

THE JEWISH GENOCIDE  
OF  
ARMENIAN CHRISTIANS

BY  
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## **1 PREHISTORY OF THE 1915 GENOCIDE**

*In conformity with the Jewish plans revealed in The Protocols of the Learned Elders of Zion, Jewish leaders met in Masonic lodges in Salonika, Paris and Vienna, and plotted a coup d'état against the Sultan of Turkey Abdul Hamid II. Jews and crypto-Jewish Dönme of the Committee for Union and Progress took control of the Turkish Empire in 1909. They had several goals. Their primary objective was to establish a segregated "Jewish State" in Palestine. They also sought to instigate World War I, to slaughter entire Christian populations, and to destroy the Turkish Empire and supplant Islamic religion and culture with a soulless and cultureless society engineered by Jewish positivists in Vienna, Paris and Salonika.*

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“It is a well-known fact that the Salonika Committee was formed under Masonic auspices with the help of the Jews and Donmehs, or crypto-Jews of Turkey, whose headquarters are at Salonika, and whose organization took, even under Abdul Hamid, a Masonic form. Jews like Emmanuel Carasso, Salem, Sassun, Fardji, Meslah, and Donmehs or crypto-Jews, like Djavaid Bey and the Baldji family, took an influential part both in the organization of the Committee and in the deliberations of its central body at Salonika. These facts, which are known to every Government in Europe, are also known throughout Turkey and the Balkans, where an increasing tendency is noticeable to saddle the Jews and Donmehs with responsibility for the sanguinary blunders which the Committee has made.”—Vienna Correspondent for *The London Times*, “Jews and the Situation in Albania”, *The London Times*, (11 July 1911), p. 5.

### **1.1 Introduction**

In 1909, the Jewish led Committee for Union and Progress overthrew the Turkish Empire. Zionist Jewish bankers had long sought to destroy the Turkish Empire, because it controlled Palestine. These racist Jews sought to make Palestine a segregated “Jewish State”.

This so-called “Young Turk” revolution was similar to the Bolshevik Revolution that would later take place in Russia. Both revolutions were planned and funded by Jewish bankers. Both revolutions were carried out by Jews and crypto-Jews. Both revolutions fulfilled ancient Jewish prophecies, which call upon Jews to discredit and

destroy Gentile government, religion and culture, and to establish a segregated Jewish State in Palestine from which the Jews are to rule the World with a World Government led by a Jewish King in Jerusalem. According to the Hebrew Bible, Jews are the God-given masters of the World and Gentiles must serve the Jews as their slaves and submit to laws which emanate from Jerusalem (*Exodus* 34:11-17. *Psalms* 2; 72; 110. *Isaiah* 2:1-4; 9:6-7; 11:4, 9-10; 42:1; 61:6. *Jeremiah* 3:17. *Micah* 4:2-3. *Zachariah* 8:20-23; 14:9).

The Jews had always believed that the Kings, Queens, Princes and Princesses of the Gentiles, in other words, all Gentile leaders, are destined to be the Jews' obedient slaves. Jewish religious writings teach the Jews to destroy all Gentile government. I will quote a few passages from the Hebrew Bible to remind the reader of the genocidal and tyrannical nature of Jewish bloodlust. Note that later Jewish works, such as the Talmud and Cabalistic writings are at least equally severe and are revered by Jews. They were especially revered by the Jews who, over the course of hundreds of years, engineered the attacks on the Governments of the Turkish and Russian Empires which led to the Jewish Young Turk and Jewish Bolshevik Revolutions. *Numbers* 24:17-20 states,

“17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. 18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. 19 Out of Jacob shall come *he* that shall have dominion, and shall destroy him that remaineth of the city. 20 ¶And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever.”

*Deuteronomy* 7:6 states,

“For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.”

*Deuteronomy* 28:10 states,

“And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.”

*Psalms* 2:1-12 (*see also: Sukkah* 52a-b) states:

“Why do the heathen rage, and the people imagine a vain thing? 2 The kings

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of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. 8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.”

