed human groups and can only emerge from creative abilities; in a word, that it is a manifestation of developing culture and morality.

That there are differences of opinion in Jewry, that it is split into various groups, camps, and currents, this is a reality that exists in all blood communities including smarter and more foolish individuals. However, this is most striking precisely in the parasitic anti-race, living exclusively from the exploitation of their host nations. But all disputes in Jewry fundamentally differ completely from ideological struggles in creative nations. In Jewry, there are no disputes about ideas and worldviews, but exclusively about the most effective tactics towards all other nations, fundamentally based on their exploitation! The innate basis of its being, parasitism, is always and everywhere beyond question. Therefore, all apparent disputes in Jewry are merely pretense, more precisely, they are fraud on host nations, an expression of the genius of adaptability, they are merely a repetition of the great Sanhedrin from the Napoleonic era, in a word, a lie to preserve their parasitic existence! It is deception just as much as political Zionism, which seemingly presents itself as pure Zionism, but in reality never was, is not, and cannot be,

because pure Zionism represents a contradiction in itself. It contains both a main and secondary program. *The main program is unified political leadership, the secondary is the settlement of Palestine, which is deliberately pushed to the foreground with the understanding that nations according to their nature will view Zionism as its sole purpose. Peoples inability to understand my thoughts not only often harms me but also benefits me. My plan is not understood; therefore it is little supported, and also little hindered.* Th. Herzl wrote in his *Diaries*.

A purely Jewish state has never existed and will never exist, because gathering all Jews within it would be the end of Judaism. Jews neither wanted nor want such a state. The goal of Zionism is to establish a firm foothold alongside all existing Jewish colonies worldwide as their blood donor. In the state treaty with England, commonly known as the Balfour Declaration, this is actually quite openly stated. In its definitive form, it reads as follows: *His Majesty's Government views with favor the establishment of a national home in Palestine for the Jewish people and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status of Jews in any other country.*

This treaty amounted to England's capitulation during the Great War, as it only assumed obligations for itself!

The implementation of the secondary program failed because it was unfeasible at the time. The Zionist weekly *Rasswjet* (the press organ of the activist wing), previously published in London and now in Paris, printed in 1925 a statement by S. M. Dubnow, recognized by all Jews as their greatest historian. He wrote in the *Warsaw Peoples Newspaper*: *When the Balfour Declaration was issued, all our tormented hearts trembled. ... Seven years have passed, and in Palestine there are still only one hundred thousand Jews as before the war. The ratio remains the same: one Jew to seven Arabs. After forty years of Zionist work, this is a great tragedy [115].* An admission from a prominent Jewish figure: seven Arabs to one Jew. The Jews there remain merely a colony among foreign populations. Jabotinsky, one of the most active Zionist leaders and pioneer of Palestine settlement, revealed in a series of articles in the Paris newspaper *Temps* in 1926 that of 120,000 Jewish colonists, well-equipped with money, only 12,000 remained in the settlements. The attempt to implant an anti-race, dependent solely on its host environment, appears absurd so far. The ten percent of colonists remaining in Palestine mentioned by Jabotinsky perhaps constitute mixed variations identifying with Judaism with likely dominant Jewish characteristics, by which the parasitically living anti-race must be constantly surrounded.

The repeatedly occurring drivel about the historical claim of Jewry to Palestine is characteristic of

the intellectual chaos and confusion of concepts of our time. What else embodies such a *right* if not the currently living, homogeneous population with a claim to ensure the growth, development, and future of the nation? *Historical right* is an empty phrase. Life has only claims and its future, never its past. However, regarding the supposed right of Jewry to Palestine, it could just as well be derived from Adam, Neom, or from the mass exodus of the then-emerging Jews from this land. All other nations in whose veins flows secondarily derived blood could make better claims and reasons for Palestine, such as today's Arabs, Greeks, Egyptians, Abyssinians, etc. The *historical claim* raised by Jews has a close connection with their retroactively projected blood consciousness. Thus, only the re-proclaimed booty of the patched-together Jewish law of the earthly messianic empire. It has nothing to do with actual *homeland*. When the *children of Israel* have Palestine and the realization of their *certainty of the future* begins, *then they will dominate nations, and these will begin bringing to Jerusalem the stolen material wealth of the world to the Jews, because it belonged to them since ancient times, then, the Jewish messiah can come, then the world domination of Judah over all nations will be fulfilled.* Then, of course, it won't even be necessary to settle Palestine; its domination will suffice! But what does all this have to do with homeland? *The homeland of Jews is other Jews*, Schopenhauer correctly recognized, and so it will remain, because it cannot be otherwise with an anti-race bound by species instinct and blood consciousness.

The attempt to *establish a Jewish state* can only occur parallel to the effect of Jewish nature on creating an exploitation base in all nations through *Judaized natives*. Nahum Sokolov clearly stated this in his Berlin speech in 1921: *The Jewish nation wants to return to Palestine; Judaism will have its center in Palestine. However, the majority of Jewry will live in the world as a Jewish periphery; it must be cared for and its dignity and national rights must be secured. There is no contradiction between these postulates, there is no contradiction in the political world...*[116]. Never, at any time, was there any mention of all present-day Jewry having to or being able to relocate to Palestine.

In Zionist thinking, there is indeed a direction that Jewish emigration should primarily and to the greatest extent possible be directed to Palestine. However, no one ever indulged in the belief that it would be possible to concentrate all Jewish emigration in Palestine, wrote the *Jüdische Rundschau*. Quite correct; it was and is about nothing other than regaining a foothold, a center in Palestine, i.e., a colony in the manner of a cover-up with a high priest at its head and general state supremacy over all other nations. As is known, Soviet state power allocates property stolen from murdered natives to Jews, and even operates this literally on a mass scale. That this plan will ultimately remain utopian is another matter. The settlement of Jews is merely a change in their place of residence, which

changes nothing about their relationship to the surrounding human environment, i.e., its exploitation! The Jew settles in the landowner's house, leases the land to natives for ever-increasing fees, and simultaneously continues his usury in a dictatorial manner. This facilitates his later move to cities, from where he then only collects lease payments from the countryside. Under land ownership and settlement, the Jew has always understood only *land usury* and that was the only thing he strived for in this direction. This plan contradicts the Zionist program of so-called real Zionists and finds full approval and support from the entire leadership of political Zionism [117].

Rathenau in his book *Der Kaiser* speaks of what he calls the pathetic idea of the Russian revolution and continues: *Its practical idea for the future is the abolition of European social classes in the form of a socializing free state. ... In the next century, the practical ideas of the East will be realized just as completely as the practical idea of the West is already realized today. Behind the curtain of time waits the final, highest thought: The elimination of state forms and their replacement by a mobile system of self-governing regional associations under the rule of a transcendent idea.* This is entirely a modern interpretation of the Talmuds promises. The ideas of the West have already been achieved here, the idea of the East is already being completed there in the form of Judaization infestation, veiled in the appearance of state form. The removal of said appearance by the final thought is then the messianic empire, the inclusion of all exploitative formations in Zion, into the realization of political Zionism which Herzl began. The final mobile system of self-governing regional associations is merely nonsensical and empty babbling of Jewish intellectualism, its brilliant spirituality according to Sombart, or dazzling intelligence according to Lenz.

That the abolition of social classes is possible and necessary only through their violent extermination already lies in the very nature of the uncreative and parasitic anti-race. The quoted words include an ocean of blood and an endless series of wasted lives, the constant murder of all creative elements in nations that resist and must resist because everything is directed against their own kind. The new heretics who have received the gift of understanding the future fate will be violently destroyed. The world must fall into chaos, into the most senseless destruction. Art and sciences will disappear, and everything that creates them.

We stand at the threshold of worlds changing. If constant destruction is in the nature of Jewry, then in ours is the striving for life. We have within us the single law of being, to be what we are. We have the need to constantly develop, to look ever higher and exclude from our midst everything that hinders this. However, to those who think they can escape the law of the present, who out of fear or cowardice, which they call cleverness, assist in their own demise, dig a grave for their own

offspring, sin against the future of the nation, betray it and destroy it, to all of them we say Nietzsche's words: *You are the greatest fools of all times and history will judge you according to merit!*.

Part II. Expansion or extinction.

The deed is decisive. Goethe.

Part 1

Zionism

General Introduction

Regardless of the perspective from which the Jewish question is examined, one immediately encounters its indivisible connection with current events. It is therefore a whole from which individual parts cannot be arbitrarily separated. *Just as coal and oxygen combine at a certain temperature under otherwise unchanged conditions to form a flame that we can observe as a symptom of said combination, similarly, the manifestations of decomposition and destruction in the life of nations are currently a visible symptom of Jewish activity, the law of intensified social parasitism.*

At this point, it must be remembered that one cannot underestimate in the slightest the decomposing effect and progressive racial mixing even in the German nation, which increasingly tends toward formless mixing. A solid foundation has already been created for infestation by Jewry, which accelerates said process. Jewry remains, as always, its initiating and only beneficial element with all associated changes. *Therefore, the Jewish question is decisive [118]; the threat of human retardation only becomes a mortal danger to the whole world through Jewry.*

Just as the way of thinking consists in mere intellectualism, which merely tears foreign concepts from their contexts and treats and reflects them as realities in themselves, the racial economy of Jewry is something purely negative. It is not the same as the activity of all other human types and nations, emerging from their blood-conditioned social form, aimed at self-preservation from the living environment, but exclusively at self-preservation from the world of their human contemporaries. The activity of an anti-race, connected by its racial instinct and blood consciousness, must lawfully be directed at decomposing any organic connection to life and its subsequent replacement with purely mechanical-intellectual connections, whereby only the space for applying ones own racial prerequisites is further expanded.

It is necessary to go back to the High Middle Ages to understand what is happening, to comprehend the changes in the social structure of the German host nation through social parasitism. Here we can only point to one of the most significant thinkers, Adam Müller [119], whose worthy successor can be considered List. However, even Sombart himself must reluctantly admit about the Middle Ages, which the parasitic anti-race calls dark, that it was still healthily vigilant against the mortal

enemy of its own kind, as evidenced by countless statements, sagas, and deeds. The idea determining all other thinking and action was also the central point in human economic interests. As a producer or consumer of goods, one determined in their own interest the relationship of parts to the whole, the order of the economic process, and the formation of social life in practice. However, this should not be understood to mean that individual economic subjects could do entirely as they pleased. As is known, the individual was bound by firm, objective norms, but these, and this is decisive, were born of a purely personal spirit. Goods were produced and traded in such a way that the consumer could fully cover their needs [120].

The economic direction of all today's host nations is, of course, focused on preserving the parasitic anti-race, living off its human contemporaries. This achievement is called world economy. And after all obstacles that stood in the way of its expansion have fallen, the activity of the anti-race is aimed at destroying the last remaining external obstacle, that is, the destruction of nations themselves. Nations must disappear! This is the deepest meaning of all events of the present time, triggered by parasitism.

The mentioned effect of the parasitic anti-race concerns relationships in all areas of life of its host nations. The entire contribution of Jewry to the development of Western culture consists exclusively in its decomposition and liquidation of all creativity. Just as in the purely moral sphere this decomposition manifests itself in the direction of universal sexual collectivism, it expresses itself in the economic sphere through apparent collectivism of property. Jewish activity causes profound changes in the social affairs of host nations along with a series of temporary phenomena, which then disappear again as needed. *There is no doubt that the vast majority of today's revolutionary movements are the result of modern Jewish political directions,* wrote Jew Kayser [121].

Generally speaking, a certain difficulty in characterizing Jewish activity actually lies within ourselves, because all our words contain meaning that we cannot automatically transfer to the mode of being of the parasitic anti-race. The racial economy of the anti-race suits its parasitic species, it is, of course only in relation to all other primary races and nations, exploitation, which is achieved exclusively through fraud and deception. *Simultaneously, there is also an infestation of all host nations, consisting in the systematic decomposition of their moral values, which Jewry calls its politics.* For necessary simplification, we shall designate this share as revolutionary Zionism, the method of exploitation as financial Zionism. Political Zionism, as this total movement is called by Jewry, is just another adaptation, and simultaneously consolidation and intensification, of the already achieved degree of infestation and establishment in host nations under

common leadership. In the state treaty with England, the highest Zionist leadership of Jewry is already recognized as an external and supranational power. In the Dawes dictate, financial Zionism as a method of decomposition is further extended to the economic sphere, just as international organizations of revolutionary Zionism were already active in the economic sphere before the war. *All three phenomena are the effect of Jewry in the life of host nations, they are, Zionism. In other words, Zionism is synonymous with perpetual social parasitism.*

Political Zionism

In 1920, Max Nordau-Südfeld began his eulogy to England with the words: *Le jour de gloire est arrivé...* (the day of glory has arrived). He had every right to do so, but his triumphant cry was not meant for England, but for Jewry. *Jewry had brought even English state power into complete dependence on itself, so that today one can speak of English politics only with great reservations.*

The so-called Balfour Declaration, a state treaty between England and Jewry, was published on November 2, 1917. *It was not written by a single Englishman, but exclusively by Jews.* In Colonel Sir Mark Sykess residence, after lengthy preliminary negotiations, the first version was drafted on February 7, 1917, by Lord Rothschild, Herbert Samuel, James de Rothschild, Nahum Sokolow, Chaim Weizmann, Joseph Cowen, Herbert Bentwich, Mr. Sacher, and Dr. Gaster. The following concept of Jewish leaders in England was sent to colleagues in America for review: *His Majesty's Government views with favor the establishment of a national homeland in Palestine for the Jewish nation and will endeavor to facilitate the achievement of this objective, with the clear understanding that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political position of Jews in any other country.*

This version was telegraphed by the Zionist leader in England, Chaim Weizmann, to Supreme Court Justice Brandeis, the future advisor to President Wilson. Zionist leaders in America demanded certain changes: Instead of the word race, the term nation should be used. Furthermore, they considered it undesirable to indicate that political Zionism was born from Jewish dissatisfaction with contemporary states. The deception of all primary national communities finds its expression in the very conclusion of the memorandum, which was almost always concealed: *We cannot repeat often enough that the common heritage of the bonds of nation, religion, culture, and tradition, the glory of the past, the roles of the present, and the hopes of the future, we feel as a community with Jews throughout the world* [122].

After drafting the new version of the state treaty, Lord Balfour could sign it and send it back to Lord Rothschild. In its definitive version, therefore, it reads: *His Majesty's Government views with favor the*

establishment of a national homeland in Palestine for the Jewish nation and will make every effort to facilitate the achievement of this objective, with the clear understanding that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political position of Jews in any other country.

The capitulation of the British world empire could not be expressed more clearly. In the treaty, England assumes only obligations: to make every effort while simultaneously ensuring in all countries that the already established political positions and rights of Jews are not affected in the slightest anywhere! Balfour confirmed this treaty with the following words: *We have embarked on a great endeavor; I explicitly say we, Jews and England. We are partners in this enterprise* [123].

By what means did Jewry force such submission from England? This was already suggested by Herzl in his deliberations.

What follows will be just a few confessions from the Jewish side, as evidence could fill entire libraries.

Chaim Weizmann, the first president of the World Zionist Organization, declared in a Jerusalem speech: *We achieved the Balfour Declaration not through miracles, but through persistent propaganda and continuous demonstrations of our nations vital force. We told the decisive personalities: We will be in Palestine, whether you like it or not, whether you wish it or not. You can accelerate or delay our arrival in Palestine, but it will be better for you to assist us, because otherwise our constructive force will turn destructive and the whole world will end up in ruins!*

In other words: Chaim Weizmann, leader of political Zionism, the highest Jewish leadership supported by the worlds wealthiest people, thus financial Zionism, threatens the British world empire with revolutionary Zionism, world revolution, and England had to capitulate! This is Jewish tactics, observable always and everywhere in the life of nations. Jewry threatens with the impact of its nature, and nations retreat. The assumption that this prevents the worst, as the world press in Germany fabled, is false, because in reality it enables the arrival of the worst! And England never stood up against such a threat. The English Marxist leader Kenworthy, thus an agent of revolutionary Zionism, declared: *Zionism is connected with the great ideas of the present. ... When I ask myself: What significance does Zionism have for the British world empire? What concerns us English? then I must answer that Zionism has the greatest significance for British interests. It must not be forgotten that the Balfour Declaration was not only a solemn promise to English Jews, but to Jews worldwide. England gave its binding word and thereby gained worldwide Jewish sympathy for British politics and British enterprises. Deviation from the given promise would only harm English interests.*

Zionist leader Sir Alfred Mond, banker, newspaper owner, and nickel king, threatened the nation of which he was minister: *First, I would like to note that I am not speaking as a member of His Majesty's Government, but as a Jew. I would consider myself a coward, unworthy of my citizenship, if I chose any other path. The Jewish race must interest those who have the honor of belonging to it...*

In my opinion, the Balfour Declaration was a great act of statesmanlike wisdom, so characteristic of the man who granted it as one of the greatest living British statesmen. The Declaration had its intended and immediate success in gaining, amid war, enormous Jewish sympathies worldwide for the Allies, and although I know many might think these sympathies were relatively insignificant for such a powerful empire, and their impact might seem unimportant upon superficial examination, I would like to remind here that after the Irish, Jews are the second largest group of foreign population in the United States, and also that the warm sympathy and support of an entire stratum with significant influence on public opinion was not without importance when Americans were deciding to enter the war alongside the Allies...

There were other states that would have proudly accepted the mandate and implementation of the Balfour Declaration's provisions, but we trusted the word of the British government and wished for England to take the mandate...

How could anyone be so shameless, and I cannot use another expression here, to come before an assembly and claim that the country that played a role in the greatest story in history does not belong to the Jews, and deny the Jewish nation the right to its own land? ... Think of Baghdad and Damascus, of the great mosques in Córdoba, of the great empire that commanded there and which I would like to see re-established.. [124].

Thus during the World War, *warm Jewish sympathies in all parts of the world and a stratum with significant influence on public opinion* incited America into war against Germany. *Baghdad and Damascus, the great mosques in Córdoba, the all-predicting Semitism of Nordau-Südfeld* is a sufficiently clear threat not only to England. However, in one thing he is undoubtedly right: *Through superficial judgment of Jewry, we are rushing toward destruction!* Chaim Weizmann further tells us: *England, with its world outlook, understood more quickly and better than other nations that the Jewish question trails like a shadow across the world and can become an immense force of construction or destruction. And England understood this, perhaps with our assistance. ... Balfour had accepted his declaration long before the war; the war only accelerated it [125].*

We would gladly credit Chaim Weizmann and every Jew with the *immense power of construction*. However, England recognized the *immense power of destruction* long before the war, and naturally with no small contribution from the highest Jewish leadership. This Jewish admission itself should suffice to explain Jewry's activities during the World War. Therefore, England was forced to conquer Palestine during the war. Not for nothing did Lloyd George know the *Palestinian front* better than the European fronts, as Chaim Weizmann tells us [126]. Palestine had to be acquired with the blood of English soldiers for the money of English taxpayers. Every Jew traveling to the land of *Canaan* can be greeted friendly as its citizen and the British must accept further serious detriments to their policy. How necessary the holding of Palestine is for England was explained by Chaim Weizmann directly at the Zionist Congress in Karlovy Vary:

If you believe that we have lent ourselves to acting as agents of British imperial policy in Palestine and the Near East, then this is a false notion, and I will be even more open. If it were beneficial for Jewish Palestine, then I would have done it. However, this is not the case, and if you ask all English imperialists today whether Palestine is necessary for their imperial interests, you will receive a clear no as an answer. Palestine is strategically and militarily unnecessary for the English from their perspective, and those who convince themselves that we, that is, Jewish Palestine, are absolutely necessary for the Suez Canal, England's vital nerve, are mistaken. Perhaps English strategists don't understand their own interests. If you asked representatives of the English navy and army today, ninety-five answers out of a hundred would be against remaining on Palestine's shores. They don't imagine themselves to be protectors of the Suez Canal. That is taken care of in another way [127].

British Minister Winston Churchill occasionally had some intuition of truth about Palestine and also made certain allusions to it. In Palestine, a resistance front formed against the cruel oppression of the local population by Jewry. Churchill said about this: *The reason for unrest in Palestine, and the only reason, lies in the Zionist movement and the promises we were asked to make. If these didn't exist, there is no doubt that it would be possible to significantly reduce the military garrisons maintained in Palestine at England's expense. The difficulty with the promise of a national home for Jews in Palestine lies in the fact that it contradicts our usual policy of taking into account the wishes of the population in mandated territory [128].*

By appointing the Jewish Mayor of London, Herbert Samuel, as Palestine's viceroy, the local population was completely left at the mercy of Zionist dictatorship. This perhaps also made it possible to burden one Jew's sustenance on seven Arabs. However, Herbert Samuel had to resign after coming into conflict with the

highest Zionist leadership. When the Arab population sent a protest delegation against cases of violation, it wasn't received at all. Balfour, who dreamed of an honorary doctorate from the *Jewish University in Palestine*, only had the delegation told that it should meet with the leader of political Zionism Chaim Weizmann! His response in an Oxford speech to attacks by some lords in the Upper House is more than sufficiently clear: *They (the Zionists) know what they are doing and are taking up the matter with open eyes. I have always believed and still believe that there exists a community of interests between the British government and British people, between the government representing the British people on one side, and the Jews of the whole world on the other... An unfulfilled promise might be much more costly than maintaining an army in Palestine...*

Zionism has always been here. It is the destiny of Jews, and no force in the world can discourage us from our destiny. [129].

Undoubtedly, Jewry and its influence among nations is Zionism, or social parasitism. It has been here since Jewry existed. The already achieved level of proliferation as a means of pressure towards the next level is Jewish tactics, i.e., Jewish politics. The dissolution of the British Empire is much more advanced than superficial observation can reveal. In England's growing difficulties and disputes with its dominions, Jewry is the initiating and leading element, such as inciting China through revolutionary Zionism against England. Jewish threats to Great Britain are thus naturally gaining emphasis. Zionist leader Israel Cohen, who traveled to the Far East, reported about it in the Zionist newspaper *Haarets*: *Their (Jews) material situation is generally favorable, although they naturally suffered during the World War. The way of life is Anglo-Jewish. Interest in Jewish activities worldwide is very lively. The political situation is excellent. The President of Parliament in New South Wales is Jewish. Once, a parliamentary session even had to be cancelled due to Yom Kippur* [130], *because both the president and vice president were in the synagogue* [131].

The English Viceroy of India, Rufus Isaak, better known as Earl of Reading, issued a proclamation during his stay in Bombay which is, in reality, a mockery of England and its population. During *countless farewell banquets* in England, he was warmly celebrated and as a *conscious Jew* departed for India, as the *Israelit* [132] newspaper writes, not as an agent of England's imperial policy. His proclamation states: *The state administration took into account my ancient race. I would like to see whether, not due to a fortunate and indefinable act of subconsciousness of my origin, my intellect will accelerate and facilitate the goals, aspirations, joys, and sorrows of the Indian nation, and help me understand the inarticulate cries and inaudible whispers of the masses, who mostly suffer and find it difficult, if not impossible, to express themselves in words* [133].

The signs of the Moors fate regarding England from the Jewish community were never lacking. Schmarja Levin, a Zionist leader from America, stated in his speech:

One can never rely on a single nation, even if it were the best and most noble [134].

In 1920, a general Zionist assembly was held in London, where Zionist leader Richard Lichtheim, vice-chairman of the World Zionist Congress, declared: *German Zionists immediately after the Balfour Declaration openly declared that they fully supported this policy.* [135].

In other words, clearly stated, we will commit treason in 1917 just as in 1662 or during the time of the Goths in Spain. The German nation, however, had already succumbed so much to the influence of Jewry, deceptions, lies, and fraud that it simply did not understand even this open admission!

The Frankfurter Zeitung newspaper, however, called the Balfour Declaration a *ferment of (English) victory* [136]. Temporary support for England for ones own benefit and betrayal of the German nation cannot be admitted more mockingly.

The national cohesion of Jewry manifests itself in countless statements, publications, and lectures. Here are just a few examples. The *instinctive unity* of the human anti-race is partly denied by some Jewish organizations because lying is the nature-given characteristic of Jewry. When the supreme council met in San Remo, the Zionist Association in Germany sent them a telegram in English: *Given the upcoming meeting of the Supreme Council, which will deal with the provisions of the Turkish empire, our organization expresses its opinion that the definitive arrangement of Palestine's political future and the transfer of mandate to Great Britain under the supervision of the League of Nations fulfills the Allies obligations and corresponds to the unwavering will of the entire Jewish nation. Zionist Association in Germany. Dr. Klee.*

The Allies commitments for services rendered by Jews are, in reality, just another carelessly veiled admission of betrayal of the German nation, as emphasized by Jews themselves in Germany. We can ignore a number of other telegrams that say practically the same thing. During the sixteenth session day of the German Zionists congress, held on June 20 in Berlin, its vice-chairman and later representative in London, Richard Lichtheim, declared: *... Nevertheless, we claim absolute freedom of Jewish national thinking and action. ... The goal of Jewish politics in the diaspora is naturally aimed at preserving Judaism, strengthening and defending the position that Jewry holds. ... Should a deep conflict of interests ever arise between the Jewish and*

another nation, then we in the diaspora know which side we belong to. ... We are therefore of the opinion that our national Jewish consciousness, the primacy of our national effort enables a harmonious relationship between Jewish citizens and their surroundings. States that try to suppress our national aspirations are, in our opinion, as barbaric as medieval states. ... States where such a reactionary spirit prevails are not worthy of existence [137].

The goal of Jewish politics in the diaspora is naturally aimed at preserving Judaism, strengthening and defending the position that Jewry holds, and to this is added *the primacy of our national effort* before, host nations. And finally, states that oppose it *are not worthy of existence*, meaning they should be exterminated! The goal of continuing degeneration and proliferation cannot be expressed more clearly than shown by the cohesion of Jewry, all its measures and tactics. However, only nations that do not resist this are irrevocably lost. Such must necessarily disappear, but not nations that protect themselves from social parasitism. Hence the threats to everything that such self-defense requires, and support for what enables the destruction of nations. Emil Cohn, called Ludwig, wrote after the peace conclusion: *It was by a hair: Stürmer's separate peace could have simultaneously saved the tsar and the emperor and preserved for us an unbearable Europe [138].* Even more clearly, Blumenfeld, second vice-chairman of the World Zionist Congress in Germany, said at its session in Berlin 1920: *In the non-Jewish world, it is necessary to destroy the strong, organically unbearable form of life..[139].*

How the effects of Jewish racial dispositions can be expressed in a veiled way is shown by Goldmann in his writing *On the World Cultural Significance of Jewry [140]: Jewry will primarily have the task of creating a counterweight to the threatening increase of power in future world culture [141].*

The future world culture is the chaos of the messianic empire after the proliferation and destruction of all nations by Jewry. World culture, world civilization is necessarily a meaningless designation of said chaos by Jews. The threatening increase of power is also just an empty verbal concept. Overall, Rathenau's dynamic system of self-governing cultural nations under the rule of transcendent ideas is blood-related to it.

The words of Zionist leader Arthur Hantke, *fanatic of organization*, as Nahum Sokolow called him, also have clear meaning for us: *There are several powers in the world; for us, there is another great power, Jewry. One can only negotiate with it politically.*

In 1920, when peace was concluded, the Jüdische Rundschau declared that Zionism had succeeded through *years of purposeful work in preparing situations that enabled harvesting the successes of war [142].* For those who can properly read Jewish

statements, the triumph of Jewry over all nations is more than evident in these words, as well as the admission that *years of purposeful work* prepared situations that *allowed harvesting successes.*

Even more clearly expressed was Litman Rosenthal, a close friend of Nordau-Südfeld, when he published a report in *American Jewish News* on September 19, 1919, titled *When Prophets Speak* and beginning with the words: *Many years ago, Nordau predicted the Balfour Declaration....* In 1903, England offered Uganda to the Zionists as a homeland, and Herzl, Nordau, and the sixth Zionist Congress accepted this to the amazement of many Jews. Nordau-Südfeld defended such a procedure as follows: *Now, Great Britain through the Zionist Congress has offered us the colony of Uganda as proof of sympathy for our poor people. But Uganda lies in Africa, and Africa is not Zion and never will be Zion, to use Herzl's own words. But Herzl knows well that nothing is more valuable for the Zionist cause than friendly relations with a great power like England...*

Herzl knows well that we stand before a terrible world upheaval. Perhaps soon some kind of world congress will be convened, and England, this great, free and powerful England will then continue the work begun with the generous offer to the VI Zionist Congress. And if you ask me what Israel will do in Uganda, allow me to tell you the words as if I were showing you the rungs of a ladder that leads higher and higher: Herzl, Zionist Congress, Uganda, future world war and peace conference, at which with England's help a new, free Jewish Palestine will be created...

Thus, already in 1903, Herzl, Nordau, the sixth Zionist Congress, and Jewry knew about the upcoming world war because they were working on it to advance to the next rung! In the first part of our book, we have already proven that Jewry lives exclusively from wars and betrayal. It readily betrays all host nations whenever it serves to expand its exploitative base, as in the case of England. Germany succumbed in the war provoked by Jewry as a result of external high treason and internal sabotage. Thus Jewry provokes wars to initiate revolutions with the help of *Judaized natives*. However, Jewry also has other ways to strengthen its influence, as O. Eberhard says in the brochure *For Palestine: It is characteristic of Zionism that it can reach its goal under various political conditions.* The Entente became entente only through Jewry, just as the intended war became a world war only through Jewry, which knew about it. Therefore, the Jüdische Rundschau could write in November 1919: *For the Jewish people, this war was the most elementary and revolutionary event in its history since the destruction of the temple. What fathers considered the highest ideal for two thousand years, the war fulfilled with unexpected speed.*

Furthermore, the letter adds: *Two things must be clearly stated: That the English declaration was no*

strange coincidence, but rather the result of twenty-five years of planned work on and for the Jewish nation, and also that the Jews themselves have taken responsibility for their national security. Are we not now experiencing the most sublime moment in Jewish history? Are we not facing possibilities so grandiose, so bold, that even the most believing among us could not imagine them? [143]. The mentioned two things have long been clear: Achieving the planned level of infiltration, from which it would be possible to climb to a higher level, which constitutes the entire Jewish strategy. Our entire existence is being strangled by the mud of lies, into which we have sunk so deeply that we have lost the ability to perceive how we are inexorably sinking ever deeper. Nothing comes by itself; everything must be done by someone. Including wars! Not, however, by those who must act based on the results of intended effects, and now sit before the whole world in the official ivory tower and issue declarations that conceal everything that must be said and assert what is not true. *I have found that the inability to be truthful is the main flaw of those involved in politics*, wrote Lagarde as early as 1853. The theatrical performance of debates about Palestine, for example in the English House of Commons, where reports are concealed and objective findings denied, reveals these lies to us just as perfectly as the negotiations about the Dawes dictate in the German Reichstag, where even the minister had to admit the falsification of the literal text of this Wall Street instrument! But at whose expense, and to what ends?

Nahum Sokolow opened the Zionist Congress in London on July 7, 1920, with a speech in which he said, among other things: *The second most important factor of this assembly is the place where it is held. We are in the capital of Great Britain. It is not the first time. Twenty years ago, Theodor Herzl initiated a congress in this city. He demonstrated what clear visions he had about the future of Zionism.*

We are sincerely grateful for the sympathy and support of France. The great French nation has long ago rendered immeasurable services to the cause of Jewish emancipation. Now, the repeated assurances of assistance given to us by the French government enable important progress, namely the recognition of Jewish nationality and its historical right to Palestine. We also honor and respect the government and people of the United States of America, which have always been a bulwark of law, justice, and protection of the weak against the strong...

With gratitude and love, we also remember the moral support of Italy and the recognition of the Balfour Declaration by almost all other governments and nations. And not only governments but also large workers organizations have provided us with their help [144].

Both Sokolow and Herzl's closest collaborator Nordau-Südfeld naturally knew who the French governments were that, since Gambetta's time, increasingly rendered *immeasurable services* and pretended to be the *French people*. They knew well about the complete dependence of all French presidents from Fallières to Poincaré and Millerand-Cahen on Jewry, as well as all the installed ministers and prime ministers. They knew well that there was no French press at all, but only Jewish papers published in French from *Matin* to *L'Humanité*, they also knew about the *high premiums*, read: bribes, that Herzl personally distributed to politicians from *Declassé* to Jaurès, as he hints in his *Diaries*, which probably intentionally escaped Jewish censorship. They equally knew well about the enormous representation of Jewry in French governments and their implemented revanchist politics since Gambetta's times, etc. Therefore, Nordau, as a *German citizen*, to conceal the *planned implementation of twenty-five years of work on the Jewish nation and for the Jewish nation*, wrote in the newspaper *Vossische Zeitung* of Jewish publisher Ullstein under the editorship of Jew George Bernhard on November 1, 1914: *The outbreak of war was a terrible surprise for France, for the government no less than for the people. They desired it as little as the government, which must be solemnly testified before the German public and before history.*

And this was claimed by Nordau-Südfeld, who already *knew about the coming war in 1903!* And all other Jewish declarations intended for the *natives* are the same as Nordau's cited statement.

Never will come the moment when the emperor as victor would ride with his entourage on a white steed through the Brandenburg Gate. On that day, world history would lose its meaning [145], added Walther Rathenau. In his words, there is perhaps a much deeper truth, albeit in the opposite sense than he himself suspected. Through the external victory of the German nation in the great war, *world history would lose its meaning* because it would lead to the recognition of the mortal enemy of the human race in the German nation and the whole world.

World Press, An Instrument of Deception and Illusion

It is not important to know hundreds of details, but rather to recognize and understand connections. It makes no sense to memorize hundreds of historical events, but rather to seek the forces they manifest, both in the past and present. Only thus can one understand how and by what means history is made. On the occasion of the presidential elections in the United States, the Jewish Press Central Zurich wrote: *American Jewry adheres to the old Jewish political wisdom that the Jewish element should be represented in all parties, even in those where the opponent dominates* [146].

All party politics, as embodied in current parliamentarism, is the result of continuous degradation

of morality and culture. It has its visible beginning in the *emancipation of Jews* and is the fruit of breaking down organic boundaries in host nations by Jewry and their replacement with mere mechanical associations. The admission that the *Jewish element* should be represented even in *parties where the opponent dominates* has immense value for us. Even more important, however, is the implicit confession that in all nations there are parties in which Jewry *dominates* and that the *opponent* consists of all those who have not yet fallen victim to Jewish deception, or in other words, are not yet sufficiently *Judaized*. The real opponents are, however, all nations! This characterizes the role of the Jewish element in still-resisting, nationalist movements. Simultaneously, it defines the employed *old Jewish political wisdom*, it is deception and illusion. The representatives of Jewry in national parties are tasked with removing obstacles still standing in the way of further demoralization and infiltration, commissioned to give party tactics a harmful direction that will deprive it of followers and drive it into the nets of revolutionary Zionism.

The influence that Jewry exerts on the press of all countries today is literally immeasurable. In the press of parties where the *Jewish element* dominates, that is, in revolutionary Zionism, it is the only authoritative one. These are papers like Berliner Tageblatt, B.Z. am Mittag, etc., through Vorwärts to Rote Fahne. *Even the few Judaized natives who write in a manner suitable to Jewry are slowly but surely being pushed out by full-blooded Jews.* In the national press, Jewish influence in the political sphere remains in the background, because for now it must still be written in a nationalist spirit, but it manifests itself all the more unlimitedly in the purely moral sphere. Here it leads and directs all work, towards destruction!

All English press except Morning Post is under Jewish control. It is, however, forced to take some consideration of the distinctive character of the English nation, but compensates for this by skillfully directing all interest of the English nation toward relations with other states. The *public opinion* so often sworn by English ministers is entirely created by Jewry. This was already true before the war. The owner of the conservative newspaper Daily Telegraph is Jew Edward Levy-Lawson, called Lord Burnham, Daily News is owned by the Jewish firm Cocoa, Cohen and Co. The *great liberal paper*, like Weltspresse in Germany, Westminster Gazette, belongs to the not exactly unknown Zionist leader Sir Alfred Mond, etc.

Also, all French press is, what a surprise, Jewish! Echo de Paris is owned by Hutin-Hirsch, Journal de Débats is owned by de Mendel and G. de Rothschild, Petit Parisien by Paul Levy, etc. etc. The owner of Matin is stock market dealer Bunau-Varilla (Jewish?) and represents the same interests as the Harmsworth-Northcliffe press group. The editor-in-chief is Nathan, who calls himself Mr. Forest, etc. *Papers that are not yet*

directly in the hands of Jewry belong to dependent or front persons, such as Gustav Hervé, which essentially amounts to the same thing. An example of such practice is Berlins 8-Uhr-Abendblatt by Victor Hahn with editor-in-chief Pinkus or Zucker. On the front page stands National-Zeitung (National Newspaper), the truthful addition of Jewry is cautiously omitted. Or its the case of the newspaper Neue Berliner Zeitung – 12-Uhr-Blatt of the now deceased Jew Preuß. In America, only Henry Fords Dearborn Independent in Detroit is independent of Jewry today. In all other countries it is no different, until recently including Italy. Even in now-broken Czarist Russia, the situation was the same before the war.

