

De Protocollen van de Wijzen van Zion

Michael Hagemeister, Sergej Nilus und die "Protokolle der Weisen von Zion" Überlegungen zur Forschungslage	2
FUNERAL ORATION. THE FATAL DISCOURSE OF RABBI REICHHORN	17
S.R. Shearer, THE ORIGINS OF THE ILLUMINIST MYTH: THE FABRICATION OF THE PROTOCOLS OF THE LEARNED ELDERS OF ZION	19
Benjamin Balint (Nov 17, 2011), Umberto Eco and Treacherous Texts	35
W. Bro. A Israel, The Myth of the Judaeo-Masonic Conspiracy	39
Konrad Heiden, The Protocols of the Wise Men of Zion	44
ON THE "PROTOCOLS OF THE ELDERS OF ZION"	56
Marie Casale, ANTI-SEMITISM IN THE CHURCH OF GOD	59

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Sergej Nilus und die "Protokolle der Weisen von Zion" Überlegungen zur Forschungslage¹

I.

Eigentlich hatte Danilo Kis Anfang der achtziger Jahre einen Essay schreiben wollen über die Entstehungsgeschichte der "Protokolle der Weisen von Zion" und ihrem Herausgeber und Kommentator Sergej Nilus. Doch dann zeigte sich, daß zu viele "Teile dieser trüben Geschichte [...] im Schatten verblieben waren". Da entschloß sich der serbisch-jüdische Schriftsteller, jene Teile, die, wie er meinte, "wohl nie erklärbar sein" würden, aus der Phantasie zu ergänzen, und es entstand eine Erzählung - "Das Buch der Könige und Narren" ("Knjiga kraljeva i budala", 1983).² Sergej Nilus erscheint darin als ein "seltsame[r] Einsiedler", "für Eingeweihte einfach Vater Sergius".³

In Umberto Ecos Erfolgsroman "Das Foucaultsche Pendel" ("Il pendolo di Foucault", 1988), den man auch als eine literarisch verbrämte Enzyklopädie okkultur Lehren und Weltverschwörungstheorien benutzen kann, hat der Herausgeber der "Protokolle" seinen Auftritt im 92. Kapitel. Beschrieben wird Nilus als "ein wandernder Mönch, der in talarähnlichen Gewändern durch die Wälder zog."⁴ In einem eigens zu Ecos Roman erstellten Lexikon, in dem die historischen Daten und Fakten nachgewiesen werden, heißt es dazu erklärend: "Sergej Nilus" sei "ein Pseudonym, das vom - bis heute unbekannt gebliebenen - Autor eines 1905 in Rußland erschienenen, antisemitischen Buches verwandt wurde."⁵

Fünf Jahre später läßt Eco Nilus noch immer als Mönch nun allerdings durch den "Wald der Fiktionen" wandern, und zwar in der sechsten seiner Harvard-Vorlesungen über Erzähltheorie.⁶ Dort rekonstruiert der Literaturprofessor den Stammbaum der "Protokolle der Weisen von Zion", wobei er zu den bislang bekannten Quellen zwei weitere aus der französischen Trivalliteratur des 19. Jahrhunderts beisteuern zu können glaubt. Das ließ den Rezensenten der "Frankfurter Allgemeinen Zeitung", der "die Genese des falschen Dokuments [...] gut zu kennen" meinte, von einem "spektakulären Fund" und einer "philologischen Bombe" schwärmen;⁷ doch finden sich die

¹ Überarbeitete Fassung eines Vortrags, der am 14. Dezember 1994 am Zentrum für Antisemitismusforschung der Technischen Universität Berlin gehalten wurde. (aus: W. Benz (Hrg.) *Jahrbuch für Antisemitismusforschung* 5, S. 127-147.)

² In dem Erzählungsband Danilo Kis, *Enzyklopädie der Toten*, Frankfurt a.M. 1988, S. 141-189; die Zitate im Post scriptum, ebenda, S. 213f

³ Ebenda, S. 142, 144.

⁴ Umberto Eco, *Das Foucaultsche Pendel*, München 1989, S. 565.

⁵ L. Bauco, F. Milloca, *Das Geheimnis des Pendels - entschlüsselt*, München 1990, S. 238.

⁶ Umberto Eco, Fiktive Protokolle, in: ders., *Im Wald der Fiktionen. Sechs Streifzüge durch die Literatur*, München 1994, S. 155-184. Vorabdruck unter dem Titel: Eine Fiktion, die zum Albtraum wird. Die Protokolle der Weisen von Zion und ihre Entstehung, in: *Frankfurter Allgemeine Zeitung* vom 2.7.1994.

⁷ Gustav Seibt, Unterschiedenes ist gut. Wahn wird Wirklichkeit: Entdeckungen von Umberto Eco, in: *Frankfurter Allgemeine Zeitung* vom 17.5.1994.

Hinweise auf die Romane von Eugène Sue und Alexandre Dumas schon im "Foucaultschen Pendel"⁸ und in der neueren einschlägigen Literatur.⁹

Eco geht es freilich nicht so sehr um Quellenforschung als vielmehr darum, den Weg von der literarischen Fiktion in die Wirklichkeit nachzuzeichnen. Seit langem fasziniert den Semiotiker und Schriftsteller der Grenzbereich zwischen Text und Welt, Fiktion und Faktizität, Wahn und Wirklichkeit. So handelt es sich etwa beim "Foucaultschen Pendel" um einen Roman, der das Umschlagen von Fiktion in Wirklichkeit schildert und der selbst wieder von einigen Lesern nicht als Roman, als Fiktion, gedeutet wurde, sondern als ernstgemeinte Enthüllung einer tatsächlichen Weltverschwörung.¹⁰

"Das Foucaultsche Pendel" hatte einen Vorläufer, wenn nicht sogar ein Vorbild, in dem 1982 erschienenen und ebenfalls zum internationalen Bestseller avancierten Buch "The Holy Blood and the Holy Grail" (dt. Der Heilige Gral und seine Erben. Ursprung und Gegenwart eines geheimen Ordens), verfaßt von dem auf sensationelle "Enthüllungen" spezialisierten Autorentrio Michael Baigent, Richard Leigh und Henry Lincoln. In diesem Buch, das offenbar ernst genommen werden will, da es sich wissenschaftsförmig präsentiert und keine Fiktionsmerkmale aufweist, wird ein jahrhundertealter Geheimbund, die "Priuré de Sion", entlarvt, dessen prominente Mitglieder auf konspirative Weise die Restauration der Dynastie der Merowinger betreiben. Auch hier erscheint "a rather contemptible individual known to posterity under the pseudonym of Sergei Nilus"¹¹ - diesmal als Herausgeber der Protokolle einer weltumspannenden Merowingerverschwörung!

II.

Sergej Nilus (1862-1929) und die "Protokolle der Weisen von Zion" sind seit längerem schon zum Gegenstand literarischer und pseudowissenschaftlicher Bearbeitung geworden.¹² Der Schriftsteller Kis begründete das damit, "daß man mit der Erforschung dieses Themas auf der Ebene der Tatsachen nicht mehr weitergehen [könne]".¹³ Eine Ansicht, die offenbar auch von den

⁸ Siehe Eco, *Pendel*, S. 570-574.

⁹ Siehe Janusz Tazbir, *Protokoly medrców Syjonu. Autentyk czy falsyfikat*, Warszawa 1992, S. 7-16. Vgl. auch ders., Spiskowa teoria dziejów w literackim zwierciadle, in: ders., *Od Haura do Isaury. Szkice o literaturze*, Warszawa 1989, S. 210-232, 253-257. Zu den zahlreichen Vorläufern und möglichen Quellen der "Protokolle" im Bereich der russischen antisemitischen und antifreimaurerischen Belletristik ausführlich Savelij Dudakov, *Istorija odnogo mifa. Ocerki russkoj literatury XIX-XX vv.*, Moskva 1993. - Leider gilt für die genannten Werke "Slavica non leguntur".

¹⁰ Ein besonders eindrucksvolles Beispiel dafür, wie aus Dichtung Dokumente werden, bietet (worauf auch Eco wiederholt verweist) der 1868 unter dem Pseudonym Sir John Retcliffe veröffentlichte Roman "Biarritz" von Hermann Goedsche, dessen Kapitel "Auf dem Judenkirchhof in Prag" in der Folgezeit immer wieder separat veröffentlicht, bearbeitet und in mehrere Sprachen übersetzt, schließlich unter dem Titel "Die Rede des Rabbiners" als authentisches Dokument einer jüdischen Weltverschwörung angesehen und zu einer der Vorlagen für die "Protokolle" wurde. Ausführlich Volker Neuhaus, *Der zeitgeschichtliche Sensationsroman in Deutschland 1855-1878. 'Sir John Retcliffe' und seine Schule*, Berlin 1980, bes. S. 192-195. Zur Rezeption in Rußland zuletzt John Doyle Klier, *Imperial Russia's Jewish Question, 1855-1881*, Cambridge 1995, S. 440f.

¹¹ Michael Baigent, Richard Leigh, Henry Lincoln, *The Holy Blood and the Holy Grail*, London (16) 1990, S. 198 f. - Das Werk ist inzwischen auch ins Russische übersetzt und wird von russischen Journalisten, Politologen und Historikern ernsthaft diskutiert!

¹² Zu letzterem Genre wird man auch Trevor Ravenscroft's okkulte Verschwörergeschichte *The Spear of Destiny* (1972) zählen können, ein Bestseller, der, inzwischen in mehrere Sprachen übersetzt, immer wieder neu aufgelegt wird. Auch dort findet sich ein Kapitel über Sergej Nilus und die "Protokolle".

¹³ Kis, *Enzyklopädie*, S. 214.

Historikern geteilt wird; denn wie wäre sonst zu erklären, daß über die "Protokolle" nach wie vor zwar viel geschrieben, über ihre Herkunft und ihren Herausgeber Nilus jedoch nicht mehr geforscht wird. Die Zeit scheint vorbei zu sein, da - so Walter Laqueur - "viel kritische Intelligenz [...] aufgewendet [wurde], um das Rätsel dieses größten literaturpolitischen Betruges der modernen Geschichte zu lösen".¹⁴

Was man heute dazu liest, geht auf eine Reihe mittlerweile klassischer Darstellungen zurück, von denen die jüngste, Norman Cohns berühmtes und in zahlreiche Sprachen übersetztes Werk "Warrant for Genocide", im Jahre 1967 erschienen ist.¹⁵ Neuere Untersuchungen, wie etwa das von der Kritik als "ouvrage magistral" gerühmte, 1200 Seiten umfassende Werk des französischen Politologen Pierre-André Taguieff¹⁶ oder die Monographien des polnischen Renaissance-Spezialisten Janusz Tazbir¹⁷ und des italienischen Zeitgeschichtsforschers Sergio Romano¹⁸, haben weiteres Material und neue Erkenntnisse nur noch bezüglich der späteren Verbreitung und Wirkung der "Protokolle" (z.B. in Polen und im faschistischen Italien) erbracht; was hingegen die Umstände ihrer Entstehung und ihre Frühgeschichte betrifft und - damit zusammenhängend - die Biographie ihres Herausgebers Sergej Nilus, so wurde der von Cohn vor nunmehr fast drei Jahrzehnten beschriebene Kenntnisstand nicht mehr überschritten.¹⁹

Seitdem wird nur noch abgeschrieben und kompiliert, und nicht einmal das geschieht sorgfältig, wovon die mehr oder weniger fehlerhaften Darstellungen aus jüngster Zeit zeugen. Die Frühgeschichte der "Protokolle" ist - auch ohne Zutun der Dichter - längst zu einer "Erzählung" (im Sinne Ecos) geworden, die, scheinbar geschlossen und überschaubar, nurmehr tradiert, nicht aber überprüft wird. Dabei müßten allein schon die offensichtlichen Widersprüche irritieren. Zwei Beispiele mögen dies belegen: In Veröffentlichungen aus jüngster Zeit heißt es über Sergej Nilus,²⁰ er sei ein "Mystiker", ein "mystischer Schriftsteller", ein "mystischer

¹⁴ Walter Laqueur, *Deutschland und Rußland*, Berlin 1965, S. 112.

¹⁵ Norman Cohn, *Warrant for Genocide: The Myth of the Jewish World-Conspiracy and the Protocols of the Elders of Zion*, London, New York 1967; danach zahlreiche Ausgaben und Übersetzungen, zuletzt ins Russische (Moskau 1990). Im folgenden zitiert nach der deutschen Ausgabe: *Die Protokolle der Weisen von Zion. Der Mythos von der jüdischen Weltverschwörung*, Köln, Berlin 1969. - Zu den klassischen Darstellungen zählen ferner: Ju. Delevskij [d.i. Ja. Judelevskij], *Protokoly Sionskich Mudrecov. (Istorija odnogo podloga)*, Berlin 1923; B[enjamin] Segel, *Die Protokolle der Weisen von Zion kritisch beleuchtet. Eine Erledigung*, Berlin 1924; Hermann Bernstein, *The Truth about "The Protocols of Zion"*, New York 1935 (Nachdruck ebenda 1971); Vladimir Burcev, *"Protokoly sionskich mudrecov". Dokazannyj podlog*, Paris 1938 (Neuausg. Moskau 1991); Henri Rollin, *L'Apocalypse de notre temps. Les dessous de la propagande allemande d'après des documents inédits*, Paris o.J. [1939] (Neuausg. ebenda 1991); John S. Curtiss, *An Appraisal of the Protocols of Zion*, New York 1942.

¹⁶ Pierre-André Taguieff, *Les Protocoles des Sages de Sion, Bd. 1: Introduction a l'étude des Protocoles, un faux et ses usages dans le siècle, Bd. 2: Etudes et documents*, Paris 1992. Vgl. die Rezensionen von Michel de Pracontal, *Cette obsession qui a taché le siècle*, in: *Le Nouvel Observateur* vom 16.-22.4.1992, S. 119-121, und Emile Poulat, in: *Politica hermetica* 6 (1992), S. 129 f.

¹⁷ Tazbir, *Protokoly*.

¹⁸ Sergio Romano, *I falsi protocolli. Il "complotto ebraico" dalla Russia di Nicola II a oggi*, Milano 1992.

¹⁹ Eine Ausnahme bildet die originelle, jedoch kaum rezipierte Deutung des englischen Occulta-Spezialisten James Webb aus dem Jahre 1976 (siehe unten Anm. 41).

²⁰ Siehe z.B. Alex Bein, *Die Judenfrage. Biographie eines Weltproblems*, Bd. 1, Stuttgart 1980, S. 329; Yaakov Tsigelman, "The Universal Jewish Conspiracy" in *Soviet Anti-Semitic Propaganda*, in: Theodore Freedman (Hrsg.), *Anti-Semitism in the Soviet Union: Its Roots and Consequences*, New York 1984, S. 394; Helmut Berding, *Moderner Antisemitismus in Deutschland*, Frankfurt a.M. 1988, S. 183; Hans Sarkowicz, *Die Protokolle der Weisen von Zion*, in: Karl Corino (Hrsg.), *Gefälscht! Betrug in Literatur, Kunst, Musik, Wissenschaft und Politik*, Nördlingen 1988, S. 61; Friedrich Battenberg, *Das europäische Zeitalter der Juden*, Darmstadt 1990, Teilbd. 2, S. 235; Monus Sominskij,

Theologe" (*teologo mistico*), ein "orthodoxer Mönch", ein "Priester der griechisch-orthodoxen Kirche", ein "(russischer) Professor" (ältere Darstellungen präzisieren: "Orientalist", "Doktor der hebräischen und chaldäischen Sprache"), ein "Adliger bei Hof" ("a court nobleman"), ein "Journalist", ein "fanatischer russischer Wanderprediger", ein "Halbverrückter" ("un demi-fou") oder - so Walter Laqueur - ein "ehemaliger Playboy"²¹ gewesen. Wiederholt wird sein Name mit "Nilius" wiedergegeben,²² und gelegentlich wird er sogar als "Autor und Fälscher" der "Protokolle" bezeichnet.²³ - Nichts von alledem trifft zu. Wer Nilus wirklich war, ist anscheinend unbekannt.²⁴

Ebenso widersprüchlich sind auch die Angaben über die frühen Veröffentlichungen der "Protokolle" durch Sergej Nilus im Anhang seines Buches "Das Große im Kleinen" (*Velikoe v malom*). Einige Autoren datieren die erste Ausgabe, die bereits die "Protokolle" enthalten soll, in das Jahr 1901²⁵ oder 1902.²⁶ Andere schreiben, die Erstausgabe (noch ohne die "Protokolle") sei 1901 erschienen und die zweite Ausgabe (mit den "Protokollen") 1902²⁷ oder 1905.²⁸ Cohn und die ihm folgende Mehrzahl der Autoren datieren die Erstausgabe von "Das Große im Kleinen" (ohne die "Protokolle") ebenfalls in das Jahr 1901, doch kennen sie die Ausgabe von 1903 (ohne die "Protokolle"), die damit zur zweiten und die von 1905 (mit den "Protokollen"), die zur dritten wird.²⁹ Schließlich findet sich auch noch die Angabe, die erste Bearbeitung der "Protokolle"

Antisemitizm i antisemity, Jerusalem 1991, S. 73; Alice S. Nakhimovsky, *Russian-Jewish Literature and Identity*, Baltimore 1992, S. 217; Romano, *Protocolli*, S. 18; Seibt, *Unterschiedenes*. - Die Aufzählung ließe sich fortsetzen.

²¹ Walter Laqueur, *Der Schoß ist fruchtbar noch. Der militante Nationalismus der russischen Rechten*. München 1993, S. 63. Zu einem differenzierteren Urteil über Nilus war Laqueur in *Deutschland und Rußland*, S. 116 f., gelangt.

²² So z.B. bei Hans Magnus Enzensberger, *Kurze Geschichte eines Plagiats, Nachwort zu: Maurice Joly, Ein Streit in der Hölle. Gespräche zwischen Machiavelli und Montesquieu über Macht und Recht*, Frankfurt a.M. 1990, S. 353; Ernst Piper, Die jüdische Weltverschwörung, in: Julius H. Schoeps, Joachim Schlör (Hrsg.), *Antisemitismus. Vorurteil und Mythen*. München, Zürich 1995, S. 130. Beide Darstellungen sind sehr oberflächlich und fehlerhaft.

²³ So Martin George, Die Fälschung der Wahrheit und des Guten. Gestalt und Wesen des Antichrist im 19. Jahrhundert, in: *Zeitschrift für Kirchengeschichte* 1(1991), S. 101; und an anderer Stelle: "Sergej Nilus berief sich in seinem Kommentar der von ihm erdachten 'Protokolle'.", ebenda, S. 102. Nilus als "Autor" der "Protokolle" auch in dem bekannten Werk von Friedrich Heer, *Gottes erste Liebe. 2000 Jahre Judentum und Christentum*. München, Esslingen 1967, S. 200. Auch Berding, *Moderner Antisemitismus*, S. 183, scheint den "russischen Professor namens Nilus" zumindest teilweise für den Verfasser bzw. Kompilator der "Protokolle" zu halten. Stricker schließlich vermutet, Nilus habe den "Dialogue aux Enfers" von Maurice Joly "im Auftrag der Geheimpolizei speziell gegen die Juden umgeschrieben". Gerd Stricker, Geschichte des Antisemitismus in Rußland, in: *Glaube in der 2. Welt* 7/8(1993), S. 36.

²⁴ Daran hat auch mein bescheidener Versuch offenbar nichts ändern können: Michael Hagemeister, Wer war Sergej Nilus? Versuch einer bio-bibliographischen Skizze, in: *Ostkirchliche Studien* 1(1991), S. 49-63; demnächst erweitert unter dem Titel: Qui était Serguei Nilus?, in: *Politica hermetica* 9(1995).

²⁵ Z.B. Stricker, *Geschichte*, S. 35 f.

²⁶ Z.B. Delevskij, *Protokoly*, S. 13.

²⁷ Z.B. Alexandre du Chayla (siehe unten Anm. 45).

²⁸ Z.B. Rollin, *Apocalypse* (1991), S. 33; Bein, *Judenfrage*, S. 329; Taguieff, *Les Protocoles*, Bd. 1, S. 47, 59, 61.

²⁹ Cohn, *Protokolle*, S. 84, 109. Diese Version zuletzt bei B[ernhard] V[ogt], *Protokolle der Weisen von Zion*, in: *Neues Lexikon des Judentums*, Gütersloh, München 1992, S. 378. - Die Erstausgabe des Buches "Das Große im Kleinen" (ohne die "Protokolle") erschien im Jahre 1903; das Buch ist in der Universitätsbibliothek Helsinki vorhanden und über Fernleihe zugänglich. Die zweite Ausgabe (mit den "Protokollen") erschien 1905; ein Exemplar befindet sich in der Bibliothek des Britischen Museums London. Es existieren keine Ausgaben von 1901 und 1902.

durch Nilus sei 1903 erschienen.³⁰ Was die übrigen Ausgaben der "Protokolle" durch Krusevan und Butmi (seit 1903) betrifft, so sind die Angaben dazu noch verwirrender.³¹

Offensichtlich hat es bislang niemand unternommen, alle zwischen 1903 und 1917 in Rußland erschienenen Ausgaben der "Protokolle" einzusehen und bibliographisch aufzunehmen,³² geschweige denn die verschiedenen Redaktionen textkritisch zu untersuchen und zueinander in Beziehung zu setzen - ein angesichts der Bedeutung dieses Textes erstaunliches Versäumnis.³³ Durch eine genaue philologische Untersuchung der wichtigsten Quelle - nämlich der "Protokolle" selbst - könnte es immerhin möglich sein, die Textvarianten zu datieren und zu lokalisieren (die Ausgabe von 1903 enthält auffallend viele Ukrainismen),³⁴ ursprüngliche von späteren Intentionen zu unterscheiden und so die allmähliche Genese - denn um eine solche handelt es sich - dieses Textes zu rekonstruieren.

Statt dessen werden abenteuerliche Geschichten kolportiert: vom Pariser Ochrana-Chef und seiner Fälscherwerkstatt, in der die "Protokolle" fabriziert worden seien, von einer theosophischen Geheimagentin, die sie dann nach Rußland gebracht habe, von einer Intrige gegen einen Wunderheiler am Zarenhof, die zur ersten Publikation der "Protokolle" durch Sergej Nilus geführt haben soll, und von einem "französischen Manuskript" der "Protokolle", das als Beweis für die Fälschung dient, jedoch verschwunden ist. Kaum eine Darstellung, die auf solche Geschichten - die Beispiele ließen sich vermehren - verzichtet. Aber halten sie einer Überprüfung stand?

Die Herkunft der "Protokolle" ist bis heute ungeklärt - das sollte klar gesagt werden. Zwar deutet vieles darauf hin, daß russische Agenten und Angehörige der zaristischen Geheimpolizei in Frankreich - namentlich der in Paris residierende Chef der Auslandsabteilung Petr Rackovskij - an ihrer Entstehung beteiligt waren, doch konnten Art und Umfang dieser Beteiligung nie ermittelt, geschweige denn nachgewiesen werden. Nur wenige Forscher haben allerdings versucht, in das Dickicht aus Lügen, Intrigen und geheimen Machenschaften, das die Herkunft der "Protokolle" umgibt, einzudringen, und keiner ist dabei über die Formulierung von Hypothesen hinausgekommen. Cohn hat denn auch resignierend festgestellt: "Bei dem Versuch, die Frühgeschichte der 'Protokolle' zu rekonstruieren, stößt man immer wieder auf Zweideutigkeiten, Unklarheiten und

³⁰ In dem ausführlichen nicht gezeichneten Artikel "Protokoly Sionskich mudrecov", in: *Kratkaja evrejskaja enciklopedija*, Bd. 6, Jerusalem 1992, Sp. 840, 845. Verf. ist wahrscheinlich Savelij Dudakov.

³¹ Noch unlängst findet sich die falsche Angabe: "Die erste russische Ausgabe [der "Protokolle"] wurde von [...] Butmi [...] und Kruschewan in Kischinjaw herausgebracht." Laqueur, *Schoß*, S. 63. An anderer Stelle schreibt Laqueur, die "Protokolle" seien zwischen 1903 und 1907 fabriziert worden. Walter Laqueur, *The Long Road to Freedom: Russia and Glasnost*, Vancouver, Toronto, 1990, S. 127. Richard Pipes geht in seiner großen Geschichte der Russischen Revolution ausführlich auch auf die "Protokolle" ein; dort heißt es, sie seien "erstmal im Jahr 1902 in einer St. Petersburger Zeitschrift abgedruckt" worden. Richard Pipes, *Die Russische Revolution*, Bd. 3, Berlin 1993, S. 416.

³² Ich habe elf Ausgaben der "Protokolle" aus den Jahren 1903 bis 1917 eingesehen; von weiteren fünf liegen mir bibliographische Angaben vor. Ein erster Versuch, alle Veröffentlichungen von Nilus bibliographisch zu erfassen, bei Hagemeister, *Nilus*, S. 62f. Inzwischen konnte die Bibliographie auf 74 Titel erweitert werden; alle Angaben wurden durch Autopsie überprüft.

³³ Rollin erwähnt 1939 einen Vergleich der verschiedenen Ausgaben der "Protokolle" durch Il'ja Cerikover, doch ist dessen Studie ("une remarquable étude") nie erschienen. Rollin, *Apocalypse* (1991), S. 35. f. Zu Cerikover unten Anm. 72, 74.

³⁴ Diese Beobachtung stammt von Cesare G. de Michelis, Rom, dem ich auch genauere Mitteilungen dazu verdanke.

Rätsel."³⁵ Und: "Wir müssen diese Fragen auf sich beruhen lassen - bis vielleicht eines Tages ein Spezialist für die neunziger Jahre des 19. Jahrhunderts Zeit und Kraft findet, sie wieder aufzunehmen."³⁶ Daß diese Fragen noch immer offen sind und weiterer Forschung bedürfen, wird freilich unterschlagen, wenn - wie noch jüngst - behauptet wird, die "Protokolle" seien "ein Produkt der zaristischen Geheimpolizei"³⁷ oder: "Verfaßt hatte sie der Chef des zaristischen Geheimdienstes in Frankreich, Raschkowskij [sic!], in Zusammenarbeit mit einigen Agenten und Sympathisanten"³⁸ oder: "In Wirklichkeit hatte der in Paris stationierte Auslandschef der russischen Geheimpolizei sie [...] zusammengeschrieben."³⁹

Ebenso ungeklärt wie die Umstände ihrer Entstehung ist auch der angebliche Weg der "Protokolle" von Frankreich nach Rußland und zu Sergej Nilus. Es gibt mehrere Versionen. Am häufigsten wird die genannt, wonach eine gewisse Juliana (alias Justina) Glinka, eine Theosophin und Geheimagentin, die "Protokolle" aus Frankreich nach Rußland gebracht habe. Erstmals wurde diese Geschichte Anfang der dreißiger Jahre von einer Antisemitin und Verteidigerin der "Protokolle" in die Welt gesetzt.⁴⁰ Die jüngste Variante stammt von dem israelischen Forscher Dudakov: Danach habe Glinka die "Protokolle" von ihrem Chef Rackovskij erhalten und sie direkt an Nilus weitergegeben; Glinka und Nilus hätten sich, so Dudakov, um 1890 in Paris (ein andermal nennt er Biarritz) kennengelernt und seien 1900 gemeinsam nach Rußland zurückgekehrt.⁴¹ Scheinbar einfach und überzeugend, hat diese Geschichte - wie auch alle anderen - den Nachteil, daß es keinerlei Belege für sie gibt.