*Psalm 18:40-50* states,

“40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me. 41 They cried, but *there was* none to save *them: even* unto the LORD, but he answered them not. 42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets. 43 Thou hast delivered me from the strivings of the people; *and* thou hast made me the head of the heathen: a people *whom* I have not known shall serve me. 44 As soon as they hear *of me*, they shall obey me: the strangers shall submit themselves unto me. 45 The strangers shall fade away, and be afraid out of their close places. 46 The LORD liveth; and blessed *be* my rock; and let the God of my salvation be exalted. 47 *It is* God that avengeth me, and subdueth the people under me. 48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. 49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing *praises* unto thy name. 50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.”

*Psalm 72:8-11* states,

“8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth. 9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. 10 The kings of Tarshish and *of* the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. 11 Yea, all kings shall fall down before him: all nations shall serve him.”

*Psalm* 110:1-7 states,

“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill *the places with* the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head.”

*Isaiah* 40:23 states,

“That bringeth the princes to nothing; he maketh the judges of the earth as vanity.”

*Isaiah* 49:7 states,

“Thus saith HaShem, the Redeemer of Israel, his Holy One, to him who is despised of men, to him who is abhorred of nations, to a servant of rulers: kings shall see and arise, princes, and they shall prostrate themselves; because of HaShem that is faithful, even the Holy One of Israel, who hath chosen thee. [Masoretic Text Version of the Jewish Publication Society]”

*Isaiah* 49:23 states,

“And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee *with their face toward* the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.”

*Isaiah* 60:12 states,

“For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.”

*Isaiah* 61:9 states,

“And their seed shall be known among the Gentiles, and their offspring

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among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.”

*Jeremiah* 10:10 states,

“But the LORD *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.”

*Ezekiel* 39:17-18 states,

“17 ¶And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. 18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.”

*Micah* 17:16-17 states,

“The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf. 17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.”

*Zechariah* 14:9 states,

“And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.”

### **1.2 “The Battle of Armageddon”—The Opportunity**

The Dönme crypto-Jews of Salonika who carried out the “Young Turk” revolution against the Sultan descended from a Jewish cult of the Eighteenth Century, which was led by the false Jewish messiah Baruchyah Russo, whom the cult’s members believed embodied the soul of the Seventeenth Century false Jewish messiah Shabbatai Zevi through the process of metempsychosis. This soul was allegedly the soul of God. In other words, there has been a cult of malicious Jews who believe that their King is the presence of God on this Earth. This belief continues to this day. These Jews believe that God has made Himself incarnate in their Jewish Kings,

including among others Shabbatai Zevi, Baruchyah Russo, Jacob Frank. God then supposedly passed through the heads of the Rothschild dynasty. Jacob Frank believed that he was the reincarnation of the Biblical Jacob, son of Isaac and grandson of Abraham, and father of the Israelite tribes.

These false Jewish messiahs thought that their reign over the World would not be complete until they had brought evil to every corner of the Earth and had utterly destroyed humanity (*Sanhedrin 97a. Job 12. Isaiah 45:7; 59:15-16*). These Jewish Kings of the modern world have had millions of Jewish followers, who wormed their way into Gentile society in order to destroy it. Gershom Scholem wrote in his book *Kabbalah*,

“Their liturgies were written in a very small format so that they could easily be hidden. All the sects concealed their internal affairs from Jews and Turks so successfully that for a long time knowledge of them was based only on rumor and upon reports of outsiders. Doenmeh manuscripts revealing details of their Shabbatean ideas were brought to light and examined only after several of the Doenmeh families decided to assimilate completely into Turkish society and transmitted their documents to friends among the Jews of Salonika and Izmir. As long as the Doenmeh were concentrated in Salonika, the sect’s institutional framework remained intact, although several Doenmeh members were active in the Young Turks’ movement which originated in that city. The first administration that came to power after the Young Turk revolution (1909) included three ministers of Doenmeh origin, including the minister of finance, Djavid Bey, who was a descendant of the Baruchiah Russo family and served as one of the leaders of his sect. One assertion that was commonly made by many Jews of Salonika (denied however, by the Turkish government) was that Kemal Atatürk was of Doenmeh origin. This view was eagerly embraced by many of Atatürk’s religious opponents in Anatolia.”<sup>1</sup>

Scholem has written a great deal about this Jewish war on humanity.<sup>2</sup>

The ruin of the Turkish Empire was one step in the Jewish march toward the death of mankind. The ruin of the Russian Empire was another, followed by the repeated destruction of Europe, in particular of Germany, the World Wars this Jewish cult created.