That was just the press itself. However, the staffing of correspondents for all major papers in various countries is also in Jewish hands. Their enumeration would lead too far here. We will refer only to Géza Oláhs article in the best journal regarding the Jewish question, in Weltkampf No. 22, 1925, where he provides an excerpt from this press cesspool.

Alongside the press, all telegraph agencies of the entire world are also in Jewish hands, such as Reuter, Havas, Agenzia Stefani, United Press, American Press Corporation, Wolff, etc. etc. These agencies represent a flexible filter through which all news must pass before reaching the press. This enables deliberately magnifying insignificances while presenting truly important news as trifles and at suitable moments helping to achieve tension through pure fabrications according to the Nordau-Südfeld scheme or that of another Jew, George Bernhard. When the press agitation of the world press against Mussolini began showing desired success in Germany, the Vossische Zeitung under the headline *Anti-Italian demonstrations in Munich Opera* brought a report that was probably meant to encourage imitation:

As B.Z. telegraphs from Munich, yesterday during the performance of Traviata at the Munich National Opera, there were turbulent demonstrations by the audience against the presentation of Italian operas including Verdi due to South Tyrol events. Incidents occurred on the open stage. Despite the deployment of many police forces, the demonstrations could not be prevented [147].

Not a word of it was true! Two days later, George Bernhard denied the report in a way that could only serve to confirm the lie, under the title *No disruption of Munichs Traviata performance*:

Our Munich correspondent telegraphs to B.Z.. The performance of Traviata at the Munich opera proceeded without disruption. As I discovered, there was indeed an intention for anti-Italian demonstration. The operas intendant therefore took appropriate measures to prevent disturbances [148].

Which was just another lie! However, one cannot exclude the possibility of a Jewish-paid provocation, which George Bernhard might have known about, but that would then be triple deception!

The possibilities offered to Jewry by controlling the press are also used with all their might. The press is an ideal means of their elevation above the *stupid natives* of all countries, who obediently peck at what is offered to them and thus only help revolutionary Zionism to further expand and strengthen. At least two examples.

Before the war, the German branch of the world press most sharply incited against Russia. It pitifully lamented about *reactionary Tsarism, Russian knout*, etc. At the same time, financial Zionism in its stock exchange branch in Paris supported Russia's armament and mediated one loan after another, which had to be paid by the impoverished and deceived Russian people. In Russia, the same world press went to battle under the Russian flag against Germany, which it ridiculed in every possible way and pilloried its *barracks politics, iron fist, militarism*, etc. Thus *popular opinion* was prepared. The German national press sang the same tune without suspecting it was its swan song. The old wisdom of Jewry had carefully secured this. The mistakes of both German and Russian politics only strengthened the common chorus. Germany from Caprivi to Bethmann went the path of least resistance and definitively established itself in Constantinople. Thus it directly thrust itself between rival competitors England and Russia, smoothing their conflicts of interest, and uniting its own competitors. The Jewish firm in Russia gave a welcome pretext for the battle cry that resounded throughout Russia: *The road to Constantinople leads through Berlin!* Bismarck might have claimed: *Against England, today's Russia's position could be better if it controls Constantinople, against Austria it is less dangerous if it stands in Constantinople.* The cry of Berlin-Baghdad in Germany threatened every Russians dream and evoked nightmares, which Austria only strengthened further. The way there, however, was shown by the German Bank, behind which official policy then also stood. But who is and was the *German Bank*? Merely a branch of all-Jewish financial Zionism, where the leader then was the brother-in-law from the banking house Speyer, Ellison & Co., von Gwinner, and where beside him sat a few Germans as necessary decoration and whose authoritative director Wassermann declared:

Zionism needs to be further intensified. It must become a movement of all Jewry. ... Here, every private interest, every other consideration must be set aside. ... This is about an immense work, about the renaissance of Jewry. ... We must reacquire the slogan under which broad circles of Jewry once united, the principles of the Alliance Israélite Universelle... [149].

Thus, Jewry not only took advantage of politician's mistakes but actively instigated them for its own benefit. The idea of the Baghdad railway as an

object of large-scale compensation towards Russia, with the aim of transforming an unfavorable political situation into an extraordinarily advantageous one, was never seriously discussed. It would have likely brought greater benefits than the Morocco affair and would have broken up the encirclement of Russia by British Edward VII, the manager of hidden forces behind the scenes. Bismarck led three wars between 1864 and 1870, including one against a former ally. It is symptomatic of non-creative (stationary) people that they neither understand how things really are in politics and stubbornly cling to inherited conditions. During the war, the same *world press* that couldn't praise enough the advanced democracies of the West raged patriotically only against Russia, just as today against fascist Italy. However, as soon as Russia was completely overrun and destroyed by revolutionary Zionism, immediately plaintive peace pipes and hymns of praise for *new Russia* were heard!

It is claimed that German naval policy would have threatened England's vital interests. This was preached to us by the entire *world press* and was also written into thick books. All our statesmen, beginning with the last pre-war ambassador in London, then willingly parroted it. England certainly had an interest in the supremacy of its navy, and English statesmen undoubtedly viewed the rise of a new power with displeasure. However, it was only the same branch of world press in England that made it a truly vital question, but not a moment earlier than it seemed advantageous for Jewry. And that was when the German government, caught in the firm network of financial Zionism in its pursuit of *peace as such*, rejected a common front with England against Russia just as it would not dare to form a common front with Russia against the others. The *world press* in England immediately connected this question with an unprecedented smear campaign against everything German. Only then was the endlessly proclaimed two-power standard of the English navy elevated to the alpha and omega of English foreign policy. This was followed by speeches and trips by commissioners and ministers, which were merely consequences of said smear campaign. In Germany at the same time, the *German branch of world press* raised an outcry about the threat from England, so that it could label the German nations defensive preparations as militarism and burden them with guilt in advance. For example, on March 14, 1913, the *Berliner Tageblatt* wrote: *It is very improbable that England and Germany would intend to take up arms against each other.*

Regarding the still entirely insufficient draft of the defense law, the same *world paper* wrote in 1913: *What awaits us now are not peaceful measures, but mobilization. But where is this enemy of Europe hiding, who threatens peace so much that Germany must mobilize?* [150].

Didn't Moses and Theodor Wolff know the answer just as well as Herzl and Nordau? Didn't they

also know what the Jewish L'Univers Israélite considered good to subsequently reveal?

The Jews of the United States were powerful enough in the time of Nicholas II to prompt the American Senate to reject the approval of a trade agreement with Russia [151].

Jewry then tried to exert pressure on Tsarist Russia to abolish restrictive regulations against Jews. America was the enforcer in this matter.

The German war fleet lies at the bottom of the sea at Scapa Flow. In its place, however, the American fleet is anchored there, more modern and technically superior to the English one, in a ratio of 1:1. But in the newspaper jungle of the Jewish *world press*, not a word of concern appears about the threat to Great Britain. The two-power standard has quietly disappeared. At the Washington Conference, England renounced its position as the first naval power, which it had pursued for centuries. And it was the same Lord Balfour who was allowed to sign England's humiliation. In his entourage was a majority of Jews, as always in the case of *advanced democracies*. Political Zionism clearly announced its goals through Nahum Sokolow. He waved his gold and red magic wand, the *English branch* of the *world press* convinced the English people that the benefit of Jewry was their own benefit, and England also quickly renounced its alliance with Japan. Against the *Prussians of the Far East*, the Jewish *world press* under the English flag had long since launched a wild witch hunt. Japan, through eager imitation of European progress, had put itself under the domination of financial Zionism, thereby only introducing revolutionary Zionism into the country, which increasingly shakes traditional Japanese life. At the Washington Conference, Japan was cheated of the fruits of two victories. It had to evacuate Qingdao and cede Sakhalin to the Bolshevik government in Russia. Perhaps that's why the *Israelit* prophesied: *The blessing of Jewish prophets accompanied the work of the Washington Conference even before the opening speech [152].*

The *Berliner Tageblatt* wrote about this that it *signifies the victory of the United States and England over Europe*. However, the *Frankfurter Zeitung*, which could not so openly slander and insult the outwardly still independent German state, judged at the time: *Behind this unity of both Anglo-Saxon nations, we see the establishment of Anglo-Saxon world domination. However, today's torn world need not complain about this. If Anglo-Saxon supremacy brings it back to order, then we can rather rejoice in such development.*

However, behind the *Anglo-Saxon world domination*, we clearly see *developed social parasitism!*

However, Jewry underestimated the inner strength of the German nation. Despite everything, it managed to reverse Rabbi Baeck's *certainly of the future*

and Rathenau's *meaning of world history*. The wave of Nordic enthusiasm that swelled in the German nation washed away all lies and deceptions. Not for nothing did this cause shivers and fears not only for the *Berliner Tageblatt*. In England, France, Italy, and America, the *world press* incites nationalist passions with unprecedented means. The most shameless lies, horror stories, mutual trumping of products of perverted minds. *Defeatism* and *desertion* were dealt with in the strictest ways. As a *fighter against treason*, the Jew Ignace in *France* hanged all suspected deserters. In Germany, on the contrary, the exact opposite was preached and practiced. *Give the Germans a great goal, in which the entire nation, man beside man, will at least internally cooperate*, said Lagarde, *and it will be invincible because only then will it live and fight because it knows why it lives. Every nation lives for its future. To betray it means to betray everything*. The voice of the visionary Lagarde faded in the intoxication of material prosperity and moral decay. The German will to victory, clearly manifested at the outbreak of war, was immediately falsified into mere *perseverance*, which had no prospect, no goal before it. Initially concealed, later openly and finally with cynical mockery, the pacifist poison was dripped into souls for so long until revolutionary Zionism recovered from the blow. An endless sea of lies and deceptions!

And yet victory would have remained with the German nation, as enemy ministers, generals, and admirals later admitted, had the invisible hand of Jewry, its *ancient wisdom*, not intervened in the war events. The Jewish-infected Bethmann-Hollweg also intervened with his advisers like Rießer, Rauscher, Veit Valentin, etc. Not to mention the *Judaized natives* in the Foreign Ministry such as Count Bockdorff-Rantzau, Bernstorff, and others up to Prince Lichnowsky, the last pre-war ambassador in London, who dared to write during the war: *The noblest war aim of the enemies is being realized, the democratization of Germany. ... We will not expel the sons of Jahweh after all [153].* That was all it was about. *In no country was there so much work against the war as in Germany*, declared Salomon Kosmanowsky, known as Kurt Eisner, etc.

Regarding the connections that we will discuss in detail in their proper place, we present here another example of Jewish influence on relations between nations, which may have the deepest significance for the future of the German people.

In spring 1926, Benito Mussolini delivered a major combative speech against Germany in the Italian parliament. The immediate cause was a distorted reproduction of a statement by the current Bavarian Premier Held. In this official speech, Mussolini, as Italian Prime Minister, objected to his *unprecedented declaration*, which supposedly served to accelerate the liberation of brothers in South Tyrol. The Bavarian Premier had not actually used such rhetoric, and Mussolini became a victim of reporting that pursued

different objectives than his own and aimed to cool relations between the German people and fascism. Thus, against his will, Mussolini performed a Moors service based on false reporting. Moreover, he gave his enemies a weapon which they triumphantly used against him, certainly not out of love for the German or Italian people, but to provoke general *popular sentiments* against fascism and hateful attacks on the Duce.

In the mentioned combative speech against Germany, Mussolini declared that attacks against Italy in the *German press* broke out on a *given signal*. There is no reason to doubt this, as the *signal* was given by the *Berliner Tageblatt* on December 31, 1925, whereupon systematic agitation against Italy broke out under the constantly repeated notorious slogan: *For the nation, against the power holders*.

The highest dignitary of the powerful American Scottish Rite Masonic Lodge issued a declaration in foreign countries which, according to the commanders own admission, is directed against Mussolini. The lodges, cabinet members, senators, most influential financiers and industrialists of the entire country most sharply condemn the persecution of Masonic lodges abroad, by which naturally Italy is primarily meant. They express outrage at the murders taking place, and protest that governments, which are obligated to protect citizens, idly watch such violations of fundamental laws. The declaration ends with an appeal to the American government to take appropriate steps so that the protest does not remain without response I [154].

MacDonald, the pioneer of revolutionary Zionism in England, gave an interview, we remind, to a French fascist:

Former British Prime Minister Ramsay MacDonald, while passing through France, gave an interview to the editor of the fascist newspaper *Le Nouveau Siècle*, in which he allegedly stated: *The Anglo-Italian agreement on state debt is nonsense because it was concluded without taking into account the extraordinarily heavy burden on British taxpayers. The agreement practically equals the settlement of Italian debt. And who will pay for Churchill's delusions? Again, the British taxpayer! A bad state debt agreement with Italy, such as this one, can only be justified by a secret arrangement... I don't know what such an arrangement concerns, but it can be assumed that it discusses Mosul and possibly Tunisia as well. It must not be forgotten that Italy has plans for the Mediterranean, and it is quite possible that the British and Italian governments have communicated their mutual interests in it. The fascists declared that Tunisia must belong to Italy, and perhaps England intends to support the Italian demand in the future.*

With this, MacDonald attempts to incite French *public opinion* against Italy and preemptively assigns blame to it for a possible conflict that he himself helps to

provoke by stimulating nationalist circles in England. The manner of speech of the *former British Prime Minister* and leader of English Marxists would do credit to any provocateur agent. Blame is also insinuated against Churchill, who is not particularly popular with Jewry due to his openness. For Frances national press, MacDonald's fabricated *secret agreement* was meant to act as bait. For Germany, the oppression of South Tyroleans was a welcome pretext for unconsciously fulfilling lodge calls. It was precisely the press of revolutionary Zionism in Germany, which otherwise lavished and lavishes insults on Germanness, that now launched the sharpest defensive campaign against *the violation of the nation*. Leading Jewish-Masonic newspapers in Germany such as *Frankfurter Zeitung*, *Berliner Tageblatt*, or *Vossische Zeitung*, etc., which through continuous poisoning of the German people during the war most significantly contributed to its internal collapse, suddenly appointed themselves as supporters and advocates of national interests. The *Berlin (Jewish) [155] newspapers* of the Ullstein publishing house even noted with satisfaction that the left-wing press found equally energetic words in defense of national interests as the *right-wing press*. The complete falsehood of this *poisoning of the nation* is revealed by the fact that the same press did not bring a single word about the oppression of Germans abroad, such as the two million in the stolen province of Alsace-Lorraine. But it was and is precisely the national prosperity of two hundred thousand South Tyroleans that lay and lies so heavily on the heart of the Marxist-pacifist-Jewish press, because anti-Masonic fascism must be destroyed, while millions of rightless Germans in other states continue to suffer under the ongoing world fraud and under governments that owe their existence to the aforementioned fraud and are bound to it for life and death. Behind its furious outcry against Italy, the same Jewish press conceals the fact that it is only through its fraud that the German people themselves are castrated by the surrender or destruction of their weapons, and that no other government would dare to oppress its domestic Germans if the Reich's current situation were not the result of poisonous Jewish activity.

The worlds agitation against fascism has its most fundamental reason in Mussolini's fight against Freemasonry in Italy, another powerful instrument of Jewry in all nations. And from this false friendship derives the direct or indirect deception of Mussolini. Mussolini, including fascism, might have been temporarily tolerable for Jewish power holders, perhaps even useful in some cases, had he remained in his subordination. However, Jewry can never forgive him for his fight against Jewish-directed and Jewish-exploited Freemasonry used for their own purposes. For example, the democratically-led newspaper *Allgemeine Zeitung* reported that Lloyd George, as spokesman for Freemasonry, threatened to fight against the Italian lira and added: *The Duce will soon feel the strength and power of international solidarity*.

Therefore, Mussolini must fall, and fascism with him, even if such a fight should cost an ocean of blood. *For this, however, Jewry needs mercenaries who are willing to wage wars, for the parasitic anti-race never marches into the field facing death and never conquered anything itself, but always only defrauded others of their property through their racial economy.* And the German people were and are chosen by Jewry as such mercenaries, who first had to be re-inoculated with the will to fight under a suitable pretext. Such has always been the tactics of Jews with the help of natives dependent on them, and hence also the unanimous agitation of the *left-wing press* completely dependent on Jewry. First, nationalist passions were inflamed, deliberately directed toward a deceptive but exclusively Jewish-beneficial goal, which was pushed to the forefront as *national*. When the conflict broke out and began to bring the desired consequences, the *nationalists* were labeled as *war agitators and criminals* and burdened with alleged *guilt*, so that political Zionism could advance again to a higher, perhaps even final step of infestation and control. I am treating the current case of Mussolini so thoroughly here only because it is far from closed. Its transfer to the same or similar cases will manifest itself. At the given signal, our national press, like a bull at the wave of a red cloth, will launch into an attack against Italy. The old wisdom of Jewry has taken care of that here too. There is, of course, a difference between conducting ones own politics and pretending a deceptive goal, letting oneself be abused for a foreign blood community while still warming oneself with a feeling of ones own enlightenment. Theodor Herzl wrote in his Diaries: *Let them roar and be jealous of each other, the English of the Russians, the Protestants of the Catholics. Let them fight each other. through all this our race will advance all the more forward.*

In the writings of Theodor Fritsch, Alfred Rosenberg, and many others, numerous coordinated statements about leading the revolution during the war are documented from papers ranging from Frankfurter Zeitung to Vorwärts, etc. The entire activity of the *world press* clearly rests on deception and fraud. Here are at least two such statements: *In this movement, the national idea deliberately did not cooperate*, wrote the Frankfurter Zeitung on November 15, 1918, regarding the revolution, and then even more clearly announced the triumph over achieving the second, penultimate step toward the complete infestation of the German people: *We will never restore the Prussian state as it was. The forces that undermined it from within have, by all accounts, done thorough and irreversible work* [156].

Now the paper has the task of preparing the final stage of infestation as well. This will not happen, however, in a clumsy, conspicuous way, but through the slow habituation of the German people to the systematic murder of millions, as is characteristic of this *democracy*, and through the consistent celebration and glorification of murderers, fraudsters, and criminals who are its main

representatives, while simultaneously calling for the *noose and axe for reactionaries* [157] in Germany and through a flood of lies about the true state of affairs in Russia. The *world press* was the first to demand *recognition* of the Jewish infestation of Russia. For example, Frankfurter Zeitung wrote:

Russia today already has an explicitly state-building will, which will certainly be confirmed.

Recognition of the Soviet government would mean that the moral indignation mobilizing the world against it is no longer appropriate. ... Such subsequent indignation after formal recognition of the Moscow government would rather appear as hypocrisy. ... Russia is again announcing its arrival to the European council of nations and demands its rightfully denied place. ... In the interest of world peace and establishment of world order, one can only wish that recognition of Russia not be unnecessarily delayed [158].

Now, *world peace* or the desired *cemetery quiet for the world* has long been determined by the parasitic race for all nations in Rathenau's form of *socialized free states*, etc.

Russia wants to maintain peace, albeit not at any cost. The Bolsheviks in 1917 realized that revolution was the only way out of the imperialist world war. The Soviet government remained faithful to its program, and the union of working classes of all countries will serve to realize this idea [159].

The only path to peace for other nations did not succeed in Germany in 1914. By 1926, we had moved a milestone closer to it, and even more so in the coming years, once the effects of the Dawes dictate fully manifest. Already on October 30, 1921, the Frankfurter Zeitung declared:

...and thus in Russia one sees no longer the pure idea of world happiness, but rather a problem of practical statecraft, which sacrifices its ultimate goals to momentary necessities... The restructuring of society now occurring everywhere in Russia does not crush the former class through planned terror, but through the withdrawal of previous existential possibilities.

In the first part of our book, it was shown that Jewry is the driving element of negative selection in all Nordic-conditioned nations. The consequence of its influence has always been the withdrawal of existential possibilities for nations and their subsequent deformation. In its highest stage, it combines infestation through withdrawal of previous existential possibilities with systematic extermination of all creative elements in the nation. In presenting evidence of such fraudulent tactics of the genius of adaptation, one could continue at length, from Theodor Wolf, George Bernard, etc., to Chaim Weizmann, from Rathenau to Radek-Sobelsohn,

this son of a brothel owner so praised by Rathenau for his success.

The Secret Commercial Councilor, General Director of AEG, Chairman of the Reich Association of German Industry and brother-in-law of banker Otto H. Kahn in New York, Felix Deutsch, expressed himself thus: *I have always been convinced that Soviet power cannot be overthrown in any way, and that its fall would be an enormous misfortune for the whole world because it would fall into chaos and anarchy. ... Today, as Europe writhes in a fit of fever, it is already understood that Russia must not be viewed as a country of rebellion and revolt, but Europe must be protected from chaotic collapse, for which Russia with its government is necessary* [160].

There is no doubt that the fit of fever in which Europe writhes is a symptom of the progressive infestation by Jewry, the constant restructuring of society as, according to the Berliner Zeitung, is already being realized everywhere. The claim that chaos and anarchy would follow the fall of Soviet power is precisely the kind of deception from which the legitimacy of infestation is derived as a desired goal used to deceive nations. Perfect chaos, systematic liquidation of the nation, or if you will, systematic chaos, that is Soviet power! Just as the gradual decomposition of all morality through the influence of Jewry in all nations hides behind the appearance of a system, behind a modern political direction, as the Jew Kayser said, it manifests in complete infestation or degree of social decomposition as governmental power. *However, using the word government for it is nonsensical, as it has been stripped of content, because the ruling layer doesn't govern but rather shatters and destroys.* Similarly nonsensical is the designation of intellectualism, which doesn't think, as a way of thinking, or the designation of exploitation as an economic form. Not to protect Europe from chaotic collapse, but for the systematic destruction of all nations is the preservation of Soviet power necessary for Jewry! The Berliner Tageblatt mockingly speaks the truth in the same deceptive wrapping: *The most energetic and most conscious experiment with human thought, which tried to interrupt the instinctive course of history. ... From a completely exhausted country like Russia, the state draws such a fullness of power to which nations under normal circumstances would not submit* [161].

To call such a systematic liquidation system a state is no small deception. At the Zionist Congress in Karlovy Vary, Kaplansky attacked Chaim Weizmann, reproaching him for not sufficiently representing Jewish interests. He said then: *Our fortune and proof of our vitality lies in the fact that we can rely on the proletarian forces of England* [162].

Chaim Weizmann also knew the vitality of destruction. He rejected the mentioned attack as follows: *We knew very well that we could not rely on bayonets,*

and I knew well the value of the power that friend Kaplansky speaks of here... When the day comes that the letters, conversations, memoranda, and negotiations can be published, then you will be convinced that I can look you in the eye with pride and head held high and say: We represented the Jewish nation with honor...[163].

Kaplansky is a Jew and, like Friedrich Adler, the murderer of Count Stürgkh, a member of the new International and leader of the English Labour Party. *The interplay between Moscow and the rest of the world will become increasingly subtle and more complicated, it will be played ever more closely* [164], wrote the Berliner Tageblatt. Of course, at the expense of nations and unprecedented bloodshed! And when it is played out to the end, then the time will also come for publishing the letters, conversations, memoranda, and negotiations that Chaim Weizmann wrote and conducted.

Lloyd George, David. Participant in Rufus Isaacs stock speculation in Marconi, an affair that was suppressed by the world press. The right to use Marconi's invention was in the hands of an almost ruined American company since 1911. Jew Godfrey Isaacs, the head of the English branch of this company, received a monopoly on wireless telegraphy within the sovereign territory of England from the British government according to a contract of June 19, 1912. Therefore, he quickly founded a new company. The aforementioned Isaacs had two brothers, Harry, a fruit and vegetable merchant, and Rufus, a lawyer and member of the Ministry of Justice. After the Minister of Justice allowed himself to be tempted by the Jews to participate in the new stock speculation, the Minister of Finance was also bribed. That was Lloyd George at the time. In return for ministerial support, he received a thousand shares in Rufus Isaacs. Both later solemnly swore that they had nothing to do with the Marconi company. However, they meant the American company [165]. In history, however, it will once be written that the small David together with Balfour caught the gigantic Goliath, Great Britain. That would be the truth, unlike the legend, which is just as little heroic.

Rufus Isaacs was initially appointed Chief Justice in London, probably for his proven expertise in the Marconi affair. During the World War, he was the British Ambassador in Washington, promoted to Earl of Reading, and finally made Viceroy of India.

Lord Curzon was the son-in-law of Isaac Zedekiah, the head of a large meat export wholesale business in Chicago. Chaim Weizmann particularly praised him for *wholeheartedly supporting the proven friendship of the national Jewish cause* of Lloyd George and Balfour, as well as for *the recently rendered services* that were equally well known. But we who are engaged in the political affairs of the Zionist movement know and appreciate the persistence with which he defended our

rights in San Remo, and we express the gratitude of the entire Jewish nation [166].

Asquith had a private secretary who was the Jew Samuel Montagu, the later Minister of the Armaments Industry. Lloyd George in turn had Phillip Sassoon, on whose rural estate political meetings were often held, because the Sassoons are the kings of opium, due to whom England forced the opium trade on China, etc. If we look at France, then let us start with whoever we want, there the dependence of the apparent official power of the impure people on the mercy of Jewry is absolute.

Poincaré, Raimond, multiple-term Prime Minister and President of France before and during the World War. Initially a lawyer, in the Suez Canal trial he represented the Negrelli company, which was the sole originator of the project and its financing. The lawyer, however, allowed himself to be bribed by the fraudulent Lesseps company, betrayed the interests of the real builder of the canal and became the defender of the opposing side. In this dirty affair (Lesseps betrayed France and handed the canal over to England), all the luminaries of French politics were involved alongside Poincaré. Foreign Minister Doumergue, Prime Minister Viviani, Jonnart, a senator and later Frances representative in Athens, and many others. Poincaré became a senator and eventually President of France [167].

Briand, Aristide. A socialist, the leader of Lanterne [168], then a deputy for Saint Etienne and to this day a ten-time Prime Minister. On December 9, 1891, he was sentenced to one month in prison in his hometown of St. Nazaire for rape and then expelled from the bar, which undoubtedly qualified him for the post of Prime Minister [169].

Millerand-Cahen, Alexander. President of France, resigned in May 1924. Cahen, the great-grandfather of the former French president, was an employee of the synagogue on Notre Dame de Nazareth Street. Young Alexander was raised by his Talmudic uncle Ephraim Cohen. Regarding a church ceremony, the Jewish newspaper triumphantly announced: *Mr. Millerand and the French marshals attended the synagogue services. Finally, a small piquancy: The son of Father Cahen was greeted here by a guard of honor of cardinals and archbishops*. When Millerand became president, the London newspaper Jewish Chronicle explicitly celebrated him as a Jew and compared him to Gambetta [170].

Doumergue, Gaston, the current president of France. He became famous through the Panama affair. Jüdische Rundschau writes about him: *The President of the French Republic, Mr. Gaston Doumergue, held the office of a humble judge in the Algerian town of El Arab, inhabited mainly by Jews, in his youth. The young judge moved in the circles of the Jewish intelligentsia there and*

was often a guest in Jewish families. When the position of secretary of the Jewish community of El Arab became vacant, Mr. Doumergue, who as a judge had a salary of only 120 francs, offered to hold the position of secretary of the Jewish community as a side job. The popular official was entrusted with the position with joy. Secretary Gaston Doumergue wrote and signed all the circulars of the Jewish community on religious and social matters, and in time he learned to use Jewish names wherever possible [171]. He later practically demonstrated his knowledge of Talmudic law through his involvement in the Panama affair.

Strauß, Paul, a minister in Poincaré's cabinet, had previously been convicted of desertion and sentenced to three years of forced labor.

Loubets private secretary was Hugo Oberndörfer, Clemenceaus was Mandel, Painlevés was Heilbronner, Herriots was Israel, etc.

More on this can be found in the writings of Wichtl, A. Rosenberg and many others. From the huge number of American representatives we will mention here General Dawes, after whom the Dawes Dictate bearing his name is called.

Dawes, Charles G. He was appointed by Wilson as the economic inspector of the American army in Europe during the war and, as a non-military man, was granted the rank of general to increase his authority. Harding later appointed him to the US Budget Committee. Dawes represents the Morgan bank.

In 1910, a man of such disreputable reputation that he was expelled from the majority committee of the United States Senate founded the Lasalle Street National Bank in Chicago. Faithful to his old practices, he raged so much that by October 1912 he was completely *on the ropes*, so the supervisory authorities of the banking association, after repeated warnings, threatened to close the bank. To prevent this, Lorimer simply founded a new bank, the Lasalle Street Trust and Savings Bank, and when registering it, he reported a capital of \$1,250,000. He swore that this money was the property of the new bank, and on that basis he was granted permission to start the new business. However, after two years, this bank also collapsed and thousands of depositors lost their money. The judicial investigation that followed the bankruptcy brought a surprising revelation: there was not a trace of the \$1,250,000 in initial capital. What happened to it? Further investigation brought to light the fact that the said money had never belonged to Lorimer's bank, and that he had therefore sworn falsely. But where did the money go?

Lorimer had a good friend who was the president of the Central Trust Company in Chicago. Without the knowledge of the other directors and officers of his bank, he gave Lorimer one and a quarter million

dollars to be able to deceive the supervisory authorities of the banking association: on the basis of Lorimer's oath, they granted him permission to operate the bank. Lorimer then returned the money to his friend. After the banks collapse, the bankruptcy trustee sued the Central Trust Company for the return of one and a quarter million dollars, because it had enabled the illegal and fraudulent registration of Lorimer's bank, which caused people to lose their money.

In all the subsequent court proceedings, not only the full responsibility of the Trust Company was established, but also the fact that it was the sole culprit. However, this in no way prevented its president from enjoying a reputation as an excellent businessman and financier not only in Chicago, but also in the United States and far beyond. That man is the famous Charles Dawes [172].

We cannot prepare the reader for a comparison with the conditions in present-day Germany of Barmata and Kutisker. For all the German statesmen, perhaps just a note on one of them, which says everything.

Stresemann, Gustav. Federal lawyer, married to Jewess Kleefelde, member of many supervisory boards, leader of the German Peoples Party, former minister and Reich Chancellor on several occasions, currently Minister of Foreign Affairs. The Jüdische Presszentrale Zürich, which so praises the ancient wisdom, wrote about him: *With Stresemann's new appointment, the mood among the Jews calmed down for a short time. As a result of the rapid price increase and the associated outrage of the people, the fears of the Jews have risen again. If excesses were to occur, we hope that the defensive measures taken are sufficient to repel the attackers with bloody heads* [173]. The calculation has thus proved to be correct. The man chosen to carry out the Dawes Dictate has been selected and will remain so as long as he can prevent the Germans from seeing through its consequences. And Stresemann's private secretary is the son of Jew Georg Bernhard, as Theodor Wolff announced in the Berliner Tageblatt [174].

Lagarde already said fifty years ago that all the important men of Germany were slandered by the journalistic bedbugs, as Bismarck called them at the time, but unfortunately, he did not crush them. This is no longer the case today. Given the achieved degree of infestation of the nations, Jewry no longer needs to impose any restraint on itself. Therefore, I present the reader with a sample of the achieved state of decline.

Helmut von Moltke, born 1800 in Parchim, often gave reason for complaints about his dishonesty even in the cradle. As a young man, he entered the Danish and then the Prussian military service, later was granted leave to Turkey, then lived for some time as an adjutant to the Prussian Prince Henry, and finally was called to head the Prussian General Staff. In two major

wars, he rarely managed to get directly into the battlefield and was only once in the front line during all that time. He now owns a knights estate, where he regularly spends part of the year.

Moltke is no longer alive, and a dead lion does not bite. Therefore, it is possible to briefly praise him from time to time, but then immediately pour out even greater buckets of ones own vileness and baseness upon him. The procedure is always the same, starting with the *whore Germania* [175] of the pornographic author Siegfried Jacobsohn or his friend Ignaz Wrobel, through Emil Cohn, called Ludwig, Isidor Witkowsky, better known as Maximilian Harden, etc.

However, a different scheme applies to the *giants from Judea* today. Yesterday died one of the most popular inhabitants of New York, one of the most famous benefactors of humanity. Mr. (lets say!) Jacob Schiff, born in Frankfurt am Main, where his father came from the East, showed remarkable signs of his outstanding talent even as a boy, which allowed one to expect great things from him. From the cramped conditions of his native city, which prevented him from fully developing his abilities, he went to New York, which offered his lively spirit a wide field for future activity. Thanks to his talent, he also managed to quickly reach an outstanding position in the economic life of New York and then of the entire United States. He devoted all his free time to supporting the arts and alleviating general poverty. The need of the productive classes weighed heavily on his heart. He paved the way to fame and honors for countless diligent talents, and donated enormous sums to charitable foundations. The poorest always found an inexhaustible source of help with him. He was a philanthropist of mankind, a true friend of people.

It is indifferent whether the giant from Judea is called Schiff, Sassoon, Warburg, Strauß, Rothschild, Mond, Bosel, Beith, Guggenheim, Kahn, Kohn, Kuhn or Löb. Jacob Schiff mediated loans to Japan for the war against Russia to shake the Tsarist empire. Just as he supplied money for the somewhat unsuccessful revolution of 1905 in Russia, he donated money in the spring of 1917, and certainly not he alone, for the next upheaval in Russia, when the Tsar was already prepared to conclude a separate peace with Germany.

The world press also never failed to celebrate and glorify the Jewish murderers during the systematic work of destruction in Russia. It is unnecessary to discuss the methods here, because Judaism itself provides them in any quantity. When the Frankfurter Zeitung praised Lenin as the man of action [176] and claimed that Russia was a state of labor, then the Berliner Tageblatt enthusiastically rhapsodized about the *firm will of Trotsky-Bronstein* and the *Odyssean spirit of Radek-Sobelson* who struggles with all the political currents of the world. The Jewish newspaper Selbstwehr in Prague

brought the following characterization of Trotsky-Bronstein:

His firm will to power developed enormous activity. The desire to be first in everything is the basic feature of his being. Trotsky's personal I and revolution are identical concepts. Everything that was outside the revolution was also outside his I, and therefore did not interest him. The workers interested him only as a necessary object of his activities and revolutionary work, his fellow revolutionaries only as a means whose cooperation could realize Trotsky's aspirations.

Likewise, the newspaper Jüdische Rundschau with its typically deceitful wrapping praises its own work of destruction in Russia. Regarding the speech of the Peoples Commissar of Education Lunacharsky, it writes:

The Peoples Commissar is not content with a mere enumeration of successes in the field of art and literature, where he certainly does not exaggerate, but constantly also fights for the orthodox direction of the revolution. Nevertheless, his speech was very interesting for politicians. For it allows one to glimpse into the fortress of a system that consistently and unwaveringly continues on the path from mere rule to good rule. For this, a firm backbone, a clear theory and a scientifically grounded worldview are primarily necessary. Therefore, the most important area in the long term is cultural work in the broadest sense of the word. Everyone who wants to build a state on the idea can learn from the infallibility of the path of this man, who has a firm goal of educating for the friendship of peoples before his eyes [177].

This is indeed the most energetic and most conscious experiment of the newspaper Berliner Tageblatt, which praises the fifth anniversary of Soviet power in the following way:

Yesterday was the fifth anniversary, the first round anniversary of the revolution. ... On Red Square, at the wall of the Kremlin made of red bricks, a massive speakers platform has been erected. There is so much space on the platform behind the speaker that colleagues, friends and guests can assemble there. The red pulpit is a symbol of power for the masses. The Soviet government does not need any hall and endless, pompous celebrations (it has the blessing of all of Russia for its work), but a square as huge as Red Square in Moscow, and on it a pulpit, as simple and plain as possible, because it shows that all power and honor belong to the people, not the government. ... On the platform are some Peoples Commissars, party leaders and congressional guests, and they are all waiting for Trotsky. Finally, Trotsky comes out of the Kremlin gate in a long military coat with a small escort, with a radiant face and steps up the stairs... he walks with a heavy, free step that he maintains evenly throughout the long walk across the huge square, filled and enlivened by the numerous assembly. His silhouette becomes more and more distinct

and clear over the entire five hundred meter route... linking up with historical reminiscences. In the meantime, the pulpit is slowly filling up. ... Clara Zetkin, ... Radek with his little daughter, who has inherited the liveliness of her fathers spirit. ... Nothing can change the great truth that here the new meaning of social coexistence, irreconcilable with the whole world and hitherto utopically alien to it, has become embodied. But here, at its very center, it is clear without question that the state embodying the celebration circulates only among the organized proletariat and its leaders, and that the bourgeois are no longer tolerated here as domestic political animals [178].