Was die Intrige gegen den Wunderheiler "le Maître Philippe" (Nizier Anthelme Philippe[-Vachod], 1849-1905)⁴² betrifft, bei der Nilus und die "Protokolle" von konservativen Hofkreisen eingesetzt worden seien, so ist auch diese erstmals 1921 verbreitete und seitdem immer weiter ausgeschmückte Geschichte fragwürdig.⁴³ Die Intrige gegen Philippe, an der auch Rackovskij

³⁵ Cohn, *Protokolle*, S. 136.

³⁶ Ebenda. Vgl. auch die Feststellung des Historikers Katz, die Fragen nach dem Wer?, Wann? und Warum? der Abfassung der "Protokolle" seien nie beantwortet worden. Jacob Katz, *Jews and Freemasons in Europe, 1723-1939*, Cambridge, Mass. 1970, S. 171.

³⁷ Robert Wistrich, *Der antisemitische Wahn. Von Hitler bis zum Heiligen Krieg gegen Israel*, Ismaning 1987, S.368, vgl. auch ebenda, S. 166 f.

³⁸ Laqueur, *Schoß*, S. 63.

³⁹ Piper, *Weltverschwörung*, S. 130.

⁴⁰ L. Fry in ihrem Buch *Waters Flowing Eastward*, 1931; hier nach der dritten Auflage Chatou 1934, S. 87 ff. Von Fry stammt auch die weit verbreitete Behauptung, der Verfasser der "Protokolle" sei Ascher Ginzberg (Achad Haam) gewesen. Zur Person von Leslie (Lesly, Lesley, Lydia) Fry (alias Paquita de Shishmareff, P.A. Sismareva, Lidija Svecina, Fürstin Golicyna), die in den zwanziger und dreißiger Jahren eine der einflußreichsten Propagandistinnen der "Protokolle" war, gibt es nur sehr wenige und zudem widersprüchliche Angaben. Sicher ist, daß es sich um eine Betrügerin und Hochstaplerin gehandelt hat. 1920 hatte sie dem Generalsekretär von Henry Ford das "Original" der "Protokolle", das sich im Schließfach einer Bank in Schanghai befinden sollte, für 25 000 \$ zum Kauf angeboten! Siehe Robert Singermann, The American Career of the "Protocols of the Elders of Zion", in: *American Jewish History* 71(1981/82), S. 72.

⁴¹ Vgl. Rollin, *Apocalypse*, S. 356, 364, 371, 424; Cohn, *Protokolle*, S. 127 ff., 133 f, 136; am ausführlichsten James Webb, *The Occult Establishment*, La Salle 1976, S. 213-273. Webb nimmt Glinkas Kontakte zu Elena Blavatskaja zum Anlaß, den Ursprung der "Protokolle" im russisch-französischen Okkultistenmilieu zu suchen.

⁴² Savelij Dudakov, Vladimir Solov'ev i Sergej Nilus, in: *Russian Literature and History. In Honour of Professor Ilya Serman*, Jerusalem 1989, S. 165; ders., O "Protokolach sionskich mudrecov", in: *Daugava* 3/4(1991), S. 132, 134; ders., *Istorija*, S. 147, 172 f.

⁴³ Zuerst bei Alexandre du Chayla in seinen zahlreichen Artikeln, die 1921 und 1922 in der Pariser Emigrantenpresse erschienen. Später z.B. bei Rollin, *Apocalypse*, bes. S. 429-480, Cohn, *Protokolle*, S. 104-109, 125; Webb, *Occult*

beteiligt gewesen sein soll, fällt in die Jahre 1901 bis 1902, als der Wunderheiler aus Lyon zweimal nach Rußland kam und den Zarenhof besuchte. Nilus, so heißt es, sei bereits im Jahre 1901 durch sein Buch "Das Große im Kleinen" den Gegnern Philipps aufgefallen, die ihn daraufhin an den Hof geholt und die Veröffentlichung der "Protokolle" im Jahre 1902 veranlaßt hätten. Ziel sei es gewesen, den französischen Martinisten zu diskreditieren und durch Nilus zu ersetzen. In jenen Jahren aber weilte Nilus fern von Petersburg in russischen Klöstern, "Das Große im Kleinen" erschien erst 1903, und als die zweite Ausgabe, die erstmals die "Protokolle" enthielt, im Dezember 1905 herauskam, war "Maître Philippe" längst nach Frankreich zurückgekehrt (November 1902) und dort gestorben (August 1905).

Immer wieder ist die Rede von einem "französischen Manuskript" der "Protokolle", das auch als Beweis für ihre Herkunft dient. Dieses Manuskript war einer Zeugin angeblich 1904 oder 1905 von einem russischen Geheimagenten und Mitarbeiter Rackovskijs in Paris gezeigt worden. In mehreren Zeitungsartikeln, die zwischen Februar und April 1921 erschienen, gab diese Zeugin eine genaue Beschreibung des Manuskripts.⁴⁴ Ein anderer Zeuge, der im Mai 1921 an die Öffentlichkeit trat, wollte dasselbe Manuskript im Jahre 1909 bei Sergej Nilus gesehen haben.⁴⁵ Da beider Beschreibungen in allen Details übereinstimmten, sah man darin den Beweis, daß das in Nilus' Besitz befindliche Manuskript der "Protokolle" aus der Fälscherwerkstatt Rackovskijs stamme.⁴⁶ Daß der zweite Zeuge alle von ihm gemachten Angaben den vorausgegangenen Presseberichten (u.a. in denselben Zeitungen, in denen auch er publizierte) entnommen haben könnte, ist nie erwogen worden. Natürlich ist das mysteriöse Manuskript - für einige Autoren sogar das "Original der Protokolle" (was immer das heißen mag) - seitdem verschollen, doch hält sich in Moskau das Gerücht, es habe später dem berühmten Philosophen und Priester Pavel Florenskij (1882-1937) gehört und werde bis heute in dessen Privatarchiv aufbewahrt.⁴⁷

Mit beinahe jeder neuen Darstellung wächst die Zahl der Widersprüche und Fragen: Stand Nilus "in hoher Gunst beim kaiserlichen Hofe",⁴⁸ oder war er nur ein verarmter Gutsbesitzer und "kleinerer Beamter in der Kanzlei des Heiligen Synods"?⁴⁹ Wurden die "Protokolle" in Rußland von der zaristischen Geheimpolizei "zur antisemit[ischen] Hetze" benutzt, "die in blutigen Pogromen endete",⁵⁰ oder hatten sie keine nachweisbare Wirkung, ja wurden nicht einmal von

Establishment, S. 167-171, 240-243, 248-255. - Auch Eco läßt diese effektvolle Geschichte in seinem *Foucaultschen Pendel* nicht aus.

⁴⁴ Die als sensationell gewerteten Aussagen der Fürstin Catherine Radziwill, einer schillernden Persönlichkeit, die ihre Einblicke in europäische Hof- und Adelskreise schriftstellerisch vermarktete, erschienen zwischen dem 25.2. und 16.4.1921 in den Zeitungen *The American Hebrew and Jewish Messenger* (New York), *La Revue Mondiale*, *Evrejskaja tribuna* und *Poslednie novosti* (alle Paris).

⁴⁵ Die ebenfalls als sensationell gewerteten "Erinnerungen" des Grafen Alexandre du Chayla (zu seiner Person unten) erschienen - mit bemerkenswerten Varianten! - erstmals vom 12. bis 14.5.1921 in den Pariser Zeitungen *Poslednie novosti* und *Evrejskaja tribuna*.

⁴⁶ Siehe die Artikel von Solomon Poljakov-Litovcev, Sergej Svatikov u.a., die 1921 in der Pariser Emigrantenpresse erschienen. Siehe auch Taguieff, *Les Protocoles*, Bd. 1, S. 44 f.

⁴⁷ Ein Gerücht, das auch durch die 1990/91 erfolgte Veröffentlichung von offenbar von Nilus stammenden Aufzeichnungen aus dem Archiv von Pavel Florenskij genährt wird. Wahrscheinlich waren Florenskij und Nilus persönlich miteinander bekannt; jedenfalls kannte Florenskij Nilus' Werke, von denen er drei in seinem berühmten theologischen Hauptwerk *Der Pfeiler und die Grundfeste der Wahrheit* von 1914 zitiert.

⁴⁸ Cohn, *Protokolle*, S. 84.

⁴⁹ Heer, *Gottes erste Liebe*, S. 200.

⁵⁰ Vogt, *Protokolle*, S. 378; ebenso Gerd Koenen, *Mythus des 21. Jahrhunderts?*, in: ders., Karla Hielscher, *Die schwarze Front. Der neue Antisemitismus in der Sowjetunion*, Reinbek 1991, S. 124.

rechtsextremen Kreisen im berüchtigten Bejlis-Prozeß eingesetzt?⁵¹ Erschienen die "Protokolle" in Rußland "in Massenaufgabe"⁵² und waren sie "weitverbreitet",⁵³ oder waren Auflage und Verbreitung eher gering?⁵⁴

III.

Verfolgt man - was selten geschieht - die Angaben zur Frühgeschichte der "Protokolle" bis an ihre Ursprünge, geht man also "zu den Quellen", so stellt man fest, daß diese spärlich fließen und zumeist trübe sind. Vage, ungesichert und widersprüchlich sind die Nachrichten über Sergej Nilus und seine Rolle bei der Veröffentlichung und Verbreitung der "Protokolle". Insbesondere divergieren die Angaben darüber, wann, durch wen und zu welchem Zweck er in den Besitz der "Protokolle" gelangt ist - hier sind ganz offensichtlich Spuren verwischt und falsche Fährten gelegt worden.

Wesentliche Angaben über die Herkunft der "Protokolle", ihre "originale" Fassung und ursprüngliche Funktion sowie über ihren Herausgeber und Kommentator Sergej Nilus stammen von einem einzigen Zeugen - dem französischen Grafen und orthodoxen Konvertiten Alexandre du Chayla. Dabei handelt es sich um "Erinnerungen", die du Chayla im Jahre 1921 verfaßt und in russischen Emigrantenzeitschriften in Paris veröffentlicht hat,⁵⁵ sowie um seine Aussagen im Prozeß um die "Protokolle" vor dem Berner Gericht im Jahre 1934.⁵⁶

Du Chayla war als junger Mann Anfang 1909 nach Rußland gereist und hatte sich im Kloster Optina Pustyn' niedergelassen, wo zu jener Zeit auch Nilus lebte. Im Verlauf fast eines Jahres hatte er den Herausgeber der "Protokolle", wie es scheint, gut kennengelernt und dessen Vertrauen gewonnen. Das bis heute in der Literatur vorherrschende Bild von Nilus, seiner äußeren Erscheinung, seiner Persönlichkeit und seiner Lebensweise, beruht fast ausschließlich auf du Chaylas Schilderung.⁵⁷ Du Chayla gab auch eine Beschreibung des "französischen Manuskripts" der "Protokolle", das sich in Nilus' Besitz befunden haben soll. Und er bot eine ausführliche Erklärung für die Herkunft und die Funktion der "Protokolle" sowie für die Rolle, die Nilus dabei gespielt hat - nämlich die Geschichte von Rackovskij und der Intrige um "Maître Philippe" -, die so plausibel klingt, daß sie von fast allen Autoren übernommen wurde. Da sich du

⁵¹ So z.B. Burcev, *Protokoly* (Ausg. 1991), S. 270 f.; Dudakov, *Istorija*, S. 266; Laqueur, *Schoß*, S. 63.

⁵² Koenen, *Mythus*, S. 127.

⁵³ Robert Rozett, Protocols of the Elders of Zion, in: Israel Gutman u.a. (Hrsg.), *Encyclopedia of the Holocaust*, Bd. 3, New York, London 1990, S. 1197. Die deutsche Fassung dieses Artikels in: *Enzyklopädie des Holocaust*, Bd. 2, Berlin 1993, S. 1169-1171, ist überaus fehlerhaft!

⁵⁴ Dafür könnte sprechen, daß sich russische Ausgaben der "Protokolle" aus vorrevolutionärer Zeit nur in ganz wenigen Bibliotheken finden; insbesondere die Ausgaben durch Sergej Nilus zählen zu den großen bibliographischen Raritäten. Von Anhängern der "Protokolle" wurde freilich immer wieder behauptet, die Auflagen seien von jüdischen Kreisen aufgekauft und vernichtet worden.

⁵⁵ Siehe Anm. 45. Von der Forschung wurden allerdings nur du Chaylas "Erinnerungen" vom Mai 1921 beachtet, nicht aber die folgenden zahlreichen Artikel, die 1921 und 1922 in der Pariser Emigrantenpresse erschienen.

⁵⁶ Du Chaylas Aussagen in: Hans Jonak von Freyenwald (Hrsg.), *Der Berner Prozeß um die Protokolle der Weisen von Zion. Ahen und Gutachten*, Bd. 1, Erfurt 1939, S. 54-67.

⁵⁷ Die Angaben des Nilus-Verehrers Fürst Nikolaj Zevachov, die gelegentlich zitiert werden (z.B. Cohn, *Protokolle*, S. 122 f.; Laqueur, *Deutschland*, S. 116 f.) sind demgegenüber äußerst spärlich und mitunter erkennbar phantastisch. Über Zevachov selbst, der eine bedeutende Rolle als Publizist und Organisator im rechtsextremen russischen Emigrantenmilieu der zwanziger und dreißiger Jahre spielte (u.a. hatte er Kontakt zu Ludendorff, Scheubner-Richter und Müller von Hausen), ist bislang nicht geforscht worden.

Chayla in seinen "Erinnerungen" und vor dem Berner Gericht kritisch distanziert über Nilus und ablehnend über die "Protokolle" äußerte wurden seine Angaben stets als besonders zuverlässig angesehen⁵⁸ und ausführlich zitiert.⁵⁹

Angesichts dieser herausragenden Bedeutung als Zeuge wie auch als Interpret ist es erstaunlich, daß der Person du Chaylas in der wissenschaftlichen Literatur zu keiner Zeit besondere Aufmerksamkeit geschenkt wurde. Man begnügte sich, die knappen biographischen Daten ungeprüft wiederzugeben, die du Chayla selbst der Veröffentlichung seiner "Erinnerungen" im Jahre 1921 vorangestellt hatte. Wer aber war dieser geheimnisvolle Graf,⁶⁰ der zwölf Jahre in Rußland gelebt hat und den man als den "Kronzeugen" im Falle Nilus' und der "Protokolle" bezeichnen kann? Keiner der Forscher hat diese Frage zu beantworten versucht.

Graf Armand Alexandre de Blanquet du Chayla wurde als Abkömmling einer alten katholischen Lyoneser Adelsfamilie 1885 in St. Légier bei Vevey geboren. Sein Todesdatum ist unbekannt; das letzte Zeugnis, eine Korrespondenz mit Vladimir Burcev, stammt aus den Jahren 1938/39.⁶¹ Dazwischen liegt ein bewegtes Leben, das zahlreiche, wenn auch sehr weit verstreute Spuren hinterlassen hat.⁶² Trägt man sie zusammen, so entsteht das Bild einer schillernden und widersprüchlichen Persönlichkeit.⁶³ Schon früh hatte du Chayla sich für Rußland interessiert; er lernte Russisch und soll um das Jahr 1905 zur Orthodoxie übergetreten sein. Über seine Motive ist nichts bekannt. Anfang 1909 reiste er nach Rußland, um sich, wie er angab, mit Sprache und Sitten des Landes vertraut zu machen. Von Januar bis November 1909 lebte er im Kloster Optina Pustyn',⁶⁴ wo er mit Sergej Nilus zusammenkam. Anschließend studierte er an der Geistlichen Akademie in Petersburg, unternahm Reisen und verkehrte in der Petersburger Gesellschaft. Während des Krieges diente er als Freiwilliger in der russischen Armee; im Bürgerkrieg leitete er die Politische Abteilung der Donkosaken-Armee unter Krasnov, Denikin und Wrangel. Nach dem Fall der Krim wurde er im November 1920 aus Sevastopol' evakuiert und kehrte über Konstantinopel in seine Heimatstadt Lyon zurück.

⁵⁸ "Le témoignage du comte Alexandre du Chayla sur S.A. Nilus et l'origine des 'Protocoles' est certainement le plus important et le plus digne de foi (en dépit de certaines erreurs et imprecisions), parmi ceux qui ont été rendus publics au cours du long débat de la première moitié des années 1920." Taguieff, *Les Protocoles*, Bd. 1, S. 45. Vgl. auch Cohn, *Protokolle*, S. 109.

⁵⁹ Siehe z.B. Cohn, *Protokolle*, S. 107 ff., 111-118; Taguieff, *Les Protocoles*, Bd. 1, S. 44-65.

⁶⁰ Romano, *Protocolli*, S. 12, nannte ihn noch unlängst "un personaggio avventuroso e misterioso".

⁶¹ Archiv von V.L. Burcev, *GARF* (Gosudarstvennyj Archiv Rossijskoj Federacii) Moskau, f. 5802, op. 1, d. 682.

⁶² Ein persönliches Archiv von Alexandre du Chayla befindet sich unter den "Beutebeständen" deutscher Provenienz im ehemaligen "Sonderarchiv" in Moskau; jetzt *CCHIDK* (Centr Chranenija Istoriko-Dokumental'nych Kollekcij), f. 130, op. 1, d. 1-6. Dabei handelt es sich um Materialien, die während des Krieges von der Gestapo und dem SD bei politischen und weltanschaulichen Gegnern des Nationalsozialismus in den besetzten Gebieten beschlagnahmt worden waren. Gegen Ende des Krieges wurden diese Akten nach Niederschlesien ausgelagert, wo sie 1945 von der Roten Armee erbeutet und zur geheimdienstlichen Auswertung nach Moskau verbracht wurden. Die Existenz des Moskauer Sonderarchivs wurde erst Anfang 1990 öffentlich bekannt. In den inzwischen veröffentlichten noch sehr lückenhaften Beschreibungen und Bestandsverzeichnissen wird das Archiv von du Chayla nicht aufgeführt. Es ist nicht bekannt, wann, wo und unter welchen Umständen es in die Hände der Deutschen fiel.

⁶³ Im Folgenden sehr verkürzt wiedergegeben; eine ausführlichere Darstellung wird vorbereitet.

⁶⁴ Zeugnisse darüber im Archiv des Klosters, das sich in der Handschriftenabteilung der Russischen Staatsbibliothek in Moskau (OR RGB, f. 213) befindet; dort auch Briefe und Aufzeichnungen von Sergej Nilus. - Erwähnt sei, daß in dem vor einigen Jahren wiedereröffneten Kloster Optina Pustyn' gegenwärtig das Andenken an Sergej Nilus und an die "Protokolle" gepflegt wird. Dem Besucher wird das Haus gezeigt, in dem Nilus von 1907 bis 1912 gelebt hat, und die Johannes-Einsiedelei, wo die "Protokolle" eine Zeitlang aufbewahrt worden sind.

Es gibt zahlreiche Hinweise, daß du Chayla während seines Aufenthaltes in Rußland das Milieu prominenter rechter und rechtsextremer Politiker und Kirchenleute frequentierte. Wiederholt wurde er als eifernder Orthodoxer und Monarchist, ja sogar als Antisemit und Anhänger der Verschwörungstheorien Edouard Drumonts geschildert.⁶⁵ Einige dieser Zeugnisse mögen fragwürdig sein, da sie erst nach du Chaylas aufsehenerregenden Äußerungen über Nilus und die "Protokolle" veröffentlicht wurden und möglicherweise die Absicht verfolgten, den "Kronzeugen" zu diskreditieren. Doch gibt es auch Hinweise aus früherer Zeit. So wird die Behauptung, du Chayla sei in den Jahren vor dem Ersten Weltkrieg als Agent für den panslawistischen Politiker Graf Bobrinskij in geheimer Mission in Galizien tätig gewesen,⁶⁶ durch die Meldung einer rechtsextremen Petersburger Zeitung vom Juli 1911 gestützt, wonach du Chayla in Czernowitz verhaftet und von den österreichisch-ungarischen Behörden ausgewiesen worden sei.⁶⁷

Auch für du Chaylas antijüdische und antifreimaurerische Haltung gibt es ein bemerkenswertes Zeugnis. So berichtet Sergej Nilus in seinen bislang unbeachtet gebliebenen Aufzeichnungen aus dem Jahre 1909, die bereits Ende 1915 - also lange vor der Diskussion um die "Protokolle" - veröffentlicht worden sind, von seinen Begegnungen mit dem "französischen Vicomte" und schildert diesen als geistesverwandt, ja als erklärten Antisemiten und Gegner der Freimaurer. Der Graf wird mit den Worten zitiert, daß in Frankreich "die Regierung und die Creme der republikanischen Gesellschaft völlig von Freimaurern durchsetzt und verjudet" seien.⁶⁸

Undurchsichtig ist die Rolle, die du Chayla während des Bürgerkriegs im Süden Rußlands und später in Bulgarien gespielt hat. Im April 1920 ließ Wrangel ihn unter dem Vorwurf des Hochverrats verhaften. Er sollte erschossen werden, doch kam er unter dramatischen Umständen wieder frei, nachdem er sich bei einem Selbstmordversuch schwer verletzt hatte.⁶⁹ Immer wieder wurde in der Folge der Vorwurf gegen ihn erhoben, ein "bolschewistischer Agent" gewesen zu sein; auch später habe er, so hieß es, für die Sowjetunion gearbeitet. Letzteres bezog sich auf die Repatriierung von Angehörigen der ehemaligen Wrangel-Armee aus Bulgarien nach Sowjet-Rußland in den Jahren 1922 und 1923, bei der du Chayla maßgeblich auf Seiten des Sowjetischen Roten Kreuzes tätig war.⁷⁰ Du Chayla, der nach seiner Rückkehr aus Rußland zurückgezogen lebte, hat sich zu diesen Vorwürfen nie geäußert.

⁶⁵ Vgl. den Brief der Tat'jana Fermor vom 9.6.1921, in: Fry, *Waters*, S. 108-111; Georgij Nemirovic-Dancenکو, *V Krymu pri Vrangele. Fakty i itogi*, Berlin 1922, S. 14 f.; Ivan Kalinin, *Pod znamenem Vrangelja. Zametki byvsego voennogo prokurora*, Leningrad 1925, S. 23.

⁶⁶ Fermor in: Fry, *Waters*, S. 110.

⁶⁷ *Russkoe znamja* vom 23.7.1911; es handelt sich um das Organ des "Bundes des russischen Volkes". Den Hinweis darauf verdanke ich Michail Zolotonosov, St. Petersburg.

⁶⁸ Sergej Nilus, *Na beregu Boz'ej reki. Zapiski pravoslavnogo*, Sergiev Posad 1916, S. 282. Zu du Chayla ebenda, S. 109, 278-281, 315, 317, 321. Vgl. auch die du Chayla zugeschriebenen scharf antisemitischen Äußerungen bei Fermor in: Fry, *Waters*, S. 109 f.

⁶⁹ Daraber zahlreiche Berichte in der umfangreichen Memoirenliteratur des russischen Bürgerkriegs. Besonders ausführlich Grigorij Rakovskij, *Konec belych. Ot Dnepra do Bosfora*, Prag 1921, S. 41-59.

⁷⁰ Zu diesem Komplex liegen inzwischen zahlreiche Untersuchungen von russischen und bulgarischen Historikern vor. Siehe z.B. Ljudmil Spasov, *Sajuzat za zavrascane v rodinata (1922-1923 g.)*, in: *Istoriceski pregled* 11 (1987), S. 87-99; du Chayla, so Spasov, "nahm in der Emigration ganz und gar den sowjetischen Standpunkt ein und wurde einer der führenden Betreiber der Repatriierung der russischen Weißemigranten in Europa" (ebenda, S. 88, Anm. 9).

Der weltweit beachtete Berner Prozeß der Jahre 1934 und 1935 brachte du Chayla noch einmal in die Öffentlichkeit.⁷¹ Nachdem im Juni 1933 der Schweizerische Israelitische Gemeindebund und die Berner Kultusgemeinde Strafanzeige gegen die Verbreitung der "Protokolle" als Schundliteratur gestellt hatten, fand im November 1933 die erste Hauptverhandlung vor dem Richteramt V. in Bern statt. Sie endete mit der Verfügung des Gerichtspräsidenten, über die "Protokolle" eine Expertise zu veranstalten. Die Kläger wandten sich daraufhin an du Chayla, der zu jener Zeit in Suresnes bei Paris lebte, um ihn als Experten und Zeugen zu gewinnen. Federführend in dieser Angelegenheit war der in Paris lebende Historiker Ilja Cerikover (Elias Tscherikower, 1881-1943), dessen Lebenswerk der Erforschung des Antisemitismus in der Ukraine galt.⁷² Du Chayla willigte ein und erstellte bis Juli 1934 ein Manuskript mit dem Titel "Souvenirs sur S.A. Nilus et les origines des 'Protocoles des Sages de Sion' (1909-1920)",⁷³ für das er von Cerikover ein Honorar von 7500 frs erhielt.⁷⁴ Der Text des Manuskripts ist weitgehend identisch mit den "Erinnerungen" von 1921, nur an unwesentlichen Stellen finden sich kleine Ergänzungen und Präzisierungen. Am 29. Oktober 1934 trat du Chayla als Zeuge vor dem Berner Amtsgericht auf; seine Aussagen wurden später von den Verteidigern der "Protokolle" veröffentlicht.⁷⁵

Du Chaylas vielzitiertes Zeugnis, soviel läßt sich sagen, sollte mit Skepsis aufgenommen werden. Nicht nur, weil viele seiner Angaben falsch sind und in die Irre führen. Auch seine eigene Rolle bleibt unklar - die Frage, ob er als Privatmann in Rußland war oder ob er einen politischen (geheimdienstlichen?) Auftrag hatte, im Hinblick etwa auf eine französisch-russische Allianz (Graf Bobrinskij, in dessen Machenschaften auch du Chayla involviert gewesen zu sein scheint, galt als Verfechter einer solchen Allianz). Du Chayla verkehrte, das ist sicher, mit rechtsgerichteten Politikern und Kirchenleuten und scheint deren Ansichten geteilt zu haben. Möglicherweise war er Antisemit, und vielleicht war er es sogar, der Nilus mit antisemitischer und okkultistischer Literatur aus Frankreich versorgte, die dieser in seinen späteren Ausgaben der "Protokolle" so reichlich zitierte (allerdings ist dieser Verdacht durch keinerlei Beweise zu erhärten). Mit der Februar-Revolution, deren Ziele du Chayla übernahm, trat offenbar ein Wandel in seinen Anschauungen ein; fortan galt er als "Radikaldemokrat". In den zwanziger und

⁷¹ Zum Berner Prozeß zuletzt Urs Lüthi, *Der Mythos von der Weltverschwörung*, Basel, Frankfurt a.M. 1992. Noch immer fehlt eine umfassende, aus den Archiven gearbeitete Darstellung der Vorgeschichte, des Verlaufs und v.a. der Hintergründe dieses spektakulären Prozesses. Umfangreiches Material hierzu befindet sich in den Beständen der Wiener Library, London und Tel Aviv, der Boris 1. Nicolaevsky Collection der Hoover Institution, Stanford, sowie - weitgehend unbearbeitet - im Archiv des Schweizerischen Israelitischen Gemeindebundes in Zürich; selbst in Moskauer Archiven wird man fündig, z.B. CChIDK, 500-1-147, Gestapo-Akten, "Welt-Dienst"; GARF, 5802-1-2235, Materialien zum Berner Prozeß von B.I. Nikolaevskij.

