



The Protocols of the Elders of Zion: A 50-Year Collection of Plagiarized Propaganda Designed to Fraudulently Document a Jewish Global Conspiracy

F. *The Protocols of the Elders of Zion:*

1. This is one of the most profound hoaxes ever perpetrated in the field of anti-Semitism. It is a mosaic of a century of writings that were assembled by Soviet propagandists to protect czars and promote revolutions and in so doing to cast blame upon the Jews.
2. The development of the *Protocols* is somewhat complicated but it can be pieced together. To get the entire picture I will draw from seven sources:

Encyclopaedia Britannica: Micropaedia. 15th ed. (Chicago: Encyclopaedia Britannica, 1979), 8:253.

Kerens, Danny, Andrew S. Hall, et al. "History of *The Protocols of the Elders of Zion*." (Vancouver: Grand Lodge of British Columbia & Yukon, 2004).
<http://freemasonry.bcy.ca/Writings/ProtocolsHistory.html>:

Ben-Asher, Naomi and Haim Leaf (eds.). *The Junior Jewish Encyclopedia*. 14th ed. (New York: Shengold Publishers, 1996), 27.

Bethencourt, W. J. III. "On the 'Protocols of the Elders of Zion.'" (White Tree: www.locksley.com/6696/protzion.htm).

Lewis, Bernard. *Semites and Anti-Semites: An Inquiry into Conflict and Prejudice*. (New York: W. W. Norton & Co., 1999), 108-109.

Thieme, R. B., Jr. *Anti-Semitism*. 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2003), 72-73.

Wikipedia: The Free Encyclopedia:
http://en.wikipedia.org/wiki/Protocols_of_the_Elders_of_Zion.

- 1) Prior to and after the turn of the twentieth century Jews had become prominent in business and banking, literature and the arts, journalism and politics. Many began to suspect this prosperity was the result of a conspiracy by which the Jews plotted take over global financial markets and ultimately national governments.
- 2) Proof for this theory demanded documentation and it was assumed that if some "smoking gun" were discovered then this alleged conspiracy could be stopped.
- 3) However, no proof existed so it was decided to invent it. This led to the development of the *Protocols*. But the story is not quite this simple.
- 4) The idea for the *Protocols* was made up of a combination of writers, their writings, and several plagiarisms and rewritings.
- 5) The first contributor was French Jesuit Abbé Barruel who blamed the French Revolution on a conspiracy orchestrated by the Freemasons. Later this idea was expanded to include the Jews as a part of that conspiracy.
- 6) The framework for the *Protocols* was provided innocently by French lawyer Maurice Joly who wrote a satire critical of Napoleon III's policies.
- 7) Published in 1864, Joly's satire was entitled *Dialogue in Hell between Machiavelli \mäk' yä-vel' le\ and Montesquieu \mön-tes-kyü*. The satire was a political hit on Napoleon III and the Jews were not even mentioned.



- 8) In 1868, a German anti-Semitic journalist, Hermann Gödsche, writing under the pseudonym of Sir John Retchiffe, plagiarized Joly's satire in a series of novels called *Biarritz*.
- 9) Gödsche was a member of the Prussian secret police and in one of his novels he inserted his plagiarism in the chapter, "The Jewish Cemetery in Prague and the Council of Representatives of the Twelve Tribes of Israel."
- 10) In this chapter, Gödsche invented a secret Jewish organization whose intent was global domination. It met in a cemetery in Prague every one hundred years to review progress over the last century and to plot its agenda for the next.
- 11) To portray the meeting, he borrowed heavily from the scene in the novel *Joseph Balsamo* by Alexandre Dumas \dyü-mä\ where Cagliostro and company plot the Diamond Necklace affair and from Joly's *Dialogues*. This secret centennial gathering in the Prague cemetery is described as follows:

At eleven o'clock the cemetery gates creak open, there are sounds of clothes rustling, and suddenly a white figure is seen making its way toward one of the tombstones. It kneels, touches the tombstone three times with its forehead, and begins to pray. Gradually, it is joined by twelve other figures, all of whom perform the same ritual. By midnight, all are assembled. The clock strikes and a blue flame illuminates the thirteen figures. The Devil, speaking from the depths of the grave around which they are assembled, says, "I greet you, heads of the twelve tribes of Israel."

The men then give an account of their activities in the preceding century, that is to say, since their last meeting. The head of the tribe of Levi is pleased to announce that Israel is now able to raise its head again, thanks to the accumulation of gold. Reuben indicates that by means of manipulation of the stock exchanges, all the princes and governments of Europe are now in the debt of the Jews. Judah states that owing to Jewish mass-production methods, all independent craftsmen are reduced to the status of factory workers. Simeon puts forward a plan for the division of the huge landed estates which will become their slaves. Aaron is the specialist at undermining the work of the Christian church by spreading freethinking and skepticism. Issachar has as his target the vilification of the military class and the patriotism it represents. His purpose is to infiltrate the patriotic forces of each country so that they will become the passive slaves of the Jews, who of course have no territorial allegiance. Zebulon [*sic*] asserts that the Jews must always appear to be on the side of the forces of radicalism, because in this way the Jews can use revolution as a front to cover their real activity, which is to obtain ever greater sources of power and wealth. Menassah [*sic*] speaks most persuasively of the great need of the Jews to capture the press in each country so that news can be manipulated to spread unrest.