So this is the pulpit of the Jewish messiah! Political domestic animals are already mentioned as sacrificial animals in the Jewish law. The messianic empire found its first realization in Soviet Russia! Arthur Holitscher writes in the November issue of the magazine Neue Rundschau in 1921 under the title *Karlovy Vary before Palestine: Whoever had the good fortune to experience the events in Soviet Russia with heart and mind must also be urgently struck here in Karlovy Vary by the surprising parallel Moscow-Zion. Our culture, which is in its deepest essence utopian, but based on the understanding of the laws of origin and development, was confirmed by German prophetic philosophers and put into practice by German organizers. But at the pinnacle of the movement we see the wildly surging, liberated and brilliant Eastern Jews. The leader of contemporary Zionism is the Russian, Professor Weizmann, the main men of the executive are the other Russians Sokolov and Usishkin. Together with the organizers and builders of Palestine, the Germans Ruppin and Lichtheim, they represent a unity that is recognized by Judaism as an Internationale. For alongside the Internationale of Rome and the Internationale of Moscow, there is today only a third Internationale of Zion, which is developing from religious roots into a secular world power.*

There is nothing to add to this, because Soviet Moscow and Zion are one and the same!

Section 2. Financial Zionism. Ways of Exploitation.

It took a long time for the anti-race to act on its host nations before it succeeded in achieving the desired change in their economic thinking, which ultimately had to lead to fundamental changes in all ways of viewing and legal concepts. Eduard Fuchs says:

The extent to which all the modern self-evidences of capitalist commerce without exception contradicted the earlier economic thinking cannot be underestimated any longer. What is today a self-evident law of action for every merchant, whether Christian or Jew, what is considered to be commercially absolutely correct, was originally felt by the guild craftsmen and merchants in the 15th to 18th centuries as a hostile act. In other words, everything the Jews did for progress had

to be perceived by their contemporaries as aimed against them. And every new and perceived hostile act of this kind was first carried out by the Jews [179].

The word progress is just as nonsensical here as the spiritual superiority invented by Sombart. Fuchs also unwittingly admits that all the activities of Judaism were and are aimed at the destruction of organic limits. He writes about this:

There is essentially no greater difference between the modern Jewish banker and the former Jewish usurer, because the activity of both is fundamentally absolutely the same. The modern banker also does nothing else primarily than lending money on collateral. The profit he derives from it is also no less than what the former usurious Jew raked in, rather the opposite. Because the banker conducts the lending of money on collateral at a higher technical level, his profit is often even incomparably greater. And the methods by which the banker increases his assets are also devoid of any trace of sentimentality. The only difference lies in the fact that the strangulation of the small by the great today takes place more quietly and secretly than before. Nevertheless or therefore, the modern banker does not have as bad a reputation in public opinion as the former usurious Jew. The simple reason is that in our time the monetary economy has completely asserted itself. From this then necessarily follows that the accumulation and increase of individual profits has become a self-evident right for all, for Christians as well as for Jews. Thus all the functions of the monetary economy have, so to speak, become respectable. Only clumsiness in making money is considered scandalous [180].

Fuchs explicitly emphasizes that the accumulation and increase of individual profits or, according to Sombart, the boundless greed for profit of the individual, was and is always possible only at the expense of the whole, thereby introducing a certain change in economic behavior and deviation from the original economic direction of the host nations by the anti-race. However, this does not have its origin in the function of money, which contains only the possibility, but in the parasitic racial disposition of Judaism, which abuses this function. And history confirms that the said changes must be beneficial in the long run not to the Christians, but exclusively to the Jews, even though individual Christians may also profit from them. The economic behavior of the racially and bloodily conscious anti-race is determined solely by its predatory urge, which cannot profit from its natural environment, but exclusively from people. This is why the instinct-driven parasitic mentality has been directed towards deception from the very beginning. The gradual decay achieved by Judaism, however, makes it increasingly difficult to understand this circumstance. Even in monstrous dimensions, this is demonstrated by the very activities of the Rothschild dynasty in Europe [181]. This greed for profit combined with deception then caused the

monetary circulation centers called banks to fall increasingly into the hands of the Jews, and through their influence, all the economic relations of the host nations also came under increasing dependence on Judaism. From a mere means of regulating the circulation of money, the parasitic racial inclinations of Judaism made it a means of liquidating national economies, to which the spread of Jewish theories such as those of the classic Ricardo-Levy [182] significantly contributed.

As the infestation of the host nations by Judaism progressed further, its racial inclinations could be applied more extensively. Commodity exchanges, whose purpose should have been to regulate the market, had long since become places of enormous speculation through Jewish money in all states. By expanding the exploitative base, the stock exchanges of all countries have actually become Jewish domains of fraud, where huge profits are consistently and deliberately obtained at the expense of the always deceived public, thereby only contributing to the further destabilization of national economies. At the same time, this accustoms the host nations to uninterrupted corruption, which the world press supports as zealously as possible. The monopolization of the monetary circulation and thus of credits opened up the possibility for Judaism to shake the foundation of all national economies, as can be seen in the Dawes Diktat for Germany, which is praised by the same parasites as development for the German people, but is in reality at most a development of liquidation.

Social parasitism has evolved into the putrid marsh flower of financial Zionism, a parasitism preparing to treat its non-Jewish contemporaries as mere objects of exploitation. Rathenau, who also dreamed of eliminating European states, therefore called for destruction of the national economic principle. *The war of 1914 primarily means the destruction of the nation-state as an independent economic unit* [183], wrote Trotsky-Bronstein in 1914. And that this is not possible without changing the social existence of the German people, Emil Ludwig-Cohn later triumphantly added: *The war was waged to deliver such a modern state form to Central Europe as already prevailed everywhere around Germany* [184]. In financial Zionism, nations are caught like flies in a spiders web. They are systematically and extensively drained until they lose strength and become victims of revolutionary Zionism. Financial Zionism controls states including national economies until their complete destruction. In its individual ruling domains, it acts as a supranational power. Thus it forces nations into increasing dependency on itself, which only further aids the intensification of all wars and upheavals, until finally through revolutionary Zionism it forcibly imposes the final stage of decomposition on the social life of host nations. Financial Zionism today comprises all stock exchanges and banks in New York, London, Paris, Berlin, Rome, etc., and the power of the Soviets in Russia, where it is identical with revolutionary and political Zionism, manifesting as total Zionism.

The Dawes Dictate, An Instrument of Upheaval

In the Dawes Dictate, financial Zionism manifests openly as an interstate and supranational power. The Allied and associated governments have declined to mere decorations, which they essentially always represented. During the war, the French section of the world press raised the cry *L'Allemagne payera tout* (Germany will pay for everything) to whip up declining courage. After the armistice at Compiègne, the same demands echoed in the English world press. Millions, perhaps billions, spun as in a mad St. Vitus dance. At Versailles stood the marked Lloyd George, acting as if nothing was wrong, even though the matter was also at England's expense. He no longer had any support from the English nation, which was bewildered by the world press just as France trembled in a gold fever, intended, of course, for someone else. In Germany, the same *world press* incited ever-increasing offers to the Allies and gradually prepared the German nation for the height of never-fulfillable reparation payments. General confusion spread like an epidemic. When in England several men accused Lloyd George of too low demands and also that he had been influenced by Sir Alfred Mond in favor of Germany, he responded to them [185]:

Sharp criticism is directed especially against Sir Alfred Mond because he was also our colleague. Critics may be surprised when I tell them that Sir Alfred Mond, of all cabinet members, demanded the highest reparations and assured that Germany was capable of meeting them. Sir Alfred Mond understands business and financial matters certainly better than his critics and those who imagine they have knowledge of things to which they haven't devoted even a fifth of the time as Sir Alfred Mond.

After this statement, it is no surprise that from the influence and cooperation of Sir Alfred Mond from Frankfurt, one can derive the memorandum of the Special Committee of the Association of English Industrialists from October 1921, which demands control over German industry, determining the direction of German industrial development, influence on the development of German trade through its derivation, etc. [186]. The paternity of the Rothschild bankers in Paris and London, Kahn, Warburg, Mond, etc., in implementing the reparations provisions in the Versailles dictate has not yet been sufficiently evaluated. Clarification of all related details also encounters unimaginable difficulties due to the already achieved dependence of all nations on Jewry. The entire reparations question arrived where it was meant to arrive and from where it also originated, to the representatives of financial Zionism, grouped in its temporary slave office on Wall Street in New York. In the continuous series of world conferences already announced by Herzl and Nordau, the scenery, the great powers, were pushed aside and the reparations conditions further tightened. On June 10, 1895, Herzl wrote in his Diaries for the family council:

Note that the next European war cannot harm our enterprises, rather it will help them, because all Jews over there will get their property to safety. Moreover, as investors, we will already have a say in the peace negotiations and achieve advantages for ourselves through diplomatic channels.

In London, the bankers revealed themselves as momentary world rulers. They have long since stopped discussing matters because they simply dictate them. The path they have taken so far can be traced through some additional statements. When Rathenau was called to the Ministry of Defense on August 9, 1914, he said that he was concerned with the deliberate creation of a new economic system His eulogist Stephan Zweig correctly adds: *August ninth was the day of secret decision in this war.* In Cannes, Rathenau was even more explicit: *The path we want to take seems right to me: an international syndicate, specifically a private syndicate.* A Jewish newspaper wrote regarding the Genoa conference: *It is quite possible that the conference actually began the realization of a great idea, the preparation of an entirely new type of government, technocratic, purely economic-commercial behavior of government* [187].

Quite right! When we translate the language of Jewish intellectualism into Czech, then technocratic type of government or purely economic-commercial behavior of government is the same as breaking up the nation-state as an independent economic unit through changes in social conditions of all host nations carried out by social parasitism.

The world press advocates for the acceptance of the Dawes dictate with undisguised triumph, yet conceals what it actually means and what consequences it must lead to. The lie is again the same: *Accept to prevent worse*; the truth would instead be: *Accept to better enable even worse.* Revolutionary Zionism in Germany turned to England, where MacDonald was just Prime Minister, to support the implementation of the Dawes dictate. When attacked for why he conducted anti-worker politics by supporting the Dawes Plan and the Locarno Pact, he declared: *The British Labour Party has opposed the security pact from the beginning, and regarding the Dawes Plan, nothing could be done because German social democracy asked the English government for its implementation* [188].

The mentioned social democrats are Judaized natives who push themselves to the slaughterhouse to fulfill their destiny there. The entire Dawes Plan pursues only one goal: Overburdening with unpayable reparations, which will result in endless increases in tax burden, causing general increases in living costs, increased production costs and reduced sales, and liquidation of German economy's profitability, which then should and must, manifest politically!

About the falsification method that led to the acceptance of the Dawes Plan, we read in Helfferich as follows: *The most difficult conditions, which give the proposals directly the authors signature, are simply concealed exactly as the eyes of an ox are bound when led to slaughter* [189].

Unfortunately, even Helfferich concealed the drovers of the mentioned *domestic and slaughter animals* and their accomplices. About the process itself and its intended result, he apparently had no unclear thoughts. All the stranger, however, is the concealment of truth about the active factor of social parasitism.

Jewry never doubted that the process of depriving Germans of their existential conditions would require several years. However, the necessary time was substantially shortened for financial Zionism by the Dawes dictate. Indeed, the expert opinion also states:

Of course, we reject the intention that Germany should first fully satisfy its internal needs from auxiliary resources, and further that only what will be created in surpluses should be used for its fulfillment (of the dictates obligations). The German nation must limit itself to the lowest possible minimum of its internal needs.

The complete destruction of the nation-state as an independent economic unit, which was prepared by the 1914 war, is to be completed for Germany through the Dawes Dictate. However, the liquidation can only proceed in individual stages. Ministerial Councilor Dr. Gahlberg stated in his speech: *The transfer (of money) will require a new reorganization of the economy... this will result in the withering away of many economic sectors focused on domestic consumption* [190]. The Executive Secretary of the Reich Association of German Industry, Dr. Bücher, declared in Düsseldorf: *The acceptance of the plan means for us reorganization into an entirely new economic system* [191].

In this reorganization lies the most fundamental cause of our current economic crisis. According to the Dawes Plan, our credit economy, railways, and financial management are primarily in service of the said reorganization and forced withering of internal economy. The essence of the crisis is the deadening of the internal market as the backbone of independent German economy. The manifestations of paralysis, as we see them today primarily in agriculture and which have partly reached actual agony, are neither accidental nor, from the perspective of the Dawes Plan, unintentional [192]. In 1924, the Times wrote: *Strengthened German agriculture could consume almost all German industrial production* [193], which prompted the Financial Times to declare that such development in Germany would be immensely harmful to English interests [194]. The purpose of the said changes in scenery of the genius of adaptation should be obvious even to the blind today. The revolutionary Zionism was focused on this from the

beginning. *Let us declare war not only on large estates but also on the smallest farming courts* [195].

We cannot and do not want to preserve small farmers... When they say that within two years the farming class will be destroyed, this is the most joyful prospect for all of us... Human progress will cause the farming class to disappear. If one day we had the power to ruthlessly enforce our demands, then we would naturally make short work of these owners [196].

Once agriculture is paralyzed and the industry oriented towards it is reorganized or deadened, then follows the production dependent on the domestic market, i.e., a counterintuitive pathological symptom that is applied by devitalized thinking to a not-yet-existing world economy. The effort of all nations and states for complete security of their needs would everywhere, along with intensifying competition and simultaneous complication of import possibilities in these countries, lead to their submission. The Dawes weed-assessment report states:

The plan embodies a fundamental principle in the sense that Germany should not gain any unfair advantages in industrial competition... Tariff policy here is not for encouraging industry and commerce, and especially not for facilitating German exports.

The Assessment is a model example of sophisticated forgery work. It imposes payments that could only be covered by increasing the yields of the German national economy, but simultaneously undermines not only any such possibility but directly destroys its foundations. After each concealment intention follows a revealing addition which completely strips the first of all meaning. *One example among many:*

It is not necessary to assume that this increase in surpluses would be achieved at the expense of the German nation by raising transport prices and all tariffs. In principle, this can be achieved through more economical administration of the railways themselves [197].

Later we will show that since the war, both passenger and freight transport tariffs have been kept too low, specifically with the intention of supporting industry, trade, and particularly favoring German exports. ... Therefore, a radical change in the current railway policy is inevitably necessary [198].

Future railway commissioners are thus left with the task of implementing tariff provisions that would alone suffice to interrupt relations with foreign industry, should it still be necessary. The insidious way in which German productivity and sense of duty is belittled is also characteristic. For example:

Officials had a way of thinking that is not exaggerated to call megalomania. They considered it desirable for the dignity of the German Reich that railway facilities be at a very high level... etc..

By accepting the Dawes Plan, the German nation surrendered itself to destruction. The national community was deprived of its independence just as it was deceived and stripped of its right to self-determination and its own way of being. The state is deprived of statehood and the national economy squandered. Besides railways, currency and credit also became the exclusive monopoly of financial Zionism. Currency and credit were separated from the national economy and became the worst instrument of its destruction. The relevant institute mockingly retained the designation Reichsbank, although it is nothing more than a Wall Street branch equipped with special sovereign rights.

We live in an epoch of constituted lies. Jews have a bank in Paris that brings them gold, an institution through which they then control most of France through discount. However, the state doesn't receive a single centime from these credit operations. And the Jews still call this bank the Banque de France! ... The bank has the right to issue three times more currency than it owns in capital. ... One can easily imagine what usurious profits this represents, wrote the Frenchman Toussenel already in 1845 [199].

The Reichsbank transformed from a semi-private, semi-state institution into a stock corporation removed from organic national economic circulation, handed over to Jewry not without self-indulgent facades. The government was stripped of any influence over the mentioned Reichsbank, which simply controls every single German enterprise through granting or denying credit. It is an institute through which mortification is now accelerated or slowed at will. The Reichsbank, which isn't one at all, possesses the sovereign right not to pay levies to the state. *The new bank as a bankers bank plays the role of government tax revenue collector*, states the assessment, and therefore all offices are obligated to transfer all their revenues to it. At the head of this institute stands a commissioner who must be a foreigner and who is assigned to the general agent for reparation payments. This agent then has the right to control the work of the banks directorate in all details... He is present at the bank directorates meetings and has unlimited full power in all matters of printing and issuing banknotes... His authority complements the power of the railway commissioner, who also must be a foreigner and forms an integral unit with the mentioned general agent.

The General Agent is the temporary unlimited sovereign of our free republic. He can invalidate German laws, can enforce the issuance of government decrees, and in case of non-payment of reparations, has the right to any intervention. He can use military forces, etc.; in short, he can do everything he considers appropriate to

secure the unpayable reparations. Just as customs revenues are already being confiscated, the Reich Post, telephones, and similar services await the same fate in a few years for this purpose, at the expense of all those affected, and their full subordination to Jewish administration [200].

Everything will follow the same path of usurious collateral loans, thus the path of mass impoverishment of the nation by revolutionary Zionism! The Dawes Report states: *It is much easier to impose burdens on the German economy than to determine the amount that can be transferred abroad without damaging it.* Thus we have established that forced payments can also be a means of destroying other national economies. To calm growing fears in other nations, reparation payments can also be used to purchase property of all kinds in Germany itself. From the plundered ruins of the economy, further properties can thus be expropriated from the German people. Have no fear, the representatives of financial Zionism will fully utilize this favorable opportunity for accelerated expropriation both in Germany and beyond. English economics expert J.M. Keynes, who already spoke out against the billion-dollar fraud in Versailles, wrote:

The Dawes expert plan is a system incompatible with both civilization and human nature. Therefore, every patriotic German will henceforth consider it their duty to do everything to eliminate it [201].

The world press organ, the newspaper Neues Wiener Tageblatt, notes very openly: *All of Americas considerations about Europe revolve around the central idea of a large post-war European collection, which must be paid in the next 10 or 20 years. Europe must pay! Such is the obvious iron union of economy and state, Wall Street controlling international capital, and Washington, which rests on this constellation, then directs and controls Europe. The most important of the collection methods found so far is the Dawes Plan, perhaps it is just a model, perhaps one day there will be a Dawes Plan against France as well. For now, it exists only against Germany. The League of Nations is nothing more than a collector for the United States [202].*

Surely such a plan will be against France and England as well, though not through the same events caused by social parasitism, but possibly through war and subsequent revolts already being prepared by Jewry. The central bank project on the gold standard, carried out by Hjalmar Schacht, pursues the goal of facilitating the transfer of the Reichsbank to the exclusive power of financial Zionism.

Schacht, Hjalmar, president of the Reichsbank, also a Freemason like Stresemann, is the leader of German economic policy and is also attacked in numerous magazines and provoked in every conceivable way. The lodge brother, however, remains silent. He was

challenged to sue. Schacht controlled himself and did not sue. In the *Völkischer Kurier* of June 22, 1925, Dr. E. Piechottka called Hjalmar Schacht *the father of the century's greatest fraud against the German people, the originator of the most radical exploitation of the people*, and added: *Dr. Schacht has not yet noticed that he has lost his honor, because he has not responded four times to accusations, to the public reproach that he is a criminal against the German people and executioner of the German economy. Because he never attempted to file a lawsuit for defamation, we give him one more opportunity here*. However, Schacht did not take this opportunity either. We do not properly understand the reasons why he was so indifferent to the accusations. *Dr. Schacht, don't you remember the meeting of a circle of six to seven friends in 1918 at Friedrichstraße 100, and don't you remember another meeting in Schwanenweder in 1919, where it was said that when private property is devalued to commodity vouchers (gold), its economic value is also directly expropriated? Therefore, it is not necessary to compromise so far and demand direct socialization, because from the money side, one can socialize more generally and yet more radically... Don't you want to remember, Dr. Schacht, how warmly and with full understanding you shook hands with the meanwhile notorious financial director Murvilius? Dr. Schacht, it is ugly that your friends lost loyalty and faith, and did not remain silent about such intimate conversations. After all, they too participated in establishing companies created specifically for the purpose of completely plundering the assets of German enterprises, Treuhand etc., originating from war loans, and transferring them to the hands of profiteers. This is not the first time I have publicly confronted you with this*. Hjalmar Schacht did not sue this time either [203].

The reader might think that this sufficiently characterizes our era. However, we have been so deceived, lied to, and dulled that these distinguished individuals even received letters of gratitude from Reich President Hindenburg for their activities. The instrument of deception, the world press, has thus proven itself again. The enormous fraud of inflation as a sum of all post-war measures, initiated by revolutionary Zionism and supported by financial Zionism and the world press, triumphantly announced, destroyed the independence of the middle class in Germany. Financial capital was not affected by the devaluation in the slightest, as it was secured on foreign exchanges, other branches of Wall Street. The devaluation of government loans similarly did not affect Judaism, which was always merely an intermediary, never their owner. However, the damage caused to the entire German nation cannot be estimated even approximately. The middle class includes precisely the most intellectually active and talented layers of the German nation. The Nordic element was predominantly represented in it, which realized its ascent to higher social strata. And it was again this layer that stood against the domestic revolution and prevented the definitive destruction through the establishment of Soviet power in

Germany. The ruination of the middle class led to a decline in the birth rate of those racially most valuable for Germany's future. The inflation fraud was an artificial means to accelerate the process of losing the Nordic spirit in the German nation...

When the middle class was deprived of its former existential possibilities through an artificial crisis, the so-called currency stabilization followed, continuously supported by all tax legislation of the post-revolutionary state, and finally by the Dawes Plan dictate, which devalued property by destroying its profitability. Led by the world press, revolutionary Zionism ensured increasingly penetrating legislation in this direction. Bang provides shocking examples of this in his book *German Economic Goals* [204]. Don't all these measures affect the racial composition of the German people? Aren't these all means of artificial destruction of Nordic consciousness? Intentional negative selection? Don't they accelerate racial liquidation? Doesn't the Dawes Plan itself work in that direction? The Reich Minister of Economy said on September 24, 1924: *We must export good merchandise and quality people. Such export is our fate* [205].

Yes, it is exactly so, though in a different way than the Reich Minister of Economy imagines! Germany will lose precisely its racially most valuable and boldest, predominantly Nordic elements, which once settled America. Germany will be deprived of its only irreplaceable value. Gains could only be achieved if we ourselves would export such Reich Ministers of Economy, Foreign Ministers, Presidents of the Reich Bank, etc. as quickly as possible.

Rathenau knew well why he so tenaciously defended the fulfillment thesis. *Yes, we can fulfill if we want to*, he said in his inaugural speech in the Reichstag after his self-proclaimed appointment as Foreign Minister of Europe [206], and when loud protests erupted, he added: *It only depends on how deep one can let the nation fall into poverty* [207]. The Parisian *Progrès* wrote:

His (Rathenau's) favorite thought is that Germany must live for many years in the poorest conditions in general scarcity to fully pay for its guilt [208].

The banker commissioner of the Reichsbank, McGarraf, expressed himself quite clearly at a banquet in New York in 1926 in a speech that was later denied, modified, and distorted:

If they were willing to work ten to fourteen hours daily without avoiding any work, if the German woman helped like a horse to pull the loaded work cart, if the German boy worked in the garden according to his fathers instructions, then success would not be lacking, the harvest would not remain in the field [209].

Then, and this is what McGarraf does not say, the German worker will be completely dispossessed by the sale of his own land from under his feet, then, and this is what McGarraf again conceals, he will again be cheated out of his meagerly earned poor wages by the new crisis announced by the Dawes dictate, then it is all, and this is what McGarraf also does not say!, one single fraud!

Finally, the German economy is squeezed by Jewry as in a vise. The payments imposed and constantly increased by the Dawes dictate ensure complete strangulation. The parasitic anti-race also gradually works on the continuing demoralization: revolutionary Zionism on the multiplication and incitement of the impoverished masses, the world press in turn cares for the deception of the Judaized natives. It is not just a state of slavery, but a process of revolutionization, that is, accelerated weed growth! The Dawes dictate will first be paid for with sweat, hardship, and poverty, and then with blood, streams of blood!

Whoever comes to Germany in twenty years, once called one of the most prosperous countries in the world, will be overwhelmed with pain and sadness. The great cities of antiquity, Babylon, Nineveh, and Thebes were built of clay and were destroyed by nature. German cities will not stand as ruins, but as half-decayed stone blocks, still partially inhabited by wretched people. A few urban districts are bustling, but without the former splendor and liveliness. Wagons crawl along the dilapidated paving, occasionally a flickering light from a tavern flashes, the roads are full of holes, the forests are cleared, and one can see the poor crops in the fields. Ports, railways, and canals are dilapidated, and everywhere you see only sad dwellings, weathered high buildings from the time of Germany's greatness [210].

These words were written by Rathenau; he already knew the result of the activity of social parasitism for the community of thinking animals as announced by the Talmud. These are the realized self-governing cultural nations under the rule of the transcendental idea, which he also describes in another way:

Generations grown up without discipline and respect, in want and without a taste for work, seeking only fleeting pleasures, living only on empty rhetoric without the slightest trace of education. The spirit has withdrawn into hermitages, the forests and natural riches are devastated.

What the country has built up, collected and protected for centuries from spirit and matter, is now being replaced by a century of demolition, destruction and desolation. Woe to the buildings and images, books and gardens! Woe to the craftsmanship, learning,

education, technology, industriousness, order and cultivation! [211].

Section 3. Revolutionary Zionism

Summary

With Zionism as such, we can perhaps distinguish individual degrees or levels, but never differences in essence. The revolutionary forms a complete unity with the financial Zionism by which it is itself governed. The liquidation of the existential conditions of all nations must therefore also manifest itself in all areas of their life. Financial Zionism destroys not only the national economy, but also the national community in their state form. The nations of the ancient world, deprived of their natural order, passed into democracy, into the equality of all. In our new world, democracy is the tyranny of money, which in the hands of the parasitic anti-race must necessarily lead to unlimited despotism. The democracy of our time is at the same time the first stage of the weed growth of the nations by Jewry, Marxism is its completion.

The formless moral sewer of man knows a single, intrinsic state, because it is inwardly dead. And it is precisely this perverse man that Jewry uses in all nations for its own ends! While in his delirium he imagines that he is acting in the interest of the happiness of mankind, in reality he serves to weed his own people more and more quickly. The democrats are thus replaced by the Social Democrats, who are finally replaced by the Communists. Although the said expulsion does not take place entirely voluntarily, it is progressing with a massive contribution to the desired degree of Judaized natives under the supervision and leadership of the Jewish seducing class. With the best of intentions, it is impossible to speak of any guidance to the good, and yet this absurdity continues to be carried on without protest or resistance, and those who consciously or unconsciously deceive their people are also deceived themselves. All their possible resistance is equal to the helpless, convulsive tremors of a man sinking into a bottomless swamp. The whole tactic of Jewry consists in promoting and accelerating Judaization, combined with the simultaneous paralysis of self-defense in individual nations. In this paralysis also lies the security of Jewry, its old wisdom, which protects it from the eventual reaction of non-Jewish peoples who threaten its very existence. That is why temporary solutions are made by which Jewry promotes a momentarily appropriate degree of Judaization and prudently never bends the bow at once until the peculiar talents of the European peoples are sufficiently deviated, i.e., destroyed. The possibility of resistance lies only in the English and German peoples, and most recently also in the power of the seized fascism in Italy. If he properly understands his position and role in today's national politics, he could become one of the most dangerous opponents of Jewry.

In 1871, Rothschild supplied money to the Paris Commune, to which Marx dedicated an extremely enthusiastic letter. Although France at that time, as perhaps Spain, was already sufficiently disintegrated by all European nations to complete the weeds of racial chaos on the part of Jewry, it was still surrounded by a ring of healthy Nordic states that could intervene in the interests of necessary self-defense. This could have been dangerous for Jewry, and the commune of the Jew Le-on Gambetta could have been crushed. Unfortunately, today it is different. All nations are poisoned by exploitation and lies, they have become mortally ill. *All national communities have fallen into a firm and deep dependence on financial Zionism and are already in disarray.* The world press is working at full capacity, and the destruction of all morality is bearing fruit. Communism, which today constitutes the state in Russia, is quite openly promoted in all nations. That is why the appeal of the Karlovy Vary Zionist Congress to the Jewish people in exile could be heard:

When the war came, our ranks stood firm and armed for the work of national resurrection. We were ready to fulfill the hopes of our nation at a time of general destruction and construction.

The war did not rage in vain, it was the most fundamental and revolutionary result in history [212], when it was necessary to destroy the strong, organically unbearable life forms of the non-Jewish world for us [213]. *The danger of a retaliatory strike has thus almost disappeared for Jewry.* Moreover, we have another reorganization here. If the deprivation of states of their statehood initially proceeded only through internal decomposition, now external decomposition is added, which manifests itself in an apparently positive wrapping but is also just decomposition. Thus, destructive decomposition is implemented in two mutually reinforcing and accelerating ways, comparable to the Dawes Plan combined with a credit blockade. The second is the League of Nations, *which works to silence national communities and provides support exclusively to the ever-spreading social parasitism in all nations.*

Freemasonry and Pacifism

If the homogeneity of ascending life is insidiously twisted into equality, chaos is thereby elevated to an idol and moral mud is declared paradise. *Brotherhood of humanity* as a result denying species uniqueness of Masonic activity, is merely the glorification of chaos!

Within the framework of the present work, it is entirely impossible to deal in detail with the pernicious activity of *humanitarian* Freemasonry, which overturns and destroys every race, every national spirit. Freemasonry is immoral to the highest degree because it denies each species its own morality by pretending to some idol of humanity. Due to its immense significance, which it has already acquired in the life of nations, it

naturally cannot be passed over in silence here. Further details can be found in the writings of Wichtl [214], Rosenberg [215], Müller von Hausen [216], etc. In their works, all Masonic claims are thoroughly refuted and the deepest connections revealed [217].

The motto Liberty, Equality, Fraternity of the French Revolution originates from secret conventions and circles of the *humanitarian* brotherhood, which adopted its Kabbalistic customs from synagogue service not without deeper meaning and cause. In these secret societies, poisonous seeds were cultivated, which bloomed so bloodily in the French Revolution, exclusively to the benefit of Jewry. Since then, the seed has penetrated ever deeper into the Freemasonry of all countries, which seized it as an excellent intoxicating and paralyzing agent. *Today, in the leading position of Freemasonry in all countries is either a Jew or a non-Jew entirely dependent on Jews, such as Philippe Berthold.* The principles of Freemasonry can be summarized briefly thus: *To remove all differences between people of all kinds is the great work of Freemasonry* [218], says the Grand Master of the Grand Orient. *All differences of position, faith, opinions, and homelands will be removed, let us make of all humanity one family.* it continues. That this can only be an aggregate of bastardized people in racial mud and the parasitic anti-race towering above this chaos is, of course, kept silent! The Grand Orient of France issued a manifesto stating: *All lodges have united their forces to preserve the revolution, they will be its friends and protectors everywhere, must fan its flames and ignite spirits, and support the respective zeal in all countries by all available means* [219].

The Jew Isaac Crémieux, minister, Grand Master of the Grand Orient and leader of the Alliance Israélite Universelle said in a Paris speech in 1861:

The messianism of the new age must come and develop. Jerusalem of the new order, resting holy between East and West, must take the place of the dual empire of emperors and popes. Hardly had the Alliance Israélite begun its activity when we could see traces of its effect everywhere. It does not limit itself merely to our own cult, it turns to all, wants to penetrate all religions as it has penetrated all countries. Nationalities must disappear! Religions must perish! Israel, however, will never perish, for this small nation is Gods chosen one [220].

The journal Archives Israélites shortly thereafter stated:

Now everything has changed! A flourishing alliance has emerged, which is accepted by the most powerful thrones, always ready to represent our rights and fight against all people who are simultaneously enemies of our race, enlightenment and freedom [221].

From minister Isaac Crémieux through banker Allegri to today's Grand Master of the Grand Orient of France runs a direct line.

During Crémieux time, the Jewish banker Adriano Lemmi led the Italian Freemasons. After him, the Mayor of Rome, Jew Ernesto Nathan, became Grand Master of the Grand Orient of Italy, who unleashed the most furious hate campaign against Germany. His speeches were distributed in many millions of copies and stated: *Freemasonry desired war alongside free nations!* When the Jew and Freemason Baron Sonnino became Italian Foreign Minister, he subsequently confirmed the Jewish work:

Italy had not yet entered the war, but under Baron Sonnino's leadership, it took its place at the head of the Allies within a few months and stood firmly by their side in all successes and fate [222].

No wonder, because besides him there were also Jews and Freemasons Luigi Luzatti, Italian Minister of Finance, and Barzilai, actually Bürzel from Trieste, Minister without portfolio and later Minister for Conquered Italian Territories. The Berliner Tageblatt noted in 1923:

Throughout this time, the anti-church spirit that ruled Italy was the spirit of Freemasonry, the nations elite... Previously all-powerful, later heavily compromised by its mysterious relations with France in 1914 and 1915, Italian Freemasonry... [223].

The Berliner Tageblatt adopted such a whining tone after Mussolini's fight against Freemasonry began. Therefore, the failed assassination attempt on him in November 1925, inspired by the lodges, was no surprise. One of the conspirators, Quaglia, felt conscience-stricken and revealed the plan. Zaniboni, General Capello, and others were arrested. Quaglia testified that the Grand Orient of France, through Torrigiani, then Grand Master of the Grand Orient of Italy, and General Pepinno Garibaldi, handed over two million francs to Zaniboni's brother. He later demanded fifty thousand lire more, which Capello largely raised himself. The pro-Masonic Paris newspaper Ere Nouvelle of Brother Herriot on October 27, ten days before the assassination attempt, announced Mussolini's stabbing with a dagger, which was apparently meant to be a signal to all brothers of the world that something was being planned against the rebellious Fascist leader... It is noteworthy that at the same time a revolt was also to break out in Spain, Primo de Rivera was to be overthrown, and a republic proclaimed. Here too, traces led to Paris to the Grand Orient of France, with which the leader of the Spanish revolutionaries, the Jew Blasco Ibanez, was in closest connection [224]. On Monday, March 1, the Berliner Tageblatt carried a call for Mussolini's murder under the headline *Mussolini Must Be Removed!* with the subtitle *An American Demand*.

The former U.S. Attorney General, now member of the League of Nations Human Rights Commission, George Wickersham, in a speech before the

New York Harvard Club, declared that Mussolini is the greatest enemy of world peace, Italy is plagued by absolute tyranny, and now Mussolini is trying to implement the Allies offensive against Germany. The Duce apparently sees impending danger for himself and therefore wants to evoke sympathy from the Italian people. With the call *Mussolini must be removed!* the brilliant speaker concluded his speech [225].

After the failure of the first assassination attempt, another failed in March 1926, followed by a new one. Fascism and Mussolini are a danger to *world peace and humanity*, but the Jewish executioners of the Russian people Trotsky-Bronstein, Zinoviev-Apfelbaum, Radek-Sobelsohn, Steklov-Nachamkes etc. are messiahs who from the tribune preach to the quietly listening masses, rather, actually *political domestic animals*, about the *state of workers and peasants* and their own liquidation. Such is the great Jewish lie and Freemasonry led by Jewry. Mussolini is an enemy of the *fraud committed against humanity* because he is a friend of his people!

It will not stop at three attempts to assassinate Mussolini so far. Jewry will give money and Freemasonry suitable instruments. These can finally always be bought! Here a small reminder is appropriate. The immediate cause of the World War was the assassination of the Austro-Hungarian heir to the throne, Archduke Franz Ferdinand. The assassination was then committed by the Masonic lodge association Narodna Obrana. The money came from Paris and London. The Grand Orient de France had already decided on the assassination of the heir to the throne in 1912! [226].

Another reference to Masonic *building activity*. Rabbi Dr. A. Stern writes about the founding of the Czechoslovak state under the title *Jews at the Cradle of the Czechoslovak Republic*:

If I refer to Beneš's materials, I must state that the beginning of the movement for our republic is still shrouded in darkness, leading some to believe that the republic was a surprising result of the Versailles Conference. In contrast, the merits of Czech Jew Freund from Brandýs nad Labem regarding our independence must be highlighted. The Paris Alliance of Friends of France has a Jew as its chairman, and it was this Alliance that created the Czechoslovak state. Senator Freund-Deschamps, Jew Wedeles, and Srbek were bankers who promoted the Czech movement. Press agent Köpel and Kudernac, President Beneš's first secretary, were also members of the Alliance, which publicly expressed its sympathies for France. ... The driving force was Dr. Beneš, who tried to establish connections with the French republic, for which Freund paved the way and helped him with initial financial difficulties. Both Freund and Jew Wedeles sacrificed hundreds of francs for the liberation movement. Thanks to their mediation, Masaryk was made a docent at Oxford University. Small donations, in which Srbek also participated, were only

sufficient for the initial period. Soon a million-franc budget was needed, and credits were secured in France and England, the exact amount of which remains unknown to this day. Perhaps Mr. Wedeles in Paris and Rothschild in London could provide some information about this. This should not be understood as an indiscreet revelation, but as indisputable proof that we Jewish citizens, who assembled the republics mosaic from small stones, have a right to full rights within it. I am glad that I had the opportunity to record: A Jewish builder also earned lasting merit in laying the foundation stone of the republic [227].

To state it correctly once again in English: The Jewish community in Austria consciously committed high treason and treason with the aim of undermining and burying the multinational state. Therefore, the Jewish community allied itself with national forces that were also working to break up the dualistic monarchy, and attached to them the Freemasonry, which it itself directs. The Czechoslovak state is thus a *temporary solution*. It is also interesting to note here the admission that through both Jews, Freund and Wedeles, Masaryk became a docent at Oxford. Regarding the references to Rothschild, quite different ones could be cited here than those indicated above.