⁷² CChIDK, 130-1-2, umfangreicher Briefwechsel zwischen Cerikover und du Chayla. Cerikovers Buch *Antisemitism i pogromy na Ukraine v 1917-1918 gg.* erschien 1923 in Berlin, sein Hauptwerk über die Pogrome des Jahres 1919 wurde nur postum auszugsweise und in Jiddisch veröffentlicht. Cerikovers Archiv wurde 1940 aus Frankreich in die USA gerettet und befindet sich heute im Yiddish Scientific Institute (YIVO) in New York.

⁷³ CChIDK, 130-1-2, 20-53, Titelblatt und 34 paginierte Seiten, datiert: "Suresnes, le 5 juillet 1934".

⁷⁴ CChIDK, 130-1-2, Cerikover an du Chayla, Paris, 4.7.1934. Cerikover erwarb auch die Publikations- und Übersetzungsrechte. Beim Berner Prozeß trat Cerikover selbst nicht in Erscheinung, weder als Experte, noch wurde sein Name genannt. Nach dem Zeugnis von Semen Dubnov schloß Cerikover 1935 eine ausführliche Untersuchung mit dem Titel "Les 'Protocoles', leur origine et leur diffusion" ab, die jedoch unveröffentlicht blieb. Siehe Semen Dubnov, *Novejsaja istorija evrejskogo naroda ot francuzskoj revoljucii do nasich dnei*, Bd.3, Riga 1938, S. 469; vgl. auch Anm. 34.

⁷⁵ Siehe Anm. 56.

dreißiger Jahren äußerte er sich gegen Faschismus und Antisemitismus, wobei er einen christlichen Standpunkt vertrat; in den dreißiger Jahren war er Mitglied einer Freimaurerloge.⁷⁶

IV.

Zu den vielen ungeklärten Fragen gehört auch die nach dem Weg, auf dem die "Protokolle" nach Deutschland gelangten, von wo aus sie dann ihren Siegeszug um die Welt antraten. Zwar kennt man die Namen einiger russischer Emigranten und ihrer deutsch-völkischen Gesinnungsgenossen, bei denen die "Protokolle" um 1919/20 auftauchen, doch bleiben die Zusammenhänge unklar. Die von Konrad Heiden ohne Quellenangabe mitgeteilte Geschichte, wonach der Architekturstudent Alfred Rosenberg die "Protokolle" im Dezember 1918 nach Deutschland gebracht habe, nachdem sie ihm in Moskau von einem Unbekannten wortlos auf den Tisch gelegt worden seien, gehört wohl ins Reich der Legenden.⁷⁷

Wenig wußte man bislang auch über das Leben von Sergej Nilus, seine Herkunft, seine Aufenthaltsorte und seine Tätigkeit. Besonders spärlich sind die Nachrichten über seine letzten Lebensjahre sowie den Zeitpunkt und die Umstände seines Todes. Bekannt war lediglich, daß Nilus nach der Revolution in der Ukraine und in Rußland gelebt hat, man wußte auch von mehreren Verhaftungen und daß er immer wieder freigekommen war. 1930 sei Nilus in einer Moskauer Vorstadt gestorben. So liest man es bei Cohn und Laqueur und weiß es seitdem nicht besser.⁷⁸

Noch aber leben Menschen, die Nilus selbst und seine Angehörigen gekannt haben, die Andenken an ihn besitzen und Auskunft über ihn geben können. Und es gibt bislang unbeachtet gebliebene Quellen - Briefe, Manuskripte, Photos und Zeichnungen aus seinem Nachlaß. Ein Teil davon befindet sich in russischen Archiven; der größere Teil ist in Privatbesitz. Der Wandel in Rußland hat bewirkt, daß lange verborgene Materialien und zurückgehaltene Informationen, darunter auch Ergebnisse diskreter Recherchen von Sympathisanten, allmählich weitergegeben werden - wenn auch oft nur an Gleichgesinnte oder solche, die man dafür hält.⁷⁹ Dank dieser Materialien ist es möglich, den wechselvollen Weg von Sergej Nilus und seiner Frau durch das nachrevolutionäre Rußland zu verfolgen und ein Bild ihrer Lebensumstände zu gewinnen. In jenen Jahren, in denen schon der Besitz der "Protokolle" streng bestraft wurde, lebte Nilus, ihr prominentester Herausgeber, offen unter seinem Namen; er fuhr fort zu schreiben und zu publizieren und korrespondierte mit Freunden und Verwandten auch im Ausland. Nilus wußte, daß seine Ausgabe der "Protokolle" im Westen übersetzt und verbreitet wurde; von einem ihrer

⁷⁶ Grand Prieuré Indépendant d'Helvétie v^{me} Province; die betreffende Korrespondenz in *CChIDK*, 130-1-2.

⁷⁷ Konrad Heiden, *Adolf Hitler. Das Zeitalter der Verantwortungslosigkeit. Eine Biographie*, Zürich 1936, S. 369. Vgl. auch Alexander Stein [d.i. Rubinstein], *Adolf Hitler. Schüler der "Weisen von Zion"*, Karlsbad 1936, S. 13; Günter Schubert, *Anfänge nationalsozialistischer Außenpolitik*, Köln 1963, S. 111 f. - Die frühe Verbreitung der "Protokolle" in Deutschland und ihre Bedeutung für den Antisemitismus Hitlers und der (NS)DAP werden zwar in den Arbeiten von Stein, Rollin, Schubert, Laqueur u.a. diskutiert, doch sind die Einzelheiten noch immer nicht genau erforscht; siehe zuletzt Wolfram Meyer zu Utrup, Wann wurde Hitler zum Antisemiten?, in: *Zeitschrift für Geschichtswissenschaft* 8 (1995), S. 687-697.

⁷⁸ Vgl. Cohn, *Protokolle*, S. 123 f.; Laqueur, *Deutschland*, S. 118.

⁷⁹ In den letzten Jahren ist Nilus in "patriotischen" bis rechtsextremen Kreisen in Rußland zu einer Kultfigur geworden. Siehe dazu Michael Hagemeister, Die "Protokolle der Weisen von Zion". Einige Bemerkungen zur Herkunft und zur aktuellen Rezeption, in: *Rußland und Europa. Historische und kulturelle Aspekte eines Jahrhundertproblems*, Leipzig 1995, S. 200-206.

einflußreichsten Propagandisten, dem Industriellen Henry Ford, hatte er sogar ein Paket bekommen. Mehrmals wurde Nilus verhaftet, eine Zeitlang saß er in der Lubjanka, doch kam er immer wieder frei.⁸⁰ Bemühungen um eine Ausreise nach Deutschland scheiterten, doch gelang es, Bücher und Manuskripte nach Berlin zu schaffen, wo sie von einer Nichte von Nilus übernommen wurden. Diese Nichte, von der die Forschung nie etwas erfuhr, dürfte eine Schlüsselrolle bei der Verbreitung der "Protokolle" gespielt haben, und sie ist zweifellos eine der bestinformierten Zeuginnen gewesen. In all den Jahren, in denen die Auseinandersetzungen um Nilus und die "Protokolle" weltweites Aufsehen erregten und eine Flut von Publikationen hervorriefen, lebte sie still und unerkannt zunächst in Deutschland, dann in Frankreich und schließlich in den USA. Dort ist sie 1989 im Alter von fast 96 Jahren gestorben.

Elena Jur'evna Karcova wurde 1893 geboren.⁸¹ Ihr Vater war der russische Diplomat Jurij Karcov, ein weltgewandter und gebildeter Mann. Nach dem Tod ihrer Mutter im Jahre 1901 wurde Elena Karcova von ihrer Tante, der Hofdame Elena Aleksandrovna Ozerova (1855-1938), erzogen. Diese heiratete 1906 Sergej Nilus. Eine Zeitlang lebte Elena Karcova bei dem Ehepaar, später kam sie häufig zu Besuch, und nachdem sie Rußland verlassen hatte, hielt sie brieflichen Kontakt. Im Spätherbst 1918 war Elena Karcova nach Berlin gegangen. Dort hatte sie Anschluß gefunden an einen Kreis rechtsextremer russischer Emigranten um Petr Sabel'skij-Bork und Fedor Vinberg.⁸² In enger Verbindung mit diesem Kreis stand Ludwig Müller von Hausen, der Herausgeber der ersten deutschen Fassung der "Protokolle". In Müllers Umgebung tauchte 1920 ein "Leutnant Karzoff" auf, möglicherweise ein Verwandter von Elena Karcova. Er gab an, Nilus persönlich gekannt zu haben und wußte, wo dieser sich im Jahre 1918 aufgehalten hatte.⁸³ Auch Nilus' Sohn Sergej fand Kontakt zu diesem Kreis; er war 1918 nach Deutschland geflohen und hatte sich an Müller gewandt, um, wie er später sagte, seinen Vater "aus Rußland zu retten".⁸⁴

⁸⁰ Eine umfangreiche Akte, die auch Verhörprotokolle enthält, ist - internen Angaben zufolge - im ehemaligen zentralen KGB-Archiv (heute Zentralarchiv des FSB) erhalten, doch war sie mir bislang nicht zugänglich.

⁸¹ Angaben zur Biographie von Elena Karcova bei Abbot Herman [d.i. Gleb Podmosenskij], in: Ivan Kontzevitch, *The Acquisition of the Holy Spirit in Ancient Russia*, Platina, Cal., 1988 [recte 1989], S. 323-346.

⁸² Sabel'skij-Bork und Vinberg waren um die Jahreswende 1918/19, also etwa zur selben Zeit wie Elena Karcova, mit deutscher Hilfe aus der Ukraine nach Deutschland gelangt. Von Januar 1919 bis zum Kapp-Putsch im März 1920 lebten sie zusammen in Berlin, dann in München. - Die rechtsextreme russische Emigrantenszene in Deutschland und ihre vielfältigen Verbindungen zu deutschen Gesinnungsgenossen sind - da gründlich überwacht - gut dokumentiert, jedoch nur unzulänglich erforscht. Noch immer grundlegend Robert C. Williams, *Culture in Exile. Russian Emigrés in Germany, 1881-1941*, Ithaca, London 1972. Ergänzend neuerdings Bettina Dodenhoeft, *Laßt mich nach Rußland heim. Russische Emigranten in Deutschland von 1918 bis 1945*, Frankfurt a.M. 1993, bes. S. 168-205 sowie die Beiträge von Matthias Vetter, Michael Hagemeister und Bettina Dodenhoeft, in: Karl Schlögel (Hrsg.), *Russische Emigration in Deutschland 1918-1941*, Berlin 1995.

⁸³ Archiv Ludwig Müller von Hausen, CChIDK, 577-2-9, 36, "Bericht des russischen Leutnants Karzoff", 30.4.1920. Der Name "Karzoff" findet sich auch auf einer Liste weißrussischer rechter Emigranten, mit denen Müller in Verbindung stand. Karcov gehörte der rechtsextremen Berliner "Monarchistischen Vereinigung" an (mehrerer Hinweise darauf in CChIDK, 772-1-96/97).

⁸⁴ Jonak von Freyenwald, *Prozeß*, Bd. 1, S. 66 f. - Sergej Sergeevic Nilus, 1883 in Dieppe geboren, war bis zur Revolution im russischen Staatsdienst tätig. 1918 floh er nach Deutschland und ging in den zwanziger Jahren nach Polen. In den dreißiger Jahren war er Mitarbeiter des antisemitischen "Welt-Dienstes" und des "Fichte-Bundes". In einem Brief, den er am 9.3.1940 aus Warschau an Alfred Rosenberg schrieb, versicherte er, er habe alles getan, um sich das Recht "der aktiven Teilnahme in Liquidierung der jüdischen Gift in General-Gouvernement zu erwerben [sic!]", und er bat, ihm die Möglichkeit zu geben, "meines Vaterswerk weiter [zu] führen [sic!]". Archiv Alfred Rosenberg, C.D.J.C., Paris, CXXXIX-21. Er starb am 11.1.1941 als Gutsverwalter in Kuzmy bei Głowno. Siehe auch den Nachruf in: *Welt-Dienst, Internationale Korrespondenz zur Aufklärung über die Judenfrage* 11(1941). S. 2.

Elena Karcova wußte von den Versuchen, Nilus und seine Frau aus Rußland herauszuholen. In diesem Zusammenhang nannte sie den Ernst Graf zu Reventlow, einen einflußreichen Protektor der russischen rechten Emigranten und unermüdlichen Propagandisten der "Protokolle". Reventlow habe sich voller Anteilnahme für das Schicksal von Sergej Nilus interessiert und seine Hilfe angeboten.⁸⁵ Ein Weg schien sich zu öffnen, als man entdeckte, daß ein Verwandter von Nilus' Frau an der deutschen Botschaft in Moskau tätig war. Botschaftsrat von Radowitz,⁸⁶ der seit Juli 1922 als Geschäftsträger in Moskau amtierte, erklärte sich bereit, Elena Aleksandrovna und ihrem Mann die Ausreise nach Deutschland zu ermöglichen. Auch Botschafter Graf Brockdorff-Rantzau soll sich für das Ehepaar eingesetzt haben.⁸⁷ Das Vorhaben scheiterte. Doch benutzte Elena Aleksandrovna die Verbindung, um Teile des Archivs von Sergej Nilus (Bücher und unveröffentlichte Manuskripte) nach Moskau zu schicken, von wo aus sie im Diplomatengepäck nach Berlin geschafft wurden und an Elena Karcova gelangten.⁸⁸ Möglicherweise nahm diesen Weg auch die Korrespondenz, die Elena Karcova in den zwanziger und frühen dreißiger Jahren mit Nilus und dessen Frau führte. Karcova hatte Verbindung zu mehreren in der Emigration lebenden Verwandten und Bekannten von Nilus, deren Nachrichten sie nach Rußland weiterleitete. Bei ihr liefen offenbar alle Fäden zusammen.

Noch im Laufe der zwanziger Jahre war Elena Karcova nach Frankreich gegangen und hatte den religiösen Schriftsteller und Laientheologen Ivan Koncevic geheiratet, einen ehemaligen Angehörigen der Wrangel-Armee. In den dreißiger Jahren arbeitete Elena Koncevic von Paris aus für den antisemitischen "Welt-Dienst" des Oberstleutnants a.D. Fleischhauer in Erfurt. Sie stellte diesem angeblich weltweit operierenden Propaganda- und Nachrichtendienst, der die Verbreitung der "Protokolle" betrieb und auch beim Berner Prozeß hervortrat, "authentisches Material", darunter Briefe von Sergej Nilus, zur Verfügung.⁸⁹ 1952 übersiedelte sie mit ihrem Mann in die USA; seit 1961 lebte das Ehepaar in Berkeley. In ihrem Besitz befand sich die umfangreiche Korrespondenz mit Sergej Nilus und dessen Frau, Autorexemplare von Nilus' Werken, Photos und Zeichnungen sowie eine Anzahl unveröffentlichter Schriften. Ein Teil der Materialien erscheint - von allen antijüdischen und antifreimaurerischen Äußerungen sorgfältig gereinigt - seit 1969 im Verlag einer kleinen orthodoxen Bruderschaft im Norden Kaliforniens.⁹⁰

Über das Ende von Sergej Nilus, über Zeit und Ort seines Todes, gab es bislang nur Vermutungen und ungesicherte Angaben. Noch immer ist zu lesen, Nilus sei "in der Nähe von Moskau" oder "in Südrußland" gestorben, und noch immer gibt der amerikanische National

⁸⁵ Elena Koncevic [Karcova], *Predislovie*, in: Sergej Nilus, *Svjatynja pod spudom*, Forestville, Cal., 1977, S.1.

⁸⁶ Otto von Radowitz (1880-1941) war der Sohn des Joseph Maria von Radowitz und der Nadezda (Nadine) Ivanovna Ozerova, einer Cousine von Elena Aleksandrovna Ozerova-Nilus.

⁸⁷ Siehe Jonak von Freyenwald, *Prozeß*, Bd. 1, S. 67.

⁸⁸ Koncevic, *Predislovie*, S. 1 f. Dies soll im Jahre 1925 geschehen sein.

⁸⁹ BA Koblenz, R 58-988, 269, Finke an Staf, 16.3.1937. - Eine gründliche, aus den Archiven gearbeitete Darstellung des "Welt-Dienstes" und des damit verbundenen U. Bodung-Verlags in Erfurt bleibt ein Desiderat der Forschung. Noch immer unentbehrlich Louis W. Bondy, *Racketeers of Hatred. Julius Streicher and the Jew-Baiter's International*, London o.J. [1946]. Siehe auch die Angaben bei Helmut Neuberger, *Freimaurerei und Nationalsozialismus. Die Verfolgung der deutschen Freimaurerei durch völkische Bewegung und Nationalsozialismus 1918-1945*, Bd. 2, Hamburg 1980, S. 38, 56 f., 176 f. Oberflächlich und fehlerhaft hingegen hier und durchgehend Armin Pfahl-Traugher, *Der antisemitisch-antifreimaurerische Verschwörungsmythos in der Weimarer Republik und im NS-Staat*, Wien 1993.

⁹⁰ Zu den Materialien und ihrer Publikation vgl. die Angaben bei Koncevic, *Predislovie*, S. 1-111; Igumen German, [d.i. Gleb Podmosenskij], in: *Russkij palomnik* 2(1990), S. 93; Monk Damascene Christensen, *Not of this World. The Life and Teaching of Fr. Seraphim Rose*, Forestville, Cal., 1993, bes. S. 205 ff., 302 f., 386 f.

Union Catalog sein Todesjahr mit 1930 an. Dabei war schon Anfang der achtziger Jahre im Moskauer Samizdat ein Manuskript aufgetaucht, das die letzten Monate im Leben des Sergej Nilus und die Umstände seines Todes genau beschrieb. Es handelte sich um die Erinnerungen der Marija Orlova-Smirnova, Tochter des Priesters Vasilij Smirnov, in dessen Haus im Dorf Krutec nahe der Stadt Aleksandrov (Gebiet Vladimir) Nilus und seine Frau Ende April 1928 Aufnahme gefunden hatten. Dort ist Sergej Nilus am 14. Januar 1929 an einem Herzanfall gestorben.⁹¹ Die Erinnerungen dieser Augenzeugin, in den späten siebziger Jahren verfaßt, wurden zuerst 1986 im Westen veröffentlicht und sind seitdem auch in Rußland mehrmals erschienen.⁹² Die Verfasserin lebt heute hochbetagt in Moskau.⁹³

V.

Mit seiner Erzählung über die "bis zur Unglaublichkeit phantastische Entstehungsgeschichte der Protokolle der Weisen von Zion" wollte Danilo Kis "die Lücken [...] füllen", die die historische Forschung offengelassen hatte, und so beschloß er, "auch jene Figuren zu beleben, die im Dunkeln geblieben waren."⁹⁴ Das galt vor allem für jenen Unbekannten, der im August 1921 in Konstantinopel ein Exemplar des Buches von Maurice Joly dem Korrespondenten der "Times" übergeben hatte, das dann zum Nachweis der Fälschung führte.⁹⁵ Bei Kis wird dieser geheimnisvolle "Mr. X", "dessen Rolle [...] für die Lösung des Mysteriums der 'Protokolle' von hervorragender Bedeutung war,"⁹⁶ belebt und ausgemalt. Inzwischen aber wissen wir, um wen es sich gehandelt hat. Es war der Dichter und Übersetzer Michail Raslovlev, ein russischer Adliger und Monarchist, der 1987 in Frankreich gestorben ist.⁹⁷

Entdeckungen und Funde - das zeigen die genannten Fälle - sind noch immer möglich. Vielleicht ist es noch zu früh, die Geschichte von Sergej Nilus und den "Protokollen der Weisen von Zion" allein den Schriftstellern zu überlassen.

⁹¹ Im Mai 1992 habe ich das Dorf Krutec aufgesucht. Eine alte Einwohnerin gab an, sich an Nilus erinnern zu können, zeigte den Ort, an dem das Pfarrhaus gestanden hatte, und die Stelle auf dem Gelände der ehemaligen Uspenskij-Kirche, an der Nilus begraben wurde.

⁹² Marija Orlova-Smirnova, Pamjati Sergeja Aleksandrovica i Eleny Aleksandrovny Nilus. (Iz materialov Samizdata), in: *Pravoslavnyj put'za 1985 god*, [Jordanville] 1986, S. 54-69; dies., *Poslednie dni Nilusa*, in: *Domostroj* [Moskva] vom 19.11.1991, S. 8 f.; dies., Pamjati Sergeja Aleksandrovica Nilusa i Eleny Aleksandrovny Nilus, in: *K svetu* [Moskvaj 3/4(1993), S. 50-59.

⁹³ Bei meinem Besuch im März 1995 gewährte sie mir auch Einblick in das von ihr gehütete Archiv mit Briefen, Photos, Zeichnungen und Aquarellen von Sergej Nilus und dessen Frau.

⁹⁴ Kis, *Enzyklopädie*, S. 213 f.

⁹⁵ Die berühmten Artikel von Philip Graves erschienen in der *Times* vom 16., 17. und 18.8.1921.

⁹⁶ Kis, *Enzyklopädie*, S. 214.

⁹⁷ Siehe dazu Colin Holmes, New light on the "Protocols of Zion", in: *Patterns of prejudice* 6 (1977), S. 13-21; Clifford Longley, Russian in "Elders of Zion" exposé identified, in: *The Times* 17.2.1978; Jean-François Moisan, Les "Protocoles des Sages de Sion" en Grande-Bretagne et aux U.S.A., in: Taguieff, *Les Protocoles*, Bd. 2, S. 194 ff.

FUNERAL ORATION THE FATAL DISCOURSE OF RABBI REICHHORN⁹⁸

Appended to the prophecies of this PROTOCOL we have put a few of the events which have happened in fulfillment. It will be seen that there is a close correspondence between this PROTOCOL, the Cremieux Manifesto, and the epistle emanating from the "PRINCE OF THE JEWS" in 1489 A.D., and published in a Rothschild magazine. It is probable that when any Gentile would ever think of connecting it with other documents emanating from JEWRY, or with modern happenings. [In its issue of 21 October, 1920, (no. 195) *La Vieille France* published an extremely important Russian document in which the following passage occurs:

"There is a striking analogy between the PROTOCOLS OF THE ELDERS OF ZION and the discourse of the Rabbi Reichhorn, pronounced in Prague in [1869⁹⁹] over the tomb of the Grand Rabbi Simeon-ben-Ihuda and published by Radcliffe, who paid with his life for the divulgation: Sonol, who had taken Radcliffe to hear Reichhorn was killed in a duel some time afterwards. The general ideas formulated by the Rabbi are fully developed in the PROTOCOLS." In its issue of 10 March 1921 (No. 214) *La Vieille France* gives the version of this funeral oration which was published in *La Russie Juive*. It is perfectly clear that the funeral oration and the PROTOCOLS OF THE ELDERS OF ZION come from one and the same mint. Both are prophetic; and the power which made the prophecies has been able to bring about their fulfillment. This oration is so important that we append to it an account of the fulfillment of each of the sections. There can no longer be any [99] doubts as to whose is the power which is disturbing the world, creating WORLD UNREST, and at the same time reaping all the profits. JEWRY IS ENSLAVING ALL CHRISTIAN PEOPLE OF THE EARTH. There IS a JEW WORLD PLOT and it now stands finally and completely unmasked.

1. Every hundred years, We, the Sages of Israel, have been accustomed to meet in Sanhedrin in order to examine our progress toward the DOMINATION OF THE WORLD which Jehovah has promised us,¹⁰⁰ and our conquest over the enemy - CHRISTIANITY.
2. This year, united over the tomb of our reverend Simeon ben-Ihuda, we can state with pride that the past century has brought us very near to our goal, and that this goal will be very soon attained.
3. Gold has always been and always will be the irresistible power. Handled by expert hands it will always be the most useful lever for those who possess it, and the object of envy for those who do not. With gold we can buy the most rebellious conscience, can fix the rate of all values, the current price of all products, can subsidize all State loans, and thereafter hold the states at our mercy.
4. Already the principal banks, the exchanges of the entire world, the credits of all governments, are in our hands.
5. The other great power of THE PRESS. By repeating without cessation certain ideas, the PRESS succeeds in the end in having them accepted as actualities. The THEATER renders us analogous services. Everywhere the PRESS and the THEATER obey our orders.
6. By the ceaseless praise of DEMOCRATIC RULE we shall divide the CHRISTIANS into political parties, we shall destroy the unity of their nations, we shall sow discord everywhere. Reduced to impotence, they will bow before the LAW OF OUR BANK, always united, and always devoted to our CAUSE.
7. We shall FORCE THE CHRISTIANS INTO WARS by exploiting their pride and their stupidity. They will massacre each other, and clear the ground for us to put our own people into. [100]
8. The possession of the land has always brought influence and power. In the name of social JUSTICE and EQUALITY we shall parcel out the great estates; we shall give the fragments to the peasants who covet them with all their powers, and who will soon be in debt to us by the expense of cultivating them. Our

⁹⁸ The_Protocols_of_the_Learned_Elders_of_Zion.PDF, pgs. 98-101.

⁹⁹ Het getal is niet goed overgezet [!*^] en door mij van elders overgenomen.

¹⁰⁰ [actually it was Satan who promised all the kingdoms of the world to Christ if he would worship him]

capital will make us their masters. We in our turn shall become the great proprietors, and the possession of the land will assure the power to us.