Jews had several motivations for mass murdering the Armenian Christians. These include, but are by no means limited to, the following: Jews considered the Armenians to be the Amalekites of the Hebrew Bible, and in Jewish mythology, the Jewish God commanded the Jews to exterminate the Amalekites. The Hebrew Bible, Jewish Talmud and Jewish Cabalistic writings instruct Jews to murder Christians and to impose the “Noahide Laws” in the “End Times”, which laws forbid Christianity

on pain of death. Jews wanted to discredit and ruin the Turkish Empire and the religion of Islam. Jews wanted to remove an ancient enemy from the region—an enemy which would oppose the anointment of a Jewish King in Jerusalem as the crowning of the Anti-Christ. Jews wanted to eliminate a skilled business competitor. Jews wanted to foment a war between Christians and Moslems, which would start in the Balkans and grow into World War I, and which would artificially pit Moslems and Christians against one another and leave the Jews standing in Jerusalem. Jews and crypto-Jews had been propagandizing the British, Russians and Turks for centuries in an effort to make them hate one another and fight a world war over the “Eastern Question”. The Jews lied to the world and promised that the solution of the Eastern Question was the formation of a Jewish State in Palestine, the founding of which would supposedly begin the Millennium and result in the appearance of the Messiah.

In the 1500's and continuing through the 1800's and beyond, a great many books were published in Great Britain and in America advocating: (1) the overthrow of the Pope, who was called “Anti-Christ”, and the destruction of the Catholic Church; (2) the destruction of the Turkish Empire, and of Mohammedanism, and of the dethroning of the Sultan, who was called the “Anti-Christ”; (3) the destruction of the Russian Empire, and the Czar, who was called the “Anti-Christ”; (4) the destruction of the French and German Empires; (5) world war; (6) and, quite tellingly, the “restoration of the Jews to Palestine”, the rebuilding of the Jewish Temple and turning Jerusalem into the capital of a new world government—many of which objectives Jewish leaders accomplished through the Young Turk Revolution, the Russian Revolution and the First World War.

There were many advocates of these beliefs, including Thomas Drake, who published *The Calling of the Jews* in 1608. Henry Finch published *The Worlds Great Restauration. Or the Calling of the Ievves and (With Them) of All the Nations and Kingdomes of the Earth, to the Faith of Christ* in 1621.<sup>3</sup> Manasseh ben Israel's work was translated into English as: *The Hope of Israel*, Printed by R.I. for Hannah Allen, London, (1650); and *The Great Deliverance of the Whole House of Israel: What it Truly Is, by Whom it Shall Be Performed, and in What Year. . . in Answer to a Book Called the Hope of Israel, Written by a Learned Jew of Amsterdam Named Menasseh ben Israel*, Printed by M.S., London, (1652). John Milton published *Paradise Regained* in 1671.<sup>4</sup> In 1747, John Collet published *A Treatise of the Future Restoration of the Jews and Israelites to Their Land: with Some Account of the Goodness of the Country, and Their Happy Condition There, till They Shall Be Invaded by the Turks : with Their Deliverance from All Their Enemies, When the Messiah Will Establish His Kingdom at Jerusalem, and Bring in the Last Glorious Ages*.<sup>5</sup> Joseph Eyre published *Observations upon the Prophecies Relating to the Restoration of the Jews: with an Appendix in Answer to the Objections of Some Late Writers* in 1771.<sup>6</sup> After winning an award for his work on Zionism in 1795 while a

divinity student at Cambridge, Charles Jerram published *An Essay Tending to Shew the Grounds Contained in Scripture for Expecting a Future Restoration of the Jews* in 1796.<sup>7</sup>