Freemasonry alienates educated circles and socially higher-standing *elite of the nation* in all countries from their natural character by pretending to have a disruptive *idol of humanity* and providing material benefits, says the Berliner Tageblatt! It is thus doubly immoral. Through all its *building activity*, Freemasonry naturally lays foundations for activity that will ultimately lead to its own liquidation. What *brothers* Berthelot, Masaryk, Beneš, Schacht, Stresemann, etc. sow, is to be reaped by *brothers* Trotsky-Bronstein, Zinoviev-Apfelbaum, Litvinov-Finkelstein, etc., as was already implemented in Russia and what *brothers* Milyukov, Maklakov, Izvolsky, etc. prepared for them.

Although Jews fully control Freemasonry, they considered it appropriate to establish purely Jewish lodges, associations, orders, etc., to which no non-Jew is admitted. Besides the Alliance Israélite Universelle, there exist Sons of Abraham, Maccabeans, etc., but the most important of these is the order Bnai Brith headquartered in Chicago, which alone has more than 80,000 members. In Germany alone it operates eighteen lodges, including leading Jewish journalists, bankers, politicians, rabbis, etc. A significant member of the order is the previously mentioned Rabbi Baeck alongside Bolshevik Oscar Cohn. In the orders leadership under the chairmanship of Jew Krauß, now Cohen, we find again all known Jewish politicians such as Morgenthau, former American ambassador to Turkey and then active in the League of Nations, further Brandeis, famous Supreme Court member and Wilsons friend, Warburg, Elkus, Schiff, Marshall and many others. The Jewish Chronicle

states that *among all Jewish support organizations, Bnai Brith holds first place*.

At the twentieth annual meeting of the English district of the Order in 1921, it was decided to *identify with the global Zionist movement* [228].

In G. Karpeles memorial document for the twenty-fifth anniversary of the Bnai Brith Order, it states: *The idea of Freemasonry emerged from an urgent internal need of Jewry; just as Solomon of the noblest blood of Israel is considered its founder. Also, the words, slogans, and designations of Freemasonry are largely taken from Hebrew* [229].

The Bnai Brith Order as the directing committee of Jewry, assigning roles, is perfectly expressed here. In the Orders newsletter from May 1926, it is written: *American Jews intend to gather fifteen millions for the Palestine Reconstruction Fund. There is also a powerful movement among American co-religionists who are providing a large portion of this sum to newly emerging and very promising colonies in Soviet Russia. The generous philanthropist Julius Rosenwald contributed an entire million... etc.*

Again the *Moscow-Zion parallel*, i.e., Zion in Moscow!

What Freemasonry conducts in the narrower circle of *intellectuals*, parasitism attempts to do on a larger scale. Ideologically, however, there is no difference between them. The carriers of parasitism in nations are also Jews, who use dependent Freemasons or other maintained figures to avoid appearing too frequently in public themselves. When war broke out, these efforts found their expression in the New Fatherland League in Germany, where they immediately began their unfortunate activities. The driving forces here were Jews von Temper-Laski, Gumbel, Anita Augspurg, Dr. Goldscheid, Fried, Broda, Bernfeld, etc. Later, the League became the League for Human Rights. (I do not know whether Professor Magnus Hirschfelds Union for Human Rights belongs to it.) In any case, it unites all maintained figures such as Förster, Schücking, Gerlach, Quidde, etc., who found lifes purpose in slander and uprooting their own nation. In their efforts, they are naturally substantially supported by leading men of the world press Georg Bernhard, Theodor Wolf, Siegfried Jacobsohn, etc. *Parasitism is Freemasonry stripped of all its scenery and decorations* [230].

An example of collaboration was revealed by the French editor-in-chief in the document *Behind the Scenes of French Journalism*:

The principle is not to give bribes to the newspapers themselves, which ultimately end up uselessly in publishers' pockets, but rather to use them to make journalists willing, who benefit significantly from it and, according to the old proverb whose bread you eat,

his song you sing, serve the just cause all the more zealously!

In Bern, the *Freie Zeitung*, a newspaper of the most repugnant kind, was founded for this purpose. In the editorial office sat journalists with broad consciences like Grelling (author of *Jaccuse* and similar pamphlets), Röselseimer, Fernau, and Stillgebauer... They were under direct leadership of Maison de la Presse (in Paris) and excelled particularly in deliberate distortion of facts, inventive interpretation of documents, and fabrication of German bloody atrocities. The Swiss government was powerless against such conduct. It should also be noted that American banker Otto Kahn contributed 50,000 dollars to establish the *Freie Zeitung*.

New York banker Otto H. Kahn is the brother-in-law of Felix Deutsch, who worries so much about Soviet Russia. *We combat the Christian state to all consequences*, wrote Rabbi Dr. Jacob from Dortmund, member of the state-loyal Central Association of German Citizens of Jewish Faith. *This is true, the entire parasitic and instinct-connected anti-race has never done anything else! Napoleon already expressed this clearly enough.*

As further evidence of the close connection, an excerpt from a letter by the Grand Master of the Grand Orient of France, the Jew Wellhof [231], to the lodge Rising Sun in Nuremberg will serve:

World peace requires the transformation of feudal and militarily drilled Germany into a democratic republic, or better said, the return of Prussianized Germany to the spirit of pre-Bismarckian old Germany to be accomplished as quickly as possible. The creators of this work are waging a terrible struggle, which is far too little known in Germany. Scholars who are the ornament of their homeland, like Einstein, Dr. Förster, and Nicolai, are persecuted and slandered, and other defenders of justice like Gerlach and Gumbel barely escaped death, which has already overtaken Liebknecht, Rosa Luxemburg, Kurt Eisner, Gustav Landauer, Futran, and Hans Paasche [232].

Here we have again nicely together the unified Jewish front from Einstein through Rosa Luxemburg to Salomon Kosmanowski, called Kurt Eisner, who follow the given line starting with Wellhofs brothers like Chaim Weizmann with substantial help from brother Trotsky-Bronstein and the cemetery of nations [233]. The infestation of all nations must therefore be accomplished as quickly as possible, otherwise the dull animals might eventually smell the slaughterhouse where they are deliberately being led.

Democracy and Parliamentarism with Special Regard to France.

Wherever and whenever a Jew entered the arena of history, we see the same picture as with the

penetration of Jews into world economy and commerce. They rebel against conventional forms and through their intellectualism and remarkable agility destroy the prevailing peace and tranquility. More important, however, is the fact that the Jew does not rebel only at the beginning of their appearance, but continuously. Such was, of course, the role of the Jew in every country even when they openly entered politics and remains so today. Through continuous rebellion in politics against established forms, they scattered, necessarily becoming dynamite in the political history of nations. They did not destroy only the old forms that burdened their agility but also developed new and more mobile ones that correspond to the nervousness of developed monetary economics. It is not at all exaggerated to say that, for example, modern parliamentarism has its specific character through Jews. It cannot be otherwise, because modern parliamentarism has a form corresponding to modern capitalism and politically inseparable from it [234], writes Eduard Fuchs. Regardless of the ingenious substitution, it only confirms in other words that Judaism and decay are one and the same, that even parliamentarism is only a transitional phenomenon in the decay of culture and morals! The whole system is one big lie, Lagarde says succinctly. Only contemporary partisanship opens up space for revolutionary Zionism. Disraeli, who sat like a toad at the spring of all Jewish lodge activity, himself admitted that the 1848 revolution in Germany was the work of Jews, although it did not yet fulfill all his cherished hopes and expectations. The mighty revolution, which is currently being prepared in Germany and is in reality nothing other than a second (and substantially larger) reformation, about which no one in England has any idea yet, is running entirely under the patronage of Jews.

Hence, the founding of the Conservative Party in Prussia by the Jew Stahl takes on a somewhat different scope and meaning, that of a necessary temporary solution. Under the pretense of working for the German nation, it forces it into a straitjacket, which then enables further subversive attack. Lagarde called this systematic decomposition the terminal illness of the German nation. The party itself then abandons the ground upon which the leaders of liberalism, Jews Bamberger and Lasker, forced the gold standard and the ambivalent character of the former Reichsbank upon the nation against Bismarck. *Today, to our misfortune, we have a state credit monopoly that increasingly strangles the economy. And to our equally great misfortune, we also have a private currency monopoly that increasingly twists the states neck*, writes Bang [235]. And that this process, which has long been the desired path of Jewry, only completes the infestation, we see from the bombastic praise that the world press gives to Bamberger on his hundredth birthday. The *Berliner Tageblatt* wrote:

The two main pillars of German economic life, the Reichsbank and the gold standard, were essentially created by Bamberger and he also successfully defended

them against attacks from agrarian selfishness. The character of the Reichsbank as a private institution, which proved its fundamental importance especially in recent years, was established on his advice [236].

The fundamental importance was fully felt by the German nation in the inflation fraud. The newspaper Vossische Zeitung judged:

The reform of German currency with its two supporting pillars, the Reichsbank and the gold standard, is unthinkable without Bamberger's decisive cooperation [237].

Thus financial Zionism helped to spread revolutionary Zionism. FRANCE.

Eduard Fuchs continues in his work: *Every French government was supported by a special Jewish capital group, i.e., by a very specific banking house. Thus Louis Philippe initially by the Lafitte bank, to this house he owes his throne, and later by Rothschild. Under Napoleon III, the financier Pereira was, alongside Rothschild, the economic foundation of imperial policy, etc. Under such conditions, the fight against Jews could not unite, because the part of the population that stood with the government, once it was the petty bourgeoisie, other times small farmers, was always excluded from the organized struggle against Jewry as a whole, because Jews formed part of their associates. And so the defeat of the given governmental system in France ultimately always led only to an exchange of the currently ruling banking house. To characterize the February days of 1848, Proudhon said very aptly: Our Jews have only changed. After the coup d'état of 1851 and 1870 after September 4, in the end, only the Jews exchanged places [238].*

This finding is further appropriately supplemented by A. Rosenberg in one of his books:

Socialist Proudhon could still tell the truth, as mentioned above, because he did not hang on golden threads. Also, the generation in which Jaurès grew up initially tried to stand against the feudalism of the stock exchange. In the nineties, a series of heated debates took place in the cabinet, which were also covered by the press, and began to worry the Jewish stock exchange lords.

For example, the newspaper Petite République Socialiste spoke of the gloomy assassin Reinach, of the cosmopolitan swine from the dunghill of Arthur Meyer and Reinach, etc. On August 7, 1894, the newspaper complained that there wasn't a week without a new judicial scandal erupting, in which the names Reinach, Hertz, etc. kept recurring. Edouard Drumont was then considered an honorable writer, *one of the few independent authors that the press has at all*. Socialist deputy Rouanet declared that *Drumont's work will endure forever*. In his books, Drumont exposed Lesseps,

Erlanger, Donon, Ephrussi, Hertz and Rothschild. His works will remain important documents, without which our history would remain incomprehensible to our grandchildren. Over the dealings of the Pereira banking house in 1895, a veritable storm broke out in parliament under Jaurès leadership... when Rouanet declared that the Third Republic had created *Jewish feudalism*.

However, such a struggle did not last long. One day, the Pereira banking house simply bought the socialist newspaper Lanterne. The Petite République Socialiste followed. Mr. Rouanet, who shortly before had portrayed the anti-Semite Drumont as one of France's leading historians, fell silent and remained quiet as a grave. And Mr. Jaurès, who had correctly identified Jewish stock exchanges as enemies of social progress, suddenly expressed his contempt for the abomination of anti-Semitism. Jaurès, who in 1894 had left the cabinet because he criticized the *cosmopolitan gang* and spoke of *Jehovah's lightning released by Mr. Reinach*, was suddenly quiet as a mouse, abandoned his modest dwelling in the Saint-Sulpice Quarter, and relocated to an exclusive district. From then on, Jaurès was no longer dangerous to high finance. Millerand-Cahen received, as a socialist, his annual 200,000 francs in support from a major financial institution and later even became president of the grocers republic and its chauvinistic defender. The socialist Viviani married the Jewish woman Hirsch. Former socialist Briand then also emerged as a representative of the bourgeoisie, and the main socialist (now communist) press organ L'Humanité passed into the hands of the Jewish directorate Levy-Brahn, Levy-Brühl, Dreyfus, Leon Picard, Salomon Reinach, Blum, Sachs, etc. The final irrefutable proof of the fact that the Marxist leadership not only fell into economic dependence on Jewish finance but was directly bought by it is provided by none other than Theodor Herzl, founder of the World Zionist Organization. In his Diaries on February 26, 1901, he writes: *Towards morning it finally occurred to me who should present the interpellation in the French parliament: Rouanet, about whom Leven (president of the Alliance Israélite Universelle) told me in 1895 in Salzburg that he receives money for his pro-Jewish speeches*. And a few pages later, Herzl writes: *A letter from Nordau about the negative result of negotiations with Deputy Gérard, who was supposed to interpellate about Turkish difficulties with immigration to Palestine. However, Bérard wants to arrange a meeting between Nordau and Foreign Minister Declassé, which Nordau rejected as futile. I write to Nordau to turn to Rouanet, and keep Declassé in reserve.*

The Marxist deputy was thus available for money for everything. And apparently Mr. Declassé as well. ... Shortly before the outbreak of the World War, Jaurès showed something like belated remorse. He wrote: *We are heading toward a war that must be fought to satisfy abominable desires, and also because the Paris and London stock exchanges speculated on it*. Soon after,

an agent of the Paris stock exchange murdered him in Café Croissant. The *patriotic* murderer was acquitted, while as if in mockery, Jaurès remains were transferred to the Pantheon in November 1924.

Just like with us! Superficially observed, and yet something completely different, i.e., the manifestations of degradation are the same, but the background against which they occur differs. From the immeasurable profits of Jewish emancipation, from the French Revolution, the subsequent rule of Napoleon, the restoration to Napoleon III, the racial composition of the French nation fundamentally changed. The blood losses in the revolution and subsequent Napoleonic wars affected almost exclusively the Nordic element, which never recovered thereafter. Industrialization and the growth of large cities with the influx of racially inferior elements then only accelerated the racial transformation of the French nation. An increasingly strong number of eastern, but often also temporarily western elements, aided crossbreeding and brought complete chaos to France. Stoddard cites as an example the approximate estimate of scientist Davenport. *He notes that according to the number of a thousand successful Harvard graduates in today's numbers, there should have been only fifteen descendants from ten thousand Romanians living in Boston, but in two centuries there would be a hundred thousand!* [239]. Thus the nation would be completely different. Although this example cannot be applied to an entire nation without further consideration, it still provides at least a basis for comparison. More than 130 years have passed since the French Revolution, and France of 1800 bears only a very distant resemblance to France of 1925. The Grande-Nation is mere pretense of racial chaos, which is no longer actually a nation and lives only from the Gloire of its past. Madison Grant says: *The religious wars significantly weakened the Nordic aristocracy, and the revolutionary and Napoleonic struggles accelerated the extermination of the upper classes. The surviving nobility, stripped of political power and much of its economic base, rapidly lost pride and committed class suicide through blood mixing. One of the distinct features of part of the current French nobility is its eastern and Mediterranean character* [240].

War losses of the nations foundation through death, injury, or absence from the homeland were very evident in France. In 1891-1892, those called up for mandatory military service were largely descendants of those unfit for military service or those not drafted for other reasons during the Franco-German war. In Dardone, these age groups show seven percent more unfit for military service than in the north. In other cantons, this unfortunate generation was an inch shorter than the recruits of the previous year, and the number of those not drafted due to physical weakness increased from the usual 6 to 16 percent! [241].

Günther, drawing from the research of Frenchman Lapouge, reaches the same conclusion: *Napoleon, despite his small stature originating from Lombard nobility, managed after the revolution to draw behind him all the warriors that France still offered at that time, and also largely consecrate them to battles and death. The French of the present time are, from an anthropological perspective, entirely different people than in the medieval period and even during the Renaissance... The spiritual direction of the French has also changed. Their way of thinking and viewing political, religious, moral, and even literary questions is entirely different than before. The difference is more visible the more the deterioration of morals and institutions of the higher classes is enforced by the influence of the lower classes. ... In the cited article, Lapouge states that the eastern race is also very quickly populating areas once belonging to the western race* [242].

One need only compare the so-called poetry of the music hall with medieval folk poetry, and we have spiritual decline before us, Günther further quotes Lapouge. In complete and voluntary blindness, all these mentioned scientists miss another process, the real cause of deterioration and decadent poetry, which is, briefly put, sexual stimulus.

French nobility willingly accepted members of any foreign race, as long as they brought money, says American Grant. Honoré de Balzac unsurpassably depicted this willing acceptance in his works, because the race that brought money was, of course, the Jews. The gilded decline of France's upper classes proceeded at the speed of the law of free fall. Every change in the governmental system, states Eduard Fuchs, meant alongside the change of banking house simultaneously a deeper penetration of Jewry into state administration and thus naturally into the highest social stratum, into French nobility. Today's almanac of French nobility would practically contain almost only such Jewish-gilded layer. It would certainly be simpler to list the few still existing exceptions. French nobility is today the same historical memory as castes in India. These continue to exist, but the people are of different races, and similarly, French nobility through its bastardization is no longer nobility. France's peak period was perhaps still in chivalry under Henry IV and Francis I. Under Louis, the entire decline was already manifesting despite external power position. Cardinal Richelieu unified the nation by suppressing its most valuable elements. The shaking of the governmental system after the revolution by financial Zionism also led to the decline of the middle class in France. The characteristic type of French saver and German philistine was already shown by Balzac. The gradual evaluation of people by money compelled socially higher strata to imitate the true representatives of exploitation. Spiritual paralysis from Freemasonry affected in France all the cream of the nation, unless it is not already exclusively represented by Jewry. Therefore,

neither nobility nor bourgeoisie made any serious attempt at defense against continuing Judaization. They were eliminated from it even before they noticed their own decline. The mentioned process was facilitated further by the fact that the Jew with his western blood character was less conspicuous in Romance countries and purely externally more difficult to distinguish than in more Nordic nations. And so the attempt at self-defense came from the Marxist camp, which is actually a contradiction in itself. Its leaders indeed recognized the cause of such conditions but did not notice that their own programmatic base is just a consequence of this effectiveness. With this, however, they only protect Jewry and support financial Zionism. Such activity exactly resembles the conduct of Tibetan, Mongolian, and similar magicians who foolishly believe in defeating the opponent by conjuring his shadow.

It wasn't until the 1880s, when the decomposition process of the middle classes in France escalated into an equally prolonged economic crisis as in Germany, that a clearly defined antisemitic movement emerged, writes Eduard Fuchs, a great admirer of Jewish people. We have already shown how such an attempt ended. Here we will only discuss in general terms another tactical means of the parasitic anti-race to prevent self-defense in all nations. Theodor Herzl correctly concluded that antisemitism in the population constantly grows stronger because its cause cannot be eliminated. And since Jewry knew and knows this, their ancient political wisdom manifested itself in Jews beginning to penetrate its leadership and thus averting potential danger. *If Action Française didn't exist, we would have to invent it,* claimed a cynical document spread by the Jewish party in France, which was however quickly withdrawn from circulation [243]. France is controlled by Jewry, which, with the help of the world press and Freemasonry, always pushes forward such persons who are momentarily beneficial to it, regardless of their names.

As previously stated, the current state form of France does not correspond to the reality of the Jewish infiltration of the French racial mixture. France has long been ripe for Soviet power, and it would not pose any particular difficulties for Jewry to implement it in a short time. French politics has not existed for fifty years; instead, there has been Jewish politics under the French flag, misused to pretend to natives about French national interests and historical tradition for their own goals! Everything that is told today about the French nation is merely a historical legend. Our historians, who until today cannot understand the influence of Jewry on nations and their history, can quietly lay their reflections about the hereditary enemy of Nordic origin in the coffin next to the Hellenes of antiquity. Behind the purely geographical and linguistic unity lie completely different forces. The endless series of proofs about this is provided by Crémieux activities in France alone.

After the war, Poincaré, as senator and future prime minister, granted an audience to the director of the Jewish press agency in France, Heinrich Braunstein, and promised him his support for Jewry. The newspaper *La Peuple juive* of June 21, 1921, announced that after this conversation, Mr. Braunstein declared in a circle of politicians and journalists that he was delighted with the mentioned reception. And a correspondent for *Die Zeit* published an interview of a certain Zionist with Raymond Poincaré, in which the senator expressed support for Jewish immigration to France and added that Jews would quickly become French patriots. *The danger of antisemitic disturbances in France does not exist,* Poincaré concluded, *because the slightest such attempt would result in the harshest penalties.* About Poincaré's stance, therefore, there is not the slightest doubt, and its consequences are manifested in the ever-growing number of both established and newly immigrated Jews penetrating into various offices. For example, Mr. Heuglé, head of the administration office, was appointed state counselor. The Algerian Jew Dadoune was appointed sub-prefect in Florence, Levy-Brühl became secretary of French law through the protection of powerful financiers. A certain Mr. Kahn became prosecutor in Melun, Mr. Alphendery was appointed vice president of the judicial tribunal in Seine. Furthermore, it should be added that in the budget commission of the French Republic, three Jews sat in decisive positions: the socialist Leon Blum, former finance minister Lucien Klotz, and the Jewish big-time profiteer from Poland, Bokanowsky. The latter was also appointed chief rapporteur on the French state budget. Later, Poincaré made him Minister of the Navy...

Immediately after the armistice, a Jew named Aaron sat unrecognized in Essen as the French representative and spy for the entire Ruhr region. When negotiations began about German withdrawal after the occupation of the Ruhr, this previously almost unknown gentleman suddenly introduced himself and took the place of the existing French commissioner. All press propaganda in the Ruhr is in the hands of a four-member commission. As discovered by the Paris newspaper *Vieille France* (April 26, 1923), three of these four are Jews. ... We add that two commanding generals in the occupied territory, Simon and Levy, are also Jews, and *Vieille France* grants Germans the right to behave antisemitically because they cannot see anything in French units other than mercenaries of high Jewish finance [244].

Regarding Mr. Lion Meyer, Under-Secretary of State for Merchant Marine, and Alexander Israel, General Secretary (of Premier Herriot), we have already discussed. Furthermore, three of our co-religionists were appointed as cabinet chiefs to three ministers, Henry Levy-Ullmann, Professor of Law at the University of Paris, in the Ministry of Justice; Dr. Marcel Lehmann as State Secretary of Merchant Marine; and René Raoul Strauss as Prefect. Two more were appointed as section

chiefs: lawyer Mosse at the Ministry of Interior and city councilor Georg Levy-Bauer at the Ministry of Labor. Finally, numerous Israelites fulfill various other functions. For example, (lawyer) Marcel Kahn is chief of the special secretariat for press techniques, Professor Marcel Abraham and lawyer Pierre Samson are appointed as State Secretaries of the Merchant Marine Ministry, and Gerhard Strauss for the Navy [245].

As members of the Supreme Advisory Committee for Trade and Industry, Jews were appointed including André Citroën, a Parisian industrialist, Hughes Citroën, president of the *Chambre syndicale* and diamond merchant, as well as George Maus, chairman of the Federation of French Retailers, George Schwab, a Parisian industrialist, etc... At the end of November 1924, René Worms advanced to the office of State Council, where gentlemen Jacques Heilbronner and Georg Cahn had previously sat as rapporteurs, and gentlemen Mayer-Reinach, Pierre Seligmann and Henry Weil as associates. Jewish senator Schrameck became the rapporteur on the Interior Ministry's budget, R. Levy became rapporteur for liberated territories etc..[246].

French state institutions gradually became private ghettos. Now the words of the honorable General Dawes are also more comprehensible: *If France had not entered the Ruhr, Germany would not have the Dawes Laws*. At the command of Jewry, the French marched into the Ruhr to weaken Germany, and themselves. The Jewish Chronicle of course lied in 1923, as if printing: *Without the French invasion of the Ruhr, the National Socialists in Munich would have organized a pogrom* [247].

The *Matin* newspaper had already preventively declared: *Our military missions, which have so many times saved the aforementioned victims from a Europe boiling with hatred, already know what to do* [248].

To which the Journal had previously reported from Berlin: *Our diplomats and officers, serving officially in Berlin, associate there only with a few wealthy Israelites*.

Thanks to such a state of affairs, the leaders of political Zionism could then play France against England in matters of supporting the Palestine mandate. The matter naturally consisted of not only binding contractually the already controlled France, but also the still relatively independent England, and depriving them of sovereignty.

However, none of this remotely implies that the French natives would have any grace period ahead of them, or that France would not be driven by Jewry into even deeper dependence on financial Zionism. Otherwise, Jewry and exploitation would not be one and the same! In 1926, the racially mixed population of

France was deceived by the first inflation, the first step towards the impending Dawes dictates for France.

The expansion of France into Greater France, i.e., granting full civil rights to inhabitants of all colonies, whether yellow, brown, or black, is another entirely deliberate step by Jewry to ensure racial chaos in France as a permanent condition. It is fully comparable to Caracalla's granting of Roman citizenship to all inhabitants of the then racial cesspool. In our case, the European inhabitants of France were definitively deprived of their future through skillful pretense of political and power objectives. Thus, this French government became no less a European danger than Soviet-Judaic rule. Everything goes hand in hand with efforts to create an alliance led by France and Germany against England and Italy, on which Jewish-Masonic circles have long been working. As bait, Germans are recommended to migrate to French colonies and settle at the same level as blacks. Indeed, a fine, excellent idea of perverted minds and their accomplices, worthy of those who have such experience with race defilement, they would do best to remove themselves to Senegal. The Italian-Spanish alliance concluded this year is another step towards this. Mussolini's policy finds itself not outside but in the middle of such efforts. At the same time, the London Times celebrated Anglo-Spanish rapprochement. France and Germany's benevolent neutrality regarding England's self-defense against Soviet Russia is meant to provoke a German-French alliance. Should this become reality, then the English section of the world press will babble about a continental bloc threatening England, making European conflict inevitable. In the worst case, one can always help oneself with other means, such as with the assassination of Archduke Franz Ferdinand. However, Soviet Judea is the chosen heir of all these efforts!

If all previous peaceful measures prove insufficient, the *native unthinking animals* will be driven into a new European war, where they can quietly bleed to death. The World Press will already convince nations of their national reasons and through further deceptions will ensure that the hopelessly Judaized masses are brought to the final stage, to revolutionary Zionism. Such a war could easily become a new world war against the Prussians of the East, and survivors may find that the mentioned war was the most fundamental and revolutionary event in the history of the Jewish nation since the destruction of the temple. The Star of Zion will definitively rise; the United States of Europe as the foundation for future United States of the World will become reality, and nations will disappear.

Let us believe that the joint effort of Jewish representatives in the Entente countries will be a symbol of greater unity that will be born after the war, not with the intention to destroy and break, as was inevitable at the given moment, but with the aim of creating a better

and happier world, where Hebrew ideals of law and justice will rule.

These words conclude the introduction to the brochure *The Jews among the Entente Leaders*. Everyone in Soviet Judea is allowed to admire *Hebrew ideals of law and justice*. And Rathenau has already praised, recommended, and immediately described the greater unity of the mentioned *better and happier world*.

Versailles and the League of Nations

The history of the Versailles diktat has not yet been written, because until today, only lies have been told about it! Not sufficiently clarified is not only the participation of Jewry in its realization, but also the entire influence of Jews in its establishment. A superficial look at the individuals appearing in Versailles, along with the awareness of the dependence of a few non-Jews present there on financial or revolutionary Zionism, leads to confirmation of both Nordau's and Herzl's words. In fact, in this case, the term peace could be spoken of as a synonym for the diktat of Jewry over all nations!

At the Versailles conference, Woodrow Wilson arrived with 156 advisors, of whom *only* 117 were Jews, as Henry Ford informs us, and among them were all the Kahns, Straußs, and Warburgs [249]. The French government, which had just signed the diktat, was represented outwardly by Clemenceau and his private secretary Mandela (more precisely, Rothschild). England was represented by the well-known David Lloyd George with his personal secretary Sassoon. Sir Alfred Mond and other experts were also present. Italy was represented by Baron Sonnino, and so on. How high the percentage of Jews at Versailles actually was is not given for understandable reasons. However, it is clear that the full influence of Jewry is not reflected in this, considering the strong dependence of the non-Jews in attendance, all of whom were Freemasons. It is unnecessary to mention the German delegation after the revolution. *Experts* like Landsberger, Warburg, Melchior, Wassermann, Salomonsohn, etc., took care of the *preparation of expert opinions*. An important role among these figures from Judea was undoubtedly played by Brandeis, a member of the U.S. Supreme Court, Zionist leader, brother of B'nai B'rith, and close friend of Wilson. The pamphlet *The Jews among the Entente Leaders* states the following about him:

Since his appointment to the Supreme Court and his relocation to Washington, he became the closest and most sought-after advisor to President Wilson. He was consulted not only on all matters of trade and industry, in which he was a recognized authority in the United States, but the president also sought his judgment on international matters. He was also appointed to a congressional committee with Mr. Brandeis to study world issues and set the main guidelines for American policy at the peace conference.

At the aforementioned conference, Wilson also handed over control of the entire American Eastern policy to the Zionist leaders Brandeis, Mack, and Marshall. Taft was represented there by the banker Strauß. Delving further into American affairs would exceed the scope of our book. The American situation is already thoroughly addressed in Henry Ford's *The International Jew*. As evidence of Jewish dominance, we can refer to the B. Z. am Mittag newspaper, which wrote the following at the start of the World Economic Conference:

National states still believe today that they are the political masters of the world, but they have failed to notice that international economics is striving for dominance over state politics. ... The World Economic Conference reliably marks the beginning of a new phase of Americanization of Europe. Today, the economy itself represents the state. The highest officials of North America are all exponents of the Morgan & Co. Firm [250].

The following world conferences became a veritable gathering of Jewry on the Riviera, officially commissioned at the expense of the nations. The non-Jewish figures had become so outdated that, after the Genoa conference, Jewry itself recommended greater restraint for tactical reasons. In 1923, the General Secretary of English Jewry, Lucien Wolf, published a lengthy article titled *Jews in Diplomacy*, in which he wrote...

The great expansion of the second decade of the 20th century and its democratic consequences offered the opportunity for a significant revival of diplomatic activity by Jews. During the war, it was two Jews who, following the example of their co-religionists in the 16th and 17th centuries, contributed to the defense against attacks on Europe's freedom and the hegemony of the powers. It was Lord Reading and Baron Sonnino who, in 1915, implemented the London Agreement, which led to the collapse of the Triple Alliance and Italy's entry into the war. Afterward, Sonnino, under the most difficult conditions, achieved remarkable things in maintaining the new alliance.

Besides these two men, we had no outstanding representatives from the Jewish side in war diplomacy, yet in the newly created intelligence and propaganda services, attached to all foreign ministries, there were already numerous Jews who possessed traditional cosmopolitan foresight and mastered foreign languages. It is certainly remarkable, though generally unknown, that all significant military leaders correctly assessed the importance of securing Jewish support. Therefore, the foreign ministries in London, Paris, and Berlin organized special Jewish sections, where the study of Jewish questions was concentrated. The history of competition between sections on the Palestinian question, which

Zionist leaders so skillfully utilized, has yet to be written...

Behind the scenes at the Versailles Conference, many Jews moved as alternating representatives of more or less transitional states, hoping to achieve recognition from the great powers. For example, Lithuania was represented by a Kovno lawyer, Rosenblum, in the capacity of Assistant Foreign Minister, while Ukraine delegated two Jews, Kyiv lawyer Arnold Margolien and physician Samuel Zarchi, who practiced on London's Whitechapel Road. At the conference's final act, we find a small group of prominent Jews as signatories to the peace treaty. The Treaty of Versailles was signed for Italy by Baron Sonnino, for India by Edwin Montagu, for France at St. Germain by Louis Klotz, and at Trianon by Auguste Isaac. Some of these plenipotentiaries also figured as signatories to minority treaties with Poland, Romania, and Czechoslovakia. The agreement with Poland was signed by no fewer than three Jews: Sonnino, Klotz, and Montagu, while both other main agreements were signed by Klotz.

We can only briefly discuss the diplomatic activities of Jews after the peace settlement. Europe had a Jewish foreign minister, the now-deceased Walther Rathenau, who belonged to Dr. Wirth's cabinet in Germany. In his person, a diplomatic career with the best prospects was cut short by the hand of an antisemitic assassin. Dr. E. Hartmann, an educated historian who still represented the Austrian Republic in Berlin, also worked in close cooperation with Rathenau. In London, Mr. Henry Rabinowitz served as chancellor of the newly recognized Republic of Lithuania, and until recently, a prominent Russian-Jewish historian held the same position in the legation of the former Republic of Ukraine. In Geneva, another distinguished historian, Professor Szymon Aschkenasi, represented Poland as head of the delegation accredited to the League of Nations. Both the Soviet government and the temporary military governments fighting against the Bolsheviks showed a significant number of Jewish diplomats. Among them, the Bolsheviks were most prominently represented by Litvinov (Finkelstein), former ambassador to Great Britain and current assistant to Foreign Minister Kamenev, who was the first Soviet ambassador in Berlin, along with Salkind and Rothstein, who served as Soviet envoys in Tehran. On the opposite side, we find the old Russian lawyer and senator Winawer, who held the position of Foreign Minister in General Denikin's government, while the well-known international lawyer Mandelstamm worked among the representatives of the same government in Paris.[251].

Following is another overview of Jews in various positions. Lucien Wolf did not need to begin his reflections in the 16th and 17th centuries, as Jewry had already fought for European freedom in its own way through the betrayal of the Goths to the Moors. The undisguised admission of an instinctively connected

human anti-race, which through its representatives of France, England, or Italy signs treaties, is as unconcealed as Rathenau's reference as Foreign Minister of Europe, according to which the nation-states of natives are considered extinct. Therefore, it is unsurprising to see the matter-of-factness expressed here, with which Jewry betrays individual nations as well as all of them collectively. However, the overview remains incomplete, very incomplete. Missing are all the experts, advisers, and all ministers in all nations who perform even mere diplomatic activities for Jewry, and also the almost infinite number of Bolshevik *idealists*, comprising 99 percent of all commissars, such as Litvinov-Finkelstein, Kolontai, etc. And primarily, one must not forget Salomon Kosmanowsky alias Kurt Eisner and his private Jewish secretary Fechenbach, who provided the assembly in Versailles with the desired basis for determining Germany's exclusive guilt for the World War by publishing falsified Bavarian documentary materials. This was certainly non-negligible diplomatic activity. Moreover, there are all the Hungarian Bolshevik idealists with firm will and Odyssean spirit like Béla Kun, Szamuely etc., and finally the Munich figures like Leviné-Niessen, Axelrot, Toller, Mühsam, and others. Jewry apparently suffers from chronic memory weakness. However, this can be remedied!

Not only is the German nation itself, but also the victorious Entente is forced to accept the Versailles dictate through the formation of the supranational character of the so-called League of Nations, which represents a transfer of sovereign and self-determining rights from individual national communities to a superior and thus liquidating institution. The imposition of new conditions and obligations is now another phase in the paralysis of nation-states and thus the transfer of partial sovereignty to the mentioned institution. And just as with the Dawes Plan, this is not merely an imposed permanent condition, but rather an ongoing change. The League of Nations is not a federation of victors against the defeated, as it might appear from a superficial or deliberately misleading view, but rather an instrument of the parasitic anti-race that dissolves all statehood, infesting all nations! And just as the Versailles dictate does not limit the possibilities of conflicts but consciously expands them, likewise disputes and various frictions will only be strengthened by the association of states in the League of Nations. It is Wall Street's collection agent, controlling international capital, wrote the world press, whose influence also determines its members.

It is absolutely correct that financial capital plays a major role in the world, but social democratic supporters in other countries take this as a given fact. But who comprises the financial committee of the League of Nations, against which they stand? Certainly people who have the trust of financial powers. Who determines this committee? The powers represented in the League of Nations, who install people of their trust there. It is therefore very unjust and absolutely turned on its head

when the matter is presented as if it were in the power of governments to change this. One must recognize the significance of the fact that capital was acquired after the impoverishment of war [252].

And you see this yourselves, replied Austrian Finance Minister Kienböck to the Social Democrats when they hypocritically opposed the exploitation of Austria by Commissioner Zimmermann, appointed by the League of Nations. And indeed, it is very unjust and absolutely turned on its head, particularly from the Judaized natives of Austria, to stand against the plundering by the racial economy of the anti-race, whose colonial army they themselves are! Precisely due to Social Democratic revolutionary Zionism on one side, and the pressure of democratic financial Zionism on the other, Jewry is able to have individual governments appoint suitable representatives to the League of Nations who have the trust of financial powers. Thus the entire circle is closed. We can safely omit listing the names of individual representatives in the League of Nations here. It is a ghetto, to which some non-Jews still necessarily have access. And they look and act accordingly!