9. Let us try replace the circulation of gold with paper money; our chests will absorb the gold, and we shall regulate the value of the paper which will make us masters of all the positions.

10. We count among us plenty of orators capable of feigning enthusiasm and of persuading mobs. We shall spread them among the people to announce changes which should secure the happiness of the human race. By gold and by flattery we shall gain the proletariat which will charge itself with annihilating CHRISTIAN CAPITALISM. We shall promise workmen salaries of which they have never dared to dream, but we shall also raise the price of necessities so that our profits will be greater still.

11. In this manner we shall prepare REVOLUTIONS which the CHRISTIANS will make themselves and of which we shall reap the fruit.

12. By our mockeries and our attacks upon them we shall make their PRIEST and PREACHERS ridiculous then odious, and their religion as ridiculous and as odious as their CLERGY. Then we shall be masters of their souls. For our pious attachment to our own religion and the superiority of our souls.

13. We shall already established our own men in all important positions. We must endeavor to provide the Goyim with lawyers and doctors; the lawyers are au courant with all interests; doctors once in the house, become confessors and directors of consciences.

14. BUT ABOVE ALL LET US MONOPOLIZE EDUCATION. BY THIS MEANS WE SPREAD IDEAS THAT ARE USEFUL TO US, AND SHAPE THE CHILDREN'S BRAINS AS SUITS US. [101]

15. If one of our people should unhappily fall into the hands of justice amongst the CHRISTIANS, we must rush to help him; find as many witnesses as he needs to save him from his judges, until we become judges ourselves.

16. The monarchs of the CHRISTIAN world, swollen with ambition and vanity, surround themselves with luxury and with numerous armies. We shall furnish them with all the money their folly demands, and so shall keep them in leash.

17. Let us take care not to hinder the MARRIAGE OF OUR MEN WITH CHRISTIAN GIRLS, FOR THROUGH THEM WE SHALL GET OUT FOOT INTO THE MOST CLOSELY LOCKED CIRCLES. If our daughter marry Goyim they will be no less useful, for the children of a JEWISH mother are ours. LET US FOSTER THE IDEA OF FREE LOVE, THAT WE MAY DESTROY AMONG CHRISTIAN WOMEN ATTACHMENT TO THE PRINCIPLES AND PRACTICES OF THEIR RELIGION.

18. For ages past the sons of Israel, despised and persecuted have been working to open up a path to power. They are hitting the mark. THEY CONTROL THE ECONOMIC LIFE OF THE ACCURSED CHRISTIANS; their influence preponderates over politics and over manners.

19. At the wished for hour, fixed in advance, WE SHALL LET LOOSE THE REVOLUTION, WHICH BY RUINING ALL CLASSES OF CHRISTIANITY WILL DEFINITELY ENSLAVE THE CHRISTIANS TO US. Thus will be accomplished the promise of God made to His People.

THE ORIGINS OF THE ILLUMINIST MYTH: THE FABRICATION OF THE PROTOCOLS OF THE LEARNED ELDERS OF ZION

by: S.R. Shearer

[What follows pertains largely to the forgery known to the world as *The Protocols of the Learned Elders of Zion*; but the same pattern of fabrication found here is repeated in all the other so-called "documentation" bearing on the Illuminati Myth. It also parallels the thesis behind Pat Robertson's book, *The New World Order*. Indeed, the extent to which the worldview behind Pat Robertson's book - *The New World Order* - and the hypothesis which undergirds *The Protocols of the Learned Elders of Zion* indicates the degree to which this kind of thinking - i.e., the kind of thinking which undergirds the *Protocols* - has seeped into the evangelical Christian community in recent years. (Many of these parallels are indicated in the text below.)]¹⁰¹

THE ORIGINS OF THE ILLUMINATI MYTH: THE ABBE BARRUEL

Illuminati enthusiasts and devotees like to paint the myth as extending back into the misty past, but that simply is not the case. *The Illuminati Myth did not exist as literature prior to the French Revolution - and even then only as disjointed pieces, not as a consistent whole. Not until 1905 did the myth explode on the world as a coherent body of literature.* What anti-Semitic writings that did exist prior to 1797 had nothing to do with the Jews as participants in a revolutionary world-conspiracy aimed at the destruction of Christianity; it was largely confined to religious themes with only the most indirect political overtones. Clearly, the anti-Semitic literature which existed prior to 1797 tied the Jews to the death of Christ, and on that basis they were persecuted; it also pictured them as "moneylenders," and occasionally it linked them to the practice of witchcraft; but it never portrayed them as revolutionaries bent on the conquest of the world. On the contrary, Jews were painted as weaklings and cowards; a people hardly worth even the most indirect kind of political attention - and for that reason, most European armies excluded Jews from military service well into the nineteenth century.

The first disjointed pieces of the Illuminati Myth can be traced back to the French Revolution, specifically to the French cleric, the Abbe Barruel. [Please see Norman Cohn, *Warrant for Genocide* (New York: Harper and Row)] As early as 1797, nine years after the revolution, Barruel, in his five-volume *Memoire pour servir a l'histoire du Jacobinisme*, argued that the French Revolution represented the culmination of an age-old conspiracy of the most secret of secret societies. Down through the centuries this secret society had purportedly poisoned a number of monarchs; and in the eighteenth century it had captured the Order of Freemasons [here, Robertson's *Juden-frei* rendition parallels the original unswervingly (please see pgs. 67-68 of Robertson's *New World Order*)]. In 1763, the conspiracy supposedly created a secret literary academy consisting of Voltaire, Turgot, Condorcet, Diderot, d'Alembert and other luminaries of the "French Enlightenment." This group of men ostensibly met regularly in the house of Baron d'Holbach and through its publications had undermined all morality and true religion in France

¹⁰¹ Much of this information comes from two sources: Norman Cohn, *Warrant for Genocide* and Donald Strong, *Organized Anti-Semitism in America*.

[parallels pg. 67, Robertson's *New World Order*]. From 1776 onward, Barruel maintained, Condorcet and the Abbe Sieyes had built up a vast revolutionary organization of half a million Frenchmen who were the "Jacobins" of the French Revolution. But the heart of the conspiracy - the real leadership of the revolution - was supposed to rest in a Bavarian group known as the Illuminati under the headship of a certain Adam Weishaupt [parallels pg. 67, Robertson's *New World Order*]. To this handful of Germans, all the Freemasons and Jacobins of France owed blind allegiance - or so Barruel thought.

THE STUPIDITY OF IT ALL

It is beyond belief that thoughtful men could possibly accept such drivel! To those possessing even a modicum of knowledge concerning the "Enlightenment" and the French Revolution, such a tale represents absurdity and factual inaccuracy on such a vast scale that it hardly merits attention, let alone serious refutation.

Diderot, Voltaire, Holbach and the other founders of the "Enlightenment" - whose writings in large part produced not only the French Revolution, but the American Revolution as well - were anything but "lovers of the Jews." Voltaire, perhaps the leading figure of the French Enlightenment, was often heard to say that all men were worthy of freedom and the benefits of the Enlightenment except the Jews!! Why? - *because "... the Jews were not of the same species as the rest of mankind!"* This is hardly a statement which could reasonably be attributed to the supposed leader of the Jewish Conspiracy in France. Indeed, in it one can hear the demonic footsteps of the coming Holocaust echoing up through the corridors of history to lodge themselves finally in the hellish darkness of Hitler's Germany. Similar statements are easily attributable to many of the other leaders of the Enlightenment. But then such facts have never dissuaded anti-Semites before, and they could hardly be thought able to do so today.

To the men and women of the Enlightenment, Western Civilization had taken a wrong turn when it had embraced Judeo-Christianity. To "Enlightenment Man," history had begun with the flowering of Greek civilization in the sunny hills and islands of the Aegian - not the "backwaters" of Judea and Samaria - and had reached its zenith under Imperial Rome and the Emperor Marcus Aurelius - not the "secondary and relatively unimportant kingdom of David and Solomon."

The Ancient World of Greece and Rome had detested the Jews and their concept of "One God." Cicero and maintained, *"They (i.e., the Jews) are - all of them - born with a raging fanaticism in their hearts, just as the Bretons and the Germans are born with blond hair. I would not be the least surprised if these people would not some day become deadly to the human race."*

Voltaire's charge against the Jews - his hatred of them - had nothing to do with the Medieval and Catholic concept that they were the "killers of Christ." Voltaire refused to have recourse to the anti-Jewish position of the "Christian Civilization" that he himself had abandoned. Indeed, Voltaire was as much anti-Christian as he was anti-Semitic; to Voltaire, Christianity was merely an extension of Judaism, a view of Christianity which he had adopted from the Graeco-Roman Civilization he admired so much. Voltaire had instead recast his hatred of the Jews in the anti-Semitism of the Ancient World; he had cloaked his anti-Semitism in the ideas of Tacitus and Horace who had hated the Jews with a hatred older and much more obscene than anything conjured up by the Medieval Church - the pagan anti-Semitism of Greece and Rome.

The fact is, Voltaire's hatred of the Jews went far beyond the more "mundane" anti-Semitism of the church of his day, and there are scholars who argue with considerable persuasiveness that Voltaire's anti-Semitism was of a far more murderous kind than that found in the official church doctrine of his time. He had acquired his hatred of the Jews from the very same people who had supposedly taught him the value of freedom and the worth of man (i.e., the pagans of Greece and Rome). Moreover, it is probably not too much to say that his hatred went further even than the hatred of Cicero, Tacitus, and Horace in as much as he viewed Judaism (and Judaism's daughter, Christianity) of having poisoned the civilization he loved so well. This feeling of contempt and disgust for Judaism and Christianity was the view of the mainstream of the Enlightenment. Montesquieu, Locke, Gibbon, Hume, Rousseau, Mirabaud, Holbach, Voltaire, etc., were all to one degree or another anti-Semitic. The charge that these men were participants in some great Jewish world-conspiracy is so fraudulent and absurd that it hardly bears consideration, let alone rebuttal. It would be akin to seriously arguing with someone who insisted that two plus two equalled three. About all one could do is to shake his head and walk away.

THE FREEMASONS AND THE ILLUMINATI

As for the obscure German group known as the "Illuminati" - it was anything but a sinister group of men bent on a world-conspiracy. It was in fact nothing more than a cluster of "armchair intellectuals" more at home in their comfortable gatherings than in the streets inciting rebellion; they were more like an over-aged "athletic club" whose members could talk a good game, but nothing else. Moreover, they were anything but the leaders of the French Enlightenment, they were rather its timid followers. Indeed, they derived their name - "the Illuminati" (meaning the "enlightened ones") - from the fact that they were followers of the French Enlightenment, not its leaders. Finally, the Illuminati and the other followers of the Enlightenment were not Freemasons at all, but rather their rivals.

The Freemasons were the sworn enemies of the French Enlightenment and were (insofar as the French were concerned) originally Catholic and Monarchists who fought against the Revolution. Indeed, King Louis XVI and his brothers were all Freemasons. Rather than profiting from the Revolution, the Freemasons suffered greatly from its excesses under the Terror which the Revolution unleashed. The Freemasons were hunted down mercilessly and guillotined by the hundreds by the Jacobins. Furthermore, the charge that the Illuminati involved itself in witchcraft is so absurd that it fairly boggles the mind; these men were men who prided themselves on being men of science and rationalism; they everywhere denounced the "medieval" concept of witchcraft as being superstitious. Finally, the thought that half a million Frenchmen would ever under any circumstances "blindly" follow a small group of Germans (Bavarians) is so ridiculous that it is dizzying in its stupidity.

THE SIMONINI LETTER

In 1806, Barruel produced a document in support of his slanderous charges against the Jews - the *Simonini Letter*. Like almost everything else connected with the myth of the Jewish world-conspiracy, the letter was a forgery - a fabrication produced by the French Political Police under Fouché. Its objective was to influence Napoleon against the Jews. The letter was ostensibly written by an army officer, J.B. Simonini. After having congratulated Barruel on "unmasking" the Jacobins, which Simonini claimed were preparing the way for Antichrist, the letter went on to describe the so-called Jewish role in the entire "Jacobin Plot."

At the time of his death in 1820, Barruel had elaborated the beginnings of the modern myth of the Judeo / Masonic Conspiracy. He had written a vast manuscript to show how a revolutionary conspiracy had existed down through the ages, from Mani to the medieval Knights Templar, and thence to the Freemasons. The whole organization was supposedly controlled by a Supreme Council. **The Council was veiled in impenetrable secrecy and had no fixed residence, but wherever the statesmen of the Great Powers gathered, there they could be found as an "unseen and controlling presence" lurking in the background** [parallels pg. 71, Robertson's *New World Order*]. The Council, which - according to Barruel - was made up entirely of Jews, elected a Grand Master and around the figure of the Grand Master, Barruel wove a truly lurid tale of intrigue, terror, despotism, sorcery and witchcraft. The tale was so fanciful, and so much the product of his own fevered imagination, that a few weeks before his death, Barruel - in a fit of conscience - sought to destroy all his existing manuscripts. He failed.

IN THE JEWISH CEMETERY IN PRAGUE

Barruel's fantasies and the Simonini fabrication by Fouché found little acceptance in the first half of the nineteenth century. But around 1850, the myth reappeared - this time in Germany as a weapon of the extreme right in its struggle against the growing forces of liberty and democracy.

Writing after the great democratic uprisings of 1848 had swept through Europe, rocking the monarchies of the "Old World" to their very foundations, E.E. Eckert began to expand on Barruel's themes of half a century earlier. The Catholic magazine, *Historische-Politische Blätter* picked up Eckert's writings and helped spread them throughout southern Germany. **[And these are precisely the writings that Hitler "ran into" in Vienna and Munich in his youth.]**

A few years later, Herman Goedsche, writing for the *Neue Preussische Zeitung*, authored a book which was to become the basis of one of the most famous anti-Semitic fabrications of all times - "The Rabbi's Speech." How a relatively obscure and openly fictitious novel by Goedsche was transformed into the twisted and demonic "Rabbi's Speech" is itself a case study in the pathological mental processes at work in those who give credence to the Illuminati Myth. Herman Goedsche had at one time been a minor official in the Prussian postal service. He had been dismissed, however, after having participated in a plot designed to incriminate the famous democratic leader, Benedec Waldeck. The plot had involved the use of forged letters.

In 1868, Goedsche produced a sensational novel under the pseudonym of "Sir John Retcliffe." The novel was entitled *Biarritz*. It contained a chapter called, "In the Jewish Cemetery in Prague." The novel itself was straight fiction and Goedsche never claimed that it was anything else but that. The chapter in question described a secret, nocturnal meeting which was supposed to have taken place in the Jewish Cemetery in the city of Prague during the Feast of Tabernacles. [It's interesting to note in this connection that there are some in "Latter Rain" who have taken note of all this and who have described these "goings-on" as a kind of "Black Mass" - a satanic precursor or spiritual counterfeit to the "real thing" (speaking here of the so-called "Black Mass.") which some "Latter Rain" devotees expect to occur in the "Latter Days" just prior to the Return of Christ.]

At eleven o'clock, the gates of the cemetery creak softly and the rustling of velvety coats is heard. A vague, white figure passes like a shadow through the cemetery until it reaches a certain tombstone; here it kneels down, touches the tombstone three times with its forehead and whispers

a prayer. Another figure approaches; it is that of an old man, bent and limping. It coughs and sighs as it moves. The figure takes its place next to its predecessor and it too kneels down and whispers a prayer. A third figure appears, and then a fourth and so on until thirteen figures have finally appeared, each one having repeated the aforementioned procedure.

When the thirteenth and final figure has at last taken its place, a clock strikes midnight. From out of the grave there comes a sharp, metallic sound. Suddenly, a blue flame appears and lights up the thirteen figures. A hollow voice says, "I greet you heads of the Twelve Tribes of Israel." And the figures dutifully reply, "We greet you, Son of the Accursed" - which is to say, "Antichrist." The assembled figures are meant to represent the twelve tribes of Israel. The additional figure represents the "unfortunates of the exile" - the *Diaspore*.

BIARRITZ SPREADS

The relevant volume of *Biarritz* was published in 1868. But this was only the beginning of the story - for soon this frankly fictional episode began its demented transformation. It was the Russian anti-Semites who first thought of treating the story as an authentic record. In 1872, the chapter, "In the Jewish Cemetery of Prague," appeared by itself in St. Petersburg, then the capital of Czarist Russia, as a pamphlet. In 1876, a similar pamphlet appeared in Moscow with the title, "In the Jewish Cemetery in Czech Prague - the Jews, Sovereigns of the World." In 1880, a second edition of the Moscow pamphlet appeared in both Odessa and Prague. In 1886, it appeared in the Paris publication *La Contemporain* for July of that year. In all these versions, the chapter from *Biarritz* was presented no longer as fiction, but as fact - "The Rabbi's Speech."

The authenticity of the speech was vouched for by an English diplomat - one "Sir John Readclif." To complete the irony and twisted turns of this story, when Francois Bournand printed the "Rabbi's Speech" in *La Contemporain*, he prefaced it with a startling revelation: "We find the program of Jewry, the real program of the Jews, expressed by ... the Chief Rabbi, John Readclif ... It is a speech made in the 1880s."

Like a boomerang, the whole thing had come back on the unsuspecting Goedsche (Retcliffe).

Later editions of the "Speech" pictured Goedsche (AKA, Retcliffe, Retclif, Readclif, etc.) not as the Chief Rabbi, but as a hero. For instance, in 1933, the "Speech" surfaced in Sweden and was prefaced by a melancholy statement: "Sir John Readclif paid with his life for exposing the great Jewish conspiracy. It was a sad ending for a man ... who had been an English diplomat and historian."

Unbelievable? It would seem so! - but such are the "facts" that Illuminati enthusiasts marshal in defense of their system of conspiracy theories. And make no mistake about it, this is the stuff from which the entire myth of the Illuminati Conspiracy has been built.

DISJOINTED PIECES COME TOGETHER

Within a year of the publication of Goedsche's fantasy, there appeared in France a book which was to become the "Bible" of the modern Illuminati Myth: *La Juif, le judaisme et la judaïsation des peuples chrétiens* by Gougenot des Mousseaux.

Mousseaux had become convinced that the world was falling into the grip of a mysterious body of Satan worshippers whom he called "Kabbalistic Jews."

In reality, the *Kabbalah* is nothing more than a body of Jewish mystical and theosophical doctrine dating in the main from the late medieval ages. It has been fully expounded in such works as the *Zohar*. While there can be no doubt that the *Kabbalah* falls outside the mainstream of Western (and Jewish) religious thinking, *there is nothing secret about it*.¹⁰²

Des Mousseaux, however, imagined the *Kabbalah* as something quite different: a secret demonic religion, a systematic cult of evil, established by the devil at the beginning of the world. According to des Mousseaux, the first practitioners of this cult were the sons of Cain, who after the flood were succeeded by the sons of Ham - these were the Chaldeans. In due time, they passed their secret on to the Jews who in turn controlled the Gnostics, the Manichees, and the Moslem sect of the Assassins. They at last transmitted their diabolical lore to the Templars who handed it to the Freemasons. But at all times the Jews, as the "representatives on earth of the spirit of darkness," had supplied the Grand Masters. [None of this, of course, is in the Bible - none of it; and for Christians - especially evangelicals - to accept such drivel and to pattern their "mindset" around it is tantamount to calling upon themselves the curse of Revelation 22:18 ("For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book"). Why? - because isn't that what one is doing by embracing such extra-Biblical material? (i.e., religious material which is so fundamental that it helps to shape one's world-view, but material which - nonetheless - cannot be found in the Bible).] According to des Mousseaux, the cult centered on the worship of Satan or Lucifer; the chief symbols of the cult were the serpent and the phallus. The rituals included exotic orgies of the wildest kind. But this was not all: by murdering Christian children, the Jews - who in reality were supposed to be witches - acquired demonic power. All this was supposed to be a part of the *Kabbalah*. Of course, it never was! Never! - except in the imaginations and innumerable forgeries produced by devotees of the Illuminati Myth.

Finally, in the last chapter of his book, des Mousseaux pictured Antichrist as a Jewish king whom all nations would accept as their savior. As he neared the 500th page of his manuscript, the author began to ratchet his frenzy up into monumental heights:

"... the Jews will raise up a man with a genius for political imposture, a sinister bewitcher around whom fanatical multitudes will cluster. The Jews will hail this man as the Messiah, but he will be more than that. After destroying the authority of Christianity, he will unite mankind in one great universal brotherhood and bestow on it a superabundance of material goods. For these great services, the Gentile nations will accept him, exalt him, and worship him as a god - but in reality, for all his apparent benevolence, he will be Satan's instrument for the perdition of mankind."¹⁰³

What des Mousseaux had done was to bring together all the heretofore disjointed pieces of the Illuminist Myth and weave them together as a coherent whole. All that was needed now was for

¹⁰² CH: Dit heeft te maken met de Franse woorden *cabale* = gekonkel => 1. kuiperij, complot; 2. kliek => konkelaars. *Monter une kabbala contre* = samenspannen tegen. *Cabalistique* = 1. Kabbalistisch; 2. Geheimzinnig => magisch, onbegrijpelijk; *signes cabalistiques* = duistere tekens (FrWb 88a). Onduidelijk is hoe oud deze betekenissen zijn.

¹⁰³ Gougenot des Mousseaux, *Le Juif, le judaisme et la judaïsation des peuples chrétiens*, Paris, 1869, 485-498.

someone to tie it all to a specific and contemporary event. The man that did this was Pyotr Ivanovich Rachkovsky.

PYOTR IVANOVICH RACHKOVSKY

In the late nineteenth century, Russia was a hotbed of religious (as opposed to political) anti-Semitism. Russia was the last true autocracy or absolute monarchy in Europe. It was also the country with the largest Jewish population in the world - some five million, or about a third of all Jews everywhere. They were confined by decree to the "Pale of Settlement" - a group of provinces extending from the Baltic Sea in the north to the Black Sea in the south - an area which embraces much of what is today modern Poland and the Ukraine - all of which was then part of the Russian Empire. They were subjected to severe economic, residential, and educational restrictions. Throughout the nineteenth century, they were persecuted by the peasantry and were on the whole miserably poor.

The nineteenth century was also a time when the Russian Autocracy was beginning to encounter active political opposition, notably from clandestine terrorist groups which were then operating throughout Europe much in the same fashion that Middle East terrorist groups are doing today. The authorities were determined at all costs to mask the fact that the main opposition to the regime was Russian in origin and that there were actually real Russians - and educated ones at that - who so hated the Autocracy that they were prepared to assassinate its representatives. Slowly at first - and quite haphazardly - they accordingly began to pretend that all opposition to the regime, and particularly all terrorism, was the work of a "Jewish conspiracy." The appearance of *Biarritz* in St. Petersburg in 1872, in Moscow in 1876, and in Odessa in 1880 was connected to this pretense. Still, there existed as yet no overall theme to the tales which surfaced, and there appeared to be no coordinated effort behind it all.

After the shocking assassination of Czar Alexander II in 1881, the *Okhrana* (i.e., the secret police) was founded by imperial decree for the "protection of public security and order." Previously, the chief organ of the Secret Police had been the "Third Section" of the Imperial Chancellery, which was founded after the Decembrist Revolt of 1825. The *Okhrana* had branches in all the principal towns in Russia, as well as a foreign service *centered in Paris*. The foreign service of the *Okhrana* was headed up by Pyotr Ivanovich Rachkovsky. A Russian compatriot described him as "... slightly too ingratiating in his manners and his suave way of speaking ... which made one think of a great cat carefully concealing his claws."

As chief of the foreign branch of the *Okhrana*, Rachkovsky organized over a period of some nineteen years (1884-1903) a network of agencies in France, Switzerland, London, and Berlin. As a result, he was easily able to keep a close check on the activities of the various exiled Russian revolutionary and terrorist groups. During this entire period, Rachkovsky resided in Paris and made it his headquarters.

Rachkovsky was a born intriguer who delighted in forging documents. One of his favorite methods of sowing discord in the ranks of the opposition was to forge a letter or pamphlet in which a supposed revolutionary attacked the revolution. For example, in 1887 there appeared in the French press a letter by a certain "P. Ivanov" who claimed - quite falsely - that the majority of the terrorists were Jews. In 1890 there appeared another pamphlet accusing the revolutionaries who had taken refuge in London of being British spies. In 1892 a letter appeared over the famous

name of Plekhanov, accusing the leadership of *Narodnaya Volya* of having published the "confessions" of Plekhanov. A few weeks later came another letter in which Plekhanov in turn was attacked by other supposed revolutionaries. In reality, all these documents were forged by one man - Rachkovsky! Rachkovsky's life was filled with such intrigues.

SERGEY ALEXANDROVICH NILUS

In 1902, Rachkovsky became involved in a court intrigue in St. Petersburg which also involved the future editor of the *Protocols* - Sergey Alexandrovich Nilus. Nilus, a man wholly dedicated to Orthodoxy and the concept of a "Holy Russia," was the perfect picture of the classic Russian - a huge man with a long, flowing gray beard and deep blue eyes. He had a veiled and somewhat troubled look. He wore boots and a simple peasant's shirt with a belt which had a prayer embroidered on it. In character he was capricious, unruly, and despotic. He fancied himself a mystic and a heaven sent defender of "Holy Russia." He repudiated modern civilization and saw it as a conspiracy of the powers of darkness. He had become a systematic "anti-rationalist."

The intrigue was directed against a Frenchman named Phillippi who, like Rasputin after him, had established himself at the Russian Imperial Court as a "faith-healer;" he had become the idol and spiritual guide for the Czar and Czarina. Rachkovsky and Nilus both took part in the intrigue against Phillippi, and on the same side. Phillippi was cherished, flattered, and almost worshipped by the Imperial family, but he also had powerful enemies - the Dowager Empress Maria Feodorovna and the Grand Duchess Elizaveta Feodorovna. To break Phillippi, they had turned to Rachkovsky. Thanks to the relations which he had so carefully cultivated with the French police, Rachkovsky was able to develop an incriminating file on Phillippi.

The intrigue against Phillippi involved Nilus as the central player. Nilus, who had lost his entire fortune in riotous living while living in France as a young man, had returned to Russia and had adopted the life of a perpetual pilgrim, wandering from monastery to monastery. Around 1900 he wrote a book which described how he had been converted from atheistic intellectualism to a fervent believer in Orthodoxy. The book came to the attention of the Grand Duchess Elizaveta Feodorovna. Nilus was accordingly summoned to St. Petersburg at the end of 1901 and the court clique surrounding Rachkovsky and Feodorovna hit upon the following plan: Nilus was to be formally ordained as an Orthodox priest and then married to one of the Czarina's ladies-in-waiting, Yelena Alexandrovna Ozerova. A concerted effort was then to be made to impose Nilus on the Czar and Czarina as their confessor; if it had succeeded, Phillippi would have been removed.