Hundreds of such works appeared in Britain, America, and elsewhere advocating world war, the “restoration of the Jews to Palestine” and the destruction of heaven and Earth.<sup>8</sup> In addition, the Jews needed a holocaust,<sup>9</sup> a burnt offering of masses of people, in order to artificially fulfill their “End Times” plan of an apocalyptic war to end all war.<sup>10</sup> The Jews believed that if they could deliberately create this immensely destructive war, they would then be able to “restore” themselves to Palestine, rebuild the Temple, anoint King Rothschild in Jerusalem as their Messiah and rule the world from Zion.

This is why the Jews created the First World War and the Zionist League of Nations. I go into much greater detail and prove this fact in my book *The Manufacture and Sale of Saint Einstein*. Here I will show that the Christian Armenians were a deliberate human sacrifice that the Jews threw into the fire in order to artificially create the “End Times” of Jewish mythology.

Reverend George H. Filian predicted this holocaust in 1896 in his book *Armenia and Her People, or, The Story of Armenia by an Armenian*, American Publishing Company, Hartford, Connecticut. Among many other relevant predictions, Filian predicted in 1896 that Czar Nicolas II, Kaiser Wilhelm II, and the Sultan of Turkey Abdul Hamid II would each be overthrown, that World War I would be fought, that Jews and Armenians would be massacred, and that the ancient nations of Judea and Armenia would be restored. On page 200 of Filian’s book, it states, *inter alia*,

“But aside from this, no help could be expected from Russia in any event, because she needs all her strength to save herself from destruction by her own internal decay. She is a great tree, hollow in the inside. The Nihilists and the Constitutional Reformers are both against her, and, in my belief, she will go to pieces in the present Czar’s lifetime. The Sultan’s days are numbered, but the Czar’s and the Emperor’s are too; their own people will rise and depose them. It is against Socialists and Nihilists that they are massing such great armies. How can they spare any service for a people being murdered off the earth?”<sup>11</sup>

Jews are taught to scapegoat others and the scapegoat is a fundamental part of their religious mythology.<sup>12</sup> The Jews wanted to scapegoat the Turks for the Jewish genocide of the Armenian Christians.

Jews have always scapegoated their victims. Messianic Jewish religious mythology teaches Jews to commit genocide against all other peoples. Jews are taught to ruin the religions, cultures, nations and lives of the rest of humanity. They often hide their evil acts by scapegoating their victims and blaming them for the

atrocities Jews have committed and are committing today.

The Jewish mythology of the scapegoat is found in the Hebrew Bible at *Leviticus* 16 and in the Jewish Talmud in the book of *Yoma*. On the day of atonement, Jews used to select two goats, one to be sacrificed to God in the Temple, the other to be sent into the wilderness to Azazel. All the sins of the Jews were placed on the goat which was sent into the wilderness and in this way Jews unburdened themselves of the guilt of their sins. About the time Jesus Christ was said to have been sacrificed to atone for the sins of mankind, the rituals of atonement in the Jewish Temple began to fail, as was predicted in *Daniel* 9:24, 27. Forty years later, the Romans destroyed the Jewish Temple. Some Christians believe that Jewish ritual sacrifices ended with the sacrifice of Jesus, and that the Jews ought not to rebuild a Temple and must not resume animal sacrifices, for such sacrifices would constitute a blasphemy against the sacrifice on the cross.

In recent times, organized Jewry have scapegoated the Czar of Russia for the crimes against the Russian People Jews have deliberately committed. In this way, criminal Jews were able to drive a wedge between the Russian People and the government which was desperately trying to protect the Russian People from organized Jewry which sought to destroy them. Racist Jews organized strikes and carried out pogroms against Jews, and then Jews defamed the Czar in the international press by falsely blaming him for the misery Jews were deliberately causing other Jews and Gentiles. Jews promoted war between the Japanese and the Russians, and financed the Japanese while blocking Russia's access to funds. Jews heavily financed violent and destructive revolutionaries to create discontent and unrest among the Russian People. Jews made the Russian People suffer and blamed the Czar for the harm Jews had done. In this way, Jews caused the Russian People to destroy themselves and their government and hand over all their independence and power to organized Jewry. Jews were then able to carry out their ancient plans as they mass murdered tens of millions of Slavic Christians.