Soviet Judea still stands apart from the League of Nations. Perhaps Jewry does not consider the Judaization of nations sufficiently advanced to push for Soviet admission into such an enlightened circle. Perhaps also their position outside the League of Nations provides them greater freedom of movement. The goals and provisions of the League of Nations are anchored in the Versailles dictate, which America signed but did not join. There is no doubt that if Jewry had desired it, meaning if they saw some advantage in Americas accession, the founding member would have long since become a permanent member. In our case, however, this is not so. America plays the role of guarantor for paying the overdue bill of this obligation.

The stages of infestation are clearly foreshadowed and established. First, republican United States of Europe as the foundation for the United States of the World following the model of Soviet Judea. Jewry has so far overcome genuine resistance to the liquidation of nations only in Europe. Hence this stage. America is not a nation, it is a Jewish country even more than France. Removing the last moral barriers in America will not cause Jewry the slightest difficulty. Jewry knows this well and therefore uses its means of power primarily to accelerate reorganization in Europe.

It is therefore quite understandable that the newspaper Jüdische Rundschau declares: *It appears as a double duty to welcome Geneva with sincere joy. The Jewish people are now in such a fortunate situation. And we are certain that just as today we congratulate ourselves and the whole world on what began in Geneva, Jews of all countries will joyfully bless the hour when the word League of Nations became flesh and blood [253].*

The double deception as a result of systematically conducted twenty-five years of work on and for the Jewish nation has long been completely obvious. In the Versailles dictate, Sir Eric Drummond is already prescribed as the head of this institution. He too knew well to whom he was obligated when, immediately upon arrival in Geneva, he made a ceremonial visit to Rabbi Günsburger. In a brief speech for himself and his colleagues, he declared that *they would unite in defense of Jews and had firm confidence that the League of Nations was fully aware of its duty to Jews*, etc. [254].

In the interest of further expanding achieved privileges and power positions, Jewry established a committee tasked with defending the interests of Jews worldwide on the grounds of the League of Nations. The committee consisted of nine members who, according to Zionist data, represented twelve million Jews. The newspaper Jüdische Echo designated this committee, called Waad Haaratzoth, as the highest organ of Jewry, thus a kind of world Sanhedrin. The committee adhered to the following principles:

The Jewish nation sees in the principles of the League of Nations the realization of the brotherhood of nations proclaimed by Jewish prophets. It believes that the League of Nations will increasingly eliminate conflicts between nations that are the source of mankind's destruction and will free the Jewish people from their terrible fate [255].

According to Jewish prophecies, the terrible fate will last until the messianic empire is established through the infestation and subjugation of all nations! Since the committee could not remain continuously together, it transferred its representation to Zionist leader Viktor Jacobsohn. We will show here the activity of just one non-member of the League of Nations, whose activity however sufficiently illuminates this entire institution. As an example, Lucien Wolf, General Secretary of English Jewry, can serve.

As reported by the Jewish Press Center Zurich, on October 1, 1925, Lucien Wolf submitted to the Joint Foreign Committee a report about his mission in Geneva, where he monitored Jewish matters and everything in Jewish interest during the session of the League of Nations and Council, presided over by Hymans, who is Jewish. As in previous years, Wolf served as a special delegate of the Jewish Colonization Association (I.C.A.), Joint Foreign Committee and Alliance Universelle Israélite. He also represented the Jewish Association for the Protection of Women and Girls, where Montefiore heads the section for combating trafficking in girls. Wolf also participated in meetings of the Advisory Committee of the High Commissioner for Refugees, led by Morgenthau and Strasburger, and the provisional committee of the Voluntary Emigration Society. In both organizations, he acted as a representative of I.C.A. Among the political issues discussed on behalf of the

Joint Foreign Committee and Alliance Universelle Israélite was the Sunday Rest Law in Thessaloniki (Greeks are to work on Sundays so Jews can observe Shabbat). Furthermore, the *numerus clausus* [256] in Hungary, Polish and Romanian nationality laws, the minority question in Ethiopia, and calendar reform were discussed. Most of the above political issues were discussed by Wolf in private conversations with the respective delegations and with the Secretary of the League of Nations. Wolf also discussed the *numerus clausus* law with Count Apponi, head of the Hungarian delegation, and submitted a proposal for the Hungarian government to request an opinion from the Permanent International Court of Justice in The Hague on whether the law remains valid under the minority clause of the peace treaty of Trianon [257].

As a sufficient example. After the League of Nations transferred the mandate over Palestine to England, it was stated rather threateningly:

In light of this fact, the question arises whether it would not be more advantageous to initiate a more forceful policy toward England... and to make the British government aware that World Jewry, represented by the Zionist organization, does not agree with the current policy. England must realize that we are not in Palestine by grace, but by right [258].

Of course, it is not Jewish but English blood that flows for the conquest of Palestine. However, Zionist leader Manfred Reisser is even more explicit:

England must know briefly and clearly that it is not the will of the Jewish people to make Palestine an English colony, but rather a Jewish national homeland...

Great Britain should understand that there would be other powers willing to take over the mandate over Palestine. It is not out of grace that the British Empire cares for the Zionist movement. We Jews have done Britain a great service in its difficult days. By accepting the mandate over Palestine, England bought the favor of the Jewish people, which has significant importance for British colonial power. The British government must therefore not forget that it secured the land route to India through Palestine only thanks to Zionist policy. France also had an interest in Palestine, and today it can hardly be said who would have gained possession of Palestine if Zionist policy had not intervened [259].

In the attempt at a Judeo-Masonic alliance between France and Germany, and in the general strike in England orchestrated by revolutionary Zionism, one can clearly see the gratitude that England bought through the betrayal of the Central Powers during the World War, which Zionism supported in every possible way and in which the natives could bleed.

The work of art Great Britain is already beginning to crack and crumble as a result of Jewry's penetration into its most inherent structure and the effects of the financial Zionism of the parasitic anti-race. In England itself, revolutionary Zionism has already made immense progress, shaking its entire internal structure and continuing to decompose it, so that one day the brothers of B'nai B'rith can reap what their brothers Edward VII, George V, Balfour, and Lloyd George have sown for them. England is faring with the decomposing force of Jewry like the sorcerers apprentice. The forces it so foolishly evoked for its benefit are now pulling it ever more rapidly into the abyss.

Another means of achieving Jewish goals is the League of Nations. In it works the so-called spiritual council of supposedly eminent and outstanding scholars, philosophers, and who knows who else, led by Einstein in Berlin and Henri Bergson in Paris. The council submitted a memorandum, allegedly originating from the mind of the Jew Dr. Münz, which is supposed to contain the foundations of educating the white race – from proverbial Jewish modesty it doesn't directly add domestic and slaughter animals!

1. Development of an ethical principle, which is definitely not meant to replace possible religious education, for teachers and students of all colors and races, initially for 18 age groups in all age categories from 6 to 24 years. This ethical education based on ethical principles aims to suppress partisan conceit and nationalist pride in youth, and teach them respect for opponents and foreigners.
2. It should be considered whether the proposed Commission de cooperation educatrice should initially be provisionally affiliated with the existing Commission de cooperation intellectuelle, or whether it should be established as a completely independent department, whereby naturally close contact must remain between both commissions serving the same spirit. Given that the education commission has immense significance in the service of peace between nations, one can only recommend the establishment of a completely independent Commission de cooperation educatrice.
3. The League of Nations control over history textbooks and readers, which do not contain said active science, is primarily intended to remove the poison of partisan suspicion, nationalist chauvinism and religious intolerance.
4. International control of youth games, cinematography and music in education.
5. Particularly strict attention to the student body in an effort to prevent possible nationalist excesses, but without any noisy and boastful denunciation.
6. Pay attention to research and analysis of alcoholism in the student body, because it is the birth brother of extreme nationalism.
7. Dispatching League of Nations experts to examine the spirit of education and schools in various countries and to reveal phenomena whose removal proves necessary.

8. International control of newspapers regarding possible instances of incitement, but with maximum preservation of freedom of press and thought.
9. Investigation of local movements especially in those countries where threats to civil and international peace can be anticipated.
10. All controls, investigations, and inspections must be carried out with the consent of the governments of the countries concerned, represented in the League of Nations.
11. Introduction of a world language alongside national languages in all member countries of the League of Nations. English is primarily recommended as the world language, but other living languages may be considered, possibly French or Spanish.
12. Accreditation of League of Nations embassies not only to governments of countries represented in the League of Nations, but also in Germany and the United States, that is, in countries that count on the League of Nations as something that exists and is a power, but have not yet joined it [260].

Someone might think that such a blatant and bold revelation of the goals of Jewry and its institution, the League of Nations, is simply impossible. However, much more could be cited here.

The newspaper *Neue Wiener Journal* announced that the presented publication is only a small extract from a plan that is worked out to the smallest details and submitted to the representatives of Austria, that is, to the general secretariat. And the newspaper *Jüdische Rundschau* writes: *What is needed above all is a firm backbone, a clear and firm theory, and a scientifically based worldview. Therefore, in the long term, the most important area is cultural work in the broadest sense of the word. From the unwavering path of these men, who have before their eyes the goal of educating the nation, everyone who wants to build a state on an idea can learn* [261]. About the necessary unwavering path of the parasitic anti-race to educate nations, anyone can convince themselves based on this publication [262].

The parasitic anti-race openly admits to the supported dulling of brains for the extermination of all that is different. We can safely dispense here with the relevant manifestations of the confusing and distorting intellectualism of all Jewish scientists.

Consistently in the spirit of its own preparatory work, Freemasonry has taken up the desired goal of its own destruction, and the Grand Orient continues to proclaim: The Convention of the Grand Orient has heard the reports of its grand main commission and approved its conclusions:

1. That the League of Nations should be a union of nations.

2. That the delegates of the League of Nations should be elected by parliaments and economic unions, and no longer appointed by governments.
3. That the League of Nations must obtain the authority to request armed forces from states. It is desirable that the League of Nations be equipped with its own coercive power means.
4. That decisions of the League of Nations should be enforced as state laws without deliberation in the respective institutions of individual states.
5. That the League of Nations should be universal through the admission of all states.
6. For an international constitution to be created, and for the League of Nations to be granted legislative, executive, and judicial authority.

The Convention calls upon all Freemasons to develop intensive propaganda in favor of the League of Nations and to cooperate in the work that aims to bring together all nations and universal brotherhood [263]. To this, it suffices to add the words of Zionist leader Shmaryahu Levin, revealing the true meaning of what began in Geneva. About Ahad Haam, otherwise known as Asher Ginzberg, who along with Herzl and Nordau-Südfeld was one of the founders of political Zionism, Levin said the following: The proper place for the as yet only anticipated idea of the League of Nations cannot be found either in Geneva or in The Hague. The Jewish thinker Ahad Haam, who was not just a great logician as many think, but also a great visionary of our future, dreamed of Mount Zion, where representatives of all nations would consecrate a temple to eternal peace [264]. The corruption and destruction of nations will be completed on Zion!

Marxism. General Aspects

The socialist or social aspect was present in our century as well as in all previous ones, but not Marxist. This is a fundamental difference! Social struggles existed before, but they always remained within organic boundaries until the far-reaching decomposition by financial Zionism. Technical development only contributed to the intensification of social struggle after economic thinking and economic behavior were already distorted by the parasitic anti-race and the boundaries of organic social structure fell victim to it. Industrialization led to the multiplication of less creatively capable individuals at the expense of more capable ones and resulted in changes in the racial composition of all nations, while Jewry, in the person of Karl Marx, simultaneously seized all social questions, which he, according to his nature, distorted and put into the service of Jewish masses. The second and simultaneously third stage of revolutionary Zionism could only appear on the basis of the preceding decomposition.

There is no doubt that the Jews, with their gold, energy, and talent, supported the European revolutions. During these years, their bankers, industrialists, poets, and writers were the leaders of the revolutions. Even

though they professed different ideas, they pursued the same goal. When they worked for the triumph of liberalism, they were working primarily for themselves. Even the revolutionary Jews retained their Jewish faith. This is true of Heinrich Heine and especially of Karl Marx. This descendant of a line of rabbis inherited all the logical strength of his ancestors and was a sharp and enlightened Talmudist, a Talmudist who worked in sociology.

These sharp and enlightened Talmudists are more or less all Jews since they became a human anti-race through secondary emergence; they just act in different fields. Intellectualism is and will remain the way of thinking of the Jews, which in reality does not think, but only takes reflections and adds disconnected concepts. We can find it just as much in Karl Marx or Heinrich Heine as in the fashionable philosopher Henry Bergson, whose philosophy is evident from the memorandum of the League of Nations, in no way deviating from the philosophy of Orobio de Castro and the Talmud. The sources from which they, like concepts taken from reality, originate, could not always be as clearly identified as in the case of Spinoza, who plagiarized Descartes and Giordano Bruno and still shrouded his perverted intellectualism in a mathematical cover. Perhaps this is the reason for the fondness of certain academic philosophers for him.

The theories of Karl Marx, actually Mordechai, consist of typically Jewish intellectual compilations. It is not the consciousness of men that determines their being, but their social being that determines their consciousness, claims Marx [265]. And further, he says: *The mode of production of material life conditions the social, political and spiritual process of life* [266], *whereby economic necessity as such is the driving force, appearing as a deus ex machina*. However, in this, Marx remains with the Sumerian myth of the apple and the snake, which is valid for all Jewish doctors. To the said economic necessity as such, Marx-Mordechai then adds reflections or commentaries which he calls class struggle. Marx ostensibly starts from capital, but what he designates by it lies in reality much deeper as a starting point.

Theodor Herzl in August 1902 before the British Immigration Commission declared: *I want to state here my conceptual definition of the nation and you can add the adjective Jewish to it. In my conception, a nation is a historical group of people of clear cohesion, held together by a common enemy. That is, in my opinion, a nation. When you add the word Jewish to that, you have what I understand as the Jewish nation*. Herzl's definition fits like a glove on the anti-race bonded by instinct and blood consciousness, whose common enemy and at the same time object of exploitation are all its contemporaries.

As a member of the parasitic anti-race surrounded by enemies, Marx-Mordechai was also driven by the desire for prey. He only mechanically divides this exploitation into classes. For him, there are only the class of exploiters and the class of the exploited. However, this claim conceals the sole true bearer of the ever-lasting exploitation, namely the parasitic anti-race as the real cause, invisibly enthroned above the universe. The rejection of democracy has suddenly become its suppression under Jewish leadership. Marx was indeed a sharp and enlightened Talmudist, acting in sociology... and presented his reflections with the help of foreign, emptied of their own content, thoughts [267].

Socialism was distorted into Marxism, which knows no homeland, called Germany. Abandon the idea of removing the social question from the world, and which is the same, abandon the hope of seeing Germany happy, wrote Lagarde. Marxism, the class struggle of Judaized natives, aims only at the destruction of this hope. The Jewish theorists Kautsky, Bernstein and Trotsky-Bronstein ensured its increasingly sharp manifestations, and Herzl's non-commissioned officers its increasing penetration into the masses and their further Judaization.

The true founder of communism is Karl Marx, and the activity of communism culminates in the weed growth that was preceded by the paralysis of minds with the subsequent reconstruction of the life of the host nations based on social decay.

Civil war is a function of class struggle, and class struggle is the pinnacle of class struggle. Likewise, terror is the culmination of civil war and violence. ... We knew that as Marxists we could not deny terror. We knew that Marx repeatedly used words about the plebeian struggle against the bourgeoisie. Marx was a centralist and a terrorist. ... When the Soviet government comes to Germany, and we all believe it will come, then please, learn from our mistakes. ... Don't ask about the level, whether its moral or immoral!

The camp speaker Zinoviev-Appelbaum confirmed the Hebrew ideals of law and justice before the plenum of the Independent Marxists Party in Halle. The proletariat class is not the only one that is deceived in this.

Social democracy

The complete moral decay caused by Judaism provokes a transitory phenomenon of parliamentarism up to its definitive liquidation in the soviets. Majority socialism is an intermediate stage, an ambiguous phenomenon, emerging from the incomplete Judaization of the natives. It is biased in the class struggle, but still speaks to the fighting class, i.e., to all those who have not yet reached the same degree of Judaization. It is useless and pointless to deal with the publications of their seemingly theoretical writings, because they are falsified

from the very beginning and are therefore nothing more than intellectual ambiguity. However, since socialism must inevitably end up in communism, which is also not a completion, the Jewish seducers were never disunited in this.

The People's State [268] in 1871 wrote: Socialism is a question to which communism gives an answer. The first asks how?, the second answers thus. The former is theory, the latter is practice. Whoever wants to be a real socialist must be a communist. One is only the necessary consequence of the other.

And a few numbers earlier, the same paper says: *Communism is nothing other than the ultimate consequence of socialism, or in other words, communism is executed socialism.*

The Jew Feist Lasel, called Ferdinand Lassalle, was the founder of such a party transitional stage in Germany. Marx, it is true, mocked his party, but Lasel was smarter; the gradual Judaization proved to be a more accurately estimated tactic, and soon Singer, Adler, Cohn and Levi took leading positions in the party with the intention of deepening the existing divisions in the German nation and driving its Judaization. The Jew Haase, together with the Jews Kautsky and Bernstein, created the Independent Marxists Party during the war, but meanwhile the Jew Karl Liebknecht and the Jewess Rosa Luxemburg, with the kind cooperation of Radek-Sobelsohn, Leyba Bronstein and others, had been trying to achieve the complete Judaization of the natives in the Spartacus League [269].

Majority Marxism founded international associations and established connections and contact points that served and continue to serve further decay. In a series of congresses, the unified revolutionary Zionism decided to prevent wars by all means for the time being, and if that were not possible, to act with all its might to bring them to a quick end, to use the economic and political crises caused by the war to shake the nation and thus accelerate and consolidate capitalist class rule. In the Allied States, Marxism became the support of governments and their war aims, in Germany it was used for the practical installation of the consciousness of the future of Rabbi Baeck. To shed some light, here are a few examples.

The leader of the majority Marxism in Belgium, Vandervelde, declared in a 1915 speech: *Today I come to speak of war and for war. As an internationalist and socialist defender of peace, I am for war to the end.*

John Hodge, the leader of the majority Marxism in England, expressed himself as follows: *We are firmly determined to carry the banner of freedom and not to shrink from any sacrifice of money or blood until the complete defeat of the European troublemakers.*

The American Marxist leader and millionaire, the Jew and brother of the B'nai B'rith order, Samuel Gompers, is specifically highlighted in the often-cited work *The Jews Among the Leaders of the Entente*.

Earl of Reading, actually Rufus Isaacs, has a mission in the United States to strengthen the spirit of brotherhood between the races of the English language on both sides of the Atlantic Ocean. Mr. Baruch and Mr. Samuel Gompers are entrusted with the management and control of the economic resources of the United States to support and strengthen the global struggle, and Mr. Kahn, who, although of German origin, threw off the yoke of Prussian militarism and proved himself a devoted and enthusiastic supporter of the allied cause. All are representatives of thousands of Jews, each of whom plays his role, which the allied nations certainly do not despise in the struggle for the triumph of democracy and freedom.

The text states that during the time when Austria and Germany were at war against the Allies, it was the duty of the social democrats to be pro-Allied and create illusions about the Allies. This is also stated clearly. The tactic of the Marxist leaders was to direct and control the storm of enthusiasm in the July days of 1914, because there was a threat of the entire Marxism, including its leaders, being literally swept off the face of the earth. It is therefore understandable why the world press in Germany had chills down their spine. In order not to lose influence over their followers, who had also succumbed to the enthusiasm of open rebellion against Marxism, the world press began to very cautiously lure them back into their traps, then catch them and finally poison them. For tactical reasons, the peoples leaders therefore also voted in the Reichstag for the approval of war loans in August 1914. Breithaupt writes about this in detail in his book *The Poisoning of the Nation* [270]. However, he does not fully capture the influence and effect of Jewry, although he otherwise writes correctly:

When assessing the development of the revolution, almost everyone in Germany makes the same mistake of underestimating the revolutionary significance of intellectual circles. This is all the more fateful because this intellectual process of decay in the population had even more disastrous consequences in the bourgeoisie than revolutionary propaganda among the workers. While among the workers, revolutionary theories mostly originated from social demands and aimed at social transformation, in intellectual circles we already find precisely that corrosive spiritual poison that has struck the nation to the very roots of its national consciousness...

What the leaflets and brochures caused in the masses of workers, the intellectual side did with inciteful and tendentious publications. One only needs to read the article by Professor Förster in the *Friedenswarte* or Rudolf Goldscheid in *Deutschland's größte Gefahr*, Rene

Schickeles Weiße Blätter, Wilhelm Herzogs Das Forum and Hans Pfenferts Die Aktion, Maximilian Hardens Die Zukunft, Kurt Hillers Die Aufruf zum täglichen Geist in collaboration with Blüher, Kerr, Werfel, Wyneken and Joel, Leonhard Franks novel Der Vater, Karl Sternheims Ulrike, Herzfeld's Neue Jugend, etc.

This is certainly very well said. But who are Kerr, Harden and the like with their team of Judaized and always willing imitators? In 1915, the Marxist deputy Ströbel declared in the Reichstag that the complete victory of the Reich would not correspond to the interests of social democracy, and its leaders also did everything possible to prevent it. The newspaper Vorwärts wrote in 1917: *We must be clear about our own deep reason why it is so difficult to achieve peace. It is the military successes of Germany* [271].

While the leadership of social democracy and Jaurès in France knew well who had provoked the war, for whose benefit it was being waged, and that Marxism in the Western Allied countries was working to break up Germany, they simultaneously told the German people that understanding was only hindered by its militarism, political backwardness, etc., as the world press in Germany at the time wrote.

The French newspaper Oeuvre even stated based on the speech of the Jew Haase in the Reichstag on April 7, 1916: The last session of the Reichstag is practically equivalent to the victory of our weapons. If a deputy in France said even a quarter of what Haase declared, his own colleagues would undoubtedly stone him.

Yes, the difference is always only in how far the goals of the gradual infestation of Germany by Jewry coincide with the goals pretended to other nations [272]. The Jew Oskar Cohn could therefore boldly prophesy to the German people in his speech on February 22, 1918 in the Reichstag: *The revolution will also reach Germany and be born right here in the country. I long for the day when this happens and the nations take their own history into their own hands.* In order to get the fate of the German nation into the hands of Jewry faster, he received four million rubles from the Soviet envoy Joffe upon his expulsion from Berlin. His collection for the Jewish organization Paole Zion, connected to the revolutionary Zionism, whose chairman Kaplansky was the vice-president at the Karlovy Vary Zionist congress, clearly shows that the fulfillment of the world revolution would also fulfill Jewish wishes [273].

The cynical audacity of this seducer explains the awareness of his own momentary invulnerability and his speech in the Reichstag: If the fact that I made the money from the Russian comrade Joffe available for the purposes of the German revolution needs explanation and justification, I will gladly do so [274].

Officially Oskar Cohn does not belong to political Zionism, and yet he was at the World Zionist Congress in Karlovy Vary in 1921. However, as far as Oskar Cohn unofficially is concerned, it applies to all Jews and their organizations!

We made the revolution, began the leaflet of the majority Marxists, when Haase and Liebknecht did not even blink an eye at the activities of Noske, Ebert, Scheidemann and the like, when the completely Judaized followers of the Spartacists are now driven into the Communist Party under purely Jewish leadership and are thus preparing their well-deserved fate as Moors. The middle class saved its own destroyers and bestowed upon Germany the government of Hirsch, Grandauer, Landsberg, Heine, Weizmann, Heyman, David, Meißner, etc., including all the marked ones who, ruined it as a thank you!

It is our firm will as socialists that Germany should forever lower its war flag without bringing it home victoriously [275].

The German nation has completely won, declared Philipp Scheidemann on November 9, 1918. And gentlemen Ebert, Scheidemann and Landsberg then jointly echoed: Today's day has completed the liberation of the nation. However, this is one single, outrageous lie!

After the revolution, they elected Ebert as Reich President. He was accused of treason. In the process against the originators of the defamation, the court nevertheless felt compelled to confirm the treason that had been committed. The conclusion of the judgment read: *Therefore, it had to be determined whether the co-plaintiff, through his participation in the leadership of the strike and further actions in the said position together with the other members of the strike leadership, had objectively and subjectively committed the facts of Section 89 of the Criminal Code. It is therefore stated that the fact which the defendant claimed and disseminated, namely that the co-plaintiff had committed treason through his participation in the Berlin mass strike in January 1918, was proven* [276].

The relevant paragraph of the Criminal Code (StGB) reads:

A German who deliberately supplies any material to an enemy power during the war against the German Reich, or causes any harm to the German Reich's military power, shall be punished for treason with up to ten years in a penitentiary or fortress imprisonment of the same duration. If there are mitigating circumstances, the punishment may be lighter. In addition to imprisonment, the person may also be sentenced to loss of public office and voting rights.

In 1900, the Jewish Volksblatt in Vienna wrote: *Let us support social democracy as much as possible, but let us be careful that the broad masses do not notice that*

social democracy is merely a colonial army of Jewry, thus not giving the opponent the opportunity to designate the party in question as servants of the Jews.

In 1927, masses of dull animals were driven by Marxism in Vienna against those not yet fully numbed. The Vienna newspaper *Turn* published a document about a conversation between the Jewish leader of Austrian majority Marxists and the former representative of Soviet Judea in Vienna. The agreement was discovered during a police search of the Soviet trade representation in London [277].

The secret protocol states, among other things, that Bauer, in conversation with him, Dr. Venner and Dr. Danneberg on one side, and the Soviet ambassador on the other, occasionally declared: We believe we are acting in the interests of the workers when we momentarily renounce Moscow. No one would be happier than I if the political situation allowed us socialists to cooperate with the communists. We will show our true colors when time permits. The Austrian proletariat is sufficiently armed to deal with the bourgeoisie, and Comrade Adler will soon present proposals to the Soviet government on how further work should proceed. We know what we owe to Moscow [278].

The real and fundamental cause of all these processes and their consequences is, however, exclusively - Jewry! Therefore, the *Tribune Juive* speaks only pure truth, which is either concealed or misunderstood by all nationalist newspapers, magazines, leaders, etc.: The German revolution is the work of Jews.

Communism with Special Regard to Soviet Russia.

Our reflections would be incomplete if we didn't at least briefly examine the already realized messianic empire and the achieved state of complete infiltration of at least one host nation by Judaism. The said messianic empire will only be completed when all nations dissolve in the same decomposition process. Soviet Judea is only the first stage of systematic liquidation of everything vital and creative.

Russia

Bismarck claimed that Russians themselves are never capable of building a state. Racial science provides further explanation here. Günther attributes to the East Baltic race, whose blood is strongly represented in the Russian population, a characteristic that prevents the creation of common life. Madison Grant [279], L. Clauß [280] and others see in the imbalance and mood swings controlling every Russian a sign of racial crossing of Nordic with Mongolian elements, mixed phenomena that variably succumb to different species directions in their blood. The last great waves that came from their ancestral homeland were the Celts, Germans and Slavs, and originally did not differ racially. Their further fate was completely different... The eastern Slavic stream was racially most decomposed. Its task was to protect

Nordic elements from the Mongolian flood, which was a very significant role. Originally tall and blonde Slavs moved forward as a living wall east of their Germanic brothers and gradually absorbed one wave of Mongolian elements after another. And only thus filtered and weakened Mongoloid racial elements came to the heart of Europe and along the Elbe into Germanic lands, judges Eugen Fischer [281].

Such a dispute has purely professional scientific significance. For our investigation, what is primarily significant is the Russians deep dissatisfaction with everything existing, his resistance to every form of communal life that seems to constrain his nature, and finally the lack of inner connection with nature. The Russian feels a relationship to it only when he can relate it to his own being, thus where it touches his own feelings. We can therefore speak of Russians escape into formlessness, which however includes the compulsion toward violent acts. It leads from Gogol's weary hopelessness to Tolstoy's peaceful anarchy, from Chekhov's formless longing to Bakunin's nihilism: Destroy, annihilate, yourselves! The Russian soul is symbolized in literature as a pilgrim, seeking himself, whose meaning of existence lies precisely in this reality-averted and searching pilgrimage, which he is convinced he must impose on all others, from which probably arose his mission of liberating Europe.

The Russian state was built by Nordic blood. After racial stratification came racial mixing, quite possibly with very different Mongoloid, Eastern, and other races, from which the Russian nation emerged. Its morality and culture, along with its language, were created by Nordic conquerors in the process of nation-formation together with other-racial lower strata. The last influx of Nordic blood was brought by the Varangian tribe, who conquered Russia, also formed the last ruling layer, and gradually mixed with the population. The battles with the Khazars and centuries of Tatar rule also brought Inner Asian-Mongoloid blood into the national body. The decomposition of the Russian nation must have progressed considerably. Those who have seen the pitiful, dilapidated Russian cities, who have experienced the unspeakably sad sight of bare, miserable huts in Great Russian villages without trees and shrubs, will clearly see the nature of Russians completely turned away from nature. The times of Genghis Khans Golden Horde have not yet completely disappeared. They circulate and increasingly assert themselves in the veins of the rapidly growing population of the equally rapidly expanding Russian empire.

The Russian state was created and represented by the Nordic element, the nobility, which deteriorated more rapidly especially after Peter the Great's reforms began to supplement its ranks from the common people. This is also confirmed by its not particularly numerous scholars. The entire middle class, which formed in the nineteenth century in growing cities, was already in open

opposition to the state. After financial Zionism fundamentally deformed the living conditions of the Russian people, it was Jewry that, despite superficial restrictive provisions, opened the widest possibilities. The middle class was the most genuine domestic carrier of revolution in Russia. Fascinated by prattle about freedom, equality, and brotherhood, it believed that it could and should impose a modern political direction on every nation as easily as new boots, without the slightest suspicion that this direction was an ambiguous work of destroying Nordic morality and culture. The middle class rebelled out of dissatisfaction with its own nature against forms, without being able to create new ones. Therefore, the destruction of all forms of life in Russia had to come very soon, indeed immediately, in the form of complete overgrowth by Jewry, because Russians were unable to prevent the impending chaos. The middle class in Russia, moreover entangled in the snares of Freemasonry, was Judaized by the Russian section of the world press, the battering ram of Jewry. The overgrowth of the Russian host nation occurred almost at once, unlike the long-term and gradual Judaization of natives in Western Europe. Not the reality of an agrarian country, but the loss of Nordic qualities with simultaneous predominance of other racial traits were conditions that only made it easier for Jewry to exert its nature on the surrounding human environment.

The ruling class in Russia dug its own grave by following the voices of alluring sirens when it wanted to conquer Constantinople through Berlin. Minister Durnov, in February 1914, predicted in a memorandum to Tsar Nicholas II the course of events in a probable confrontation with Germany. However, the Judeo-Masonic influence prevailed, supported by generous subventions, for which there was always an open hand in Russia, along with the Russian section of the world press, supported by financial Zionism in Paris and London. The German imperial government, itself Masonically infiltrated and infested with Jewish activity, also completely failed. It allowed both external and internal enemies to prescribe negotiation offers, was held captive by legacy, and ultimately drifted in the wake of a historical relic – Austria.

The German nation was to be crushed by Herzl, Nordau-Südfeld, and others through the anticipated world war, as later declared by Lichnowsky, Emil Ludwig-Cohn, and many others. The Russian nation became too easy prey for Jewry. Therefore, the triumphant tone of the *Jüdische Rundschau* is easily understandable, stating that this war was the most fundamental and revolutionary event for the Jewish people since the destruction of the temple. The defeated German nation, the Entente compressed into the League of Nations, and Wall Street as the temporary sovereign of Europe and the East, these were the conditions under which Jewish influence in Europe could spread to an unprecedented extent.

Jacob Schiff, an associate of the Warburg brothers and Otto H. Kahn, contributed money. Rothschild, about whom Eckardstein had already written that he was always opposed to Tsarist Russia, could provide detailed information about other participants in the overthrow. Hundreds of agitators, led by Trotsky-Bronstein, Steklov-Nachamkes, Litvinov-Finkelstein, and others, departed from America to the new El Dorado. Parvus-Helphand advised his confidant Schacht and the then German ambassador in Copenhagen, Count Brockdorff-Rantzau, to also import Lenin into Russia, who was living in Switzerland in 1917. The Foreign Ministry gladly accepted his advice. The intermediary was the *Frankfurter Zeitung* in Bern, which introduced Lenin to the German ambassador in Switzerland. Lenin, accompanied by fifteen like-minded individuals, traveled through Germany in a sealed railway car, where Radek-Sobelsohn, who was not among the selected persons but had extensive experience in hiding as a former train robber, crouched behind the luggage. With the slogan peace and bread, these individuals succeeded in deceiving the Russian masses, exhausted by the long war, and subsequently plunged the nation into an endless civil war. The Masonic-liberal Girondists, from constitutional democrats to majority Marxists, were eliminated first. Those who fled abroad escaped the deserved fate that would have awaited them in the cells of the extraordinary commission [282]. Even immediate conversion to the Communist Party did not help against this. Decorative non-Jewish figures were minimized at this stage, though they were still needed as an essential means of deceiving the nation, while simultaneously, name changes from Jewish to Russian names multiplied as mimicry of the revolutions true leaders.

One of the most foolish phrases is the claim that history repeats itself; on the contrary, historical events are always unique. The Law of Species Preservation is the only one we can detect within them, as a species is the bearer of such morality and civilization as it creates itself. The emergence of each nation with a Nordic ruling class and a differently formed lower class was always unique, and ended in chaos after Nordic culture was first decomposed and then destroyed through racial mixing. However, never before has an anti-race, bound by instinct and blood consciousness, so completely dominated and enslaved a host nation as in Russia. Even in Palestine, Jewry as a colony was always dependent and in an apparent or hidden vassalage relationship with other nations and states. Never before have arbitrariness and destructive fury manifested themselves to such an extent as in Russia. Never before in history has any nation been condemned to extinction through the imposition of Jewish-Marxist absurdities. And never before in the history of nations has Jewry become such a global threat.

The Russian Information Bureau in 1925 acknowledged that 800,000 Jews were in Russian state services, while concealing that they exclusively occupied

high and highest positions, including the Soviet government [283]. In 1921, of 550 highest functionaries and commissars only 30 were Russians! A number that did not significantly change over time. The respected head of national Jewry, Davis Trietsch, admires, like every Jew, the work of destruction in Russia and even finds that the indomitable mental force could manifest itself much more distinctly if Jews were not held back from open political activity by the deeply rooted prejudice of the masses [284].

Still too little! Should all Soviet functionaries be exclusively Jews? The lie about ingrained prejudice that holds Jews back from open political activity is typically Jewish, especially when political domestic and slaughter animals are merely its object in Soviet Judea. The cynical praise of idealistic criminals and executioners from Leyba Bronstein called Trotsky to Radek-Sobelsohn, the Moscow-Zion parallel, which is no parallel but one and the same, Felix Deutschs, etc. fear of counter-action in Russia as well as the words of Rathenau, Wellhof, Cohn or Levy only prove that the first stages of the messianic empire have already been achieved with the help of all Jewish forces in all nations. The newspaper Jüdische Rundschau writes about the twilight that would mean the defeat of Bolshevism for the Jewish population of Russia [285]. Jew Shalom Asch says:

The fire of antisemitism burns as never before and at the slightest wavering of Bolshevik power, the entire Jewish nation will be sacrificed on the Russian altar... All Jews of Russia are of the opinion that it would be the greatest misfortune if power passed into other hands.. [286].

Not just all Jews of Russia - all Jewry is of the same opinion!

Rathenau as a German or as foreign minister of Europe was the first to recognize Soviet power in Geneva. Under the pretense of extraordinary economic advantages, the world press, adequately supported by the national press as well, launched a propaganda campaign in Germany, in which the old wisdom was fully manifested again. The conjured mirage dissolved once more into printers ink, from which alone it emerged, when the purpose was achieved, namely the recognition of Soviet Russia as a fact.

The infestation of the host nation by unproductive parasitism means the despotism of Jewry over another nation, in other words, a liquidation system and its complete annihilation. The inevitable consequence is the extermination of all that is different in all creative areas, violent destruction, the end of the nation [287]. Changes in the names of the extermination institute, that is, the Cheka, change nothing about its essence! The extermination of all capable and talented people was elevated to a system, had to become a system. The infested nation is systematically denationalized,

becomes a shapeless, desolate, and increasingly easily controllable mass. It is no longer human, but rather a creature below the level of an animal.

To date, the liquidation system has claimed over three million victims, three million people murdered by Jews, not counting the additional millions who died or will die of hunger as a result of removal of existential possibilities. This is how the Jewish ideals of law and justice look in practice, which already dominate in the happier world of the Soviets.

In the form of the state court for the protection of the republic, today's Germany likely has the first preliminary stage to a liquidation commission. This institution is not so important for its activities as for habituating the population to the tolerance being forced upon it.

In the extermination of the most valuable people lies not only the present but also the future of all infested nations. Their racial composition will change decisively, chaos will reign everywhere. The restructuring of the Russian nation, according to the Berliner Zeitung, cannot be taken tragically enough today.