It was an ingenious plan, but Phillippi's supporters were able to counter it. They drew attention to Nilus's immoral past - Nilus had been (and still was) a notorious womanizer; as a result, Nilus fell into disgrace and was forced to leave the court. Nilus, who was then aged forty-seven, made his way to the great monastery of *Optina Pustyn*. There he and his dependents - which included his usual retinue of women (of which his new bride was now a part) - found permanent lodging in four rooms of a large villa located on the grounds of the famous monastery. The rest of the villa was employed as a home for cripples, idiots, and the mentally ill who lived there in the hope of a miraculous cure.

If the intrigue had failed in its original intent, it did accomplish one thing: it had brought together Rachkovsky and Nilus and established a relationship between the two which was to have a profound effect on the future course of the world.

THE GENESIS OF THE *PROTOCOLS*

Between 1894 and 1899, France was rocked by the arrest and imprisonment of Captain Alfred Dreyfus, a Jew who had been falsely accused of selling French military secrets to the Germans. During this same period, Russia was moving inexorably in the direction of revolution. It was during this period that Rachkovsky hit upon a plan to take des Mousseaux's anti-Semitic material, weave it into an obscure play entitled *Dialogue* by Maurice Joly, and create thereby the *Protocols of the Learned Elders of Zion* - and by doing so to lay the blame for all the unrest in Russia on the Jews. The French military authorities had been doing just that insofar as the Dreyfus affair was concerned, and by 1895 it looked as if they had been successful in transferring the blame for France's sorrowful military condition from themselves to Dreyfus and the Jews. Rachkovsky reasoned that if it had worked so well for the French, why then not for the Russians? And this is precisely what Rachkovsky was attempting to do in forging the *Protocols of the Learned Elders of Zion*.

THE *DIALOGUE* AND THE *PROTOCOLS*

Maurice Joly, the author of *Dialogue*, had conceived the idea of the play during a time when it was forbidden to criticize the despotic regime of Napoleon III. In order to avoid press censorship, Joly had developed the idea of writing an imagined dialogue between the great champion of the French Enlightenment, Montesquieu, and the infamous Italian cynic, Machivelli. Montesquieu was to present the case for democracy, liberalism, and reform. Machivelli would defend the position of cynical despotism and Napoleon III. In this way he thought that he could criticize the Emperor. But the play, which was published in Brussels, was confiscated in Paris. Joly was arrested by the agents of Napoleon III and his writings were suppressed. In despair, Joly committed suicide in 1879.

But Joly's play was indeed an admirable work - incisive, ruthless, and logically and beautifully constructed. The debate is opened by Montesquieu who argues that in the present age, the enlightenment ideas of liberalism had made despotism, which Montesquieu argued had always been immoral, impractical as well. But Machivelli replies with such eloquence and at such length that he dominates the rest of the play. Machivelli argues that the great mass of people are simply incapable of governing themselves; normally, they are inert and only too happy to be ruled by a strong man. Machivelli maintains that the concepts of politics have never had anything to do with morality and insofar as practicality is concerned, the inventions of the modern world were better suited to the imposition of despotism than democracy. Moreover, the people in actuality desired despotism. The forces that might oppose the despot's rule could be dealt with easily enough: the press could be censored and political opponents could be watched by the police.

So long as the despot dazzled the people with his prestige, he could be sure of their support. Such is the book that inspired the forger of the *Protocols*. He plagiarized it shamelessly. In all, about one-half of the entire text of the *Protocols* is clearly based on passages from Joly. In nine of the chapters, the borrowings amount to more than half of the text; in some they amount to three-quarters; in one (Protocol VII) they amount to the entire text. Moreover, with less than a dozen

exceptions, the order of the borrowed passages remains the same as it was in Joly's play, as though the forger had worked through the *Dialogue* mechanically, page by page, copying straight into the *Protocols* as he proceeded. Even the arrangement in the chapters is much the same - the twenty-four chapters of the *Protocols* corresponding roughly to the twenty-five chapters of the *Dialogue*. Only towards the end, where the prophecy of the anti-Christian "Messianic Age" of Antichrist appears, does the forger allow himself any real independence of thought.¹⁰⁴

NILUS AND THE *PROTOCOLS*

Rachkovsky entrusted the finished forgery to Yulina Glinka, his agent in Switzerland. She then transferred it to Rachkovsky's old friend, Sergey Nilus at *Optina Pustyn*. Nilus was enthralled and totally taken in by the ruse. Rachkovsky had reasoned that if anyone could be duped by the intrigue and find a way of publishing the *Protocols*, Nilus would be the man. Rachkovsky had not reasoned in vain.

Alexander du Chayla, a Frenchman who visited Nilus at *Optina Pustyn* during this time, has left an account of how truly fooled Nilus was by Rachkovsky's forgery. Du Chayla writes:

"Nilus took (the *Protocols*) from the shelf and began to (read to me) ... the most remarkable passages of the text and of his own commentaries. At the same time he watched the expression on my face, for he assumed that I would be dumbfounded by the revelation. He was rather upset when I told him that this was nothing new to me ...

"Nilus was shaken and disappointed by this. He retorted that I took this view because my knowledge ... (of these things) was superficial and fragmentary. It was absolutely necessary that I should feel the full impact. And it would be easy for me to get to know the *Protocols* because the original was in French.

"Nilus did not keep the (actual) manuscript of the *Protocols* in his house for fear lest it be stolen by the Jews. I recall how amused I was by his perturbation when a Jewish chemist of Kozelsk, taking a walk with a friend in the monastery forest and trying to find the quickest route to the ferry, happened to stray into Nilus's garden. Poor Nilus! He was convinced for a long time afterwards that the chemist had come to carry out a reconnaissance.

"Some time after our first conversation about the *Protocols*, one afternoon about four o'clock, one of the patients from Nilus's home ... brought me a letter: Nilus was asking me to come and see him on an urgent matter. (He was at last prepared to show me the actual manuscript - the original - of the *Protocols*).

"I found Sergey in his study. He was alone ... Dusk was falling, but it was still light for the earth was covered with snow. I noticed on his writing-table something like a rather large envelope, made of black material and decorated with a big triple cross with the inscription: 'In this sign you shall conquer'. A little picture of St. Michael, in paper, was also stuck in the envelope. Quite clearly all this was intended as an exorcism.

"Sergey crossed himself three times before the great icon of the Mother of God ... and opened the envelope, from which he took a leather-bound notebook ...

¹⁰⁴ Please see Norman Cohn, *Warrant for Genocide* (New York: Harper and Row) for a lengthy comparison between the *Protocols* and the *Dialogue*.

"'Here it is', said Nilus, 'the charter of the Kingdom of Antichrist'.

"He opened the notebook ... The text was written in French by various hands and, it seemed to me, with different inks.

"'You see', said Nilus, 'during the sessions of the secret Jewish government, at different times, various people filled the office of secretary, hence the different handwritings'.

"After showing me the manuscript, Sergey placed it on the table ... and said: 'Well, now read!'... While reading the manuscript, I was struck by certain peculiarities in the text. There were some spelling mistakes and above all, some expressions which were not French [Du Chayla was a native Frenchman, while the forger, Rachkovsky, was Russian and spoke French only as a second language - editor.] Clearly the manuscript was written by a foreigner ... It took me two and a half hours to read the document ... (Finally) Sergey wanted to know what impression my reading had produced on me. I told him straight out that I (still) stood by my previous judgment. I didn't really believe in the 'Elders of Zion'.

"Nilus's face clouded. 'You really are under the influence of the Devil', he said. 'Satan's greatest ruse is to make people deny (these things) ... What will you say now if I show you how what is said in the *Protocols* is being fulfilled, how the mysterious sign of the coming of Antichrist appears on all sides, how the imminent advent of his kingdom can be felt everywhere'?" Then he proceeded to the 'exhibits in the case'. He opened the chest. Inside there were, in an indescribable state of disorder, detachable collars, India rubbers, household utensils, insignia of various technical colleges, even the cipher of the Empress Alexandra Feodorovna and the Cross of the Legions d'honneur. On all these objects Nilus detected, in his hallucination, the seal of Antichrist, in the form of a triangle or of two superimposed triangles ... If an object bore a trademark even vaguely suggesting a triangle, that was enough to secure it entry to his museum ...

"With increasing excitement and anxiety, in the grip of a sort of mysterious terror, Nilus explained to me that the sign of 'the Son of Perdition' is now contaminating all things, that it shines even from the scrolls of the great icon behind the altar in the Church of the Hermitage ... I felt a sort of fear. It was now past midnight. The gaze, the voice, the reflex-like gestures - everything about Nilus - gave me the feeling that he was walking on the edge of a (mental) abyss and that at any moment his reason might disintegrate into madness."¹⁰⁵

Clearly, then, Nilus really believed in the *Protocols* and in the myth of the "Jewish-World Conspiracy." Rachkovsky had done his work well in choosing as his agent the mentally deranged Sergey Nilus.

Nilus soon arranged to have the book passed by the Moscow Censorship Committee on September 28, 1905 and it appeared in print a short time later attached to a commentary by Nilus called *The Root of Our Troubles* - meaning, of course, the Illuminati, i.e., the Jews. Nilus's star quickly rose at the Imperial Court as a result, and the Metropolitan (Archbishop) of Moscow ordered a sermon quoting Nilus's version of the *Protocols* to be read in all 368 churches of Moscow. This was duly done on October 16, 1905 and the sermon was promptly reprinted throughout all of Russia.

¹⁰⁵ A. du Chayla in *La Tribune Juive*, pgs 3-4.

THE *PROTOCOLS* AND THE RUSSIAN REVOLUTION

From 1905 onward, anti-Semitism took a decidedly different turn; no longer was it confined to religious circles; it had clearly burst those old bounds and had begun to flow in new and much more dangerous channels - so much so that agents of the government began to find it convenient to invent Jewish names for all the Autocracy's opponents. From any kind of a factual standpoint, this was nonsense; to be sure, Jews were involved in the revolutionary movements of the time, but they played no greater role than many other minorities who were likewise persecuted by the hated Autocracy.

The *Protocols* were republished in 1911 and 1912; but it was not until 1917 (at the time of the Revolution) that they really took off under a new title: *He is Near, at the Door ... Here Comes Antichrist*.

The 1917 version was distributed as a pocket-sized pamphlet to the soldiers of the "White Armies" during the Revolution; most, therefore, came to believe that the Revolution had been the product of a Jewish conspiracy; and that Lenin, Trotsky, and the Red Army were nothing more than puppets in this vast plot, an intrigue which was - like the French Revolution before it - ultimately under the control of the "Illuminati."

After the defeat of the "Whites," thousands of them fled as expatriates to Western Europe, carrying with them their pocket-sized *Protocols* - and it was this rendition of the *Protocols* - with the imprimatur of the Czarist government on its cover - which found itself onto the pages of the *Times of London* and other newspapers and magazines in the West; and more, **it was this version which Russian émigrés carried with them to America after the final collapse of their forces in the Crimean Peninsula in 1922. TO THESE EMIGRES, THE WAR IN RUSSIA HAD BEEN A CONTEST WHICH HAD PITTED "CHRISTIAN RUSSIA" AGAINST THE POWER OF SATANIC ILLUMINISM, and it was this mindset, along with their pocket-sized copies of the Protocols, which they brought to this country** - and it is precisely this myth which Pat Robertson and others are using today as a means to galvanize Christians into political action aimed at taking back the country for "Christ and the church." To be sure, the references to the Jews have been dropped and "code words" adopted (i.e., "secular-humanism," "liberals," "Illuminists," etc.), but the myth is the same - and there, lurking in the background, are still the Jews.

Some Christians, no doubt, will have a difficult time believing that their leaders could have "hooked into" such a deadly mythology - that certainly the story which Robertson has described in the pages of *The New World Order* is different from that which Hitler used to bewitch the German people. The sad answer is, it's not! And it's not just that there exists a good deal of evidence which suggests the parallel nature of the two mythologies [i.e., Hitler's and Robertson's (minus the naked references to the Jews and the overt racism which characterized German fascism)] - but the fact is, it's relatively easy to prove the relationship between the two (i.e., Robertson's version and Hitler's version) by tracing the trail of the original mythology from Russia - where it first surfaced as a full-blown story - to Germany and ultimately to the United States. From there, it is not particularly difficult to follow its path up through the years straight to Pat Robertson and others in the Christian Right today. Many have done so. For example, take Professor Donald S. Strong of the University of Texas. As early as 1941 he wrote,

"... it is important to note here that the ideology spread by ... (enthusiasts of the Illuminati Myth) in the United States is the same as that which accompanied certain political developments in Russia before World War I, in Poland and Hungary shortly after that war, and more recently in Nazi Germany, Fascist Italy (and finally here in the United States)."¹⁰⁶

THE TORTURED PATH OF THE ILLUMINATI MYTH

Strong continues,

"The appearance of this ideology (i.e., the Illuminati Myth) in postwar Hungary is of interest because, before World War I, anti-Semitism was almost unknown there ... It was during the crushing of the short lived ... (Communist) regime (in Budapest) that the antirevolutionary, anti-Semitic ideology made its (first) appearance. Here, as in postwar Russia, the ideology was not used as a means of elite defense; instead an old elite (i.e., the aristocracy and the large landholders) temporarily dislodged (by Bela Kun and the socialists), employed it as a means of discrediting the new revolutionary (i.e., communist) elite and justifying its (i.e., the aristocracy's) own return to power. Thus, in the name of this antirevolutionary, anti-Semitic ideology, the White Terror was directed not only against the ... (communists) in general and the few Jewish Bolsheviks (who were connected to them), *but against all the half million Jews in Hungary*. The speedy association of (the) Jews ... with the) Bolsheviks in the (Illuminist) ideology came about partly from the spread of the ideology from the White Russians and partly from the fact that Bela Kun and several other leaders of the revolution actually were Jews."¹⁰⁷

From Hungary, the myth then spread into Germany. Like Russia, there had been a history of anti-Semitism in the Reich; but like Russia again, the anti-Semitism which had manifested itself prior to the First World War was more religious than it was political. Moreover, the anti-Semitism which had taken hold in Germany prior to the war had existed principally only in the lower classes. The middle and upper classes were relatively free of the scourge. Indeed, Bismarck, an aristocrat, had been responsible for launching a campaign in the latter part of the nineteenth century which had aimed at the full integration of the Jewish community into all aspects of German life. There was, of course, some resistance: in 1871 Professor August Rohling, a theologian, produced *Der Talmudjude* which represented Judaism as a devilish doctrine; in 1878, Adolf Stocker, the court preacher, founded the anti-Semitic Christian Social Labor Party; and finally - in connection with the *Kulturkampf* - the Catholic Church initiated a crusade which aimed at blaming the Jews for its troubles with Bismarck. But all in all, the population embraced Jewish assimilation as a measure whose time had come - modernity seemed to demand it. Nonetheless, despite this history of toleration, **Germany - like Russia, Poland and Hungary before it - succumbed quickly to the allure of the Illuminati Myth** and the political anti-Semitism which the myth inevitably unleashed; and in this respect, the German experience differed from the others only insofar as the "Communist Revolution" never really took hold in Germany.

While the Spartacists - a radical group of German Socialists under Karl Liebknecht and Rosa Luxemburg - threatened the government in Berlin for three months in the winter of 1918-1919, and Socialists seized power in Munich for a brief period, they were all quickly swept away.

¹⁰⁶ Donald Strong, *Organized Anti-Semitism in America* (New York: Holt, Rinehart & Winston, 1941), pg. 1.

¹⁰⁷ Donald Strong, *Organized Anti-Semitism in America* (New York: Holt, Rinehart & Winston, 1941), pg. 6.

Unlike Poland, Hungary and Russia, no real military threat ever materialized in Germany. The catalyst in Germany was profound economic distress. Strong writes,

"The more menacing the ... (economic situation) became, the stronger the Nazis grew, ever professing to be defenders of the existing social order against revolutionary chaos."¹⁰⁸

The *Protocols* are such a transparent forgery that one may wonder how it was that they spread so fast throughout the Christian West. The fact remains, however, that multitudes of people who were by no means insane took them very seriously at the time - after all, the government of one of the greatest nations in the world, Imperial Russia, had attested in unequivocal terms to their authenticity. Indeed, the *Times of London* editorialized, "What are these *Protocols*? Are they authentic? If so, what malevolent assembly concocted these plans and gloated over their exposition? ... Have we by straining every fiber of our national body escaped a *Pax Germanica* only to fall into a *Pax Judaica*?"

But shortly thereafter, the myth began to unravel. On August 18, 1921, the *Times of London*, which had done so much to spread the myth, took the lead in unraveling it by devoting a resounding editorial admitting its error. The *Times* had just published in its issues of August 16, 17, and 18 a lengthy dispatch from its correspondent in Constantinople, Philip Graves, which revealed the fact that the *Protocols* were nothing more than a clumsy forgery copied from Maurice Joly's play, *Dialogue aux Enfers entre Montesquieu et Machiavel*.

THE RAISON D'ETRE BEHIND THE MYTH'S MAGNETISM

Still, countless numbers of people continued to feel irresistible drawn to the myth - the facts of the matter notwithstanding. Professor Strong also noted this phenomenon back in 1941 and was puzzled by it - and he refused to write off those who were drawn to it as uneducated buffoons - certainly Ford, DuPont, the Pope, Churchill and countless others like them could not be so easily dismissed. There had to be something more behind the myth's "drawing power."

To get a more precise idea of why people were drawn to the myth, Strong undertook a study of more than 121 organizations which were involved in one way or another with the Illuminist Myth during the years 1933-1940. Strong wrote,

"To understand precisely how and why ... the (Illuminist Myth) has circulated in America ... it is necessary to examine the character of the proponent organizations. What are the personality types, occupations, and affiliations of the leaders? What is the class status, religion, and geography ... of the membership? How are funds raised? What sort of propaganda is used and through what channels? To what extent do the groups cooperate? What objectives have they in common? These are the key questions to be answered."¹⁰⁹

Strong chose 9 groups out of the 121 as representative; he then proceeded to subject these groups to a minute examination. He found that they could be grouped broadly into three different categories:

¹⁰⁸ Donald S. Strong, *Organized Anti-Semitism in America* (Washington, D.C.: American Council on Public Affairs, 1940), pp. 83-108.

¹⁰⁹ Donald Strong, *Organized Anti-Semitism in America* (New York: Holt, Rinehart & Winston, 1941), pg. 15.

1. Christian groups (the National Union for Social Justice, the American Christian Defenders, and the Defenders of the Christian Faith);
2. Antilabor and business groups (the Industrial Defense Association, the Edmondson Economic Service, the American Vigilant Intelligence Service, and James True Associates); and
3. Political and patriotic groups (The Paul Reveres and the Order of '76).

AND IT'S PRECISELY HERE THAT STRONG BEGAN TO DISCOVER THE REAL REASON BEHIND THE "STAYING POWER" OF THE ILLUMINIST MYTH: IT WAS THE GLUE WHICH WAS HOLDING TOGETHER THIS RATHER POLYGLOT ALLIANCE OF OTHERWISE UNRELATED CULTURAL, ECONOMIC AND POLITICAL GROUPS WHICH WAS STANDING IN THE WAY OF SOCIALIST FORCES WHICH THREATENED THEIR UNDOING. The myth (whether expressed as the "Illuminist Plot," the "Communist Conspiracy," and/or "Secular-Humanism") gave the alliance the *raison d'etre* necessary to hold it together. It provided an enemy against which they could rally their forces and make "common cause." Without it, the alliance would fall apart.

The myth stimulated -

1. Businessmen and antilabor groups because it portrayed communism and the business community's hated adversaries, the labor unions, as tools of Illuminism;
2. It galvanized Christians in as much as it painted a dire threat against Christianity; and finally
3. It excited national and patriotic groups as a response to the "one-worldism" of Illuminism.

Thus, it was (and is) in the interest of all three communities [Big Business and antilabor groups]; Christians; and the various nationalist and patriotic groups (i.e., the John Birch Society, the American Security Council, etc.)] to fan the flames of Illuminism, and - if only unwittingly and unintentionally - the underlying anti-Semitism that goes along with it. Thus, it is a matter of pure fact - even today - that one cannot involve himself in this alliance without someday involving himself in anti-Semitism! - and this is as true for Christians as it is for Big Business, and the various nationalist and patriotic groups.

PLAYING WITH FIRE

What is it about American Christians which makes them think that they can play with such fire (i.e., the Illuminist Myth) and not get burned? Over twenty million people - from the White Terror which so gripped Europe after the First World War to the ovens of Auschwitz during the Second World War - have perished directly as a result of this myth.

Christians are being hustled, and it's not "Minnesota Fats" who's doing the hustling, but experts at the game of politics who would pimp their own mothers as prostitutes if it could achieve their goal of worldly political power. Thinking we are wise, we have become fools and are playing with the same fire which consumed the White Russians and the German people. American Christians think to use the political process for their own ends, but in the final analysis it may be the political process which will use them for its ends.

Umberto Eco and Treacherous Texts

Conspiracy theories and intense historical settings are Umberto Eco's forte, and here he turns his attention to one of history's most persuasive and destructive false texts - with mixed results.

Benjamin Balint Nov 17, 2011 1:54 PM

read more: <http://www.haaretz.com/jewish/books/umberto-eco-and-treacherous-texts-1.396123>

Such is the premise of the latest offering from the Italian writer Umberto Eco, 79, a retired professor of semiotics at the University of Bologna, best known for his novels "The Name of the Rose" (1980) and "Foucault's Pendulum" (1988).

Eco's impressively researched new novel, "The Prague Cemetery," takes the form of a series of flashbacks recorded in a diary written in 1897-98 by a 67 year-old with a diseased imagination and a split personality named Captain Simonini, the forger of the infamous "Protocols of the Elders of Zion."

In a letter to the reader that prefaces the book, Eco writes that he has endeavored to make its main character – and its only fictional figure – "the most cynical and disagreeable in all the history of literature." This is no empty boast. Eco happens to know something about disgusting figures. In his book "On Ugliness" (2007), he reflected on all manner of repulsiveness, obscenity and deformity.

Simonini, a shameless plagiarist and cold-hearted murderer, embodies all three. His parents named him after Simon of Trent, an Italian boy whose disappearance in 1475 was blamed on Jews accused of draining his blood for use in Passover matzah. (The Catholic Church removed St. Simon from its Calendar of Saints only in 1965.) As though conforming to the blood libel that lent him his name, Simonini is a man corroded by his own resentments. He has spent his life breathing in second-hand loathings. His self-declared motto is "odi ergo sum" – I hate, therefore I am.

Not unusually for his time, Simonini's fevered hatred found in the Jews its ideal object. "I dreamt about Jews every night for years and years," he confides to his journal. And yet, he doesn't know any. Of the two Jews he meets in the novel, one is a young Sigmund Freud, whom Simonini dismisses as a "little Semite parvenu, working his way into respectable families to advance his career." The other, a Jewish convert to Orthodox Christianity (and a fellow forger) named Jacob Brafmann, informs Simonini that "the fundamental feelings animating the Talmudic spirit are an overweening ambition to dominate the world, an insatiable lust to possess all the riches of those who are not Jewish, and a grudge against Christians and against Jesus Christ."

What medieval monastic life was to "The Name of the Rose," the late 19th-century Parisian demimonde is to "The Prague Cemetery," a narrative clotted with Masons, smutty Jesuits, scoundrels and Satanists, occultists and cranks, celebrants of orgiastic black masses, derelicts, anarchists, and a subterranean network of secret societies and confraternities. This is the fetid swamp which spawned the "Protocols," a grotesque document that purports to be the minutes of a series of 24 secret meetings held by a diabolical cabal of Jews plotting to destabilize and then to dominate the world.

Outlandish conspiracies, forged manuscripts and hoaxes have for some time been Eco's stock in trade. (This is a man who once appeared with Moshe Idel, professor of kabbala and Jewish thought at Hebrew University, on a panel called "The Syndrome of Conspiracy.") Both the novelist and the conspirator plot.

So Eco's long fascination with the "Protocols" comes as no surprise. The forgery figures in "Foucault's Pendulum," a novel that centers on a conspiracy put into motion by the Knights Templar. Eco returned to the subject in his essays "The Power of Falsehood" and "Fictional Protocols." He contributed the introduction to Will Eisner's graphic history, "The Plot: The Secret Story of the Protocols of the Elders of Zion" (2006).

But this book, another Eco entry into what might be called a "literature of facts," represents the first full-scale imagination of how one of the most powerful pieces of conspiracy propaganda in history came to be.

Only with the left hand

Eco's novels are nothing if not erudite, products of voracious reading and encyclopedic research more than of imagination. "I feel that I am a scholar who only with the left hand writes novels," he has said.

Here Eco uses Simonini to give a history lesson. In 1806, just when Napoleon met with representatives of the Jewish community to extend citizenship to French Jews, one real-life Captain Simonini, grandfather of Eco's fictional character, claimed in a letter that Masonry had been founded by the Jews, and that they had subsequently infiltrated all secret societies.

More than a half-century later, a French dissident writer named Maurice Joly published an anti-imperial satire called "Dialogues in Hell Between Machiavelli and Montesquieu" (1864), which took aim at Napoleon III's authoritarianism by charging him with nefarious plots. The satire made no mention of Jews. Four years later, in his middlebrow novel "Biarritz" (1869), the Prussian spy Hermann Goedsche refurbished Joly's plot, borrowed a scene from Alexandre Dumas's novel "Joseph Balsamo" (1849) depicting a secret Masonic gathering, and ascribed the whole thing to the Jews. In a chapter called "The Jewish Cemetery in Prague and the Council of Representatives of the Twelve Tribes of Israel," Goedsche describes a nocturnal rabbinic conference at which the elders of Zion plot to exploit Christians, corrupt public morals, control the press and incite revolutions. Machiavelli's cynical contempt for humanity in "Dialogues in Hell" becomes in Goedsche's hands the Jewish contempt for the "goyim peoples."

In his own novel, Eco gives each of these writers cameo roles, and has Simonini encounter similar real-life scoundrels like Major Osman Bey, author of "The Conquest of the World by the Jews" (1878); Alphonse Toussenel, a socialist anti-Semite; and Edouard Drumont, author of "La France Juive" (1886, reprinted more than 200 times) and editor of the popular anti-Semitic newspaper *La Libre Parole*.

Eco describes how at the end of this strange transmigration of conspiratorial theories stands Simonini, his hands cupped to collect their bile. A man without scruple, Simonini plagiarizes from these long-obscure works, patches together the "Protocols," and in the end sells his magnum

opus to Peter Rachkovsky, a blackmailer, informer, anti-Semite, member of the ultra-right-wing Black Hundreds, and head of the Paris chapter of the Okhrana, the czarist secret service.