Zionist Jews then placed Adolf Hitler into power to further the spread of Communism and to drive reluctant Jews to Palestine against their will. Jews then blamed German Gentiles for the harm to Jews and other Europeans, which these same Jews had deliberately caused.

Zionist Jews placed George Bush into power in America. Jews had their agent George Bush bring America into perpetual war and perpetual debt. These same Jews now blame Bush and Gentile government in the United States for the harm Jews are deliberately causing Americans and the non-Jewish peoples of the Middle East. Jews even blame the United States for Israel's unprovoked aggression and genocide against Lebanon. In this way, Jews not only unburden themselves from their guilt, they discredit Gentile governments and bring Gentile governments into unnecessary war with each other, all of which furthers the ambitions of ancient Jewish Messianic goals.

Jews are presently also scapegoating Hezbollah and the Palestinian People for the barbaric Jewish genocide of the Palestinian and Lebanese Peoples. Israelis followed the same model to create a pretext for the Jewish mass murder of helpless Arabs. Israelis sent Jewish soldiers into foreign territory and then pretended that the capture of these soldiers constituted a *casus belli* for the genocidal wars Jews have been planning for 2,500 as found in the book of Ezekiel. Jews overrate the strength of Hezbollah so as to provide a pretext for the complete destruction of Lebanon Jews planned in *Ezekiel* Chapters 27 and 28. Jews offer false hope that their unprovoked aggression will soon end, then dash those hopes by intensifying their murder of helpless Lebanese children and babies and pour the blood of their victims back onto their victims by scapegoating them for Jewish atrocities.

Scapegoating is but one form of deceit which is deeply ingrained in the Judaic psyche. Another ancient Jewish deceit is the use of crypto-Jews to undermine Gentile societies and religions. Christian Zionists, often led by crypto-Jews, are desperate to commit genocide against at least two billion human beings in the false and utterly selfish hopes that by mass murdering these innocents Christian Zionist mass murderers will provoke Jesus to Rapture the Christian Zionists mass murderers into Heaven. Crypto-Jews created these false beliefs (and others like them) and sponsor them today in an effort to trick Gentiles into killing one another off. Ancient Jews taught this behavior in the Hebrew Bible in the book of Esther. Jews celebrate the genocide of Gentiles, and the deceit of the crypto-Jew, once every year in the Jewish festival of Purim. It is the Jews' favorite holiday.

Crypto-Jews, Zionist Jews, and Israel firsters have infiltrated the mass media and governments of all the world. They are deliberately attempting to orchestrate a nuclear World War III in the hopes that it will kill off the Gentiles and leave only "righteous Jews" alive in the "End Times". The People of the World must take action to save themselves from the genocide racist Jews have been planning for 2,500 years and which they believe they must carry out now that they have created the Jewish Kingdom in Palestine. We cannot depend upon government or media to help. Both have been corrupted by genocidal Jewish influence.

This is part of a broader plan to fulfill Judaic prophecy by political action meant to discredit Gentile governments and religions and promote the myth that Judaism and Jews are innocent and highly moral. We see it today in the widespread attacks on Islam and Moslem nations, which are fomented by racist and highly unethical Jews. Just as Zionist Jews subverted German society with crypto-Jewish leaders who rose to power on a platform of anti-Semitism, Zionist Jews are subverting Moslem nations with crypto-Jewish leaders and Jewish agents who rise to power on an anti-Zionist platform. Jews covertly commit acts of terrorism against other Jews, which they blame on non-Jews, in order to create a climate of antagonism and distrust, where Jewish racists can spuriously claim the moral high ground and utter their hateful and false defamations against other peoples with impunity and apparent

justification.