The blows that Bolshevism has dealt to Russia's spiritual life are truly terrible. It is not an exaggeration to say that Bolshevism has cut off Russia's head... The Bolshevik government has undertaken the enormous task of converting the entire Russian nation to communism, in which it sees the only danger to its continued existence. Everything else must be subordinated to this noble goal. This means that education, science, art, and every other field of mental activity must be put in the service of propaganda, that all doubtful or even hostile views must be exterminated, in a word that independent and free thinking must not be tolerated. However, history has unequivocally shown that where there are no free thoughts, there is no real spiritual life, only stagnation and withering...

From a biological perspective, Russia's losses are horrifying. For five years, there has been a regular extermination of upper and middle classes, and the results of this regressive selection are truly alarming [288].

Stoddard already states here that all doubting or hostile thinking must be eradicated, that everything must serve propaganda, in a word, that everything created will be destroyed, must be destroyed! One need only look at the way history and natural science are presented, which are nothing but systematic nonsense. All so-called state schools, regardless of what they are called, are in reality deliberate institutions of stupefaction, serving only to support the eternally calculated exploitation and control of nations. Their influence will not yet be too significant on the surviving people of the current generation in

Russia – but for the next generation it will be decisive! The murder of all creatively gifted goes hand in hand with the current brainwashing. All slogans such as proletarian culture or proletarian education etc. are verbal floods behind which deliberate nonsense hides, denial and rejection of every cognition, even preventing the possibility of ever reaching it. Is there anything more horrible? Or do our scientists also lack the ability to understand this?

The concept of education of nations, developed by the League of Nations commission under the chairmanship of Einstein and Bergson, a bloody mockery of everything truly living, is only a weak derivative of the stupefaction method already applied in Soviet Judea. However, it comes from equally perverted minds and is meant to serve the same purpose.

And those few somewhat spared scholars, vegetating in Soviet Judea, serving as decorative figures to provide knowledge to the dulled masses, are also such a mockery, and moreover, this likely also conceals deliberate Jewish deception of Western Europe. These scholars, who assist in destroying their own kind and liquidating their own blood, are merely henchmen of the nations executioners, but stand even far below them because they do so out of cowardice.

Another terrible consequence must be mentioned. The entire world press, all of Jewry babbles about exemplary childcare in Soviet Judea. However, the Moscow newspaper Pravda writes:

Recently, the question of homeless children has come to the fore. Hungry and freezing children move from city to city. They survive through theft and black market trading... They have no shoes or clothing. Proper nutrition in homes is no longer possible either...

Where do the homeless children come from? They are the abandoned offspring of murdered, tortured to death, shot, or starved parents! Thus, not only one generation of the racially most valuable, but also its offspring is being liquidated, definitively exterminated. Homeless children are drowned by thousands in the Volga and its tributaries, left to freeze on roads and railway stations as well as in city streets. Does Jewry call the mass murders of Talmudic animals childcare? – or their abuse in so-called children's homes? All non-Jewish youth in Soviet Judea is being educated exclusively for sexual libertinism, which manifests primarily in homeless children. The much-praised children's homes are in reality nothing but state institutions of infamy and perversion, because the former sounds better. Girls placed in such homes are often sexually infected already at the age of nine [289]. Moreover, they serve the desires of those 800,000 paid Jewish officials and another two million Jews not maintained by the state, dreading the fall of Bolshevism, to which alone they owe their acquisition of loot and the

ability to seek out and abuse at will sexual objects from the enslaved nation.

Soviet Judea is a single, completely dehumanized cesspool, existing through the destruction of Russian national heritage, which must eventually end in a great natural elimination of all that is perverse.

Already today, Moscow's Pravda writes in grim statistics about undermined health of Russian children and judges that extraordinary measures must be taken to stop the impending catastrophe [290].

| Condition | 1919 | 1924 | 1925 |
|----------------|------|-------|-------|
| Anemia | 9% | 42.3% | 74% |
| Heart Diseases | 4.2% | 36% | 43.3% |

The extraordinary measure, the only one that could help, would be, removal of real parasites! One does not negotiate with trichinae and bacilli, wrote Lagarde seventy years ago regarding Jews, trichinae and bacilli are not cultivated, but are destroyed as quickly and thoroughly as possible.

The final and ultimate blow to life is the destruction of the family. Jewry, every individual Jew is a completely immoral person who considers all morality of creative life as constraining bonds, to which they temporarily adapt out of necessity, but as soon as they have the power, immediately discard or break them. The desire for pleasure, praised by the parasitic anti-race in Western Europe as sexual freedom, is forced upon the deceived and enslaved nation. We will not quote again the heartbreaking effusions of the sexual revolution by Bettauer, Jacobsohn, Wassermann, Landsberger, Heine, etc., indeed practically every Jew, the entire world press and so on. The form of marriage in Soviet Judea is merely forced prostitution imposed on the entire nation! Eugen Dühring called it sexual collectivism, which must necessarily lead to physical and mental deterioration of youth! [291].

The desire for pleasure which sees woman merely as an animal for gratification, obviously will not stop with the victory of communism.

The Soviet hereby gives Comrade Grigori Sarief full power to select at his discretion sixty women and girls from the bourgeoisie class and speculators for use (!) by the artillery division in Murzilovka. September 16, 1918 [292].

The definitive designation of women as commonly usable objects of desire means further undermining of Russians racial characteristics. But only in the next generation - and that is far away! Therefore, Jewry resorts to marriage reform as an interim measure, to prostitution veiled in nonsensical phrases, which it forces upon the population and educates its youth in the same spirit.

Dr. L. Galin in his writing, based on contradictory Marxist premises, nevertheless admits: *Marriage, founded on monogamy and state regulation, is no longer interesting for the communist state, which strives to liquidate proprietary ideas with all their attributes, marriage law, etc. ... Whoever wants to marry or divorce submits a signed declaration to the locally competent department of municipal office registration, and that settles the matter. ... The Bolsheviks declare state regulation unnecessary as an act of political arbitrariness. Civil marriage, in contrast to church marriage, represented an episode in their fight against the church. ... In it, it was necessary to present something positive. Therefore, unbridled free love was preached...*

The idea of civil marriage penetrated slowly but surely into the consciousness of the population...

The woman now stood materially at the same level as the man... One might think that a happy age had now dawned for women... However, the reverse side of the coin shows us that even in this socialist paradise, the woman remained, for certain reasons, an object of sale... There are plenty of buyers, they pay well... and there flourishes a lively trade in human merchandise...

Family life has fallen apart, men do not take their wives back, and everyone, men and women, dance on a volcano... Cards, wine, women and momentary pleasure... Unbridled vice rules everywhere [293].

We have corrupted the blood of all races in Europe... We are the masters. Our spirit can never be exterminated again. We have driven our roots deep into all nations... We have trampled their power and overthrown it into mud. We have made fools of them all, we have degraded, corrupted, broken everything, writes Kurt Münzer. As far as spirit or soul is concerned, we refer to the first part of our book. In reality, however, it is the end!

The newspaper B.Z. am Mittag wrote: *Persistent complaints about incredible conditions in Petrograd's women's night shelters prompted the Soviet government to conduct a statistical survey of their residents. More than two-thirds of them were prostitutes, more than one-third were sexually infected. However, due to the lack of even basic medicines, the sick cannot be treated. The number of these unfortunate victims constantly grows. Most women are around twenty years old, previously worked in factories, now closed. There are also many dismissed maids here, whom necessity forced onto the street. Twenty percent of residents have higher education, know various languages, received musical education and mostly attended university. In view of such horrible findings, the government intends to take immediate steps.*[294].

The findings made by the Soviet government and with it all of Jewry is after all - the desired goal of all their efforts! Scientist Einstein, who processed the

foundations for education of nations regarding immoral and trash literature, writes as follows: *I do not underestimate the intention leading to this draft law. There exists literature that truly harmfully influences youth. However, the difficulties that such a law brings with it are unbearable. Guardianship results in weakening of intellect and stupefaction* [295].

Thus again green light to moral decay in a typically Jewish deceptive concept, which then ends up calling state schools of crime and prostitution so-called children's homes! Regarding conditions in Soviet Judea, here is another and somewhat more detailed description:

The official report of the Petrograd Health Office states that all night shelters are overcrowded, with only half a square meter of space per lodger. Most shelter visitors are regular guests. Among them are people who have been coming there every evening since 1918. Half of the women in shelters are prostitutes and roughly 12 percent beggars. The head of the disinfection department, Dr. Pajanovsky, reports that insects and especially body lice have multiplied so much that lice, bedbugs, and fleas must literally be swept from the bunks with brooms. He mentions a case where two and a half pounds of lice were eliminated from a single person... The report concludes by stating that the sanitary conditions of night shelters are in an indescribable state and immediate necessary measures must be taken to prevent shelters from becoming sources of epidemics.

The chaos in which poor human animals live in Soviet Judea increases every day, every hour. These animals were robbed of their own life, which cannot even be called vegetation.

That the liquidation system in Western Europe must manifest itself in an even more horrific form if it prevails here, and also that the bloodshed must be like a flood, is already mentioned by Stoddard. This would be connected with the paralysis of operations and trade first in civil war, which would naturally cause gradual decay, famine and other consequences that cannot even be described in all their horror. Also in Russia, the whole process would have been many times worse if it were not an agrarian country.

The contamination of the Russian nation was accomplished using supposed proletarians, Judaized natives, the worst social waste and criminals. Only the leadership of everything rested firmly in the hands of Jewry; the natives themselves made the actual overthrow. The Talmudic law of the anti-race lost none of its validity. Therefore, Jewry kept in the background during the overthrow. Theodor Herzl wrote in his Diaries: *I intend the seven-hour workday preliminarily as advertising for the world, perhaps also permanently. If it doesn't work, then the normal course will be reintroduced.*

The normal course of unlimited exploitation was re-established in Soviet Judea, not in eight or nine-hour, but rather in twelve to fourteen-hour workdays after the advertisement for the world fulfilled its purpose. It is somewhat self-evident that the slaves are not paid enough to satisfy even their most basic needs, as their existential security is liquidation. This absurdity can be characterized as a complete mental paralysis of the entire nation, induced by the influence of a non-creative parasitic anti-race. The brain of all is thus transformed into a primitive organ, which among all scientists only Stoddard [296] has observed until now. When Soviet Judea again faced a hunger catastrophe and workers protested against the export of grain by the government, they were killed. The newspaper Izvestia mockingly wrote about it: *Where do workers get the right to prevent the Supreme Council of Peoples Commissars from exporting wheat? ... The higher interests of the Third International require prompt army readiness, and the state treasury must have the necessary amounts available for spreading world revolution. The necessary fund for this can only be created through exports. ...*

When unfounded objections arise that the population is dying of hunger, it must be answered that communist policy cannot allow itself to be guided by sentimentality, and our brave red units have already carried out deserved retaliatory measures. When 18,000 rebellious workers from the suburbs of Kharkov looted an already loaded wheat transport to Odessa, soldiers stuffed their mouths with soil. ... We mourn the fallen peoples commissars in Kharkov... and demand from the people never again to lend themselves to such counterrevolutionary behavior, as otherwise the punishment will be much more severe than in Kharkov [297].

Comments, as they say, are unnecessary! Doesn't the Prague paper Selbstwehr write about Trotsky-Bronstein that workers interest him only as a necessary object of his activities, which applies to all Jewish leaders of the working class! Peace and bread are in reality, lead and cemetery silence. Russia became famous as a country of Potemkin villages. The method of deception and pretense, further perfected by the natural disposition of Jewry, is perfectly designed to deceive other nations and their Judaized natives. In Russia, there truly exist several workers houses, also a few recreation centers and perhaps even hospitals, built but unused by workers - instead photographed by others, described and used exclusively for world advertising purposes according to the method so ingeniously expressed by Herzl. Jewry needs these for now because the messianic kingdom does not yet encompass the whole world. From the infallibility of the path of these people, who have before their eyes the firm goal of education towards the fellowship of nations, everyone who wants to build a state on an idea can learn, writes the official paper of Jewry full of admiration for the slaughter in Russia. The most energetic and most conscious experiment with

human thought that tried to interrupt the instinctive course of history praises the Berliner Tageblatt. Nationalities must disappear! said Crémieux in 1860. It is necessary to destroy the national economic principle, added Rathenau in 1920. Realization in this existence, judges Zionist leader F. Weltsch. Consciousness of the future, proclaims Rabbi Baeck, etc. etc. *Thus always the same, the expansion of the messianic kingdom to the entire world of non-Jewish contemporaries. Limited to its parasitic existence, Jewry, which has already infested and paralyzed the host nations, destroys their life and thus itself.* The messianic kingdom of Jewish Talmudic prophecy is in reality, putrid decay. It is the eternal and immeasurable nature that, with its immutable divine laws, prepares the end of the terrifying phenomenon of blasphemous creatures, because even ten thousand years is for divine nature like a single day.

Closing Word

However, it would be erroneous, incorrect, and indeed fraudulent to end our treatise with an image of destruction, which prevention lies in our hands, and in no others! Twenty years ago, Houston Stuart Chamberlain wrote: *The German worldview and German politics, if they are to amount to anything... must be pure and strictly scientific* [298]. The science of race, persistently rejected by Jews, provides the scientific foundation for German politics. The transformation of this science into action will remain the highest art of the advanced formation of our life. Thus it ceases to be mere politics and creates morality and culture of unity and closure of Nordic life, which culminates in the form of state. Politics will again become the regulation of mutual relations between closed national entities. Internal politics is nonsense; it is the breaking down of already achieved unity. One can only recommend, wrote Lagarde fifty years ago, the state as a truly existing condition, *res publica*, or for those who might find this term suspicious, a God-given formation. The idea of such a state corresponds to the nation and grows with it like the skin of the body. And such it truly is. The visionary Lagarde long ago proclaimed a truth that is so simple, yet seems so difficult to comprehend. The wheel of history cannot be turned backward, but it can be set spinning in such a direction that promises development and prosperity to the state body and the racial dispositions of its people. Our task is to strive so that knowledge of the past becomes a living, determining force of the present [299].

It is no longer about reclaiming some falsified partial aspect of our life, but about complete unity; not about liberation from deformed conditions of existence, but about the rebirth of ancient and unshakeable truths, about the restoration of our entire being, about reconnecting the broken threads of our way of life. We cannot expect any contribution from anyone except ourselves; we must find it in our own will to become what we have always been!

Before the battle that is being waged today, all historical events pale. Its full dimension is not yet properly recognized because we have lost such ability. No one can avoid the fight until its active cause is removed, even if one deceives oneself in this matter. Here there is no place for compromises and truces, but only the ascent of life or - extinction.

We know that we have lost much, we know what needs to be recreated, and we also know what awaits us otherwise. Time has ripened and calls for awakening. *The goal to which Faust dedicated his life, to stand on free soil with a free nation, can now become reality. Now or never!*

NOTES.

1. H. Günther, *Rassenkunde des deutschen Volkes*. 2. E. Fischer in Baur-Fischer-Lenz, Scheme I. 3. H. Günther, *Rassenkunde des deutschen Volkes*. 4. H. Günther, *ibidem*. 5. *By the said degeneration, science designates the multiplication of inferior hereditary talents. However, the simplification used is useful for our discussion*. 6. Also called Mediterranean. 7. Hyketas of Syracuse, a direct disciple of Pythagoras, had already taught about the daily rotation of the earth. The next step, teaching about the annual orbit of the Earth around the Sun, is (Plac. II. 24) was first attributed to the astronomer Aristarchus of Samos in 260 B.C. Aristarchus counts the Sun among the fixed stars and makes the Earth revolve around it. De facie Lunae 6, where it is related that the Stoic Cleanthes accused Aristarchus of impiety as a man who shook the edifice of the universe because he tried to explain the phenomena of the heavens by supposing that the starry heaven is motionless, while the earth rolls around the sun in an oblique circle and at the same time revolves on its axis. P. Deussen, *Allgemeine Geschichte der Philosophie*, vol. 2.1. 8. Goethe. 9. A. Müller, *Versuch über eine neue Theorie des Geldes*. 10. Naumann. According to H. Günther, *Rassenkunde des deutschen Volkes*. 11. H. Günther, *Rassenkunde des deutschen Volkes*. 12. H. Günther, *Rassenkunde des deutschen Volkes*. 13. V Original *Die nordische Seele*. 14. I.e. forest, grove; Note. 15. Guturála is a throat consonant, i.e. a collective name for the back-wing sounds: k, g, ch, the back-wing n (e.g. banka) and laryngeal: h (in Czech); Note. 16. H.S. Chamberlain, *Die Grundlagen des XIX. Jahrhunderts*. 17. H.S. Chamberlain, *Die Grundlagen des XIX. Jahrhunderts*. 18. Goethe. 19. H. Günther writes in an appendix to his *Rassenkunde des deutschen Volkes*: What do we know about staying in Egypt? Whom? Israelites? Or the Hyksos? And what do they have in common with the Jews? Certainly, the school fable about the corvée of the Jews during their several thousand years of stay in Egypt is not seriously meant. Historical scholarship has come to the following conclusion: *At present we are unable to prove any trace that Israel was in Egypt. But it also cannot be proven that Israel was not there, because it is quite conceivable in some form. The trace of the Hebrews is not historically visible until the era of Tell el-Amarna,*

shortly before 1400 BC. At least 150 years after the expulsion of the Hyksos from Egypt. Israel as a tribe name appears only once in Egyptian inscriptions, during the reign of Merneptah (1230 BC), who is now considered by many to be the pharaoh of the exodus or emigration. However, the character of the reference shows that Israel was already settled in Palestine at the time of this ruler. H. Helmolt, *Weltgeschichte*, vol. III. The essence of the question, however, lies in the biological relationship of the Jews to the Israelites and other Semitic tribes, which empirical-chronological historiography cannot explain. Translators note: The Hyksos are also known as the Hyks. 20. H.S. Chamberlain, *Die Grundlagen des XIX. Jahrhunderts*, st. 347. 21. E. Fischer in Baur-Fischer-Lenz, Scheme I. 22. There is also an assumption that the Hyksians could have been Hittite peoples, representing the spurs of the stream of peoples coming out of Asia Minor. 23. In the reports of a late Egyptian chronicler named Manetho around 280 BC. There is also a very interesting traditional description of the fights against the Hyksos. *According to him, says Manetho, the kings of Thebes and the rest of Egypt rose up against the herdsmen, and a long and hard war began. However, a king named Thutmose III defeated the shepherds, drove them out of the rest of Egypt and surrounded them in a place called Auaris. The Hyks surrounded the whole place with a stone wall and hid their property and loot there. But King Thutmose arrived at the place with 480,000 men and began a siege. When he himself lost faith in victory, the Hyksos themselves offered to surrender and evacuate Egypt, but they stipulated that they would not be bothered and could go wherever they liked. That was the arrangement, and 240,000 men with their families and all their possessions went across the desert to Syria. But because they feared the Assyrians, who were then in control of Asia, they built themselves a city in the land now called Judea and called its name Jerusalem.* 24. P. Deussen, *Allgemeine Geschichte der Philosophie*, díl 2,2. 25. An even earlier mention seems to be the inscription of Pharaoh Merneptah (around 1230 BC). However, whether it is a tribal union called under this name or only one lost tribe, of which only its name has remained from the biblical tradition, must remain undecided. H. Helmolt, *Weltgeschichte*, vol. II. The inscription describes the battles against Merjei: *The princes threw themselves on the ground and said, Be greeted. None of the nations raised their heads. Tehenu is devastated, Kheta is silent, Canaan is captured, Ashkelon is taken into slavery, Jenuam is destroyed, Israel is devastated and its seed is destroyed. Palestine became a helpless widow against Egypt. All the lands there are keeping peace, and all the leaders have been tamed by King Merneptah.* 26. J. Wellhausen, *Israelitische und Jüdische Geschichte*. 27. H. Günther in his *Rassenkunde des deutschen Volkes* mentions another European group of people as Eastern Baltic, based on various developmental processes. Various authors also refer to this group as the Eastern race. 28. H. Günther, *Rassenkunde des deutschen Volkes*, addition. 29. Stiegler, *Sitzungsberichte der*

anthropologischen Gesellschaft, Vienna 1919-1920. **30.** Otto Weininger, *Geschlecht und Charakter. Das Judentum*. **31.** W. Sombart, *Die Juden und das Wirtschaftsleben*. **32.** J. Zollschan, *Das Rassenproblem unter besonderer Berücksichtigung der theoretischen Grundlagen der jüdischen Rassenfrage*. **33.** A more detailed W. Erbt, *Das Judentum. Weltgeschichte auf rassischer Grundlage*. **34.** *Allgemeine Zeitung des Judentum*, 1907, No. 45. (*Central-Vereins-Zeitung deutscher Staats-bürger jüdischen Glaubens*). **35.** All the passages from the Talmud cited here, including the following, are from A. Rosenbergs small work *Unmoral im Talmud*, which at the same time provides an accurate overview of the sources. **36.** P. de Lagarde, *Deutsche Schriften*. **37.** *Der Jude*. 1917/18. **38.** The secondary process of the origin of Jewry also shows that in its case the usual anthropological methods fail. Jewry has as few exclusively racial attributes of its own as the parasites of the animal kingdom which arose in the same process. It is not the individual attributes that are characteristic of Jewry, but its whole character. **39.** E. Baur v Baur-Fischer-Lenz, Scheme I. **40.** The science of heredity distinguishes between overlapping (dominant) and overlapping (recessionary) attributes, so that its genetic image cannot be judged with unmistakable certainty from its mere appearance. It is sufficient for us to state here that it is therefore not possible to conclude from the external Jewish character that he belongs to Jewry completely. **41.** The Catechism for Jews in Russia, that is, an unquestionably Jewish document, aptly calls these half-breeds the necessary biosphere of life for Jewry, editors note. **42.** H. Günther, *Rasse und Stil*. **43.** H. Günther, *Rassenkunde des deutschen Volkes*, Addendum. **44.** L. Baeck, *Wesen des Judentums*. **45.** Cit. from H.S. Chamberlain, *Die Grundlagen des XIX. Jahrhunderts*. **46.** L. Baeck, *Wesen des Judentums*. **47.** A. Rupp, *Die Juden der Gegenwart*. **48.** F. Delitsch, *Die große Täuschung*, gives more details. **49.** H.S. Chamberlain, *Mensch und Gott*. **50.** It is not easy to overlook the fact that the forcible imposition of the Jewish law has not yet made the entire population of Palestine racial Jews. Jewry continued to make up only a fraction of the entire population of Palestine in both empires, i.e., both Israel and Judah. The law only outwardly expressed the separation of the Jews from the entire surrounding environment, which for them was and is always only the world of contemporary people, and they only acknowledged their humanity and human dignity from the moment when the secondary process of the creation of Jewry had already taken place. It was not the law that made the Jews, but the Jew adapted the legal provisions taken from the Israelites and other nations to his own nature and character. **51.** For more on this, see the work of A. Rosenberg, *Die Spur des Juden im Wandel der Zeiten*. **52.** F. Weltsch, *Selbstwehr*, 1925, č. 49. **53.** Goethe. **54.** M. Kayserling, *Die Juden in Spanien und Navarra*. **55.** M. Kayserling, *Die Juden in Spanien und Navarra*. **56.** W. Sombart, *Die Juden und das Wirtschaftsleben*. **57.** A. Rosenberg, *Die Spur des Juden im Wandel der Zeiten*. **58.** H.S. Chamberlain, *Die*

Grundlagen des XIX. Jahrhunderts. **59.** W. Sombart, *Die Juden und das Wirtschaftsleben*. **60.** H.S. Chamberlain, *Die Grundlagen des XIX. Jahrhunderts*. **61.** *Berliner Tageblatt*, 12. 2. 1918. **62.** W. Sombart, *Die Juden und das Wirtschaftsleben*. **63.** Of the many Jewish statements about his way of dealing with all peoples, we will only mention the statement of the Central Union of German State Citizens of the Jewish Faith, which fully confirms the above proof: *The external fate of always being a stranger and condemned to servitude has given the Jews a genius of adaptability. What in the animal and plant kingdom is called the law of protective colouring, was also often required to apply to the life of the Jews in exile. This is to say that a being takes on the timbre of its surroundings in order to protect itself from danger. It is to the credit of Jewry that, in spite of external pressure for such a protective color, it has kept its inner being proud and intact. The instinct of self-preservation, which often led the Jew to pretend to be in apparent submission to his masters and tormentors, also evoked in him natural acting abilities, which were then organically further developed. Central-Vereins-Zeitung of July 31, 1925.* **64.** E. Dühring, *Die Judenfrage als Frage des Rassencharakters*, 5. umgearbeitete Auflage. **65.** W. Sombart, *Die Juden und das Wirtschaftsleben*. **66.** H. Moeller, *Die Lehre vom Gelde*. **67.** H. Moeller, *Die Lehre vom Gelde*. **68.** E. Dühring once wrote: *The natural meaning of usury is not to exceed certain percentages established by law. Such a legal fixing of the rate of interest is as much a modern as it is a powerless invention. Real usury has always and everywhere, regardless of any legal establishments, consisted in taking advantage of someone elses distress and compensating for ones own potential risk with an immense premium, in other words, it has always been and is robbers enrichment to the detriment of ones fellow-men.* E. Dühring, *Die Judenfrage als Frage des Rassencharakters*, 5. **69-71.** W. Sombart, *Die Juden und das Wirtschaftsleben*. **72.** W. Erbt, *Das Judentum*. **73.** H. S. Chamberlain, *Die Grundlagen des XIX. Jahrhunderts*. **74.** L. Herzfeld, *Handelsgeschichte der Juden des Altertums*. **75.** T. Mommsen, *Römische Geschichte*. **76.** Helfferich, *Der westgotische Arianismus*. **77.** For more details, see O. Kernholt, *Vom Ghetto zur Macht und Deutschlands Schuld und Sühne*. **78.** M. Kayserling, *Die Juden in Navarra*. **79.** M. Kayserling, *Die Juden in Navarra*. **80.** A. Rosenberg, *Die Spur des Juden im Wandel der Zeiten*. **81.** C. F. Heman, *Die historische Weltstellung der Juden*. **82.** M. Kayserling, *Die Juden in Spanien und Navarra*. **83.** C. F. Heman, *Die historische Weltstellung der Juden*. **84.** For more information, see E. Berg, *Judenbordelle*, 1892. **85.** M. Kayserling, *Die Juden in Spanien und Navarra*. **86.** For more details, see O. Kernholt, *Vom Ghetto zur Macht und Deutschlands Schuld und Sühne*. **87.** *Frankfurter Zeitung*, 8. 2. 1921. **88.** According to A. Rosenberg, *Die Spur des Juden im Wandel der Zeiten*. **89.** See, for example, the very interesting and instructive data on the very probable complicity of Jewry in the betrayal of Babylon to King Cyrus in Delitzsch's book *Die große Täuschung*.

According to it, it can be assumed that Cyrus had pledged in advance to allow the return of Jewry from exile as a reward for its participation in the successful conquest of Babylon. It is only a regrettable failure of Jewish memory in this case. Otherwise, we would have had the opportunity to admire Jewry, which even then in a way fought for the liberation of nations, in our case Asia Minor. As compensation for the opportunity lost, our scholars, writers, and politicians can admire England's profound appreciation for Jewry for her faithful service in difficult times, consisting in the betrayal of the German nation by the powers of the Entente in the World War which it itself provoked. And just as Cyrus had given the Jews his assurance in advance, so England had long before the war bought the favor of Jewry, because Balfour had known long before the war that it would hasten its fulfillment, Chaim Weizmann openly declared. According to Delitzsch, Jewry must also have had a hand in the fall of Nineveh in 606 B.C. because the Jews immediately afterwards rose to high state offices in the Median Empire, probably also as a reward for faithful service in difficult times. **90.** Schnitzler, *Das weite Land*. **91.** Sombart remarks in the work often mentioned here: *In my manuscript I have fully dealt with the subject but looking at the printed words I felt such disgust that for the sake of my readers I omitted these passages from the typesetting.* **92.** In the original *Die Juden von Zirndorf*. **93.** It literally says: *he blew out*; Note. **94.** *Der Reigen*, 1924. **95.** H. Günther, *Der nordische Gedanke unter den Deutschen*. **96.** Lenz also discovered a kind of Old Jewish culture and concludes from this: *The Jewish spirit is, along with the Germanic spirit, the main driving force of modern Western culture... etc. All such views are based on the arbitrary assumption that regressive development is precluded in the human species, and that therefore Jewry must be a nation like all others with creative abilities. Unfortunately, this is not the case. Anyone who thinks he can speak of Jewish culture and morality would first have to provide such proof. And that Jewry itself speaks of its deepest utopian culture needs no comment. It is utopian to talk about such a culture at all. Lenz completely failed to notice that the driving force of Jewry was and is only the destruction of Western culture by ever-increasing social parasitism.* **97.** *Weltbühne*, č. 44, 1925. **98.** According to A. Rosenberg, *Die Protokolle der Weisen von Zion und die jüdische Weltpolitik*. **99.** *Der Kunstwart* (Cultural Patrol), 1910. **100.** *He and she*, No. 2, vol. 2, 1924. **101.** Bettauer magazine *Probleme des Lebens*, 1924. **102.** In the original *Der Weg nach Zion*. **103.** *B.-Z.am Mittag*, 30, 7. 1924. **104.** According to Kayserling, *Die Juden in Spanien und Navarra*. **105.** *Jüdisches Echo*, No. 44, 1925. **106.** *Janus*, No. 2, 1912/13. **107.** *Literarisches Echo*, 1912. **108.** H. Heine, *Geständnisse*, 1854. **109.** L. Clauß, *Die nordische Seele*. **110.** *Weltkampf*, No. 25, 1925; Reprinted from *Pražská listy Warrheit*, No. 23, 1. 12. 1925. **111.** M. Nordau, *Pariser Leben und Studien*, Bd. II. **112.** A document of the French Council of State from that time says: *Session of the Council of State of April 30, 1806. Legislation is the shield which the government must bear before it*

wherever the public good is threatened. The French Government cannot stand idly by while a vile, depraved, and basely capable nation holds the two departments of beautiful Alsace in its sole control. The Jews must not be considered a religion, but a nation. They form a nation within a nation. I would like to take away their right to mortgage, at least for a while, because it is too humiliating for the French people to be at the mercy of such a despised nation. Entire villages have already been expropriated by the Jews, who have taken the place of feudal lords. Jews are a veritable flock of hungry ravens. During the fighting for Ulm, Jews were seen hurrying from Strasbourg to buy things from the corpse robbers. Legal measures must be taken to prevent the arbitrariness to which the Jews might feel compelled. Otherwise, they would run the risk of one day being slaughtered by the Alsatian Christians, as has so often happened to them, and almost always through their own fault. Jews are not of the same kind as Protestants and Christians. They must be judged by political considerations, not by the general law of the land, because they are not citizens. ... It would be too dangerous to leave Strasbourg, the key to France, in the hands of a population of spies who have no ties to our country... In the session of May 7, 1806, which decided to summon the Jewish delegates, it is stated: It was proposed to me that I should have the wandering Jews expelled, who could not show French citizenship, and that I should order the courts to act forcefully against usury. The Jewish nation has proven to be usurious and violent since the time of Moses. It is different with Christians – loan sharks are an exception among them and have a bad reputation. ... I have repeatedly pointed out that Protestants and Catholics are not to be complained of in the same way as Jews, because the misfortune they cause you is not due to individual things, but to the nature of the nation itself. They are locusts that will eat all of France. **113.** A. Geiger, *Nachgelassene Schriften*, Bd. II. **114.** T. Herzl, *Der Judenstaat*. **115.** *Der Weltkampf*, No. 5, 1925. **116.** *Jüdische Rundschau*, No. 82/83, 14. 10. 1921. **117.** List *Jüdische Rundschau* In issue 74/75 of 18 September 1925 he wrote *The president of the American Jewish Committee, Louis Marshall, also intervened in the discussion and stated that he had not spoken with the president of the World Zionist Organization, Dr. Marshall Weizmann, discussed in Geneva the plan for Jewish colonization in Russia, and that Dr. Weizmann agreed with it. ... Mr. Louis Marshall, in a lengthy speech, opposed the opponents of the Russian colonization plan, and proved that the doubts expressed (which culminated in fears of the awakening of the Russian people) were greatly exaggerated, and that the work in question must be done in Russia. Dr. Weizmann approved the Joint plan.* (Joint Distribution Committee, founded in 1914). The chairman of the Joint is Felix Warburg, co-owner of the banking house Kuhn, Loeb and Co. and honorary American rabbi. The plan reveals the closest practical cooperation of the Jewish rulers of Soviet Russia with political Zionism and the temporary abandonment of the plan to settle Palestine in

spite of all denials and excuses. On June 18, 1926, the *Central-Vereins-Zeitung deutscher Staatsbürger jüdischen Glaubens* (Central Union of German Jewish Citizens) reported further: Vice-President of the American Joint, Dr. Rosenberg and Dr. Bernhard Kahn, director of the European branch of this organization, reported their impressions after returning from a long study and inspection trip to Russia. They reported that the work of the Joint was very gratefully accepted by the Jewish settlers living in extremely difficult economic conditions, and also that the personalities of the Russian government expressed their enthusiastic appreciation. The government also made land available free of charge, for which more than twelve million dollars would have had to be paid at pre-war prices. The government has made available half a million acres of the famous black soil, building timber and a long-term loan of one million dollars for the purchase of the necessary machinery. The jubilation of German citizens of the Jewish faith is not without justification, especially when we know the statement of the lawyer Loeb from the assembly of the lawful Jews on January 24, 1912: *We live in a Christian state, which is incompatible with the interests of Jewry. The Christian state must be abolished.* And in the pamphlet, distributed in thousands of copies by the Central Association of German Citizens of the Jewish Faith, in a speech by Rabbi Dr. B. Jacob, it is said: *We are fighting the Christian state with all its consequences. ... We feel that we are one tribe with all the Jews of the world.* 118. L. Stoddard, *Der Kulturumsturz*. 119. A. Müller, *Die Elemente der Staatskunst. Versuch über eine neue Theorie des Geldes*. 120. W. Sombart, *Die Juden und das Wirtschaftsleben*. 121. F. Kayser, *Neue Jüd. Monatshefte*, XII, 1919. 122. *Der Israelit*, No. 33, 1921. 123. *Jüdische Rundschau*, No. 33, p. 1920. 124. *Jüdische Rundschau*, No. 20, 1922. 125. *Jüdische Rundschau*, No. 72, 1921. 126. *Jüdische Rundschau*, No. 4, 1920. 127. *Jüdische Rundschau*, No. 72, 1921. 128. *Jüdische Rundschau*, No. 49, 1921. 129. *Jüdische Rundschau*, No. 20, 1922. 130. On Yom Kippur, the famous Kol Nidre prayer is recited, which deprives Jews of all oaths and vows to non-Jews. It reads as follows: *All vows, renunciations and repudiations, all obligations which we have promised or sworn under any name, or which we have renounced from this Day of Atonement until the next Day of Atonement, which shall come for our welfare, we hereby repent altogether: Let them be annulled, void, non-binding, and destroyed, without force and without validity. Let not our vows be no promises, let not what we have renounced be denied us, and let not what we have sworn be an oath.* In the end, the Jewish theoretician Klatzkin says nothing else when he writes in the anthology *Juden 1916/17*: *We did not invoke the provincial jurisdiction and did not recognize its code. When its laws were imposed on us, we considered them an unbearable burden, and we always tried to circumvent or eliminate them. Another synagogue prayer, which is supposed to end with a petition for the welfare of the rulers of the earth, actually has the following Hebrew wording: In his days and in our time, let Judah be saved,*

and let Israel live in security, and let the Savior come for Zion! Isaac Abrabanel gives this explanation: *All the salvation (or redemption) that the Israelites ask for will be preceded by the fall of Edom (Christendom).* From the book by A. Rosenberg, *Die Spur des Juden im Wandel der Zeiten*. 131. *Jüdische Rundschau*, No. 33/34, 1921. 132. *Der Israelit*, No. 18, 1921. 133. *Jüdische Rundschau*, No. 29, 1921. 134. *Jüdische Rundschau*, No. 82/83, 1921. 135. *Jüdische Rundschau*, No. 48, 1920. 136. *Frankfurter Zeitung*, VI, 25. 6. 1921. 137. *Jüdische Rundschau*, No. 39/40, 1921. 138. E. Ludwig-Cohn, *Die Weltbühne*, No. 33, 1921. 139. *Jüdische Rundschau*, No. 39/40, 1921. 140. In the original *Von weltkulturellen Bedeutung des Judentums*. 141. According to H. Günther, *Rassenkunde des deutschen Volkes*. (Addition.) 142. *Jüdische Rundschau*, No. 39/40, 1921. 143. *Jüdische Rundschau*, No. 61, 1919. 144. *Jüdische Rundschau*, No. 47, 1920. 145. W. Rathenau, *Der Kaiser*. 146. *Jüdische Presszentrale Zürich*, No. 317, 1924. 147. *Vossische Zeitung*, 23. 2. 1926. 148. *Vossische Zeitung*, 25. 2. 1926. 149. From a speech delivered on January 18, 1923, which was distributed in the form of a leaflet. For more information, see A. Rosenberg, *Die Protokolle der Weisen von Zion und die jüdische Weltpolitik*. 150. *Berliner Tageblatt*, 3. 6. 1913. 151. *L'Univers Israélite*, 13. 1. 1922. 152. *Der Israelit*, No. 46, 1921. 153. Fürst Lichnowsky, *Meine Londoner Mission*. 154. *Berliner Tageblatt*, 31. 12. 1925. 155. In the original *Berliner (jüdische) Zeitung*; Note. 156. *Frankfurter Zeitung*, 12. 12. 1918. 157. *Frankfurter Zeitung*, 24. 7. 1921. 158. *Frankfurter Zeitung*, 31. 12. 1921. 159. *Frankfurter Zeitung*, 1. 1. 1922. 160. *Novi Mir (New World)*, 14. 2. 1922. 161. *Berliner Tageblatt*, 14. 12. 1922. 162. *Jüdische Rundschau*, No. 72, 1921. 163. *Jüdische Rundschau*, ibidem. 164. *Berliner Tageblatt*, No. 13, 1922. 165. According to A. Rosenberg, *Die Protokolle der Weisen von Zion und die jüdische Weltpolitik*. 166. *Jüdische Rundschau*, No. 47, 1920. 167. According to A. Rosenberg, *Die Protokolle der Weisen von Zion und die jüdische Weltpolitik*. 168. *Socialist Paper*, see below; Note. 169. Ibidem. 170. Ibidem. 171. *Jüdische Rundschau*, No. 64, 1924. 172. *Weltkampf*, 1925. 173. *Jüdische Pressezentrale Zürich*, 21. 9., 1923. 174. *Berliner Tageblatt*, 21. 12. 1926. 175. *Weltbühne*, No. 33, 18.8.1921. 176. *Frankfurter Zeitung*, 2. 5. 1922. 177. *Jüdische Rundschau*, No. 94, 1925. 178. *Berliner Tageblatt*, 19. 11. 1922. 179. E. Fuchs, *The Jew in Caricature*. We shall here show the premises on which this learned economist proceeds in order to arrive at the end of the glorification of parasitism in the human form. He turns out to be a dignified disciple of his venerable master Karl Marx. *The culture of a given historical epoch is never anything other than the direct radiation of the economic forces which are living in it, and of the organizational forms of its mode of production. This means that the whole complex of thought, morality, creative power and manifestations of life is ultimately conditioned by the degree of development at which a particular time satisfies its material needs, food, clothing*

and housing. How a given time produces them and how they are consumed depends in the last resort on everything else, and then everything spiritual is formed accordingly. **180.** E. Fuchs, *A Jew in a caricature*. **181.** For more information, see B. E. Scheffer, *Der Siegeszug des Leihkapitals*. **182.** Ricardo-Lewy also demanded the abolition of the Bank of England. In his time, he had at his disposal an expert opinion that could only be imposed on the English people by the use of threats and deception. **183.** Trotsky-Bronstein, *Krieg und Internationale*. **184.** *Die Weltbühne*, No. 33, 1921. **185.** *Der Israelit*, No. 21, 1921. **186-194.** According to P. Banga, *Deutsche Wirtschaftsziele*. **195.** *Sächsische Arbeiter-Zeitung*, 1890. **196.** A. Bebel, *Reichstagsreden*. **197.** *Amtliche Ausgabe des Auswärtigen Amts*, st. 26. **198.** *Amtliche Ausgabe des Auswärtigen Amts*, st. 81. **199.** Podle A. Rosenberga, *Die Hochfinanz als Herrin der Arbeiterbewegung in allen Länder*. **200.** With regard to the rumours that have arisen in connection with the presence of the New York banker Otto H. Kahn in Berlin, the press reports: *In addition to the various rumours to the effect that the American banker Kahn proposed in Berlin the transformation of the Reichspost into a joint-stock company and the handing over of other state monopolies as collateral for the reliable implementation of the Dawes plan, it is now semi-officially reported that Kahn, although he negotiated with Foreign Minister Stresemann, but he gave no hint to the members of the Cabinet, either officially or unofficially, about the plan to supplement Dawess assessment.* (Night edition of the *Berliner Lokal-Anzeiger* of 19.04.1927.) Really? There is still fools throughout the German nation who feel that the Dawes Dictate has been imposed on the people by deception and threats. Dawess plan will be supplemented until there is nothing left to add and the men who have been exposed to the growing social parasitism will no longer be prepared to fulfill their duties in the future. Of the banker Otto H. Kahn, H. Ford writes in *The International Jew* as follows: Schiff's shareholder in Kuhn, Loeb & Co. is Otto H. Kahn, who is an internationalist to an even greater extent than the above-mentioned and is constantly involved in mysterious international affairs. Born in Germany, he also comes from the Frankfurt School of Finance and has connections with the Jewish banking house Speyer. His citizenship is certain, British; however, it is not established with certainty whether he is also a German and already an American citizen. Even more remarkably, Kahn has changed his faith, and yet he is not treated as an apostate. He is a leading member of the New York Kahal. In Paris and to the east of it, he presents himself as a spokesman for Americas financial aristocracy, which he is not. He is the spokesman for a group that pushed through the Jewish program at the Peace Conference so skillfully that the opinion prevailed in Eastern European countries that America was a powerful Semitic empire. Before and during the war, this Mannheim-born German citizen of unknown nationality was one of the vilest warmongers of war and anti-German nationality. For more information, see A. Rosenbergs book, *Die*