As the novel closes, Eco has his unctuous antihero guess with pride the infernal afterlife of his fabrication. “Thanks to my work,” Simonini confides to his diary, “all the Mordechais in this world are on their way to a tremendous raging pyre ...Fortunately,” he adds, “it wasn’t up to me to eliminate an entire people, but I was making a contribution in my own modest way.”

Literature blurred into life

And so it happened in reality. After Rachkovsky brought the manuscript to Russia, the fictive was given the sheen of fact, and literature blurred into life. Published in a St. Petersburg journal in 1903, and a couple of years later as an addendum to a religious tract by an anti-Christ obsessed monk named Sergei Nilus, the “Protocols” came to function as a kind of revealed, almost liturgical text. “For an Aryan,” the French writer Ferdinand Celine wrote in 1937, “nothing is more invigorating than to read them. It does more for our salvation than any number of prayers.”

The forgery became Emperor Nicholas II and Empress Alexandra’s bedtime reading. It was used by the Black Hundreds to incite murderous pogroms in 1905 and fired the reactionary White Armies after the 1917 Revolution.

After World War I, despite being exposed as a fake in 1921 by the Times of London, the “Protocols” popularity took off. The Nazi Party published at least 23 editions between 1919 and 1939. Hitler cited it in *Mein Kampf* (1924): “How much the whole existence of this people is based on a falsehood is apparent in the famous ‘Protocols of the Elders of Zion.’ Every week the *Frankfurter Zeitung* whines that they are based on a forgery: and here lies the best proof that they are genuine.” The document, Hitler believed, conclusively revealed the “inner logic” and “final aims” of the Jews. In the early 1920s the English edition crossed the Atlantic with the help of Henry Ford, the American automobile magnate, who serialized it in the Dearborn Independent and printed an additional 500,000 copies in book form.

The first full translation into Arabic (from the French) came out in 1926, and its star has not dimmed since. King Faisal of Saudi Arabia used to give copies to state visitors. In 1995, when the Arabic edition of then-Israeli foreign minister Shimon Peres’ book “The New Middle East” was published in Egypt, it came accompanied by some unusual jacket copy: “It is precisely Shimon Peres who brings the decisive proof of their [the Protocols’] authenticity. His book confirms in so clear a way that it cannot be denied that the Protocols were true indeed. Peres’ book is the last but one step in the execution of these dangerous designs.”

The power of forgery

Fiction, among other things, ought to give pleasure. In the alchemy of art, even the ugliest circumstances, when represented in a work of fiction, can be turned into enjoyment. There is even pleasure, for example, in reading Philip Roth’s counterfactual history “The Plot Against America” (2004), which imagines the rise of fascism in the United States of the early 1940s.

But “The Prague Cemetery” is ungainly and disjointed as fiction and sometimes pedantic as history. It doesn’t stay on a single course long enough for a narrative wind to fill its sails. It is strong on atmospherics but weak on character.

Simonini, the Forrest Gump of anti-Semitism, intersects with a dizzying array of historical episodes (Eco even has him forge the memo that got Captain Dreyfus convicted of treason in 1894), but he never quite comes alive. In other words, if the “Protocols” is a fiction that could not resist being taken as fact, “The Prague Cemetery,” a different sort of collage, is fact that resists rising to fiction.

Maybe this is as it should be. Hannah Arendt once wrote: “If a patent forgery like the ‘Protocols’ is believed by so many people that it can become the text of a whole political movement, the task of the historian is no longer to discover a forgery. Certainly it is not to invent explanations which dismiss the chief political and historical fact of the matter: that the forgery is being believed. This fact is more important than the (historically speaking, secondary) circumstance that it is forgery.”

The amazing and enduring power of the “Protocols” has little to do with the mind of its forgers and everything to do with the avidity of its consumers. In Eco’s telling, it turns out that the mind of the text’s producer is banal; it is stored with hand-me-down hatreds, with the static crackle of petty intrigues, with shallow and sham nihilisms. It is nothing but a rancid recycler of old, threadbare shmattes.

And yet whoever forged the “Protocols,” his hatred was the hatred of millions. His text allowed – still allows – peddlers of hatred and violence to use the Jew as the irresistible explanation of both their own failures and their social, economic or political unrest, and most of all to present themselves not as perpetrators but as victims. It is exactly in this sense, as Celine was frank enough to say, that the “Protocols” serve as a sacred text of expiation and salvation.

The real story, then, is one that “The Prague Cemetery” hints at but does not for all its polymath erudition manage to capture: our impotence in the face of an obvious forgery, an absurd pastiche against which the ramparts of reason afford astonishingly feeble protection.

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Anti-Masonic Propaganda

The Myth of the Judaeo-Masonic Conspiracy

by W. Bro. A Israel, Master

Most of us are not in the Craft very long when we start to become aware of the large number of anti-masonic statements which are constantly circulating. These statements invariably have two things in common (1) they come from somebody who has little or no real knowledge of, or exposure to, the Craft and its workings, and (2) they are always attributed to 'a reliable source' and someone who 'really knows'. My own personal experiences began shortly after my initiation when I was congratulated by a non-masonic employee, who at the same time informed me that he had it from 'a very reliable source' that it was "impossible to get into business in Taupo unless you are a Freemason". The English wife of a good friend told me that after an accident sustained whilst driving in England, she had been charged with a motoring offence and, though innocent, had been convicted because the driver of the other vehicle was a Freemason and the Magistrate was one also". Doubtless all members who have belonged to the Craft for any length of time will have had similar experiences.

These examples, however, are mere word of mouth 'hearsay', which in many cases evoke only amusement from most of their listeners, both within and outside the Craft. Of a far more serious nature are anti-masonic statements which are given the stamp of authenticity because they are made by those who hold responsible positions. These statements are reported in otherwise reputable news media, which the non-discerning public does not normally question. It must be acknowledged that, to the majority of the public, news media statements in either printed or broadcast form are accepted without question and recapitulated with the thought "it must be true, I read it in the paper or heard it on TV".

In these days of mass communication, where news media are reaching a public of unprecedented size, when sensationalism and the marketing of the product is of greater importance than the veracity of the content and where, to paraphrase an oft quoted statement "only the facts have been changed to make a good story", we are facing a growing flood of anti-masonic propaganda. There are few ills in our world today, the cause of which, masonic detractors do not lay at the door of the Craft.

In 1978, when I was in the chair of Lodge Kaimanawa, I attended an evangelist meeting at Tokoroa in the company of my deputy master, W.Bro. Stan McCash, and the late W.Bro. Jack Mathews, who at that time was Master of Lodge Tokoroa. A 'hell fire and brimstone' preacher had promised to reveal the hidden evils of Freemasonry. We were bitterly disappointed, and about the only concrete fact with which we were enlightened, was his unequivocal statement that Freemasons controlled world economics and more particularly the United States Treasury. As sole proof thereof, he offered the example of the US one dollar bill, on the back of which is depicted both sides of the Great Seal of the United States. The obverse of this seal is, of course, the familiar bald eagle with outstretched wings, arrows in one claw and olive branch in the other. The reverse is less well known and the only place that this appears is on the back of the one dollar bill. It depicts an unfinished pyramid with 13 rows of stones (portraying the Union) being

watched over by the all seeing eye of God, which is contained within a triangle. This symbol, he assured us, was proof positive of Masonic control of the US monetary system.

Early this year, we were treated to a newspaper report of a recently published book by Stephen Knight which claims to document and prove the subversive activities and the potential dangers of the Craft. This was featured in the Wellington Evening Post under the arresting headline "Freemasonry Used for Soviet Spying Author" and in the Auckland Star under the equally eye catching, "Freemasonry Claimed KGB Stronghold".

In the column 'Nutshells' in the N.Z. Herald there appeared a quote from a statement made by the Iranian Minister of Islamic Guidance, Ayatolla Doa'i, that "The press is the most dangerous arm in the contemporary world. Freedom of the press is an invention of Jews, Freemasons and colonialists and a means of sowing dissension among the disinherited".

Much of this type of anti-masonic propaganda bears a similar hallmark, the fixation of the concept that Freemasonry is, in fact a worldwide conspiracy, bent on total behind the scenes control for its own ends.

Whence comes this insidious myth, this portrayal of Freemasonry as a gigantic octopus moving with unseen malevolence through the corridors of power, manipulating and scheming and forever growing?

For the answer to this question, we must go back to the late 18th century. In 1797, a French Jesuit, the Abbe Barruel, wrote in his *Memoire pour servir a l'histoire du Jacobinisme* (which was a monumental opus of five volumes) that the French Revolution was the carefully orchestrated fulfilment of an ancient conspiracy of what he considered, the most secret of all secret societies. Barruel claimed that the medieval Order of Templars, a surviving relic of the Crusades, had not really been successfully abolished by Papal Decree in 1312 but had survived as a clandestine organization preaching unrestricted liberty to all people, dedicated to the overthrow of all monarchies and the Papacy, and to the foundation of a world republic controlled by the Templars themselves. He further postulated that since that time, it had, in the implementation of that policy, been responsible for a large number of political assassinations and in the 18th century had taken over control of the Order of Freemasons. It had, according to Barruel, established in 1763 a secret literary academy, among whose members were such freethinking liberals as Turgot, Voltaire and Robespierre. These men, meeting in the house of Baron d'Holbach, published tracts and pamphlets which had, he claimed, resulted in the deterioration of morality and religion among the French. It had furthermore, from 1776, created a gigantic revolutionary organization involving half a million Frenchmen who were the Jacobins of the revolution. At the centre of the conspiracy were the Bavarian 'Illuminati' led by Adam Weishaupt, whom Barruel describes as "enemies of the human race, sons of Satan". All the Freemasons and Jacobins in France, he claimed, already owed complete blind obedience to that small band of Germans who, he felt, would, unless stopped, completely control the world.

Barruel's claim that the French Revolution was the result of a conspiracy dating back to the 14th century, is so fanciful as to be unworthy of any effort of rebuttal. As regards that little known German group called the 'Illuminati,' they were in fact rivals of the Freemasons and had been dissolved in 1786 (3 years prior to the French Revolution.) He had greatly oversimplified and exaggerated the role of the Freemasons. Without doubt they were numbered amongst those

whose concern for humanitarian reform assisted in creating the climate leading to the Revolution. They had already contributed to the abolition of witchcraft trials and of judicial torture. On the other hand, most French Freemasons were monarchist (Louis XVI and his brothers were all Freemasons) and during the mass executions which followed the Revolution, Freemasons were guillotined by the hundred and their Order, the Grand Orient was suppressed.

Barruel's work, in its original uninspiring and clearly erroneous form would doubtless not have long survived the death of its author in 1820 and would have vanished into richly merited obscurity. It was prevented from so doing by the mischance which associated it with another equally scurrilous (and equally false) defamatory fabrication of a sick mind. I refer to the infamous "Protocols of the Elders of Zion". The scope and time available for this paper simply does not permit a detailed discussion of the origins and evolution of this work. In brief, they consist of a rabidly anti-Semitic document purporting to be the blueprint for a Jewish plot to take over the world.

The earliest traceable source of this myth is contained in a letter received by Barruel from Florence in 1806. This was ostensibly written by an army officer, one J. B. Simonini, of whom nothing else is known and with whom even Barruel himself failed to establish contact. This letter appears to be the first in a line of anti-Semitic forgeries which were to culminate in the 'Protocols'. In it the author commences by first congratulating Barruel on having "unmasked the hellish sects which are preparing the way for the Antichrist" and then goes on to draw Barruel's attention to the "Judaic wealth and the protection it enjoys in almost all European countries". The mysterious Simonini permits his imagination to run riot. He claims to have penetrated to the centre of a Jewish conspiracy and to have discovered, that amongst other things the founders of Freemasonry and of the "Illuminati" were both Jews (although the founders of both are known and neither was founded by Jews), that in Italy alone, over 800 ecclesiastics were Jews and ranked among their number were bishops and cardinals and would shortly include a pope! All of this is, of course, self-evidently spurious. At the time of the Simonini letter, many lodges were still practising a ritual highly Christian in character and many others were still reluctant to accept Jewish members. Jews or persons of Jewish descent have never occupied a disproportionate place in Freemasonry. These are established facts, but nevertheless, the basis of the myth of the Judeo-Masonic conspiracy was born. Barruel had shown, at least to his own satisfaction, that the French Revolution was the result of a conspiracy of Freemasons. The increasing freedom from discrimination against religious minorities which followed the Revolution, was clearly to the advantage of the Jews. No further evidence was required to demonstrate to these somewhat less than unbiased critics, that Freemasons and Jews were closely associated in a worldwide Judeo-Masonic conspiracy.

The twisted logic of the combination of Barruel's imagination and the Simonini letter aroused little public interest in the first half of the 19th century until in the 1860s Hermann Goedsche, a discredited former employee of the Prussian postal service, who had been sacked for forgery, commenced writing novels under the pseudonym of Sir John Retcliffe. In one of these novels 'Biarritz', an eerie scene in the macabre style of Edgar Allen Poe is recounted. Set in a Jewish cemetery in Prague, the scene portrays how at midnight on the Feast of Tabernacles, representatives of the twelve tribes of Israel hold conversation with the Satanic presence emanating from a tomb. These representatives report on the progress they have made towards fulfilment of the aims of their conspiracy for world domination. The novel 'Biarritz' was

published in 1868, in the anti-Semitic climate existing in Germany after a partial emancipation of the Jews. This is merely the start of the saga. At this point we are discussing a novel, a work of fiction only. Soon however, this clearly fictional chapter, taken out of the framework of the novel begins to turn into a forged document.

Russian anti-Semites published the relevant chapter in 1872 in St Petersburg in the form of a pamphlet, which, although bearing the comment that it was a work of fiction, stated that it had a basis in fact! In 1876, it appeared in a similar publication in Moscow under the title 'In the Jewish Cemetery in Czech Prague (the Jews, sovereigns of the World)'. In 1880, a second edition was issued and similar items appeared in Odessa and Prague. In 1881, it arrived in France, printed in *Le Contemporain*. At this point no reference is made to it being a work of fiction, it has now become established fact!! All the speeches supposedly made by the twelve representatives in the cemetery in Prague were combined into a single speech, ostensibly made by a chief rabbi to a secret meeting of Jews. The authenticity of the speech is vouched for by an imaginary English diplomat (after all, who would dare doubt the word of an Englishman?), and indeed, is claimed as an extract from his projected book. Goedsche had originally written his novel (from which this work had been extracted) under the pseudonym of Sir John Retcliffe, perhaps not surprisingly the imaginary English diplomat is given the name Sir John Readclif. When, in 1896, Francois Bournand printed the so called speech in *Les Juifs et nos contemporains*, it is attributed to Chief Rabbi John Readclif!

Further editions followed and found fertile ground in the superstitiously gullible minds of a populace not far removed from a generally accepted belief in witchcraft werewolves and sorcery. Its many translations spread throughout Europe under a variety of titles, including one which appeared in 1906 with the title *Extracts from the Protocol of the Freemasons*.'

Although the Protocols themselves, in the standard version, are only twenty four in number and contain only passing reference to Freemasonry, they are invariably published with a commentary proving and justifying their veracity. (The two English editions each comprise about 100 small pages.) These Freemasonic references, albeit small, when conjoined in the reader's mind by the anti-masonic pronouncements included in the commentaries, are sufficient to create the implication of a great Judeo-Masonic conspiracy.

One such example will suffice, where Meurin, in his version entitled *La Franc Maconnerie, Synagogue de Satan* said, "Everything in Freemasonry is fundamentally Jewish, exclusively Jewish, passionately Jewish from the beginning to the end". Later in the same publication, he says, "The fact that all revolutions are made in the depths of the Masonic back lodges would be inexplicable, if we did not know that the Ministries of all countries are in the hands of Freemasons who, in the last analysis, are controlled by Jews. Meurin has further 'facts' to reveal about these 'back lodges'. They consist of Freemasons and Jews of the 33rd degree. The Protocols themselves end with the words "Signed by the Representatives of Zion of the 33rd degree". This allusion to the Ancient and Accepted Scottish rite is clear. This particular Freemasonic system, which originated in the USA in 1801 and thence spread with great rapidity to many countries, has, as its highest rank, the title of Sovereign Grand Inspector General which is, in fact the 33rd degree of that order of Freemasonry.

We, as citizens of a liberal democracy which has for some generations prided itself on the quality and universality of its educational system, are hard put to comprehend the impact these doctrines

could have on superstitious, largely illiterate populations. It must be emphasised that these publications were not merely a solitary outburst by a few sensation seeking individuals. They were published in literally hundreds of editions, translated into scores of languages: Russian, German, Polish, French, Rumanian, Czech, Yugoslav, Greek, Italian, Portuguese, Dutch, Swedish, Norwegian and, of course, English, to name a few. A generation ago, one authority, Henry Rollin, author of *L'Apocalypse de notre Temps* reckoned that the Protocols of the Elders of Zion, in all its various forms, was probably the most widely distributed book in the world after the V.S.L. It has served as the justification of most of the anti-Semitic and anti-masonic steps taken by totalitarian governments in the last 150 or so years, culminating, of course, in the well documented excesses of one Adolf Hitler towards both Freemasons and Jews.

The evil potential of the Protocols of the Elders of Zion should never be underestimated.

The Protocols of the Wise Men of Zion

Konrad Heiden¹¹⁰

ONE DAY IN THE SUMMER OF 1917 A STUDENT was reading in his room in Moscow. A stranger entered, laid a book on the table, and silently vanished. The cover of the book bore in Russian the words from the twenty-fourth chapter of Matthew: 'He is near, he is hard by the door.'

The student sensed the masterful irony of higher powers in this strange happening. They had sent him a silent message. He opened the book, and the voice of a demon spoke to him.

It was a message concerning the Antichrist, who would come at the end of days. It was the portrait of a type of man who comes to the fore when an epoch is dying. He is a man with a white skin, in everyday clothes, dangerously contemporary, and a mighty demagogue. He will talk with the masses, and at his word the masses will rise up and turn a culture to ashes, a culture which has deserved no better, since it has borne the Antichrist in its own image and for its own destruction. The great Russian philosopher Soloviev described him. The Antichrist 'does not look like what he is, and therein precisely lies the danger. He is a young man with a strong personality and seductive power of speech and writing. He is an ascetic and a vegetarian. He will win fame first by a book in which 'respect of the ancient traditions and symbols stands side by side with a bold and thorough radicalism in social and political problems... absolute individualism with an ardent fidelity to the common weal...' Then, in Berlin, he will become ruler of the 'United States of Europe'; he will conquer Asia and North Africa; America will submit to him voluntarily. He is an absolute genius, and he may, says Soloviev, wear a small mustache.

This is the demon who speaks out of the book.

'We shall talk with the people on the streets and squares,' says the demon, 'and teach them to take the view of political questions which at the moment we require. For what the ruler says to the people spreads through the whole country like wildfire, the voice of the people carries it to all four winds.

'We' -- the demon always says 'We' -- 'shall create unrest, struggle, and hate in the whole of Europe and thence in other continents. We shall at all times be in a position to call forth new disturbances at will, or to restore the old order.

'Unremittingly we shall poison the relations between the peoples and states of all countries. By envy and hatred, by struggle and warfare, even by spreading hunger, destitution, and plagues, we shall bring all peoples to such a pass that their only escape will lie in total submission to our domination.

'We shall stultify, seduce, ruin youth.

¹¹⁰ Heiden, Konrad, *Der Fuehrer*. Boston: Houghton Mifflin Company. 1944. pp. 1-18.

'We shall not stick at bribery, treachery, treason, as long as they serve the realization of our plans. Our watchword is: force and hypocrisy!

'In our arsenal we carry a boundless ambition, burning avidity, a ruthless thirst for revenge, relentless hatred. From us emanates a specter of fear, all-embracing terror.'

A gabbling demon, and self-conceited, too:

'We are the chosen, we are the true men. Our minds give off the true power of the spirit; the intelligence of the rest is instinctive and animal. They can see, but they cannot foresee; their inventions are purely corporeal. Does it not follow clearly that Nature herself has predestined us to dominate the whole world?

'We shall not submit the unique greatness of our ultimate plan, the context of its particular parts, the consequences of each separate point, the secret meaning of which remains hidden, to the judgment

and decision of the many, even of those who share our thoughts; we shall not cast the gleaming thoughts of our leader before the swine, and even in more intimate circles we shall not permit them to be carped at.

'We shall paint the misdeeds of foreign governments in the most garish colors and create such an ill-feeling toward them that the peoples would a thousand times rather bear a slavery which guarantees them peace and order than enjoy their much-touted freedom. The peoples will tolerate any servitude we may impose on them, if only to avoid a return to the horrors of wars and insurrection. Our principles and methods will take on their full force when we present them in sharp contrast to the putrid old social order.

'Outwardly, however, in our "official" utterances, we shall adopt an opposite procedure and always do our best to appear honorable and co-operative. A statesman's words do not have to agree with his acts. If we pursue these principles, the governments and peoples which we have thus prepared will take our IOU's for cash. One day they will accept us as benefactors and saviors of the human race.

'If any state dares to resist us; if its neighbors make common cause with it against us, we shall unleash a world war.'

And then the demon spreads his wings, conceals the sky, darkens the world:

'By all these methods we shall so wear down the nations that they will be forced to offer us world domination. We shall stretch out our arms like pincers in all directions, and introduce an order of such violence that all peoples will bow to our domination.'

Who is this 'we'? Who is it that brags so absurdly?

To the student it is not absurd. It sounds fantastic, but it is not a mere tissue of lies. He turns back the pages and discovers that all this accursed wisdom, all these diabolical plans, were hatched out by a group of old Jews, who met together in a back room in

Basel, Switzerland, in the year 1897. The demon aiming to devour the world is a Jewish club. It stands there in black and white, described at length, with place and date. Twenty years had passed before this knowledge found the right man. And thus *The Protocols of the Wise Men of Zion*, since become so famous, fell into the hands of Alfred Rosenberg.

A mysterious occurrence. Rosenberg himself has often told how the unknown suddenly stepped into his room, laid down the book, and silently departed. To Rosenberg it was a sign from heaven. Both the place and the hour were significant. Moscow, 1917. Far to the west, the German-Russian phase of the First World War was drawing to an end in crumbling trenches; in the streets of the capital, the Russian Revolution was ebbing and flowing. Alfred Rosenberg, the son of a shoemaker, born in Reval (Tallinn) on the Baltic, was then twenty-four years old; he was of German descent but as an Estonian, he was a subject of the Russian tsar. He had been raised in the German and Russian languages; he had first studied engineering and architecture at Riga, also on the Baltic; then, when the German army occupied Riga, he had fled. Now he was studying in Moscow.

The globe was afire. The tsar's empire was crumbling. Perhaps there would never again be peace. Perhaps this book would tell him why. The demon, who had incited the nations against each other, had spoken. Perhaps he, Alfred Rosenberg, understood him better than others; for in his own soul he could feel more strongly than others the mesh woven by hatred and love between the nations. He came from the tsar's Baltic, German provinces. He could scarcely say whether he was more Russian or more German. But today there were greater things concerning which he must achieve clarity. Here in Russia's holy city, in Russia's language, he had received a message. Judah, a book has brought forth thine innermost thoughts! He, the student, would close his eyes and believe it all his life, as firm as a rock. Was a new epoch of world history beginning in Moscow at that hour? Surely one of the most astounding, far-reaching, and bloody conspiracies of all time was bound to that hour. He who could read would go far.

'The nations,' say the demon, 'love and honor audacity in statesmen. Faced with an act of violence, they say: that was vile but clever! A scoundrel's trick, but wonderfully executed! With what insolence! Our leaders must move toward their goal with unparalleled boldness. Then we shall break all resistance in our path.'

The vision sends forth an icy chill and a breath of deadly truth.

The demon of world domination has spoken. He has proclaimed the great secret: the world can be dominated. Bowed with weariness, the peoples demand subjection. And those who resist will be tamed by terrible blows and sufferings. Modern society is charged with a magical current which in all men creates the same thoughts. The masses expect great things of their rulers. And for that reason, great things are easy.

This is the true sense of the secret writings which we today know as *The Protocols of the Wise Men of Zion*. Everything else in the develops from the basic idea that world domination is possible in our time: with sovereign contempt it is shown with what relative ease it can be achieved. Later, at third, fourth, and fifth hand, these profound thoughts were woven together with a figment of forgeries and purposeful lies which confused and

obscured the whole document to the point on unintelligibility. But precisely in that condition it could be swallowed without understanding by millions of readers, and this gave it its great effect.

Today we are in a position to re-create the original content of the document. Its content is how to establish dictatorship with the help - and abuse - of democratic methods. The genesis of Caesarism is described. We are told that democracy, if carried to its extreme conclusion, provides the usurper with his best weapons. Furthermore, democracy, in the international field actually offers a dictator, who has formerly entrenched himself in one country, the possibility of world domination. This is the true content of the famous Protocols.

Three generations ago a brilliant thinker wrote this secret formula for the achievement of world domination. We know little concerning his life. He was a French lawyer named Maurice Joly. He was, at the time he wrote his little book, a conservative, legitimist and monarchist. He had no thought of writing a secret document; on the contrary, he had in mind a satire against Napoleon III, then emperor of the French. Whether he ever perceived that he was leaving behind him the prophecies of a great seer; whether he ever guessed that his book embraced a political doctrine of world-shaking force, we don't know.

The work was published in Brussels in 1864, by A. Mertens et Fils, as an illegal propaganda pamphlet; it was written in French and bore the title: *Dialogue aux entres entre Machiavel et Montesquieu, ou la politique de Machiavel au XIXe siecle, par un Contemporain*. (Dialogue in hell between Machiavelli and Montesquieu, or the politics of Machiavelli in the nineteenth century, by a contemporary.) His anonymity did not avail the author. The police of the French emperor discovered him, he was sent to prison for fifteen months. His book was published in a second edition, then it was forgotten, and today scarcely any copies of it can be found.

For the author had seen the secret disease of his epoch, and that is something which men do not like. Today we read Joly with quite different eyes. Today the evils are no longer secret. To us, living in the present day, some of the sentences of this forgotten book seem like a lightning flash, bathing the present in dazzling light. They are unpleasant truths, but great truths, and they come down to us from great sources. Joly gathered his wisdom from Machiavelli and Montesquieu; the Italian political philosopher of the fifteenth, the French political philosopher of the eighteenth century, step forward in his book and utter the ideas of their great works, *Il Principe* and *L'Esprit des Lois*. Chiefly the ideas of Machiavelli were retained in the book's later form, *The Protocols of Zion*. Joly applied these ideas to the technique of dominating the modern masses; that was his contribution. In the final version the conception is broadened to cover the masses of whole continents, of the entire globe.