In like manner, the Jews scapegoated the Turkish People for the genocide the Jews engineered. The Jewish mass murder of the Armenians goes unreported in the Jewish controlled media, which today seeks to discredit the Turkish Government, the Turkish People and Islam, by saddling the Turks with the Jewish genocide of Christian Armenians. Jewish leaders are today attempting to use their ally—their dupes—the Kurds, to draw Turkey, Syria, Iraq and Iran into a broad war, which will lead to World War III and the battle of Armageddon, which the cult of Jews which stems from the cult Shabbatai Zevi wants to bring about by deliberate action so as to ruin the Earth and provoke God to create a “new heavens” and “new earth” (*Zohar*, Volume 1, 28a-b. *Isaiah* 11:4; 42:1; 65:9, 17; 66:12, 22. *Jeremiah* 33:15-16. *Ezekiel* 36:26). These fanatics believe that God will give them new flesh for their “dry bones” after they have destroyed the living environment of the Earth and killed off all Gentiles (*Ezekiel* chapters 36 through 39).

One of the more clever methods Jews use to lead people into ruin, is to make them clamor for their own ruin on religious grounds. Jews have infiltrated numerous Christian Churches and there are today tens of millions of Christians who have been duped by Jews, crypto-Jews and their agents, and who are clamoring for a nuclear World War III because they have been taught they will be raptured into heaven while the rest of us perish in the nuclear war they are deliberately trying to start at the behest of Jewish leadership. This is an ancient Jewish tactic and it was employed against the Armenians shortly before the Jewish genocide of their People.

In Chapter 9 of his book, Reverend Filian wrote in 1896 of how good it would be for the Armenians if they were to be exterminated (note that the crypto-Jew David Hartley told Christians that it would be good for them to die a horrible death while “restoring the Jews to Palestine”, some one hundred and fifty years prior<sup>13</sup>),

#### “IX.

#### THE FUTURE OF ARMENIA AND THE BATTLE OF ARMAGEDDON.

I am going to predict the future of Armenia. Not in the usual sense of guessing at it, but in the literal sense of foretelling the truth. I am not a prophet of God, yet my prediction is based on facts, and its accuracy should be given some credit from the way my predictions two or three years ago about the recent atrocities that have already taken place, have come true to the letter. At that time no American or European could be made to believe that such horrors would be perpetrated; but I said they would be, and they were. And even now the Western peoples are nearly as blind as ever; they cannot see the future of Armenia even with all the facts before them. Many have lost hope in it altogether; they think Turkey will exist forever, and exterminate the last of the Armenians. Doubtless I should in their place, but I was born in

Turkey and know the situation.

This, then, is the truth as I forecast it:—

Till the end of next year the Armenians will suffer more than ever before. Perhaps a million will be massacred yet, not only in Turkey, but in Russia. The Jews, also, in great numbers, and not only the Jews and Armenians, but the Americans and Englishmen too. The key rests in the character of the present Czar. Nicholas II is not like his father or grandfather, a strong man. I will not discuss the moral character of the Alexanders, but I allow their powerful intellects and strong wills. They favored Armenians. But the present Czar has no strength of character at all; he is weak both in intellect and morals. The Sultan is called the sick man of Turkey, but the Czar is the sick man of Russia. His short-sightedness in upholding Turkey is one proof. Up to the time of the coronation next May you will see no more massacres, for the Czar has ordered the Sultan to hold his hand, that there may be a peaceful ceremony, not clouded with horrors; that over, he will not only give the Sultan leave to unchain his dogs, but he will unchain his own. The atrocities in Turkish Armenia will be redoubled, and the Czar himself inflict on the Armenians all that has been inflicted on the Jews. Even this is not all: The Czar will instruct the Sultan to get rid of all American missionaries, either banishing them as breeders of sedition, or, if they refuse to go, requiring the United States government to order them back. Probably the government will obey. Probably, also, the missionaries will not obey the government; they will stay where they are. Then the Sultan will say he is not responsible for their lives, and will issue secret orders to kill them, which will be carried out. Further, the Czar will begin a fresh persecution of the Jews, and order the Sultan to follow suit on the Jews in Turkey, which will be done; no fear of the Sultan's refusing an order to butcher anybody. Still more, the Czar will command him in secret to banish the English missionaries from Turkey; the Sultan will request the English government to call them back, and there is little doubt that Lord Salisbury will comply; but they, like the Americans, will refuse to go. Then they will be murdered by secret orders from the Sultan, who will say he is not responsible for it. These massacres will continue for two years more. The victims will cry aloud, the Americans and English will have greater mass-meetings, but the governments of both will do nothing. And Germany, Austria, and Italy will look calmly on; if they act it will be with the Czar, and not against him. Meantime both in Europe and America the war preparations will continue with greater zeal and energy, until the cup is full, until the crisis comes; then the noble blood of the Anglo-Saxon race will begin to boil, and the English and American people at once will be aroused like one man, and the governments will have to yield. The wrathful Jews will contribute Jewish capital for the war expenses; the wrathful Armenians