Protokolle der Weisen von Zion und die jüdische Weltpolitik. **201.** *The Nation*, 4. 10. 1924. **202.** *Neues Wiener Tageblatt*, 24. 2. 1925. **203.** *Weltkampf*, No. 23, 1926. **204-205.** In the original by P. Bang, *Deutsche Wirtschaftsziele*. **206.** This is what the secretary of English Jewry called it, Lucien Wolf. **207.** *Stenographic Record of the Reichstag*. **208.** *Progrès*, 17. 2. 1922. **209.** *Verl. Lokal-Anzeiger*, 16. 1. 1926. **210.** According to E. Berg, *Die weltpolitische Kräfte der Gegenwart*. **211.** W. Rathenau, *Der Kaiser*. **212-213.** *Jüdische Rundschau*. **214.** F. Wichtl, *Weltfreimaurerei, Weltrevolution, Weltrepublik*. **215.** A. Rosenberg, *Das Verbrechen der Freimaurerei*. **216.** Müller von Hausen (writing under a pseudonym Gottfried zur Beek; Note. Editor), *Veröffentli-chungen des Verlages Auf Vorposten*. **217.** This also includes Karl Heises treatise *Die Entente-Freimaurerei und der Weltkrieg* (The Entente Freemasonry and the World War), in which a huge amount of evidence of lodge activity during the war is given. The book is subtitled *Ein Beitrag zur Geschichte des Weltkrieges und zum Verständnis der wahren Freimaurerei* (A Contribution to the History of the World War and the Understanding of Real Freemasonry). However, as is evident from this, the otherwise valuable collection of material suffers from a complete underestimation of the causal links between race, national identity and morality, as well as from a lack of ability to distinguish between development and decline, which is very disturbing everywhere. However, the books evidence also sheds a clear light on Hjalmar Schachts Masonic hopes that he would introduce a currency with an English name in Germany with the help of a bank of issue he had founded. This, as a transitional stage, was to accustom the population to a supra-state monetary unit, which would eventually lead to a purely international, i.e., Jewish world currency. The external designation of the currency would initially still be retained, but the monetary sovereignty of the German state would already be transferred to a private Jewish banking syndicate by Dawess diktat. On other intended currency manoeuvres, see A. Rosenbergs small work *Die Hochfinanz als Herrin der Arbeiterbewegung in allen Länder*. **218.** According to A. Rosenberg, *Die Spur des Juden im Wandel der Zeiten*. **219.** According to A. Rosenberg, *Die Spur des Juden im Wandel der Zeiten*. **220.** *Archives Israélites*, No. 25, 1861. **221.** *Archives Israélites*, No. 14, 1867. **222.** *The Jews among the Entente Leaders* (Jews among the leaders of the Entente), London. Not intended for the public! **223.** *Berliner Tageblatt*, 8. 3. 1923. **224.** *Der Weltkampf*, No. 24, 1925. **225.** *Berliner Tageblatt*, 1. 3. 1926. **226.** For more details, see F. Wichtl, *Weltfreimaurerei, Weltrevolution, Weltrepublik*, and also K. Heise, *Die Entente-Freimaurerei und der Weltkrieg*. Heise enumerates a long list of unsolved murders at the hands of Freemasonry, because in it it is permissible to kill. One piece of evidence for all is the confession of the murderer Ciganović in the Sarajevo trial of the assassins of Archduke Franz Ferdinand. **227.** *Slovak National Unity*, 1. 2. 1923. **228.** *Jüdische Rundschau*, No. 45, 1921. **229.**

More details about the customs of Freemasonry, which are concealed from the public for serious reasons, can be found in E. Ludendorff's *Vernichtung der Freimaurerei durch Enthüllung ihrer Geheimnisse*. To supplement his account from Masonic writings, E. Ludendorff published in the newspaper *Deutsche Wochenschau* of October 23, 1927, another mysterious custom of Freemasonry under the heading: *Freimaurer-schurz und symbolische Beschneidung* (Masonic apron and symbolic circumcision). We will forgive the disgusting description of this symbolic act of refinement here. The circumcision of the soul of a gentile disciple of the royal arts cannot be more perfectly expressed than by this ceremony. **230**. In the officially published *Guidelines for Masonic Life of the Vienna Grand Lodge* of May 30, 1923, it is said, among other things: *The spiritual activity of individual building works must be programmatically directed towards the reconciliation of nations, which belongs to the program of every Freemason, because he is from the very beginning a pronounced parasite under all circumstances, in any case and without exception!* From the work of F. Hergeth, *Aus der Werkstatt der Freimaurerei und Juden im Österreich der Nachkriegszeit* (From the Workshop of Freemasons and Jews in Post-War Austria), which deals in detail with Austrian conditions. **231**. In original form *Aufgehende Sonne*; Note. **232**. *Weltkampf*, No. 29, 1926. **233**. Compare the biblical ideas from the Masonic source printed at the end of our book. Note: *Völkerfriedhof* (Cemetery of Nations) is an ironic neologism based on the *Völkerbund* (Society of Nations). **234**. E. Fuchs, *Der Jude in der Karikatur*. **235**. P. Bang, *Deutsche Wirtschaftsziele*. **236**. *Berliner Tageblatt*, 21. 7. 1923. **237**. *Vossische Zeitung*, 21. 7. 1923. **238**. E. Fuchs, *Der Jude in der Karikatur*. **239**. L. Stoddard, *Der Kulturumsturz*. **240**. Called Western by Günther. **241**. M. Grant, *Der Untergang der großen Rasse*. **242**. H. Günther, *Kleine Rassenkunde Europas*. **243**. *Le droit de la race supérieure*. **244**. A. Rosenberg, *Die Protokolle der Weisen von Zion und die jüdische Weltpolitik*. **245**. *Jüdische Pressezentrale Zürich*, No. 299, 1924. **246**. A. Rosenberg, *Die Hochfinanz als Herrin der Arbeiterbewegung in allen Länder*. **247**. *Jewish Chronicle*, 2. 3. 1923. **248**. *Matin*, 3. 7. 1922. **249**. H. Ford, *The international Jew*. Wilsons private secretary was a Jew and brother of the Bnai Brith Order, Itzig Tumultey. **250**. B. Z. am Mittag, 4. 5. 1927. **251**. *Jüdische Pressezentrale Zürich*, Nos. 147 and 148, 1923. **252**. *Neue Freie Presse*, Vienna, 1.10.1924. **253**. *Jüdische Rundschau*, No. 82/83, 1920. **254**. *Der Israelit*, 1. 9. 1920. **255**. *Das Jüdische Echo*, No. 53, 1920. **256**. Limited number, e.g. for admission to schools, etc.; Note. **257**. A. Rosenberg, *Die Hochfinanz als Herrin der Arbeiterbewegung in allen Länder*. **258-259**. *Wiener Morgen-Zeitung*, 22. 6. 1925. **260**. *Neues Wiener Journal*, 9. 2. 1925. **261**. *Jüdische Rundschau*. **262**. How far the mind-numbing has already progressed and how it is being continued in the German people is proved by the decree of the Minister of Education, Dr. Becker. The Prussian Minister of Education has sent an important decree to the education authorities concerning the

teaching of the League of Nations. The Prussian Official Press has selected from the decree the following: Although numerous references in the guidelines for teaching in Prussian schools have demanded that questions of the League of Nations be dealt with in teaching, now that Germany has joined this institution, it must be still more the task of the school to deal with the principles of the work and aims of the League of Nations in teaching. By its very nature, education about it must be borne by a sense of dignity in ones own nation, respect for ones own nation, and the knowledge that the development of ones own nation is aided by belonging to the wider community of all nations. The Minister of Education, Dr. Becker ordered that in the upper classes of primary and secondary schools as well as in higher vocational institutes, this subject should be taught in this sense in an appropriate manner. It is therefore already clear why the Jewish newspaper *Berliner-Volkszeitung* of the Ullstein publishing house published the ministerial decree in bold letters and concluded it with a hearty reminder: *This welcome decree of the Minister of Education will only be really implemented in the sense of understanding of the peoples if it is supplemented by an energetic and, if necessary, ruthless personnel policy* (30.5.1927). Professor Lazarus-Lessing has undoubtedly become a suitable referent on the basis of his assertion: *The only danger known to the world today is the white race*. The research mandate granted to him by the Prussian Minister of Education undoubtedly concerns the discovery of the said danger. For more information, see *Weltkampf*, No. 41, 1927. **263**. *Matin*, 27. 9. 1925. **264**. *Jüdische Rundschau*, No. 82/83, 1921. **265-266**. Karl Marx, *Zur Kritik der politischen Ökonomie*. **267**. For more on Marxs spiritual creations aimed at the definitive paralysis of the brains of non-Jewish peoples, see B. O. Spann's book, *Der wahre Staat, oder: Die Haupttheorien der Volkswirtschaftslehre*. **268**. In the original *Volksstaat*; Note. **269**. For more information, see *Sichel und Hammer* (Hammer and Sickle), 1.8.1924. **270**. In the original *Volksvergiftung*; Note. **271**. *Vorwärts*, 6.9.1917. **272**. In his post-war propaganda treatise, *Geheimnisse aus Crewe House*, Sir Campbell Stuart admits: *In the mass of material available from anti-imperial sources, it is pointed out that the advantage which flowed from the circulation of Socialist speeches might again turn into a disadvantage, because the said speakers would be less suitable for further speeches. Some socialists have already appealed to the French government not to use their speeches for pro-propaganda purposes, because this would weaken the efforts expended. About treason to the homeland during the war, the Marxist leaders and their hidden people in Germany were absolutely clear*. Unfortunately, Sir Campbell is content himself here and elsewhere with such symptoms as to obscure the whole deception of the German people as much as possible. **273**. Official report of the Second Committee of Inquiry. **274**. According to T. Fritsch, *Handbuch der Judenfrage*. **275**. *Vorwärts*, 20. 10. 1918. **276**. Magdeburg court sentence of 24.12.1924. **277**. Ulrich Fleischhauer writes in more detail about the Arkos trade mission in London

in his monumental work *Die echten Protokolle der Weisen von Zion, Sachverständigengutachten, erstattet im Auftrage des Richteramtes V in Bern* (The True Protocols of the Elders of Zion, an expert opinion commissioned by the Court of Justice of V in Bern). Among other things, he says: A whole list of names of paid agents in various European capitals has also been confiscated; editors note. **278.** *Völk. Beobachter*, 18. 8. 1927. **279.** M. Grant, *Der Untergang der großen Rasse*. **280.** L. Clauß, *Die nordische Seele*. **281.** E. Fischer in Baur-Fischer-Lenz, *Grundriß I*. **282.** *Vsjerossiyskaya črezvyčajnaya komissija po borbě s kontrrevoljucijej, sabotažem i speculjacije* (All-Russian Extraordinary Commission for Combating Counter-Revolution, Sabotage and Speculation), abbreviated ČK, i.e. Cheka, colloquially also Črezvyčaika, from 1917 to 1921, then OGPU, NKVD, KGB; Note. **283.** On December 4, 1925, the Munich *Völkischer Beobachter*, under the title Horrible Statistics, 800,000 Jews as Soviet Officials, published the following data: The Russian Information Bureau (the Bolshevik organization for the formation of American public opinion) has lately, perhaps inadvertently, leaked some interesting data on the Jews in Russia, which have reprinted all American no-guilt. According to the data of the aforementioned office, there were a total of 2,800,000 Jews living in the Soviet Union, which is 2% of the total population. Of all the Jews living in Russia, however, 28%, or 784,000, are in the civil service. Thus, according to the official data of the Soviet agency, about 800,000 Jews participate in the government of the Russian nation, while it is concealed that these Eastern Jews occupy exclusively the highest position in the Soviet republic! **284.** D. Trietsch, *Palestine und die Juden*. **285.** *Jüdische Rundschau*, No. 14, 1920. **286.** *Golos Rossii*, 7. 6. 1922. **287.** In the anthology *Weltkampf* (No. 30, 1926), the Russian professor Dr. Gregor states: *The word Cheka is not just an abbreviation of the Russian term extraordinary commission to combat the counter-revolution. As General Cherep-Spiridovich found out in America, it is a term for the slaughter of cattle in Jewish parlance*. **288.** L. Stoddard, *Der Kulturumsturz*. **289.** According to the confidential findings of the Peoples Commissar Semashko. **290.** *Pravda*, 11. 11. 1925. **291.** The *Berliner Lokal-Anzeiger*, in its night edition of August 7, 1926, reprinted a letter from Moscow under the title *In the Children's Paradise*. Unfortunately, the article in question lacks a connection, and thus everything important! It reads as follows: *Not long ago, 102 street children were medically examined and interviewed here. It turned out that all but two of them were taking some kind of drug. More than 50 percent of their bodies were poisoned by cocaine, alcohol and nicotine. Few limit themselves to drinking and smoking, 80 percent of them are addicted to cocaine, including children under ten years of age*. When asked what made them do this, they usually answered: *Curiosity* or *I didn't want to be behind my friends-likes*. Children also started smoking before the age of ten. Its hard to believe, but there are also five-year-old smokers among them. The Russian scientist

Prof. Gernatt even mentions the case of a two-year-old smoker for whom nicotine completely replaces breastfeeding. A child in Volga Gubernia was born during a famine to young and healthy parents, and his father accustomed him to smoking. All 102 children examined live without a family. These are either orphans whose parents were victims of terror, civil war or famine, or children who lost their parents by fleeing from the Bolsheviks, arrest, etc. Finally, some of them left their family home arbitrarily. Still, they are not worse than the others. All of them, whether children of the bourgeoisie or of the proletariat, with or without hereditary burdens, are all consecrated to physical and still more so to moral ruin. They are not capable of work, and when asked how they make a living, they most often mention theft. Girls, on the other hand, most often engage in prostitution. Many of the children report receiving cocaine *as a gift*. From this follows the conclusion that in addition to the usual street criminal elements, they are also used by the executioners of the Cheka and similar scum, because it is among these dignitaries of the Red Republic that there are countless cocaine addicts. The above information is taken from the Moscow magazine *Questions of Drug Addiction*. In Moscow there is not only this journal, but also a narcotics section, incorporated into the section for social diseases. According to the names and terms that refer to it, Soviet Russia is marked by social progress. Perhaps one of the progressive movements of the state is the fact that children are seized by diseases and vices that occur in our countries only in adults, and moreover only in significantly lower numbers. However, such bleak conditions do not only prevail among homeless children. Everywhere, in large and small towns, as well as in the countryside, the crime of children is growing unstoppably, and not all of them have lost their parents, but are often morally corrupted by them. Everywhere there is talk of larger or smaller criminal gangs, composed entirely of children. The gangs do not only commit harmless petty thefts at markets and the like, but they rob and murder, and they are dangerous even to adults. Children know how to handle their murder weapons skillfully, and their victims very often lose their lives. No less sad, however, is the situation of the children who have been taken in by social care. The public children's homes she established are a veritable incubator of vices and diseases. Children are not taught moral inhibitions, and not only are evil tendencies not sufficiently combated, but they are strengthened by contact with bad friends. It can therefore be rightly argued that many of these asylums are in fact academies of future criminals. In some children's homes, there is a high percentage of venereal children. And because in many cases the staff is unfamiliar or indifferent, healthy and infected children are left together under completely unsatisfactory hygienic conditions. Needless to say, in such a childish hell, prostitution and other iniquities flourish. To show such a horrible state of affairs to all civilized states, it would be necessary to prove it with statistical tables. However, such material is not available for obvious reasons. Otherwise, the stark statistics would

be an indictment of the state power for the unheard-of crimes committed every day against innocent victims, crimes that can have devastating consequences for the whole world. **292.** H. Hartner, *Erotik und Rasse*, Taken from: Wintsch-Malejeff, *What are the Bolschewists doing*. **293.** L. Galin, *Sowjet-Rußland in der Wirklichkeit (Soviet Russia in reality)*. **294.** B. Z. *am Mittag*, 26. 3. 1926. **295.** The press organ of the German *League for Human Rights* (No. 12, 1926) serves to disseminate the destructive work of the brother Bnai Brith and the Zionist leader A. Einstein. Perhaps this is where Professor Lenz's *hymn to the Jewish driving force* of Western culture to the scientists of the whole world. **296.** L. Stoddard, *Der Kulturumsturz*. **297.** According to A. Rosenberg, *Die internationale Hochfinanz als Herrin der Arbeiterbewegung in allen Länder*. **298.** H. S. Chamberlain, *Deutsche Weltanschauung*. **299.** H. S. Chamberlain, *Die Grundlagen des XIX. Jahrhunderts*.

DISCUSSION

This section does not make for comfortable reading. It constitutes a meticulous examination of certain points in light of numerous historical facts accepted by all reasonable persons. The working hypotheses herein presented are of my own authorship, and their falsity or veracity remain contingent upon the veracity or lack thereof of the historical facts mentioned herein. Naturally, insofar as more credible information emerges, these hypotheses remain subject to modification.

To obtain information regarding the subjects treated below, a considerable quantity of references of every manner, accessible to any interested party, were consulted. Information was likewise obtained from verifiable sources within social networks and private discussion groups (accessible solely by invitation). The results obtained indicate that this proved an excellent strategy, one which shall undoubtedly foster discussion of the highest intellectual caliber. It must be emphasized that the materials presented below possess the character of provisional hypotheses, which must be subjected to empirical testing to determine whether they be true or false. The problem consists in determining how many historical facts (constituting a temporal sequence) must be employed in order to affirm that the hypotheses possess a considerable degree of verisimilitude. Furthermore, I reiterate, one must demand that the historical facts to be considered be deemed veracious by all participants in the discussion. In cases of discrepancy, the contested facts must in turn be supported by evidence that both parties find irrefutable. At this level, expressions such as '*I believe*', '*I think*', '*it seems to me*', '*I am certain*', and similar subjective assertions neither should nor can be accepted. And certainly, it is expected that the reader shall seek, obtain, peruse, and analyze other references in order to form his own opinion. I believe this work to be necessary because pretending to be neutral is actually taking the side of evil, the real Evil. It seems appropriate to cite here a phrase whose

authorship I cannot ascertain with certainty: '*Evil must hide in plain sight, for the rules of the universe demand that the deceived must consent to their deception*'.

It must be emphasized that the initial portion of Schickedanz's work is dominated by what has been termed the Nordicism vision of history. This was subsequently abandoned by the National Socialists, wherefore we shall not comment upon it. It serves to allow the reader to observe the evolution of National Socialist racial theory. Let us now enumerate certain points of interest (Gómez-Jeria, 2025a).

Does there exist any definition of what it means 'to be a Jew'? To this date, there already exists a considerable quantity of DNA studies of populations that declare themselves to be Jewish. Although there exists no specific 'Jewish DNA' that defines a person as Jewish, there are certain genetic characteristics that are found with greater frequency in Jewish populations owing to their history and geography (Behar et al., 2004; Behar et al., 2008; Behar et al., 2010; Bonne-Tamir, 1991; Egorova, 2017; Horowitz et al., 1993; Imhoff & Kaell, 2017; Levy-Coffman, 2005; Livshits, Sokal, & Kobylansky, 1991; Lucotte & Mercier, 2003; Lucotte, Smets, & Ruffié, 1993; Meiner et al., 1991; Nebel et al., 2001; Ostrer, 2012; Ostrer & Skorecki, 2013; Picornell, Gimenez, Castro, & Ramon, 2006; Ritte et al., 1993; Tikochinski, Ritte, Gross, Prager, & Wilson, 1991; Triggs-Raine et al., 1990; Zoossman-Diskin, 2010). Genetic studies have discovered, for instance, that Jewish populations possess a higher frequency of certain genetic markers, such as haplogroups J and E, which are commonly found in the Middle East and North Africa. Nevertheless, these markers are not exclusive to Jews and are found in other populations as well. Jewish identity constitutes a broader question that encompasses religious, cultural, and traditional aspects. It must be noted that Jewish populations exhibit a higher frequency of certain genetic diseases owing to their history and geography. Some of these maladies include: Tay-Sachs Disease: This is a rare genetic disorder that causes degeneration of the central nervous system. It is more common among Ashkenazi Jewish populations. Gaucher Disease: This is a genetic disorder that causes the accumulation of a fatty substance within the body. It is more prevalent among Ashkenazi Jewish populations. Cystic Fibrosis: This is a genetic disease that affects the lungs and digestive system. Although not exclusive to Jews, certain mutations that cause the disease are more common in Jewish populations. Canavan Disease: This is a rare genetic disorder that causes degeneration of the central nervous system. It is more common among Ashkenazi Jewish populations. The higher frequency of these diseases in Jewish populations is attributable to several factors, including the founder effect (Jewish populations have experienced various bottlenecks throughout their history, which has led to a greater frequency of certain genetic mutations) and endogamy (the practice of marrying within the Jewish community).

It appears necessary for the discussion to provide an operational definition of the concept of 'being Jewish' with sufficient specificity for readers to comprehend it. We shall commence with the so-called Nuremberg Laws of 1935 in the Reich, which defined that a person was considered Jewish if: a. He possessed at least three Jewish grandparents, b. He possessed two Jewish grandparents and was a member of the Jewish community at the moment of the law's promulgation, or joined it subsequently. c. He was married to a Jewish person at the moment of the law's promulgation or married a Jewish person subsequently. d. He was the son or daughter of a marriage with a Jewish person and was born after September 15, 1935.

Those who possessed two or but a single Jewish grandparent were *mischlinge*, that is to say, half-Jews. Persons with two Jewish grandparents were '*mischlinge* of the first degree' and could be reclassified as Jews based upon complex considerations, their religion or that of their spouse, for example. They could likewise become Aryans in payment for services rendered to the regime, or they could remain *mischlinge*, whereby they were subjected to certain restrictions as 'non-Aryans,' but not to the persecutions directed against Jews. The *mischlinge* of the second degree were those who possessed a single Jewish grandparent and suffered lesser discriminations. In any case, we must not forget the instance of Generalfeldmarschall of the Luftwaffe Erhard Milch. His father had converted from Judaism, which rendered Milch a *Mischling*. Milch was issued a German Blood Certificate. These facts were at the origin of Göring's declaration, '*I decide who is a Jew in the air force*'.

Concerning the history of Ancient Israel. This subject is fascinating despite the fact that today we know scarcely more than we did many years past (Adler, 2022; Frevel, 2023; Kaiser Jr & Wegner, 2017; Malamat, 2021; Pföh, 2016; Sergi, 2023; Stahl, 2021). What I shall write presently is merely to emphasize certain points.

Let us commence with the theme of the 'promised land'. This theme is developed in several books of the Bible, including: Genesis (the promise of the promised land is made to Abraham and repeated to Isaac and Jacob), Exodus (liberation of the Israelites from Egypt and their journey toward the 'promised land'), Numbers (description of the Israelites' journey through the desert and their arrival at the frontier of the 'promised land'), Deuteronomy (review of the history of the Israelites and the reiteration of the promise of the 'promised land'), Joshua (conquest of the promised land by the Israelites under Joshua's leadership). *It should be noted that some have perceived in the 'promised land' merely a symbol of salvation and redemption but, given the actual historical events, its discussion is not of interest.* Let us examine the first conquest of the 'promised land'. When Joshua arrives in Canaan, he utterly destroys several cities. Jericho constitutes the first

city that the Israelites conquered after crossing the Jordan River. According to the Bible, the city was destroyed after the priests sounded the trumpets and the people cried out. Ai was a small city that was conquered by the Israelites after Jericho. The city was destroyed and its king was executed. Hazor was an important city in northern Canaan that was conquered and destroyed by the Israelites. According to the Bible, the city was burned and its king was executed. Although Jerusalem was not completely destroyed in Joshua's time, the Israelites conquered the city and slew its inhabitants. The Bible mentions many other cities that were conquered and destroyed by the Israelites, including Makkedah, Libnah, Lachish, Eglon, Hebron and Debir.

There exist scarcely any doubts that the original Israelites are not the Jews of the 19th, 20th, and 21st centuries. However, with regard to the 'promised land', they appear to conduct themselves in similar fashion. *Schickedanz's text elucidates what Jewish influence there was in the creation of the Balfour Declaration, which constitutes the foundation for the arrival of Jews in Palestine.* Upon the commencement of hostilities in the Palestine War (1947-1949), around 400 Palestinian Arab towns and villages were forcibly depopulated by Israeli forces, with a majority being destroyed and left uninhabitable. Today these locations are all in Israel; many of the locations were repopulated by Jewish immigrants, with their place names replaced with Hebrew place names. This attitude bears resemblance to their first arrival in this territory. And, so that some may realize that history sometimes repeats itself, the Israeli regime now possesses (2025) its own *Drang nach Osten* (a term that has its roots in the works of the historian Heinrich von Sybel) with the invasion of Gaza, the West Bank, Syria, and Lebanon. *All requisites are fulfilled: territorial expansion and occupation, conquest of resources, genocide and atrocities, economic and cultural destruction.*

Apart from the horror and shame that the genocide of the inhabitants of Gaza must cause in every authentic human being, the common temporal factor that unites the first arrival in Canaan with current events is the pretension of possessing a 'promised land'. It is this which has induced similar behavior in human groups entirely different and separated by thousands of years. Two members of the Israeli cabinet appear to be dominated by what the Jew Marco Ezechia Lombroso termed atavism. The first of them supports a Jewish terrorist organization and has supported the removal of Palestinians from their lands, including a calling for Gaza's people to be resettled from the territory. He has also called for the al-Aqsa mosque in Jerusalem to be replaced with a synagogue. The second has approved an expansion of settlements in the West Bank and recently said not a grain of wheat should be allowed to enter Gaza, saying it will be entirely destroyed and its people should be encouraged to leave in great numbers to go to other countries. And there exist several others who have called

without dissimulation for the extermination of Gaza's population. This is pure Evil. These various *Homo sapiens* make me think inevitably that Lombroso would have been delighted to include them in his book *Criminal Man*. And I believe this lends more solid foundations to my thesis that we are all *Homo sapiens* but that not all *Homo sapiens* are human beings or persons (Gómez-Jeria, 2024a, 2024b, 2025b).

Let us examine the theme of the 'promised land'. Where in the Bible is the land promised to Abraham? As we shall observe hereafter in various parts of the Bible, not only is a certain quantity of land promised, but furthermore its approximate limits are defined. 'All the land that you see I will give to you and your seed forever' [Genesis 13:15]. He also said to him: 'I am the Lord, who brought you out of Ur of the Chaldeans to give you this land to take possession of it' [Genesis 15:7]. On that day the Lord made a covenant with Abram and said, 'To your seed I give this land, from the river of Egypt to the great river, the river Euphrates ...' [Genesis 15:18]. 'The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your seed after you; and I will be their God' [Genesis 17:8]. 'The Lord ... spoke to me (Abraham) and promised me on oath, saying, 'To your seed I will give this land ...' [Genesis 24:7]. There exist many more references concerning this matter. The only thing that appears disquieting are the boundaries of that 'promised land' since that shall lead to more than one war. On the other hand, it explains without any doubt whatsoever what transpires in Lebanon, Syria, and the West Bank. I suppose that all readers will agree that the empirical evidence supports the notion that the Jews who presently inhabit Israel not only believe in the 'promised land' but appear to be on their way to obtaining it in its entirety by all means.

But likewise in the Bible appear other things that are not only interesting, but disquieting. I cite them. Isaiah 14:2 (New American Bible, NABre) 'The nations will take them and bring them to their place, and the house of Israel will possess them as male and female slaves on the Lord's soil; they will take captive their captors and rule over their oppressors'. Isaiah 49:22–23 (NABre). 22: 'Thus says the Lord God: See, I will lift up my hand to the nations, and raise my signal to the peoples. They shall bring your sons in their arms, and your daughters shall be carried on their shoulders. 23: Kings shall be your foster fathers, their princesses your nurses; Bowing to the ground, they shall worship you and lick the dust at your feet. Then you shall know that I am the Lord, and none who hope in me shall be ashamed'. Isaiah 60:14 (NABre). 'The children of your oppressors shall come, bowing low before you; all who despised you shall fall prostrate at your feet. They shall call you 'City of the Lord', 'Zion of the Holy One of Israel'. Isaiah 61:5 (NABre). 'Strangers shall stand ready to pasture your flocks, foreigners shall be your farmers and vinedressers'. Jeremiah 27:7 (NABre). 'All nations shall serve him, his son, and the son of his son, until the

time for his own land comes, when many nations and great kings shall enslave him' (Refers to Babylon but reflects divine control over nations). Zechariah 8:22–23 (NABre). 22: 'Many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem and to implore the favor of the Lord'. 23: 'Thus says the Lord of hosts: In those days ten people from nations of every language will take hold, yes, take hold of every Jew by the edge of his garment and say, 'Let us go with you, for we have heard that God is with you". Micah 4:1–3 (NABre). 1: 'In days to come the mountain of the Lord's house shall be established as the highest of the mountains, and shall be raised above the hills; and peoples shall stream to it. 2: Many nations shall come, and say, 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways, and that we may walk in his paths'. 3: He shall judge between many peoples, and shall arbitrate between strong nations far away...' Micah 4:11–13 (NABre). 11: 'But now many nations are gathered against you... 12: But they do not know the thoughts of the Lord... 13: Arise and thresh, O daughter Zion, for I will make your horn iron, and your hoofs bronze, That you may crush many peoples'. Psalm 72:11, 17 (NABre). 11: 'May all kings bow before him, all nations serve him'. 17: 'May his name be blessed forever; as long as the sun, may his name endure. May the tribes of the earth give blessings with his name; may all nations regard him as favored'.

Perhaps it is possible to add the following commentaries: Targum Jonathan on Isaiah 60:10-16: 'The sons of the nations will build your walls, and their kings will serve you... The nation and the kingdom that do not serve you, Jerusalem, will perish'. Midrash Rabbah on Isaiah 60:10-11: 'In the messianic time, the nations will be subject to Israel; as it is written in Isaiah 61:5, 'And the strangers will rise up and feed your flocks'. Zohar, Shemot 1:8: 'All the kingdoms did not secure their dominion except because of Israel... Edom only gained power because Israel was exiled among them'. Talmud, Avodah Zarah 2a: 'In the future, the Gentiles will see the greatness of Israel and will seek to learn from them, and they will be blessed for doing so'. These are merely for information.

The above-mentioned aspects coincide with what Schickedanz termed Revolutionary Zionism and Financial Zionism. Nevertheless, and for a better intellectual comprehension, it is preferable to define anew three groups and observe what history says regarding them.

1. Revolutionary Judaism, Marxist Judaism, Jewish Bolshevism or Bolshevik Judaism. It emerges in the mid-19th century based upon the works of Karl Heinrich Marx (ethnic Jew, son of Herschel HaLevi Mordecai, who changed his name to Heinrich Marx to evade the law). It includes Jewish individuals who adhere to Marxist, Marxist-Leninist, or any other variant ideology. Let us recall that its difference from Messianic Zionism

can be simply demonstrated with the following example. An election poster of the General Jewish Labor Bund. Kiev, Ukraine, 1917, states, *'Where we live, there is our country!'*

2. *Messianic Zionism or Messianic Judaism*, which conceived of establishing a Jewish State in the 'Promised Land'. It emerges in the late 19th century and early 20th century. It is in the process of accomplishing this.