This brings us to world domination. It is a secret necessity inherent in the mechanism of our existence, it lives in our minds as a secret goal; it stands in the sea of the future as a magnetic mountain, inexorably attracting the ship of modern society. The modern world is a unit. China and England may not pray to the same God, but a telephone bell means the same thing to the yellow man as to the white; a telegraphic transfer of pounds

sterling or dollars buys in Asia the rice which is eaten in Europe or America. Such a world would be perfect under the leadership of a central mind, informed over a thousand wires, seeing through millions of electric eyes, aided by the best brains; a mind which would know the needs of the world and satisfy them with all the means which a dominated earth holds at the disposal of the knowing.

Is this the truth? Who has spoken? Perhaps it is only a half truth, but even in its halfness it is of enormous import, which is not seen by most, men. The demon has spoken - or shall we say the spirit of the age - or, in still other words - the new type of man, who is imprinting his features on this age. History is the most skeptical of all sciences; it knows no absolute truths. It does not matter whether things really are as the demon says - what matters is to know whether there are men who see them that way; and whether these men are, important.

This is the meaning which our age breathes into the teachings of Machiavelli. At its base, however, lies an eternal pessimistic wisdom which teaches that men are easily satisfied, hence easy for a clever mind to dominate. These two elements, the modern truth and the timeless wisdom, give the book a terrifying power which shines through the varnish of superimposed lies.

Maurice Joly had understood the meaning of domination. He knew the modern mass and its state of mind. He had seen a master guide it. The master was Napoleon III, conspirator, usurper, and for nearly twenty years emperor of the French; at once nationalist and socialist, democrat and tyrant, pacifist and conqueror, dictator by virtue of bayonets and the plebiscite; applauded by the masses whom he had politically raped. Joly had written his book with him in mind. He was meant when the demon spoke: we shall stultify the people, we shall promote disturbances in Europe and elsewhere, we shall create a mighty central power, we shall commit crimes, and the people will admire us for them. If gallstones had not made a wreck of this third Napoleon, he might have died in power and glory.

Joly's magnificent portrait of modern tyranny underwent a strange fate. After thirty years of oblivion, its great day came. It was discovered by a group of Russian conspirators. Not, to be sure, by the Russian revolutionaries of that day, the Nihilists, Social Democrats, or Social Revolutionaries; but by a few crafty agents of the counter-revolution, members of the Ochrana, the tsar's secret police. They wanted to frighten the tsar and drive him to bloodshed. To this end they persuaded him that the Jews of the whole world had devised a secret conspiracy to achieve domination, first over Russia, then over the whole world.

Claims of this sort were not new; they lay to a certain extent in the air. In the nineteenth century the Jews had nearly everywhere - though not in Russia - achieved civil equality and thus taken their place in modern society. Some had amassed great wealth, a few - for example, the house of Rothschild - had even attained real influence, and inspired a venomous anti-Semitism. Soloviev, for example, quotes a French priest who wrote 'that he lived by anticipation of that glorious day when the skin stripped off ... the Jews will be used for making cheap carpets.'

This epoch lies behind us. Today Rothschild is a memory, no longer a power. Anonymous, massive concentrations of power in industry and finance have relegated the Jewish bankers and big merchants - once so impressive - to second or third rank. There is a Jewish problem; this book will not attempt to deny it. As a modern Jewish leader, Theodor Herzl, said, 'The Jewish question exists wherever Jews live in any considerable number. . . . The longer anti-Semitism lies dormant, the more furiously it must break out: Nevertheless, painful as it is, it principally concerns the Jews themselves; it is not and never was the chief problem of society as a whole, which has other and graver worries. But in the nineteenth century, it was possible for imaginative minds to be frightened by the aura of political power surrounding certain Jewish names. In 1868, Hermann Gödsche, a German signing himself Sir John Retcliffe the Younger, wrote a novel entitled *Biarritz*. In it twelve rabbis from all corners of the earth meet in the Jewish cemetery in Prague. There they set up a cry of Satanic glee, for through accursed gold, through its mighty bankers, Judah has conquered the world, bought kings and the princes of the Church; Judah is wallowing in vice and glory. The rabbis represent the twelve tribes of Israel and speak Chaldaean. Subsequently this chapter, somewhat revised, was printed in pamphlet form and translated into foreign languages. And now, lo and behold, we have an 'authentic document,' proving the existence of a Jewish world conspiracy.

Gödsche's text was childish and none too convincing. But suppose you take these rabbis conspiring in their cemetery and give them the worldly wisdom, the contempt for humanity, the seductive power of Joly's tyrant. Don't just make them avaricious braggarts; make them subtle and crafty: make them speak the accursed satirical wisdom of Machiavelli, but in deadly earnest; finally, confound the fabulous nocturnal conspiracy with an international Jewish congress which actually did convene to discuss such sober matters as the problem of emigration. Then we have before us, in all its bloody romantic horror, the demon of Jewish world domination gathered in a congress and fixed in a protocol.

That is what happened. The group of Russian conspirators dug up Joly's forgotten book; they were also familiar with the horror story about the Jewish cemetery in Prague; they knew by the newspapers that in 1897 the Jewish Zionist Movement had very publicly been founded at a congress in Basel; finally, they knew only too well the golden awe emanating from the ancient fame of the Rothschilds. The ingredients of a magnificent conspiracy lay at hand, requiring only to be mixed.

The Ochrana, the tsarist secret police, furnished the means and the brains. First General Oryevsky, one of its heads, had a pamphlet prepared, based on the rabbis' conspiracy in Gödsche's story. The novelty was that the pamphlet was written in the form of protocols; this gave it a much more serious look. The pamphlet served as a frame to which Joly's ideas were embroidered in glowing colors. This was the work of General Ratchkovsky, the leader of the French division of the Ochrana. For the Ochrana had divisions for all countries. Everywhere it tracked down the activities of Russian, and not only Russian, revolutionaries. It was a kind of world conspiracy; a net of spies, intriguers, bribe-givers, and political agitators, which Russian tsarism had cast over the world.

With his eye for conspiracy, Ratchkovsky saw the explosive power inherent in Joly's timeworn and seemingly harmless work. It described modern dictatorship, its secret and yet so open methods; laid bare its cogs and springs. A real tyrant would never have spoken so self-revealingly; only a hostile satirist could have put such words of braggadocio into his mouth. The effect was a terrible self-indictment of modern dictatorship. This presumably is why the material appealed so strongly to these conspirators of dictatorship. They were confronted with their own image.

They could scarcely have pondered the matter very deeply, but it is precisely in the unconscious acts of men that history is most clearly revealed. The Ochrana men knew that this was good material, that they could make use of it. That was enough. In one or two evenings, over a pipe and a cup of tea, you could adapt this colorful but rather anonymous document for any purpose, put any label on it. Where Joly speaks in the first person singular, puts his speeches in the mouth of Machiavelli, means Napoleon III, and is actually denouncing modern Caesarism as such - just substitute 'We Jesuits,' 'We Freemasons,' 'We Englishmen,' or 'We Jews' - the result would be a fragment of perverted truth, hence not entirely incredible. As for Ratchkovsky and his clique, they were interested in the Jewish angle.

Their plan was more than a simple palace conspiracy. It was the first great attempt at a mighty national counter-revolution against the democratic and socialist revolution of the nineteenth century. The plan was to fuse the passion of the people and the cold power of the state into a mighty, counter-revolutionary force that would shake society to its foundations. If the movement had succeeded, it would most likely have transformed the old autocratic tsarism profoundly from within, made it a hundred times more powerful. In Holy Russia, at the beginning of the twentieth century, it would probably have created a new phenomenon in many respects resembling the later fascist dictatorships. Society in Russia was further advanced in its spiritual disintegration, inwardly more prepared for revolution than anywhere else in the world; at the same time the state power was stronger than anywhere else. Hence, it is understandable that this first attempt at a state-directed revolution should have been made here. It is in any case worth thinking about. Through this conspiracy, Russia became the spiritual mother country of modern fascism, as it later became the world center of communism.

As nucleus of the counter-revolutionary popular movement, a new party was formed. A certain Butmy was its leader. This party was military in organization. Its storm troops rode through the country, performing 'propaganda by action.' Chief among their activities was a bloody persecution of the Jews, the aim being to call attention to the Jews as the ostensible cause of bad conditions. Always strike the minority was their principle - for when a minority is punished, it is guilty in the eyes of the masses. The name of the movement was 'The Black Hundreds,' which meant simply: the black guard. *The Protocols of the Wise Men of Zion* became the program of this movement; with it they were born, and with it they grew. Even the primitive version, based on Gödsche's nocturnal conspiracy of rabbis, had a terrible effect. It was circulated widely, and in 1903 gave the signal for the Kishenev pogrom, in which several thousand Jews were massacred.

By its very nature every fascist movement strives to harness both the people and the state power to its will. The men who cooked up the *Protocols* wanted not only to stir up the masses, but also to take in the credulous tsar. To this end, they gave the book a political timeliness. A first version had been prepared toward the end of the nineties by Golovinski and Manuilov, two journalists in the service of Ratchkovsky. This version included Joly's most impressive bits. For some reason or other the bombshell was left unused for a few years. It was not hurled until political developments offered a particularly grateful target. In 1904-05, the pamphlet was refurbished as an attack on Prince Svatopulk-Mirski, minister of the interior, and Count Witte, the finance minister, who were too liberal for the Ochrana. A pamphlet on financial policy, by a certain Sharapov, attacking Count Witte was appended. References to the unfortunate Russo-Japanese War and to Witte's role as peacemaker were woven in. All this, of course, beneath the paper-thin trimming of a Jewish conspiracy. Other propaganda works represented the Jews as warmongers; now, on the contrary, they had to be peacemongers; for if Witte made peace with the Japanese, he did so - say the *Protocols* - on the instigation of the Jews, who were opposed to a Russian victory. They did not want a Russian victory, because it would have thwarted their plan for world domination.

This is the origin of the supposed textbook of Jewish world domination. Today the forgery is incontrovertibly proved, yet something infinitely significant has remained: a textbook of world domination pure and simple. The leaders of the Black Hundreds had written this great method of demagoguery, the tsar's secret police had given it plastic form. Or, to call this clique of political officials, venal writers, conspiratorial officers, by their proper name. the armed intellectual¹¹¹ was out to seize power over the masses. He denied it, to be sure; he said: no, no, this was not my work. The Jew devised these plans; I only stole them and brought them to light for the salvation of mankind. But today we know better. An impartial court has established the truth, even anti-Semitic propagandists have today dropped the myth of the Jewish conspiracy in Basel and admitted Joly's authorship. At first the anti-Semites comforted themselves with the idea that Joly was a Jew and that a 'Jewish spirit' had impelled him to write his book; but then Joly's baptismal record was found, exploding this last hope; since then, some anti-Semites have declared merely that the *Protocols* are 'deeper wisdom,' beyond any possibility of documentary proof. Actually they do contain a deeper truth; but the

¹¹¹ The word 'intellectual' makes it necessary, for the first and the last time in this book, to bother the reader with a footnote. The German 'Intellektueller' and the English 'intellectual' do not mean the same thing. The German word has (especially in recent times) taken a broader meaning and is frequently used merely to designate people with an education above the average; either academic or technical. But the difficulty does not stop here. This book deliberately uses the word 'intellectual' to designate a group, or rather a type, characterized, not by a common economic or material interest, but a common outlook. It comes close to the type of the pragmatic and mechanistically minded modern man, product of mass education, whose sole criterion is: Will it work? Such a man may be, for example, an executive, dentist, or engineer, but whatever his occupation, he will have a sense of class superiority due to an education above the average. In Germany it was this type, restless and disillusioned, that gravitated most readily to the Nazis and formed the backbone of the movement. The term 'bohemian,' which occurs later, can best be defined as the 'intellectual' who has not found his place in society; who was 'uprooted and disinherited' by the economic upheavals of the twenties and thirties, and unable - owing to the stricter class consciousness of the European - to slide comfortably down into the ranks of the proletariat. He has been perfectly described by Karl Marx, in his *The Eighteenth of Brumaire of Louis Bonaparte*, where he calls the scum of all classes which carried through the coup d'état of Napoleon III 'creatures of whom the best that can be said is that they are men of ill repute . . . each a noisy bohème, out for looting the state.'

demonstrable history of their origin shows that this truth involves not a Jewish but a fascist world conspiracy.

At first the concept of conspiracy is purely symbolical. The human mind, with its tendency to personify great objective phenomena, interprets surprising objective contexts as a personal plan. World history becomes a moral drama; the eternal struggle between man and society becomes the struggle between good and evil; the lofty ruthlessness of history seems bearable only when it is humanized. Thus we give it a mythological form: the great hereditary enemy, the Antichrist, the destroyer, and finally, the conspirator. The nineteenth century in Europe was indeed full of conspirators, from the German Burschenschaften, the Italian Carbonari, the Irish Fenians, to the Russian Nihilists and Socialists. Behind all this, our imagination seeks a world context, a world conspiracy aiming at world domination. Where is the kernel of historical truth in the fantasy of a Jewish world conspiracy? It lies in the great world struggle for human equality to which the Jews owe their admission to modern society; this is the historical fact standing in the broad daylight of truth, whence it casts weirdly magnified, indistinct, and unfathomable shadows into the background of fantasy. On the opposing side, the great principle of inequality fights to preserve its rule; the ruling class philosophy of a natural hierarchy, of innate differences between men. Once this principle is expressed in the form of historical events, it also soon assumes an aspect of conspiracy. The coup d'état of Napoleon III on December 2, 1851, and *The Protocols of the Wise Men of Zion* were not hatched out by the same mind. But they are acts of one and the same psychological type; only this made it possible for history to combine one with the other by the thin red thread of a documentary connection.

The spirit of the *Protocols*, therefore, contains historical truth, though all the facts put forward in them are forgeries. Hence its influence on such varied times and peoples. When they were published, their deeper, genuine content beneath the varnish of falsification found a receptive mood in many sections of the Russian people - a mood of decadence and despair. The Russian literature of the period from Tolstoi to Sologub bears witness to this mood. The superstitious tsar permitted himself to be frightened and influenced by wonder-working monks. Serious religious people were oppressed by the warnings of Soloviev. He associated the materialism and silly optimism of modern culture with the approach of the Antichrist as a modern demagogue; his book, to some extent, is an attack on Tolstoi. Soloviev's Antichrist finally disappears in a battle against the desperate Jews, many of whom he had massacred before. But one of his disciples makes the Antichrist himself a Jew: this was a certain Sergei Nilus.

Nilus was a religious writer. It is hard to say whether he was an honest visionary or an intriguing swindler. At all events, he became the tool of the Ochrana in a picturesque palace intrigue, which was part of the above-mentioned general fascist plan. The purpose of the intrigue was to remove a foreign wonder-worker, the French magnetic healer Philippe, from the tsar's entourage. Ratchkovsky's clique wished to replace the Frenchman by Nilus as their creature. Why Nilus? He had written a book, under the influence of Soloviev, on the theme of the Jewish Antichrist. Its title: 'Small signs betoken great events. The Antichrist is near at hand.' The book is one of hundreds of documents attesting a forgotten mood, and would today be quite lost sight of were it not for a noteworthy change made in the second edition. This second edition was sponsored

by the Ochrana and published in 1905 in the Imperial state printing shop in Tsarskoye Selo. Its appendix includes The Protocols of the Wise Men of Zion. This was the first publication of the Protocols in their present form, and it was claimed by Nilus that these Protocols were the minutes of speeches and debates which were made at the founding congress of the Zionist Movement in Basel, Switzerland, in 1897.

This much was true, that in 1897 in Basel the Jewish Nationalist Movement of the Zionists was born. The goal of this group, to put it simply, was to lead the Jews back again to Palestine; to state it more exactly, to create for those Jews who were leading an intolerable life of oppression, especially in Russia, a 'legally assured homestead' in Palestine. In order to disappear in that little corner on the eastern shore of the Mediterranean they had, as Theodor Herzi, the founder of the movement, put it, 'to make the Jewish problem ... a question of world politics.'

This was the purpose of the Basel congress. But, if we believe Nilus, its true, secret aim was just the opposite; that is, the foundation of an uncontested world domination by the Jews. He claimed that the public congress was a mere blind for a number of far more important secret sessions. In these secret sessions the Zionist leaders set forth their plan for Jewish world conquest. It was there that those speeches allegedly were made: 'We shall, everywhere arouse ferment, struggle, and enmity - we shall unleash a world war - we shall bring the peoples to such a pass that they will voluntarily offer us world domination.'

These speeches were taken down in shorthand and entered in the minutes. A courier of the congress was supposed to bring the terrible papers from Basel to the German city of Frankfurt am Main, to be preserved in the secret archives of the Rising Sun Lodge of Freemasons. But the courier was a traitor. On the way he spent the night at a little city in Baden. Some officials of the Ochrana were waiting for him there with a staff of scribes, and that night the *Protocols* were copied in a hotel room. This was Nilus's story in 1905; but in a later edition he has quite a different version; the mistress of a French Zionist stole the papers from him and delivered them to the Ochrana. In later editions he gives still other versions. There is but one point to which he always adheres: that he himself had received the papers from a certain Suchotin, marshal of nobility in the district of Chernigov, who had received them from Ratchkovsky.

The book was laid on the tsar's table. Its effect was strong but not lasting. At first the tsar was shaken, praised the book's wealth of ideas, its mighty perspective, and believed it all. But Ratchkovsky had gone too far. At that time, perhaps, the deepest sources of the forgery were not discovered; but it soon became clear to the Russian public, who for a hundred years had been only too familiar with the methods of the secret police, that such documents from the hand of the Ochrana did not carry much weight. Minister Stolypin even succeeded in convincing the tsar of the forgery. The tsar gave orders that the book should no longer be used as propaganda, for 'we must not fight for a pure cause with unclean weapons.' Not Nilus but Rasputin became the tsar's confessor.

Nonetheless, the Ochrana did its best to spread its product among the masses. Butmy, the leader of the Black Hundreds, also published a version of the *Protocols*. In 1917, during the World War and after the tsar's downfall, Nilus published the last edition of his

book, with the *Protocols* in the appendix. This time it was: 'He is near, he is hard by the door.' It is this edition which was placed on Alfred Rosenberg's table. It was from this edition that the loquacious and seductive demon of world domination spoke to the young man.

Rosenberg believed in the secret session of Basel, at least he did then. For this we cannot be too hard on a lad of twenty-four. For beneath the heavy coating of a clumsily exaggerated forgery, the *Protocols* contain a genuine element which might well carry a strong, mysterious appeal to the modern intellectual. This element is their radicalism. The *Protocols* are the work of a decadent, unscrupulous group of intellectuals, who pondered the problem of dominating the masses. They saw the modern mass in revolutionary motion. They set themselves the task of weaning the masses from their revolutionary leaders. See what these socialist agitators had succeeded in doing with a few revolutionary phrases and little apparent thought! Why couldn't we learn to do as well? We academicians would surely be a match for a band of trade-union secretaries. There is a technique of dominating the masses, and in principle technical problems can always be solved. The intellectual's envy of the demagogue gave birth to a new political technique.

And here history turns over a new leaf. The conspirators did not need to invent anti-Semitism; no, what they did was to create anti-Semitism as a weapon in the class struggle; something quite apart from the hostility which, since the beginning of the nineteenth century, had been aroused by the Jewish entrance into the bourgeois society of Europe. For now, in modern society, a new Jewish type had made its appearance - the Jewish intellectual; and it is predominantly he who became the target and victim of the most frightful outbursts of anti-Semitism in modern history. For it is his competitor, the non-Jewish intellectual, who incited and directed this anti-Semitism, and directed it chiefly, not against Jewish capital (though an outmoded propaganda says so), but against the Jewish intellectuals - the lawyers, doctors, government officials, and others who had made themselves, by their share in modern education, so influential a part of society.

We are living in the age of technology. Technology is more than the transformation of heat into power. It is, in general, the domination of brute force by trained intelligence. Natural scientists have studied the soul, and vaudeville 'professors' have demonstrated the power of hypnosis. The fakirs are not the only ones who can cast a spell over the masses. Here, this book shows what great things are possible, even with the simplest methods. Alfred Rosenberg is an engineer and architect, a young man who in a few months will take his examinations for registered engineer. The powers have laid this book on his desk and thereby given him the watchword that was to govern his life, the open sesame of technology: everything is possible.

With the book in his bag, he fled at the beginning of 1918 to his native city of Reval, later called Tallinn. German troops took the city. Rosenberg remembered that he was a German. He volunteered for the German army, to fight against the Bolsheviki who for some months had been in the saddle in Petersburg and Moscow. The German commandant distrusted the German Russian and rejected him. He remained a civilian, earning his living as a drawing instructor at the *Gymnasium*. His eyes were still fixed on

Russia. The Bolsheviks had disbanded the Constituent Assembly, proclaimed the dictatorship of the proletariat and the advent of socialism, but at the same time had given the poor peasants land, or rather summoned them to take it; they had brutally suppressed all political freedom, all opposition parties. Those affected resisted; there were plots and assassinations. The Bolsheviks, in a desperate life-and-death struggle, always in power but always on the brink of catastrophe, struck down their enemies by ruthless, barbaric terror. They acted in accordance with the recommendations of *The Protocols of Zion*. Were they not themselves the Wise Men of Zion? Hadn't they Jewish leaders? Isn't Lenin, their top leader, a Jew? In this, to be sure, Rosenberg was mistaken. Lenin was no more a Jew than Rykov, Kalinin, Krassin, Bucharin, and other Bolshevik leaders of the old guard; but Trotzky, Zinoviev, and Radek were Jews.

The Bolsheviks exterminated the Jewish bourgeoisie of Russia as heartlessly as the Christians; from time to time some little Jewish community cursed and excommunicated a Bolshevik leader who arose in its midst; for Rosenberg, however, Russia was ruled by the Jewish Antichrist which Nilus had prophesied. Rosenberg himself has a little drop of Jewish blood in his veins; let us assume that he did not know it at the time. The world in which his great experiences took place remains in any case Russia. It was there that he met the demon. It was there that the dice governing the destiny of nations were falling. There the Antichrist held sway over a field of corpses. From there the plague was moving on Europe. It was on Russia that we should march, when the time came, to tumble Satan from his throne. Our life work was to summon Europe to avenge our exile.

For at the end of 1918, Rosenberg was forced to leave Reval with the remnants of the withdrawing, disbanding German army. The Bolsheviks pressed after them, occupied Reval, took Riga, approached the German border. He fled from them, crying: The plague is coming! An infected army, on the point of mutiny, flowed homeward, carrying him along. Thus he left Russia, came to Germany, bearing with him a treasure, the message of the Russian Antichrist, the *Protocols*. In a swarm of Russian fugitives, officers, intellectuals, barons and princes, Rosenberg reached Berlin, then Munich. At the same time other refugees reached Constantinople, London, Paris; Russians, Germans, but also Englishmen, Frenchmen, even Americans, members of those Allied expeditionary armies who, after the outbreak of the Bolshevik revolution, had occupied, for a time, Russian territory in Siberia, in the North, in the Crimea. And with this flow of fugitives not a few copies of the *Protocols* reached Western Europe.

A pity that General Ratchkovsky never lived to see the day. The shadow of Russia fell over Europe. From the Kremlin, Lenin exhorted the world to revolution, holding aloft the *Communist Manifesto*. Rosenberg comes, a humble fugitive, with the textbook of world domination in his battered suitcase."¹¹²

¹¹² The Nizkor Project, 1991-2012. This site is intended for educational purposes to teach about the Holocaust and to combat hatred. Any statements or excerpts found on this site are for educational purposes only.

ON THE "PROTOCOLS OF THE ELDERS OF ZION"

It would be difficult to overestimate the importance of this tract since the middle of the nineteenth century in propagating anti-Semitism. It was believed implicitly by all the professional haters of Jews in Germany, from Hitler and Himmler on down. It also gained considerable currency in France (where it originated), Russia (where it was used to initiate pogroms), the United States (where it was chiefly disseminated by Henry Ford) and England, where even the London "Times" asked whether the government should not set aside some research money to examine its authenticity.

The circumstances of the origins of this "evidence" of a Jewish world conspiracy are so bizarre that it seems impossible that anybody could have taken the document seriously.

The conceptual inspiration for the Protocols can be traced back to the time of the French Revolution at the end of the 18th century. At that time, a French Jesuit named Abbe Barruel, representing reactionary elements opposed to the revolution, published in 1797 a treatise blaming the Revolution on a secret conspiracy operating through the Order of Freemasons. Barruel's idea was nonsense, since the French nobility at the time was heavily Masonic, but he was influenced by a Scottish mathematician named Robison who was opposed to the Masons. In his treatise, Barruel did not himself blame the Jews, who were emancipated as a result of the Revolution. However, in 1806, Barruel circulated a forged letter, probably sent to him by members of the state police opposed to Napoleon Bonaparte's liberal policy toward the Jews, calling attention to the alleged part of the Jews in the conspiracy he had earlier attributed to the Masons. This myth of an international Jewish conspiracy reappeared later on in 19th century Europe in places such as Germany and Poland.

The direct predecessor of the Protocols can be found in the pamphlet "Dialogues in Hell Between Machiavelli and Montesquieu," published by the non-Jewish French satirist Maurice Joly in 1864. In his "Dialogues," which make no mention of the Jews, Joly attacked the political ambitions of the emperor Napoleon III using the imagery of a diabolical plot in Hell. The "Dialogues" were caught by the French authorities soon after their publication and Joly was tried and sentenced to prison for his pamphlet.

Joly's "Dialogues," while intended as a political satire, soon fell into the hands of German anti-Semite journalist Hermann Gödsche, who was on the staff of a respectable, conservative Prussian newspaper called the "Kreuzzeitung." Gödsche was a postal clerk and a spy for the Prussian secret police. He had been forced to leave postal work due to his part in forging evidence in the prosecution against the Democratic leader Benedict Waldeck in 1849. Gödsche adapted Joly's "Dialogues" into a mythical tale of a Jewish conspiracy as part of a series of novels entitled "Biarritz," which appeared in 1868. In a chapter called "The Jewish Cemetery in Prague and the Council of Representatives of the Twelve Tribes of Israel," he spins the fantasy of a secret centennial rabbinical conference which meets at midnight and whose purpose is to review the past hundred years and to make plans for the next century.

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 scepticism. 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 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 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.

"Biarritz" was a novel. But only four years after its appearance in Germany, in 1872, the chapter "In the Jewish Cemetery in Prague" was published in St. Petersburg as a leaflet which claimed the story was based on fact. In 1871 the story appeared in France and was presented as a serious piece of historical study. In 1896 the French writer Francois Bournand reproduced the speech in his work "Les Juifs et nos contemporains" with a covering note which read "The program of Jewry....is expressed by the Chief Rabbi John Readclif in a speech made in 1880."