The meeting closes with the decision to meet again, as is their custom, in one hundred years, by which time the grandchildren of the assembled tribal heads will enjoy the benefits which would accrue to them as a result of the activities of their fellow Jews in the intervening century. (J. W. Bethencourt III)

- 12) In 1891, Gödsche's "Jewish Cemetery" chapter became a useful tool of the Russian secret police, called the *Okhranka*, who used its Russian translation as a tool to assist Czar Nicholas II. The policies of Nicholas, an anti-Semitic, were being challenged by a popular movement that was sympathetic to the Jews.
- 13) It was published in 1891 under the title *The Rabbi's Speech* and later in 1895 as *The Protocols of the Elders of Zion*.
- 14) Joly's *Dialogues* and Gödsche's *Biarritz* were edited by the Russian secret police into an anti-Jewish tract and published privately in 1897 as *The Protocols of the Elders of Zion*.



- 15) The *Protocols* became public in 1905 when a priest Sergei Nilus \nī' lus\ adapted the Protocols as an addendum to his book which was designed to publicly support Czar Nicholas.
- 16) In Nilus's version, the *Protocols* were the twentieth century's agenda developed by the World Zionist Congress held in Basel \bäz' al\, Switzerland, and chaired by Theodor Herzl \hert' sel\ who would become known as the founder of Zionism.
- 17) Duplicity and deceit uses a little bit of truth and twists it in believable ways to concoct a rationale to support its desired ends. Nilus's version did exactly this.
- 18) First of all, we need some information on Herzl and the World Zionist Congress. For this we go to:

Ben-Asher, Naomi and Haim Leaf (eds.). *The Junior Jewish Encyclopedia*. 14th ed. (New York: Shengold Publishers, 1996), 136-37:

Herzl, Theodor (1860-1904). The founder of modern political Zionism. In 1891 he was the Paris correspondent of the *Neue Freie Presse*, the leading liberal newspaper of that day. All his life, he had met with anti-Semitism from fellow-students and professors, in books and in life. In Paris he thought to rid himself of this burden by writing a play on anti-Semitism—*The New Ghetto*. Later he proposed a solution to the problem of anti-Semitism: the creation of a Jewish State. He started to put his ideas down on paper, and at the same time tried to put them into action. While writing his *Judenstaat* ("Jewish State"), he began to search for financial support and leadership. Herzl first approached the philanthropist Baron Maurice de Hirsh. Hirsh dismissed the idea as "fantastic." Then Herzl wrote to Albert Rothschild of Vienna and got no reply at all. His own paper, the *Neue Freie Presse*, refused to print a single word about a Jewish state. The first one to give him encouragement in 1895, his year of crisis, was Max Nordau \nawr' daü\, the Paris physician who was famous as a writer and social philosopher.

In 1896, Herzl's *Judenstaat* was published. Popular response grew and in January 1897, Herzl issued a call for a Zionist congress. The first Zionist Congress met in Basle, Switzerland on August 27, 1897.

The congress was attended by 204 delegates from 17 countries. Herzl stood before them and told them that "Zionism was the Jewish people on the march." He reported his efforts to get the approval and assistance of European nations for the formation of a Jewish state in Palestine by obtaining a "charter" from Turkey. He had seen and won over the Duke of Baden \bäd' an\, uncle of Kaiser Wilhelm II. He had been to Constantinople, and had negotiated with important Turkish ministers, and he had been received in audience by King Ferdinand of Bulgaria. In London, he had won over the Jewish masses and had interested Israel Zangwill \zanj' wil the writer.

During three days of deliberation, the first Zionist Congress created the World Zionist Organization and formulated the Basle Program, stating that "Zionism aims to create for the Jewish people a home in Palestine secured by public law." For this purpose the congress decided to obtain the necessary backing of various governments as a legal foundation for the Jewish homeland. At the next five Zionist Congresses (1898-1903) over which Herzl presided, the policies and institutions of the movement were hammered out, the Jewish Colonial Trust—the Zionist banking arm—and the Jewish National Fund—its land purchasing agency—were established.



- 19) Nilus was the architect of what became the final version of the *Protocols*. He cobbled together the writings of Maurice Joly whose *Dialogue in Hell between Machiavelli and Montesquieu* provided the format for presenting the *Protocols*. With this Nilus incorporated Gödsche's depiction in his *Biarritz* of the "Jewish Cemetery in Prague" where the "Council of Representatives of the Twelve Tribes of Israel" met at the dawn of each century.
- 20) Nilus replaced the cemetery in Prague with Basel, Switzerland, and the Council of Representatives of the Twelve Tribes of Israel with the first meeting of Herzl's Zionist Congress which met in 1897 to explore the possibilities of a Jewish national state.
- 21) This meeting was used by Nilus to give instant credibility to his manuscript. Jews had indeed come from all over the world for a meeting held near the end of the nineteenth century.
- 22) Even when it was pointed out that the Zionist Congress' meeting at Basel was public, attended by not only Jews but Christians, and that it was well documented and publicized, Nilus didn't back down.
- 23) When Nilus was later forced to admit that his tawdry tale was the result of plagiarizing the works of Joly, Gödsche, and others, he, unruffled, claimed to have acted as God's instrument and thought that the *Protocols* should be accepted *as though* they were true.

NOTE:

A copy of *The Protocols of the Elders of Zion* is available on the Web site. See the link posted with these lesson notes (CC02-382).