3. *Economic Judaism or Financial Judaism*, which is the final product of a lengthy historical process. Its foundation lies in the history of Jews in banking and commerce, propelled by historical prohibitions. They devoted themselves to lending with interest and to commerce, and the Halakha (Jewish law) permitted charging interest to non-Jews. Jews often lent money to kings, nobles and ecclesiastics to finance their expenses and projects, including the Crusades. *It is during this process that Jews comprehend very clearly that money serves not only as a weapon, but as a tool for obtaining and administering power. Let us note immediately one of the central characteristics of financial Judaism: it obligatorily requires the existence of an enormous mass of non-Jews in order to nourish itself from their labor, their sweat, and their blood. Without them, this group will perish sooner or later, since its wealth does not produce employment that generates wealth but rather lives off the interest that its money generates.*

Let us examine the case of Marxist Judaism, which shall give rise to the expression 'Jewish Bolshevism' (also Judeo-Bolshevism). This expression is not a myth but rather a conceptual construct that presents the thesis maintaining that there exists a disproportionately high percentage of Jews in Marxist movements of all types. This disproportion or high percentage presents itself with respect to the total Jewish population of the territory, or to the number of Jewish followers in that grouping, or to the number of Jewish elements in the upper part of the power pyramid, etc. The formation of this construct begins to take shape, as Paavo Ahonen affirms, in 1917 (Ahonen, 2024). By that time, *the thesis of Jewish Bolshevism asserts that there was a close connection between the Bolshevik movement and Jews* (De Kayville, 1934). National Socialism adopted this thesis. And what is the manner of sustaining said affirmation? As far as I know, the only way is numerical: reliable quantitative data must be provided. Those lists exist, have varied origins, and are discoverable in diverse sites (see Arnos' work). *There exist enough references and sufficient lists to maintain that there exists a correlate between the expression Jewish Bolshevism and historical facts. To maintain the contrary is the product solely of intellectual shamelessness.* However, I possess a very different vision of the historical destiny of that expression. I believe that if Leon Bronstein (Trotsky) had taken power in Bolshevik Russia, Jews would continue to be overrepresented at all levels of the State. *My interpretation is inspired by the character called The Mule from an Asimov novel.* There are surprising parallels between Asimov's Mule and Stalin's

unexpected rise to power. Trotsky was Lenin's favorite choice to succeed him, but Stalin, initially considered a gray and uncharismatic bureaucrat, managed to maneuver his way to supreme power. No political analysis of the era predicted that Stalin, from his apparently secondary position as General Secretary, would dominate the succession. Stalin initiates his trajectory through the systematic elimination of all his past rivals and those whom he perceives as potential future adversaries. Gradually, he transmutes revolutionary egalitarianism into a rigorously vertical and hierarchical society, where he holds supreme and indisputable authority in all spheres of national endeavor. In synthesis: he establishes a tyranny that shall subsequently be emulated by Marxist caudillos of banana republics (whose equivalent in the opposite political spectrum manifests itself in figures such as Somoza, Bukele, among others). His idiosyncratic interpretation of the primordial doctrine is sacralized and assumed as Divine Word by vast sectors of the population. Stalin proceeds to eliminate or massively enslave considerable percentages of the citizenry without manifest justification, through successive purges that unleash unprecedented terror in all strata of the USSR. Impelled by motivations that remain in historiographical mystery, he initiates the systematic elimination of the Jewish population, first individually and subsequently through group extermination, including those who occupy prominent positions in the hierarchies of satellite countries. Finally, Jews are stigmatized as *rootless cosmopolitan elements* and this anti-cosmopolitan campaign reaches its paroxysm with the so-called doctors' plot (Beizer, 1999; Bemporad, 2012; Lustiger & Brackman, 2003; Vaksberg, 1994). 'Jewish-Bolshevism' was systematically dismantled and destroyed by Stalin. When Stalin dies or is eliminated, the system he erected already presents structural putrefaction in its foundations, although it shall still require several decades for its definitive collapse.

Regarding the plan of Messianic Judaism to found an enclave in Palestine, Karl Baumböck wrote this in 1942: *'Jewry pursues entirely different objectives with the Palestine project. In reality, it seeks only to establish a new power center that would provide Jews in other countries, where the overwhelming majority naturally intend to remain, with valuable legal and geopolitical backing. A relatively small, purely Jewish state in Palestine, alongside the strongest possible Jewish power blocs in other countries, a state that would grant them the status of 'respected minorities,' asylum rights, diplomatic representation, and similar privileges: this is the true meaning of the Jewish Palestine plan'* (Baumböck, 1942). This author merely forgot to indicate what was the size of the 'promised land'.

The history of *Financial Judaism* should commence with Mayer Amschel Rothschild, but since there exists sufficient bibliography on that subject, it appears more appropriate to begin from a strictly

biological and entirely novel point. Let us imagine for a moment that we are on the African savanna studying the group behavior of certain species. *We observe that, in many herds, the strongest individuals, pregnant females and the youngest are located in the center of the herd (equivalent to the top of a pyramid), thus minimizing the probability of being eaten by a predator. The fact of accepting to belong to a pyramidal structure in order to be protected from the environment shows the surrender of part of oneself into the hands of another or others.*

The formation of the protective herd with the dominant elements at the center commences when the animals are dispersed while feeding. The dominant individuals, alpha males and principal reproductive females, naturally occupy the finest grazing zones, whilst the subordinates and juveniles distribute themselves in less favorable areas but always maintaining proximity to the principal group. The process of defensive reorganization initiates when the peripheral individuals, those subordinates who by virtue of their marginal position function as an early warning system, detect the presence of a threat. These natural sentinels emit specific signals that not only identify the danger but also communicate its location and level of risk to the remainder of the herd. The information flows rapidly toward the dominant individuals through an established hierarchical communication. The alphas evaluate the threat but, crucially, do not displace themselves toward the periphery to lead the defense as might be expected. Instead, they remain in their positions whilst transmitting chemical, vocal, or gestural orders to the subordinates, who respond immediately to these directives. What transpires subsequently represents a movement inverse to that observed in other species: the subordinates move actively toward the dominants, converging in their direction rather than dispersing or fleeing. This seemingly contradictory behavior responds to a more profound evolutionary imperative, wherein the survival of the group depends upon the protection of its finest reproducers. *The individuals of lesser rank then begin to form concentric layers around the alphas, literally creating a living wall.*

This process implies an extraordinary positional sacrifice, wherein the subordinates consciously expose themselves to maximum danger. Their individual survival instinct becomes subordinated to the genetic imperative of protecting the principal reproducers, whilst the non-reproductive juveniles also participate actively in the formation of this sacrificial barrier. The structure is finally consolidated with the dominant reproducers and gestating females of high rank occupying the most protected nucleus. An intermediate layer forms with subordinate females and juveniles approaching sexual maturity, whilst the most exposed periphery remains constituted by subordinate males, individuals of lesser reproductive value, and elderly members of the group. Throughout the entire duration that the threat persists, the peripheral subordinates maintain dynamic defensive

coordination, preserving the formation even whilst the group displaces itself, executing diversionary movements to draw the predator away from the valuable nucleus, and remaining prepared for individual sacrifice if necessary to preserve the genetic core of the group. And what bearing does this have upon the subject being treated? *The multiple mafias, lodges, and other varied secret societies construct themselves according to this herd scheme ordered in concentric circles. Let us examine some examples.*

The construction of Al Capone's protective structure followed the evolutionary logic of herds, but with a revolutionary criminal innovation: *he not only organized subordinates to protect him from predators, but corrupted the very predators themselves, converting them into an additional defensive layer.* At the beginning of the 1920s, Capone operated as a subordinate to Johnny Torrio, but soon identified that the legal and police system was not an implacable natural predator, but rather a structure that could be coopted (Bair, 2016; Balsamo & Balsamo, 2011). *Whilst other criminals simply avoided the authorities, Capone began to envision an ecosystem wherein police officers, judges, and politicians could be converted into protective elements of his own organization.*

The detection of threats revealed multiple fronts: rival gangs, honest federal authorities, political reformists, and investigative journalists. Nevertheless, Capone perceived that many of these predators possessed exploitable vulnerabilities: economic necessities, political ambitions, personal vices, or familial pressures that rendered them potentially corruptible elements. Hierarchical communication then incorporated entirely novel channels. Capone not only directed his criminal subordinates, but established lines of communication with Mayor William 'Big Bill' Thompson, Police Chief Charles Fitzmorris, and dozens of judges, prosecutors, and officials. These public functionaries received orders disguised as favors, political contributions, or privileged information. The protective convergence assumed an extraordinary form: whilst the criminal subordinates moved toward Capone to protect him, simultaneously the corrupt authorities began to function as an external defensive layer. The corrupt police provided early alerts regarding raids, the judges guaranteed minimal sentences or acquittals, and the politicians blocked investigations from their offices.

The positional sacrifices multiplied in both directions. The criminal subordinates continued exposing themselves in the front line, but now the corrupt functionaries also assumed enormous risks: their careers, reputations, and liberty were at stake. A corrupt police officer who alerted regarding a raid, or a judge who dismissed evidence, became sacrificial peripheral elements of Capone's protective structure. The consolidation of the fortified nucleus created a revolutionary protection structure with multiple

concentric layers. At the absolute center remained Capone, surrounded by his familial circle and most intimate advisors. The first criminal layer included Frank Nitti, Jake Guzik, and lieutenants of maximum confidence. But crucially, a parallel layer was formed by high-ranking functionaries: Mayor Thompson, police commissioners, and federal judges who provided protection from within the legal system itself. The intermediate layer was composed of mid-level criminal operators, specialized lawyers, and accountants, but also of an extensive network of minor functionaries: police sergeants, judicial secretaries, municipal inspectors, and bureaucrats who could influence specific processes. The most exposed periphery included not only hitmen and criminal foot soldiers, but also patrol police, minor functionaries and local politicians who executed corrupting orders with greater risk of exposure. Throughout his entire hegemony, this hybrid structure maintained extraordinarily complex defensive coordination. When honest federal authorities such as Eliot Ness intensified pressure, the corrupt network activated multiple protection mechanisms: evidence disappeared from police custody, witnesses were intimidated by corrupt officers, judicial files were mislaid and federal investigators encountered insurmountable bureaucratic obstacles created from within the system itself. The evolutionary paradox reached almost absurd dimensions: the legal system designed to capture Capone had become part of his defensive structure. Paid police conducted false arrests of rivals, corrupt judges prosecuted Capone's competitors and bribed politicians approved legislation that favored his operations. Capone's 'genetic material' not only generated a criminal organization, but had infected and partially reprogrammed the predatory system itself, converting it into a symbiotic element of his survival. This structure only collapsed when truly incorruptible predators arrived: the federal tax agents who prosecuted him for tax evasion, a technical crime that no amount of local corruption could completely neutralize.

Let us now examine the case of the Masonic lodge P2. *The construction of the P2 lodge's protective structure followed the evolutionary herd logic, but with a revolutionary innovation: instead of operating as an external organization that corrupts the system, it disguised itself as a legitimate part of the establishment in order to corrupt it from within.* P2 began as a legitimate Masonic lodge founded in 1877 under the authority of the Grand Orient of Italy, but was transformed by Licio Gelli into an organization called Propaganda Due. At the beginning of the 1970s, the various elements of Italian power found themselves dispersed: politicians, bankers, military officers, journalists, and businessmen occupied their respective institutional niches without centralized coordination for hidden interests. The detection of threats that motivated the protective reorganization was multiple: the advance of communism in Italy, the political instability of the

Cold War, and economic opportunities that required coordination between traditionally separated sectors. *Gelli identified that true power did not reside in controlling a specific institution, but in creating an invisible network that would coordinate multiple centers of power that were apparently independent.*

Hierarchical communication was established through the traditional Masonic structure. Gelli recruited almost one thousand members among parliamentarians, ministers, bankers, carabinieri, military officers, members of intelligence services and figures from organized crime. These did not receive explicit orders, but rather orientations to mutually favor their interests in a network of corrupt reciprocity. The protective convergence assumed an extraordinarily subtle form: instead of subordinates moving physically toward a visible chief, P2 members remained in their legitimate institutional positions but secretly coordinated their actions. A minister could favor specific contracts, a banker could facilitate irregular loans and a journalist could silence investigations, *all apparently through independent decisions but actually coordinated by the lodge.*

The positional sacrifices were distributed intelligently: P2 controlled financial entities such as Banco Ambrosiano and Banco Nacional Franklin, presided over by Roberto Calvi and Michele Sindona respectively, which held funds from the Vatican and also from the mafia. These bankers assumed the greatest operational risks, whilst high-ranking politicians and military officers maintained themselves in more protected positions but provided institutional cover.

The consolidation of the fortified nucleus positioned Gelli at the center of a concentric structure that encompassed all of Italian society. According to certain sources, it was not Gelli who held true power, but rather politicians such as Giulio Andreotti might have been the genuine masters of the lodge. In the most protected nucleus were found the supreme coordinators and principal financiers. The intermediate layer included ministers, generals and media directors who provided institutional protection. The most exposed periphery was constituted by bankers such as Calvi, financial operators such as Sindona, and journalists who executed the most perilous operations. Throughout its entire clandestine existence, the structure maintained extraordinarily sophisticated defensive coordination. When investigations arose, members within the judicial system obstructed them, politicians diverted attention toward other scandals, and controlled media minimized coverage. The conspiracy included prominent figures of the Italian right and extreme right, including Silvio Berlusconi, creating a protection network that encompassed everything from media to finance.

The evolutionary paradox reached its maximum expression: the Italian democratic system designed to serve the people had become a protection structure for a

network of hidden interests. The influence extended internationally, with Gelli coming to influence the designation of ministers and functionaries in Argentine governments, demonstrating that the herd had transcended national frontiers. The structure only collapsed partially when truly independent investigators arrived who discovered the membership lists, but many elements of the network managed to survive the scandal, evidencing the extreme effectiveness of this model of disguised institutional protection.

P2 represented the definitive evolution of the protective herd scheme: it not only corrupted the predatory system like Al Capone, but became the very system itself, making it almost impossible to distinguish between legitimate institutions and the criminal structure that had infiltrated them from within.

Expecting that those examples have not only shown but demonstrated to the reader how these structures form themselves, let us now proceed to the history of money-lending and the colonization of entire countries.

The application of the protective herd scheme 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 in an ecosystem where their own economic utility converted them into permanent targets of popular violence and systematic expropriation.

At the beginning of the 12th century, Jewish moneylenders found themselves dispersed in specific communities throughout Western Europe, concentrated particularly in 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 letters of protection that granted them the legal monopoly of lending with interest in exchange for substantial payments to the crowns. *The most successful Jewish moneylenders, such as the families that operated in Paris, London, and the Rhenish cities, naturally established themselves near royal courts and centers of power, whilst lesser moneylenders served rural communities and urban artisans.*

The detection of threats for Jewish moneylenders was extraordinarily complex because they confronted multiple and contradictory perils: popular pogroms especially during economic crises or calls to crusades, royal expropriations when crowns required urgent revenues, mass expulsions when new monarchs

sought popularity by canceling national debts, growing competition from Christian moneylenders who developed covert techniques, and ritual accusations that could destroy entire communities. Moneylenders who operated on frontiers or in small rural communities functioned as early warning systems, being the first to detect changes in popular attitudes or political decisions that threatened the entire network.

Hierarchical communication was established through rabbinical and commercial networks that connected Jewish communities throughout Europe. The 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 utilized networks of rabbinical correspondents, itinerant merchants and Talmudic scholars to communicate not only financial opportunities, but vital intelligence regarding changing royal policies, ecclesiastical attitudes toward Jews and emerging popular anti-Jewish movements.

The protective convergence assumed unique forms adapted to their specific legal vulnerability. Subordinate moneylenders could not simply work for dominants in the manner that other groups did, because all shared the same fundamental legal vulnerability. *Instead, they developed systems of economic solidarity wherein successful moneylenders financed the relocation of threatened communities, provided initial capital to refugees expelled from other territories and maintained communal funds for emergency bribes to local authorities.* Lesser moneylenders handled clients of greater risk and smaller transactions, whilst the dominants specialized in financing the nobility and clergy directly, creating dependencies that provided political protection.

However, unlike other groups, Jewish moneylenders also developed a defensive corruption strategy specifically designed to render 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 dispense with 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, but simultaneously depended upon them to finance wars, cathedral constructions, and courtly expenses.

The positional sacrifices in 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 minor cities,

assumed extraordinary risks not only of commercial losses but of direct physical violence. During economic crises, these peripheral moneylenders were typically the first attacked in pogroms, allowing moneylenders more politically connected in capitals and royal courts to maintain operations during periods of social tension.

Simultaneously, some Jewish moneylenders developed strategic conversion strategies that represented the Jewish equivalent of purchasing noble titles: conversions to Christianity (real or not) that permitted maintaining financial operations but with complete legal protection. These conversions created complex familial dynamics wherein some members remained Jewish maintaining communal connections, whilst others converted formally maintaining control of family assets under Christian protection.

The consolidation of the fortified nucleus in Jewish communities created power structures that operated simultaneously within and outside the dominant Christian system. At the center were found families of moneylenders who 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 rendered them practically untouchable whilst they maintained their political utility.

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

The intermediate layer was composed of regional moneylenders who served local nobility and the emerging urban bourgeoisie, rabbis who provided religious legitimacy to financial operations within Jewish law and a network of intermediaries that included everything 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.

During centuries of operation, this structure maintained extraordinarily sophisticated defensive coordination that adapted not only to economic changes but to cycles of persecution and tolerance. When monarchs required urgent revenues, the network

activated mechanisms of voluntary 'Jewish taxes' that provided enormous sums in exchange for renewal of protection privileges. When popular anti-Jewish movements intensified, dominant moneylenders utilized their influence in courts to obtain direct military protection, whilst peripheral moneylenders were evacuated toward safer territories using established commercial routes.

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

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

The Jewish case demonstrates the most interesting variant of the protective herd scheme: a structure that achieved extraordinary defensive sophistication but never could transcend its fundamental vulnerability because its protection depended entirely upon maintaining a specific utility for a system that simultaneously defined them as eternally external and inassimilable.

This application reveals that certain protective structures, regardless of their sophistication, remain inherently constrained by the fundamental categories of the system within which they operate, rendering survival a perpetual equilibrium between economic indispensability and enduring political vulnerability.

The protective herd scheme for Jewish moneylenders reached its ultimate 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 operating under the traditional defensive scheme, the most successful Jewish moneylenders identified a fundamental vulnerability in their strategy: whilst 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 17th century with greater intensity in the 18th and 19th centuries.

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

The dominant moneylenders such as the emerging Rothschild families developed a coordinated strategy wherein they utilized 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 utilized their position as financiers of governmental debt to pressure for parliamentary reforms that would expand civil rights. In the German states, they exploited their role financing Napoleonic wars to negotiate legal emancipation as part of peace treaties and territorial reorganization.

This phase represented a massive investment wherein moneylenders sacrificed immediate resources to transform the fundamental rules of the political game. They financed newspapers that promoted religious tolerance, universities that would develop liberal political philosophies, and political movements that eventually produced the Jewish emancipations of the 18th and 19th centuries. The cost was enormous, equivalent to decades of profits, but the investment aimed to eliminate permanently the fundamental legal vulnerability.

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

The phase of aristocratic matrimonial infiltration began immediately after achieving legal emancipation. The moneylender families that had financed these transformations could now implement matrimonial strategies that had been legally impossible

for centuries. However, they confronted massive social obstacles: although legally equal, they remained socially marginalized by the established aristocracy that considered them new rich without legitimate lineage.

The moneylenders developed extraordinarily sophisticated matrimonial strategies that exploited aristocratic economic crises. The Napoleonic wars, revolutions of 1848, and industrial transformations had financially ruined many traditional noble houses. *Moneylender 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 not only received sufficient capital to restore properties and lifestyle, but gained access to investment opportunities, privileged financial information, and commercial connections that could restore long-term familial 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 inherited simultaneously: wealth accumulated during centuries of financial operations, sophisticated knowledge of international banking systems, authentic noble titles with hereditary privileges, access to established aristocratic networks, and social status that rendered them practically immune to traditional antisemitism.

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

The definitive evolutionary paradox manifested itself when these families completed the transformation: they began as Jewish moneylenders operating in the legal margins of the Christian system, evolved toward financiers who transformed the very legal framework that excluded them, and finally became hereditary aristocracy that controlled 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 minimal Jewish identities purely ceremonial. This generated resentments within Jewish communities that had contributed to the initial success of these families but did not benefit from their aristocratic transformation.

This structure represented the most complete evolution of the protective herd scheme in history: families that had begun as vulnerable moneylenders ended up controlling central banks, financing governments, married to 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 transformed into hereditary political power that completely transcended their origins as marginalized moneylenders.

However, the most sophisticated and complete evolutionary phase of the protective herd scheme is the total capture of the informational, political and coercive ecosystem of the recipient country. This represents the definitive transformation of a defensive structure into a matrix of systemic control.

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

The phase of electoral political saturation represents the most strategic investment of the mature scheme. The protected nuclei identified that financing only sympathetic candidates was insufficient; true security required financing simultaneously 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 nucleus.

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 market, but all financed from the same central sources. Each candidate receives support from the 'foundation' that best corresponds to his public profile, creating the illusion of ideological diversity whilst 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 among the

elites. This continued dependence 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. It is not merely about purchasing principal newspapers, but about creating a complete spectrum informational monopoly: newspapers of all apparent ideological tendencies, television chains that cover from news to entertainment, emerging digital platforms, publishers of academic and popular books, specialized magazines for different demographics, and cinematographic producers ranging from Hollywood to 'independent' documentaries.

The sophistication lies in maintaining apparent ideological diversity whilst controlling the fundamental framework of debate. The 'leftist' and 'rightist' media may disagree violently about secondary issues, taxes, social policies, environmental regulations, but they never question the fundamental premises that benefit the protective nucleus: the legitimacy of the international financial system, the inevitability of certain economic frameworks, or the convenience of maintaining determined geopolitical alliances.

The entertainment industry becomes an especially 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 nucleus. Consumers believe they are choosing entertainment based upon personal preferences, when in reality they are being exposed to cultural products designed to mold their fundamental conceptual frameworks.

The penetration of educational and formative institutions complements media capture by controlling the formation of the intellectual elites of the recipient country. Prestigious universities receive massive donations that finance complete departments, international exchange programs, and scholarships for promising students. The beneficiary academics develop intellectual loyalties toward theoretical perspectives that favor their sponsors, and eventually occupy positions from which they train the following 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, always justify policies that benefit the protective nucleus. The diversity of perspectives is real at superficial levels, but convergence on fundamental themes is systematic.

The cooptation of the security and law enforcement apparatus represents the most delicate but crucial phase. It is not about corrupting individual officers as in primitive schemes, but about influencing the policies, priorities, and conceptual frameworks of complete military and police institutions. This is achieved through multiple simultaneous vectors: private security and defense contractors that become indispensable for governmental operations, creating institutional dependencies. International exchange and training programs that expose superior officers to perspectives aligned with the interests of the protective nucleus. Research financing in military and police academies that molds the strategic and tactical doctrines taught to future generations of officers.

Systematized revolving doors wherein retired superior officers obtain lucrative positions in organizations controlled by the protective nucleus, creating incentives for cooperation whilst they are in active service. Specialized consulting companies that provide 'strategic advisement' to security institutions, gradually molding their perceptions regarding threats, priorities, and appropriate methods of response.

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

Elite law firms develop specialization in legal areas that benefit the protective nucleus and their partners eventually occupy superior judicial positions. The continuing legal formation of judges in practice is financed through foundations that provide sophisticated interpretive frameworks that systematically favor certain types of decisions.

The creation of transversal economic dependency networks ensures that complete economic sectors of the recipient country develop vested interests in maintaining policies that benefit the protective nucleus. Strategic investments create employment in specific industries that depend upon particular regulatory frameworks. Microcredit and entrepreneurial development programs create grateful small entrepreneurs who become bases of local political support.

Local financial institutions integrate themselves into international networks in such manner that their prosperity depends upon maintaining specific policies. *Universities, hospitals, cultural organizations, and charitable institutions develop financial dependencies that convert them into involuntary pressure groups for policies that benefit their sponsors.*

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

The instrumentalization of sympathetic religious matrices represents one of the most sophisticated and psychologically penetrating dimensions of the systemic control scheme. The protective nucleus 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 renewed constantly through material incentives, religious loyalty reinforces itself 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 'chosen people' with divinely ordained territorial rights. Influential megachurches receive substantial donations that permit them to expand their media and missionary operations, but these donations come accompanied by subtle 'theological orientation' that emphasizes specific prophetic interpretations. Prominent pastors are invited to international 'educational' trips where they receive 'revelations' about the importance of supporting certain geopolitical projects as fulfillment of biblical prophecies. The sophistication lies in presenting these frameworks as authentic rediscovery of fundamental biblical truths, not as external political influence. The faithful develop genuine convictions that supporting the interests of the protective nucleus is a direct religious imperative, an expression of obedience to explicit divine mandates.

The penetration of established religious institutions complemented evangelical capture by working within historical denominations. Catholics, mainline Protestants, and Orthodox communities were influenced through interreligious dialogue programs, academic exchanges between theological institutions, and financing of ecumenical projects that gradually normalized favorable theological perspectives. 'Historical reconciliation' organizations received massive financing to promote specific narratives about historical events, presenting the protective nucleus as historical victims who deserve 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 wherein specific biblical interpretations were promoted as rediscovery of fundamental Christian truths. Specialized biblical institutes received financing to develop and promote theologies that presented support for certain geopolitical projects as a prerequisite for divine blessing and 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 direct fulfillment of biblical prophecies. Believers developed profound convictions that opposing the interests of the protective nucleus 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 formed in theological frameworks that systematically favored the protective nucleus. Prestigious seminaries received donations to establish specialized departments in 'Jewish studies', 'interreligious relations' and 'biblical theology' that invariably reached favorable theological conclusions. Generous scholarships permitted promising students to pursue advanced studies in institutions where they were exposed to specific interpretations presented as cutting-edge biblical scholarship. These graduates eventually occupied positions of denominational leadership from which they influenced official ecclesiastical policies on geopolitical themes. The manipulation of symbolism and religious rituals integrated loyalty to the protective nucleus directly into daily religious practice. Religious festivities were reinterpreted to include elements that promoted sympathy toward the interests of the protective nucleus. 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 narratives favorable to the protective nucleus. These leaders returned to their communities as enthusiastic evangelists of perspectives they now considered personal spiritual revelations. The creation of para-ecclesiastical organizations established networks that operated within the Christian world but were completely controlled by the protective nucleus. These organizations promoted 'Christian education' on historical and contemporary themes, organized conferences and seminars, published educational materials, and provided 'advisement' 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 defenders of specific geopolitical interests, genuinely believing they are serving God and defending fundamental Christian principles. Religious instrumentalization represents the most profound 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 systemic control scheme, permitting direct influence over individual opinion formation of billions of users simultaneously. The protective nucleus identified that social networks were not simply new communication media, but completely revolutionary influence architectures that permitted personalized manipulation, precise demographic segmentation, and molding of individualized perceptual realities at massive scale without historical precedent.

The 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 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 been previously formed in institutions financed by the protective nucleus. These figures provide intellectual legitimacy to decisions that systematically favor specific narratives whilst censoring alternative perspectives under apparently neutral justifications of 'combating disinformation' or 'preventing hate speech'.

Personalized algorithmic manipulation permits each user to receive a completely customized informational reality without being conscious of this manipulation. Recommendation algorithms are programmed to gradually amplify content that promotes perspectives favorable to the protective nucleus, whilst systematically reducing the visibility of critical or alternative content.

The sophistication lies in 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 nucleus content framed in

conservative rhetoric, whilst a progressive user will receive the same basic message framed in 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, fundamental moderation policies, trending topic algorithms and decisions about account verification consistently favor narratives that benefit the protective nucleus. *Superficial changes in 'freedom of expression' policies coexist with continuity in promoting specific conceptual frameworks.*

The most sophisticated strategy involves permitting vigorous debates about secondary themes, domestic politics, cultural questions, economic regulations, whilst maintaining algorithmic consensus on fundamental themes that affect the central interests of the protective nucleus. *Users experience the platform as a space of free and diverse debate, without perceiving systematic limitations on certain specific themes.*

TikTok presents particularly complex dynamics because it operates from a jurisdiction that potentially competes with the interests of the Western protective nucleus, creating tensions between different nuclei of systemic control. However, the response has not been direct prohibition but attempts at capture through commercial partnerships, regulations that force changes in algorithms, and pressure to transfer operational control to friendlier entities. *The battle for TikTok illustrates how different protective nuclei compete for control of influence architectures, recognizing that whoever controls the algorithms that mold the perception of an entire generation effectively controls the political and cultural future of complete 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 to the interests of the protective nucleus face systematic 'demonetization', algorithmic reduction of reach, and eventual complete marginalization whilst 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 income, 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 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, wherein 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 nucleus whilst discrediting alternative perspectives. The effectiveness lies in that these fact-checkers maintain credibility by correcting objectively false information about neutral topics, providing cover for their systematic biases on politically sensitive themes. 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 themes.

The manipulation of 'organic trends' utilizes coordinated networks of apparently independent accounts to artificially amplify certain hashtags, themes, and narratives, creating the illusion of spontaneous popular interest. *These coordinated campaigns can make any topic appear as 'natural' trending, influencing public perception about which topics are important and which perspectives are popular.* The sophistication includes the use of astroturfing techniques wherein apparently grassroots activism is actually centrally coordinated, utilizing sophisticated false profiles, bots that imitate convincing human behavior, and networks of real but coordinated accounts that amplify specific messages in ways that appear to be organic activism.

Integration with artificial intelligence systems permits personalization of influence at 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 systemic control scheme because it permits direct, personalized, and continuous influence over perceptual reality formation of practically the entire population, operating through platforms that users voluntarily utilize and in which they trust for information and social connection.

The definitive evolutionary paradox manifests itself when the recipient country completely loses the capacity to distinguish between its own national interests and the interests of the protective nucleus. The political,

media, academic, military, judicial, and economic elites have been so completely integrated into dependency networks that they genuinely believe that serving the protective nucleus is serving their country.

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

This phase represents the most complete evolution of the protective herd scheme: it has completely transcended the need for defensive protection because it has become the system itself. There is no significant distinction between the institutions of the recipient country and the interests of the protective nucleus, they have fused into a symbiotic structure where the survival of one depends completely on the prosperity of the other.

The case of Jewish colonization of the USA 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.

And the most interesting development that the information at hand is enabling is the construction of relational databases that permit the establishment and comprehension of the varied connections existing between Jewish financial capital and the diverse Judaizing and/or Judeophilic elements throughout the world, together with their positioning within the various protective rings. It is no longer possible to deny these data since they are in the public domain and continue to emerge in greater numbers day after day.

Distinguishing Between Conspiratorial Narratives and Historical Evidence

In this section we shall present an alternative perspective on the evolution of the perception that various thinkers have held regarding Jewish activity within a given time and place.

To situate ourselves more broadly, let us note that anti-Muslim and anti-Arab literature definitively existed in medieval, Renaissance, and contemporary Europe. This phenomenon was quite widespread and manifested itself in diverse forms. Concrete examples include *Historia Hierosolymitana* (by Robert the Monk) and *Historia rerum in partibus transmarinis gestarum* (by William of Tyre). It is merely a matter of accumulating suitable works across several centuries to proclaim a systematic campaign of anti-Arabism and/or anti-Islamism. And any criticism, of whatever nature,

shall be branded as anti-Arabism and/or anti-Islamism. Therefore, labeling any literature as anti-anything possesses zero validity in the present day.

The invention of movable type printing by Johannes Gutenberg around 1440 unleashed an immediate revolution in the production and distribution of knowledge that radically transformed European society. The most evident benefit was the dramatic reduction in the cost of book production, as a text that previously required months of manual labor by specialized scribes could now be reproduced in hundreds of copies within a fraction of the time. This economic efficiency transformed books from luxury objects exclusive to monasteries, universities, and nobles into accessible commodities for an emerging middle class of merchants, artisans, and professionals. The velocity of ideational dissemination experienced unprecedented acceleration. News, scientific discoveries, religious controversies, and political developments could propagate throughout Europe in weeks rather than years. This rapidity of communication strengthened intellectual bonds between cities and created for the first time a genuine European community of scholars who could participate in contemporary debates irrespective of their geographical location. The impact upon education was immediate and profound. Universities could multiply their libraries at reasonable costs, while basic educational texts became sufficiently economical for students to possess their own copies. This availability transformed pedagogical methods, as instruction could evolve from memorization and copying toward analysis and critical discussion. Professors no longer needed to dictate lengthy passages for students to transcribe, liberating time for explanation and debate. Literacy received an extraordinary impetus, not merely because books became more accessible, but because the growing demand for printed material created economic incentives to learn reading. Merchants required access to commercial treatises, artisans sought technical manuals, and affluent families desired devotional works for domestic use. This expansion of functional literacy prepared the terrain for far-reaching cultural and political transformations. The printing press also immediately democratized access to classical knowledge. Works by Aristotle, Plato, Cicero, and other ancient authors, which previously existed in extremely rare and costly manuscript copies, could be reproduced in relatively economical editions. This sudden availability of the classical legacy directly nourished the humanist movement of the Renaissance, enabling scholars throughout Europe to participate in the rediscovery and reinterpretation of ancient wisdom. The preservation of knowledge acquired unprecedented security. Whereas unique manuscripts could be lost forever in fires, wars, or negligence, the existence of multiple printed copies guaranteed textual survival. This security encouraged authors to write with greater confidence, knowing their work could endure and reach broad audiences. This constitutes the crux: as printing and the press expand, a

greater quantity of data and other information becomes available to the scholar.

To my knowledge, the first European text that provides observations and assessments regarding Jews and their behavior is Martin Luther's work *On the Jews and Their Lies*, which must be taken for what it is: an informational text (Luther, 1900, 1971). What is important to emphasize is that in those times information was still very scarce. This will change as we advance through time: information becomes increasingly detailed and more abundant.

During the nineteenth century, when the Industrial Revolution applied to printing produced the steam press and cheaper paper, there was a massive expansion of newspapers and popular literature, the development of national libraries and cataloging systems occurred. Improvements in transportation facilitated book distribution. In these times observations and data could only be accumulated with respect to certain geographical areas where information and data were relatively accessible. Two good examples. In Karl Marx's case, *Das Kapital* was the result of a profound study of the economic, historical, and social sources available at that time. The use of libraries and archives was crucial for the conceptualization of his theories on historical materialism, class struggle, and the capitalist system. Darwin utilized data collected during his expedition aboard HMS Beagle (especially in the Galápagos, Brazil, Argentina, and Uruguay), his observations on the heritability of traits, the study of other scientific and natural works (such as Thomas Malthus's essay), his knowledge of artificial selection in domestic animals, and his analyses of species diversity to develop and write his works on evolution. And it is in this century where accumulations of data and the first attempts to model Jewish behavior begin to appear. Let us cite as examples the *Protocols of the Elders of Zion* (first published in Imperial Russia in 1903) (Anonymous, 1921, 1983; Marsden, 1923), *La France juive: Essai d'histoire contemporaine* (Drumont, 1943), *The Conquest of the World by the Jews* (Millingen, 1878). *A note regarding the Protocols: there are practically hundreds or thousands of pamphlets attempting to present it in various ways. But... what about studying the original edition to see whether those predictions were fulfilled or not? I know of no text that has carried out that analysis.*

The twentieth century witnessed the emergence of microfilm and microfiche for document preservation, photocopying which facilitated textual reproduction, standardized bibliographic classification systems, and interlibrary loan networks. With the Digital Era (1990s onward) digitization was born. The Internet radically transformed access to information. Massive digitization of historical archives commenced. Specialized search engines for academic texts and global academic databases appeared. Instantaneous access to countless

documents and books that previously required journeys to specific archives began to exist. Large specific databases and software to analyze them could now be created. Artificial intelligence has aided enormously in this endeavor. In 1920 *The International Jew: The World's Foremost Problem* appeared, written by Henry Ford (Ford, 1920). The first regime to undertake an analytical, detailed, and comprehensive study of Jewish economic behavior was the Third Reich. Its defeat in 1945 halted those studies until, inevitably and owing to the enormous quantity of information available to everyone, it became impossible to censor or categorize some of it as anti-Jewish. This is when literature dealing with the colonization of the United States began to appear in great quantity and profusely documented (Felton, 2010; Findley, 2003; Gabler, 1988; Jones, 2016; King, 2016; MacDonald, 2002; Mearsheimer & Walt, 2008; Mullins, 1985; Smith, 2016). It should then become clear to the reader that, for example, the book *The Israel Lobby and U.S. Foreign Policy* by John Mearsheimer and Stephen Walt, which was discredited by any means necessary when published, is nothing more than an authentic account. *The attitude of the United States during 2025, especially during September 2025, in the UN Security Council constitutes the finest proof thereof.* Arno stated the same: *Today we have more material and information about Judaism than hundreds of generations could know and accumulate, and each subsequent day, literally each hour, provides us with more and more.*

The model presented here does not rely on a selective interpretation of historical events. The complex social and economic phenomena generated by a coordinated action by specific ethnic-religious groups can be easily probed with data available. The employment of a biological metaphor (the herd analogy) to describe human social organization is perfectly acceptable because *Homo sapiens*, whether we find it agreeable or not, belong to the order Primates and certainly exhibit herd behavior under certain circumstances. Claims about contemporary political financing and control are substantiated by large public data. There is credible evidence supporting the existence of such systematic control mechanisms operating as described in democratic societies with free press and independent institutions.

We thank Voriz White and Paula Kuevas for being the fundamental inspiration for this work.

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