Gödsche's plagiarism of Joly's "Dialogues" soon found its way to Russia. It was translated into Russian in 1872, and a consolidation of the "council of representatives" under the name "Rabbi's Speech" appeared in Russian in 1891. These works no doubt furnished the Okhrana (the Czarist Russian secret police) with a means with which to strengthen the position of the weak Czar Nicholas II and discredit the reforms of the liberals who sympathized with the Jews. During the Dreyfus case of 1893-1895, agents of the Okhrana in Paris redacted the earlier works of Joly and Gödsche into a new edition which they called the "Protocols of the Elders of Zion." The manuscript of the Protocols was brought to Russia in 1895 and was printed privately in 1897.

The Protocols did not become public until 1905, when Russia's defeat in the Russo-Japanese War was followed by the Revolution in the same year, leading to the promulgation of a constitution and institution of the Duma. In the wake of these events, the reactionary "Union of the Russian Nation" or Black Hundreds organization sought to incite popular feeling against the Jews, who they blamed for the Revolution and the Constitution. To this end they used the Protocols, which was first published in a public edition by the mystic priest Sergius Nilus in 1905. The Protocols

were part of a propaganda campaign that accompanied the pogroms of 1905 inspired by the Okhrana. A variant text of the Protocols was published by George Butmi in 1906 and again in 1907. The edition of 1906 was found among the Czar's collection, even though he had already recognized the work as a forgery. In his later editions, Nilus claimed that the Protocols had been read secretly at the First Zionist Congress at Basle in 1897, while Butmi, in his edition, wrote that they had no connection with the new Zionist movement, but, rather, were part of the Masonic conspiracy.

In the civil war following the Bolshevik Revolution of 1917, the reactionary White Armies made extensive use of the Protocols to incite widespread slaughters of Jews. At the same time, Russian emigrants brought the Protocols to western Europe, where the Nilus edition served as the basis for many translations, starting in 1920. Just after its appearance in London in 1920, Lucien Wolf exposed the Protocols as a plagiarism of the earlier work of Joly and Gödsche, in a pamphlet of the Jewish Board of Deputies. The following year, in 1921, the story of the forgery was published in a series of articles in the *London Times* by Philip Grave, the paper's correspondent in Constantinople. A whole book documenting the forgery was also published in the same year in America by Herman Bernstein (*The Truth About "The Protocols of Zion."* Reprinted with an introduction by Norman Cohn. NY: Ktav Publishing House, 1971). Nevertheless, the Protocols continued to circulate widely. They were even sponsored by Henry Ford in the United States until 1927, and formed an important part of the Nazis' justification of genocide of the Jews in World War II.

Wherever anti-Semitism reared its head, the "Rabbi's Speech" appeared in one form or another. And wherever the established order was challenged, it could be "proved" by reference to one or the other of the remarks of these "heads of the tribes of Israel." Therefore, Bolshevism became part of the Jewish conspiracy, Freemasonry with its strange rituals was simply a front for the Jews, and under the Nazis the Christian churches themselves had become so infested with the virus spread about by the Jews that they had become their secret weapon.

The "Protocols," along with "Mein Kampf," are popular best-sellers in the Islamic world.¹¹³

¹¹³ On: <http://www.featherlessbiped.com/6696/SWASTICK/protzion.htm> (W.J. Bethancourt III)

ANTI-SEMITISM IN THE CHURCH OF GOD

THE PROTOCOLS OF ZION

By Marie Casale
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There is a book which is called by the Jews "The Bible of Anti-Semitism" being promoted in the Church of God as an aid to understanding end-time prophecy called, "*The Protocols of Zion*". This book represents an interpretation of the coming Anti-Christ government as a Jewish conspiracy to take over the world. "*The Protocols of Zion*" claims to have been written by the Jews themselves and obtained from the archives of their secret government. It is a list of 24 'protocols' by which they intend to gain control of the world. I felt that in the interest of righteous judgment, it is important to provide for brethren who are affected by this conspiracy theory the historical background of this book and the proof that it is a plagiarized hoax. This is my defense of the Jews against the HUGE allegation that they wrote and are carrying out the protocols.

THE JEWS' DEFENSE

1. INSPIRATION FOR THE PROTOCOLS

Early in the year 1921 it was discovered that the INSPIRATION for the "*Protocols*" came from a story written by Herman Goedsche, a German anti-Semite. In 1868, 29 years before the "*Protocols*" appeared, he published a series of novels called "*Biarritz-Rome*" under the name of Sir John Retcliffe in order to make himself appear to be an English gentleman. One of these novels called "*To Sedan*" contains a chapter called "*The Jewish Cemetery in Prague and the Council of Representatives of the Twelve Tribes of Israel*". In this chapter, representatives from each of the tribes of Israel meet with Satan once every hundred years at a cemetery in Prague and discuss with him the development of their plans. The Devil then conveys the decisions of the "Wise Men of Zion" among the Jews so that they may conquer the world.

Several years later Herman Goedsche lifted the dialogue from the fictional cemetery in Prague and created an imaginary Rabbi who supposedly gave it as a speech at a Jewish congress in Lemburg. George Butmi, a Russian reactionary and anti-Semitic writer reproduced a translation of this called, "*The Rabbi's Speech*" in 1907 in his book called, "*Accusatory Addresses – Enemies of the Human Race*". He dedicated this book to The Black Hundreds who executed pogroms for the Russian Tsar Nicholas II. In his preface Butmi said that "Sir John Retcliffe" vouched for the authenticity of "*The Rabbi's Speech*". He also published the "*Protocols*" in this version.

2. PLAGIARISM

Later in the year, 1921, it was further discovered that much of the TEXT of the Protocols came from another work of fiction.

In 1864, 33 years before the "*Protocols*" appeared, a fictional pamphlet was written by a French lawyer, Maurice Joly, entitled, "*Dialogues in Hell Between Machiavelli and Montesquieu*". This [2] pamphlet was a satire, a discussion between two dead souls on the authoritarian regime of the French Emperor Napoleon III. It made no mention of the Jews. Napoleon III sent Joly to prison for publishing this book. In 1921 it was discovered by a Times correspondent, Peter Graves, that the "*Dialogues*" of Joly had been plagiarized to create "*The Protocols of the Elders of Zion*".

More than 160 passages , about forty percent of the "*Protocols*", was plagiarized from Joly. In nine of the chapters, the copied text is more than half. There can be no doubt that plagiarism took place. All anyone has to do is read the two documents side by side. Here are comparisons between Joly's book and the "*Protocols*":

Dialogues of Joly Dialogue # 7 Para. 14

With the aid of the sole regulating power, I would institute, for example, huge financial monopolies, reservoirs of the public wealth on which depends so closely the fate of all the private fortunes that they would be swallowed up with the credit of the state on the day after any political catastrophe. You are an economist, Montesquieu; weigh the value of this combination.

Protocols of Nilus Protocol # 6 Para. 1,2

We will soon begin to establish huge monopolies, reservoirs of colossal riches, upon which even large fortunes of the Goyim will depend to such an extent that they will go to the bottom together with the credit of the state on the day after the political smash. You gentlemen here who are economists, just strike an estimate of the significance of this combination.

Dialogues of Joly Dialogue # 7 Para. 17

It is necessary to arrive at the existence in the state only of proletarians, several millionaires, and soldiers

Protocols of Nilus Protocol # 7 Para. 1

What we have to get at is that there should be in all the states of the world, besides ourselves, only the masses of the proletariat, a few millionaires devoted to our interests, police and soldiers.

This information is from a book called, "*The Truth About the Protocols of Zion*" by Herman Bernstein. 1935. Mr Bernstein provides the entire text of Joly, the entire text of the "*Protocols*", the two documents compared side by side, the entire text of "*To Sedan*", "*The Rabbi's Speech*" and the preface by George Butmi as exhibits in his book. Since this information (especially the plagiarism) does PROVE that the "*Protocols*" was no speech given at a secret meeting of the Jews, nor was it written by a secret government of the Jews, but was rather fabricated from works of fiction to BEAR FALSE WITNESS AGAINST THE JEWS, there is really no excuse for those who promote it as an aid to understanding prophecy.

3. CONTRADICTIONARY ORIGINS

Another proof that this work is spurious is that no one can seem to agree on the origins of it. The following conspiracy books were sent to me by a Church of God minister in an attempt to "prove" the authenticity of the "*Protocols*".

"*PAWNS IN THE GAME*" By Guy Carr P. 27-31, 40, 157-158

"*FOURTH REICH OF THE RICH*" By Des Griffin P. 194-222 [3]

"*THE INTERNATIONAL JEW*" By Henry Ford Sr. P. 69-92

"*SECRET SOCIETIES AND SUBVERSIVE MOVEMENTS*" Nesta Webster Appendix 2, P. 382

"*RED FOG OVER AMERICA*" by Guy Carr P. 2-8

"*THE PROTOCOLS OF ZION*" By Victor Marsden Chapter IV

Rather than prove the authenticity, I noticed that the authors of these books give contradictory statements as to the origin of the "*Protocols*". Victor Marsden places it at the First Zionist Congress in 1897. Mr. Guy Carr, in his book, places it as the long range plans of the Illuminati as explained by Amschel Rothschild to his associates in Frankfort in 1773. And according to "*The International Jew*" by Henry Ford, the "*Protocols*" is not of Russian origin which is supposed by appearances but the notes of lectures delivered to Jewish students somewhere in France or Switzerland. In addition, I noticed on the pages indicated in each of these books statements to the effect that there is no proof that the Jews wrote it.

Those who published the "*Protocols*" in its different editions and translations also give different stories as to the origin. Sergei Nilus who published the "*Protocols*" in 1905 even bore witness against himself by giving contradictory statements in each of his first several editions. In his first 1905 edition Nilus said that the "*Protocols*" had been given to him by a prominent Russian conservative whose name he did not mention and who had received it from an unnamed woman who had stolen it from one of the most influential leaders of Freemasonry at the close of a secret meeting of the initiated in France. In his 1911 edition Nilus wrote that his friend himself had stolen the "*Protocols*" from "the headquarters of the Society of Zion in France. In the 1912 edition Nilus said that the "*Protocols*" came from Switzerland and not from France. This time he named his Russian conservative friend, Sukhotin, who had recently died. He said that the "*Protocols*" was not Jewish-Masonic but a Zionist document secretly read at the Zionist Congress in Basle in 1897. (This especially is a foolish notion since an affidavit written by Philip Stepanov the first publisher, proves that the "*Protocols*" was first brought to Russia two years before that Congress took place.)

4. HISTORICAL CONTEXT

That the "*Protocols*" is a fraud, there can be no doubt. The question remains, "Why was it fabricated?" This question must be answered in the context of the times in which it first appeared.

- In 1797 French Jesuit, Abbe Barruel published a 5-volume work "*Memory to Serve the History of Jacobinism*" in which he blamed the French Revolution of 1789-99 on a conspiracy operating through the Freemasons and Illuminati and conceived ages ago in the medieval Order of Templars. Barruel was sure the Templars, which had ceased to exist in 1314 AD, survived as a secret society, controlling the Jacobins and Freemasons in France and aiming to abolish all monarchies, overthrow the papacy, preach unrestricted liberty, and establish a world republic under its own control.
- In 1798 John Robinson published a similar work: "*Proofs of a Conspiracy Against All the Religions and Governments of Europe carried on in the Secret Meetings of Free Masons, Illuminati and Reading Societies collected from good authorities*" Later, Barruel received and [4] circulated a letter from Italian Army Officer, J.B. Simonini calling to his attention that he had overlooked the Jews' part in the conspiracy. Simonini claimed to have discovered their secrets, that they plan to control the world in less than a century, abolish all other religions, buy all property, and make slaves of Christians. The French Revolution was planned to annihilate the monarchy which stood in their way.
- In 1869 in Paris, Gougenot des Mousseaux wrote, "*Le Juif, le Judaïsme et la Judaïsation des Peuples Chrétiens*" which accuses the Jewish Kabbalists of trying to seize the world.

- In the 1880's in Italy the Pope was fighting against Italian Freemasonry. He allowed Jesuit fathers associated with publication of the Journal "*Civiltà Cattolica*" to discredit Freemasonry as part of a Jewish world wide conspiracy.
- In 1881 Father Chabauty, curate of San Andrés in Mirebeau, in Poitou, published "*Les Francs-Maçons et le Juifs: Sixième Age de l'Eglise d'après l'Apocalypse*" in which he said that Satan, by means of the Judeo-Masonic conspiracy was preparing the way for the Jewish Anti-Christ and the domination of the world by Jews. (The Jews were linked to the Anti-Christ as early as the second century.)
- In 1890 "*Civiltà Cattolica*" published a series of articles entitled "*Concerning the Jewish Question in Europe.*" asserting that the Jews started the French Revolution to gain civic equality and to institute a "virulent campaign against Christianity", that the "race that nauseates" should be segregated and their civic equality abolished.

From these dates it is evident that the concepts about the Jews found in the "*Protocols*" – that they are the Anti-Christ, that they want to seize the world, that they work through Freemasonry, that they caused the French Revolution and want to destroy Christianity - were well known years before that document first appeared in 1897. The "*Protocols*" was fabricated to provide a "confession" supposedly written by the Jews themselves that they are guilty of these things.

In 1894 Nicholas II became the last Tsar of Russia intending to continue his father's autocratic rule. Jews were already despised in Russia, forced to live in the "Pale of Settlement", an area in the Western territory. Nicholas's father, Alexander III had severely persecuted the Jews. The pogroms he initiated beginning in 1881 caused mass emigration to the United States and establishment of colonies in Palestine. When Nicholas II assumed the throne tensions were brewing in the country. Lack of union rights and inadequate working conditions and wages created tremendous conflict between workers and industrialists. Discontent between nobles and peasants was also worsening because of overpopulation. As competition for land increased, peasants resented the large estates held by nobles as they wanted this land for themselves.

It is thought that the "*Protocols*" were constructed in France in 1894 when anti-Jewish sentiment was high especially as the Dreyfus Affair was occurring at that time. Alfred Dreyfus, a Jew, was convicted of treason and sent to Devil's Island. Even though proof was found that he was innocent, the court would not admit error. The case became a major political issue. Royalists, militarists, nationalists, and Catholics joined the anti-Dreyfus group. Republican, socialist, and anti-clerics defended Dreyfus and tried to discredit the rightist government. The result was to bring to power the French left wing. By 1905 widespread anti-militarism and anti-clericalism led to the separation of church and state in France. [5]

The "*Protocols*" was brought to Russia and translated from French. Philip Stepanov, the first person to publish the "*Protocols*" in Russia, provided an affidavit stating that his neighbor, Alexey Sukhotin, had given him a handwritten copy in 1895 and then he (Stepanov) published it privately in 1897 at the provincial printing press with the aid of a high Tsarist official of the Holy Synod who was closely connected with Grand Duke Sergius, the uncle of Tsar Nicholas II. This confirms that the first appearance of the "*Protocols*" was very close to the Tsar.

Later in 1903 similar "*Protocols*" about a global Jewish conspiracy appeared in "*Znamya*" a newspaper published in St Petersburg by P.A. Krushevan, one of whose associates was George

Butmi. Butmi later published a version of the "*Protocols*" himself and dedicated it to the Black Hundreds, the pogrom makers for Nicholas II. This version was found in the Tsar's library after his death.

In 1903 Russia entered the Russo-Japanese war. Russia's defeat in the war was humiliating, made the government appear incompetent and thus helped evoke the Russian Revolution of 1905. In January 1905 workers peaceably demonstrated for reforms in Saint Petersburg. As they marched to the Winter Palace, government troops fired on them, killing and wounding hundreds. This event, called "Bloody Sunday", ignited the Revolution. Riots and demonstrations broke out throughout the country. Workers went on strike, soldiers mutinied, peasants attacked landlords, and students and members of the middle class demanded constitutional government and social reform. Prime Minister Count Sergius Witte urged Nicholas to save his throne by granting the people a constitution. In October after a general strike, he unwillingly conceded major reforms, including freedom of speech, abolishing of peasant redemption payments and the creation of a popularly elected assembly, the Duma. After the revolution subsided, however, Nicholas dismissed Count Witte, dissolved the first two Dumas and reduced the Duma's role to that of an advisory body.

It was at this time in 1905 after the Russo-Japanese war when the revolutionists made an attempt to overthrow the Tsar's government that Sergei Nilus, a mystic monk, published his book, "*The Great In Little, The Coming of the Anti-Christ and the Rule of Satan on Earth*". It was reprinted by the government press at Tsarskoye Selo, a summer resort near St. Petersburg, the home of the Tsar, and the "*Protocols*" was added as an appendix of the prophetic book to illustrate its fulfillment. The appendix was called, "*Anti-Christ as a Near Political Possibility*".

During the war with Japan the anti-Semitic press had accused the Jews of conspiring with the enemy. This resulted in a wave of pogroms after the defeat of Russia. The Tsar-backed army, the Union of Russian People or Black Hundreds openly declared the extermination of the Jews whom they blamed for the war and the revolution. The worst violence broke out after the Tsar was forced to grant a constitution in October 1905. Organized by the monarchist Black Hundreds with the cooperation of local government officials, pogroms were carried out in more than 600 towns and cities, leaving almost a thousand people dead, many thousands wounded and property looted and destroyed.

It is evident that the "*Protocols*" was brought to Russia to impress the Tsar that the Jews and the Freemasons were behind the revolutionary upheavals in Russia just as it states in the "*Protocols*" [6] that they had been responsible for the French Revolution of 1789 and that these revolutions against monarchies were part of a conspiracy for ultimate world domination. The Tsar could thus save his throne - and the world through pogroms aimed at the architects of the revolution. The intent was also to discourage public support for the revolutionaries by connecting them to a Jewish conspiracy. Thus, instead of finding fault with their government, the workers' and peasants' discontent with political and economic conditions could be diverted into blaming the Jews.

5. MISINTERPRETATION

The "*Protocols of Zion*" has been largely misinterpreted by present day readers who think that it is a conspiracy to subvert our essentially Christian democratic government. Notice the real plot as outlined in the very first protocol...

1. The conspirators claim to believe in absolute despotism combined with violence and terrorism as the best means of governing men. (Prot 1:3, 21)
2. The plot is to first infect and thus weaken the reigning authority (monarchy) by liberalism. Liberalism means favoring the fullest possible liberty of individuals, as well as fullest tolerance as opposed to strictness. At the same time the conspirators infect the masses with the idea of "freedom" as bait to attract them to one party in order to stir them up to crush the party in authority. The French Revolution is later given as an example of this method. (Prot 1:6, 3:14)
3. The conspirators do not themselves believe in the concepts of Liberty, Equality, Fraternity and Self government. The idea of freedom, they say, is impossible of realization because no one knows how to use it in moderation. But they believe that these concepts will lead the people into anarchy and the destruction of the state which is their desire. (Prot 1:7, 20, 25, 26)
4. Once set up, the elected officials of the new planted democratic governments are then manipulated and controlled by the conspirators. (Prot 1:28-29)

It is evident that the "*Protocols*" is indeed a plan for gaining control of the world, but not the Bible version. It is a plan - *as perceived* - by the orthodox institutions of the late 1800's – the monarchies and the Christian church who saw their long-standing supremacy crumbling around them and being replaced by democratic ideas and separation of church and state. The plot outlined in the "*Protocols*" is in reality monarchist propaganda designed to discredit the democratic reforms demanded by the people and convince them that these freedoms will lead to anarchy and ultimately to terrorist control by the Jews and their Anti-Christ.

Question...

If the Jews wrote the "*Protocols*", then they believe, as stated in the first protocol, in absolute terrorist dictatorship as the best means to govern men. They see the democratic form of government as a joke which cannot work, but a government that they deliberately plant to bring about anarchy and destroy the state. Why then, when the Jews set up their own state in 1948, did [7] they use the democratic form of government? Why didn't they set up a terrorist dictatorship which the "*Protocols*" says they believe in?

Question...

If the Jews are said to control the press, how is it that the "*Protocols*", their secret plot for world domination, has been allowed to be published all over the world to this day?

CONCLUSION

Today we might treat the "*Protocols of Zion*" as just an exercise in theological speculation. But historically it was deliberately used to incite hatred and violence against the Jews. This evil work did not stop after the 1905 revolution in Russia. In the civil war after the Bolshevik Revolution of 1918, tsarist loyalists distributed copies of the "*Protocols*". The Black Hundreds slaughtered Jews all over the land. Between 1918 and 1921 an estimated 30,000 to 200,000 Jews were killed in Russia. By the early 1920's the "*Protocols*" became a world famous and widely published in many nations. In spite of the fact that the proof of plagiarism was discovered and published in

1921, Adolph Hitler became so impressed with it that he wrote the following in his book, *"Mein Kampf"* which was published in 1924 before he came to power. *"The extent to which the whole existence of the Jewish people is based on a continual lie, is shown in an incomparable manner in the Protocols of the Elders of Zion,. What many Jews do perhaps unconsciously is here consciously exposed. But that is what matters. It is a matter of indifference which Jewish brain produced these revelations. What matters is that they uncover with really horrifying reliability the nature and activity of the Jewish people and expose them in their inner logic and their final aims. But reality provides the best commentary. Whoever examines the historical development of the last hundred years from the standpoint of this book will at once understand why the Jewish press makes such an uproar about it. For once this book becomes generally familiar to a people, the Jewish menace can be regarded as already vanquished."* Hitler devoted much of *"Mein Kampf"* to the Jews' secret machinations for world domination. Dietrich Eckart - a friend of Hitler also published a booklet in 1924 called, *"Bolshevism From Moses To Lenin: A Dialogue Between Adolf Hitler and Myself"* in which he stated that Hitler combined the *"Protocols of Zion"* with voelkisch-racist theories to construct his philosophy of history as a degenerative process of revolts against the natural order of hierarchy leading to greater egalitarianism (advocating equal rights) By 1933 the *"Protocols"* became a foundational text of National Socialism, published by the Nazi party. One translation's use had gone through 13 editions and it was even used as a school book. A preface said that it was the duty of every German to study it and draw the necessary conclusions. There is no doubt that the *"Protocols of Zion"* contributed greatly to the rationale for exterminating six million Jews.

Brethren, this fraudulent book has been responsible for the deaths of tens of thousands, even millions of people. It breaks my heart to think that this evil thing is today being promoted in the very Church of God. When I wrote to the Church of God minister showing him the proof that the Protocols was plagiarized, he wrote back assuring me that they must have written it because they rejected Jesus Christ. Does their rejection of Jesus make them automatically guilty of this plot to control the world? [8]

The Jews are also pronounced guilty on the grounds that prophecies in the *"Protocols"* are coming to pass. What are these prophecies? The *"Protocols"* promises to foment wars and revolutions, control government leaders, subvert education, destroy family life, control the economy, amuse people to prevent them from thinking, control and use the press to direct their thinking, promote destructive theories such as evolution, corrupt morals by using agents to encourage alcoholism, prostitution etc. I do not see this as proof that the Jews are guilty because

1. Many of these trends and events can apply to any age and can be viewed as prophesy coming to pass by people who live in any age.
2. It really cannot be proven that leaders, the economy and the press are "controlled" by the Jews.
3. A Jewish world conspiracy is not the ONLY possible explanation for these trends and events taking place.

There are prophecies in the *"Protocols"* which would be more convincing if they were coming to pass such as the destruction of Christianity and the setting up of world Judaism. But these are NOT coming to pass. Of course, the prophecy about the Beast/Anti-Christ dictator IS going to come to pass. But this is because it was prophesied in the Bible, not because it was written in the *"Protocols"*!

Another point is that prophecies seeming to come to pass can be just another authentic miracle by which we can be deceived. (Compare Deut 13:1-3, Rev 13:13-14) Therefore the allegation that the Jews wrote the "*Protocols*" should be founded on facts and proof that they are guilty, not on prophecies seeming to come to pass.

Hitler cited the "*Protocols*" to "explain" the economic hardships of the 1920's. The Arabs used the "*Protocols*" to "explain" Israel's military victories. We need to understand that conspiracy theories are a way of "interpreting" and "explaining" world events which appears valid, but since the conspiracies always happen "behind the scenes" they cannot really be proved - or disproved.

Thus, we need to be careful and remember that the Bible says, "Prove all things; hold fast that which is good". One minister was absolutely sure that Y2K was going to be a great disaster, deliberately contrived to bring about world chaos so that the one-world government conspirators could then step in with the "solution". It certainly seemed like Y2K was "prophecy coming to pass" and the perfect catalyst to bring it all about, but then Y2K didn't happen! Thus we know that there was no conspiracy behind it. The alleged international Jewish conspiracy is the same thing. Until the end-time world government comes and we see that the Jews are in charge of it and making war against the saints, there is no proof that the Jewish world conspiracy is so.

There are important reasons why we should understand the historical facts about the "*Protocols*" Anti-Semites reject the proof of plagiarism as "Jewish propaganda" and "*The Protocols of Zion*" continues to be published all over the world, especially today in Arab nations and among extremist Neo-Nazi and anti-Semitic groups such as Hamas and Aryan Nation. One has to wonder, Why in this age of supposedly objective reasoning does a proven lie continue to circulate and refuse to die? Perhaps it will again become an important document as the world's attention becomes increasingly focused on end-time events. Will the turmoil of these events and worldwide paranoia over the feared Anti-Christ government cause the persecution and murder of [9] Jews again just as it happened historically? By understanding the truth about the "*Protocols of Zion*", we can be able to defend the innocent.

And what does this portend for us? Like it or not, in the eyes of the world we are most closely identified with the Jews. Whenever we tell people that we keep the Sabbath and Holy Days, they will often reply, "Oh, are you Jewish?" I have personally experienced how hatred of the Jews could apply to us. Two years ago a neighbor offered to give me some bread and I declined explaining that it was the Feast of Unleavened Bread. I woke up on Easter morning to find Nazi swastikas drawn on my car. By understanding the truth about the "*Protocols of Zion*", we can have a ready answer to those who might wish to use it against us someday.

The most important reason we should understand the history of the "*Protocols*" is that this is a matter of righteous judgment. The Bible says that we shall someday judge angels. As judges in training we are not to have respect of persons, nor be prejudiced, but hear the causes between any man and his neighbor, listen to both sides, and judge righteously. We should be able to distinguish between legitimate criticism of the Jews and anti-Semitic statements. Examples of unjust statements I have heard in the Church of God are: "*The Jews want to bring the holocaust on us*" and, "*The real motive for the Jews building the holocaust museum is to lay a guilt trip on us.*" These statements illustrate how imputed (yet unproved) evil motives are used to defame their

reputation. *"The Protocols of Zion"* , similarly, is promoted to impute the supposed evil motives of the Jews for world domination.

I felt that it was wrong of those who control God's pulpit to reject giving you the Jews' defense having already decided that they are guilty of this huge allegation. As Christians our duty to Jews Gentiles, and fellow brethren alike is to love our neighbor as we love ourselves and to prove that they are guilty before preaching such things. By understanding the truth about the *"Protocols of Zion"* and rejecting this evil book, we will not be found guilty of participating in BEARING FALSE WITNESS AGAINST OUR NEIGHBOR when we stand before God in the day of judgment.