throughout the world will give both money and soldiers to the governments fighting their battles. And a fierce battle will be fought between Russia, Turkey, and France on one side; America, England, the Jews, and the Armenians on the other. The former alliance will be beaten: the Czar's Greek Church bigotry, the Sultan's Mohammedan fanaticism, and France's infidelity together will be crushed; Russia will go to pieces, Turkey will go to pieces; France will go to pieces; Armenia will be free, Judea will be free. The scattered Armenians will return to Armenia, the scattered Jews will return to Judea. Both the Armenians and the Jews will have their separate governments; not kings, not princes, but a clean republican form of government. Russia and Turkey will be opened to the gospel work. Where now hundreds of missionaries are going from England and America to other lands, then thousands of them will go; and Christian America and England will open their hearts and purses together to send as many missionaries as they can to Russia, to Turkey, and to France. They will hasten the coming of the Lord Jesus Christ. They will prepare the way for the coming King, who has the power both in heaven and on the earth.

What will become of Germany, Austria, and Italy, who form the Triple Alliance? That alliance will be dissolved. The German Emperor is trying hard to maintain it, but he will fail. France will once in a while threaten Germany with vengeance, but she will never be able to carry it out, and there is no need for it, because the German people during this century will get rid of their Emperor. There will be a great civil war in Germany, between the people and the army. If the German emperor could do it, he would begin to crush the Socialists now. He will order his soldiers to kill their brothers and fathers, but they will not,—they are not as foolish as the Emperor; the only result will be the break-up of the German Union, and the division of Germany into small republican governments. Italy, Austria, and Spain will all have the same fate: civil war, and splitting into small republics. No czars, no emperors, no princes, no lords will remain. Government will be for the people, of the people, by the people. The time has come; this century will purify the whole world. But until it is purified, a great deal of fire will burn, very great battles will be fought, until freedom and peace shall reign. And the Armenian blood, now continually pouring like a river in Armenia, will be the cause and the foundation of the coming freedom of the world. For the present, the world is not free; it is not civilized. It cannot be with such rulers. To be free and happy, the people must be aroused, and get rid of them. The United States must be the example to the older nations; they must embrace Washington's principles.

It is true that England and America will never go regularly to work to give freedom to Judea and Armenia, nor with that intention. Their immediate

motive will be to punish Russia and Turkey for the murder of the missionaries, and after the victory is won, by the help of Jewish and Armenian purses and swords, the Armenians and Jews will be rewarded by giving them their original homes and mother-lands.

This will be laughed at by many, perhaps most, as a romantic and pleasant dream. They will say it can never be accomplished during this century; perhaps in the future, after a century or two, but not now. I am used to this incredulity; my predictions are never believed at the time: but after they come true they are. This century is not like the other centuries; a day in this century is equal to a year of those which have passed away. We may expect from a year of it as much as from a century in the ancient times. This world is a wonderful world now, and will be more wonderful hereafter. The future of the world is bright, and the world will be brighter and happier.

Why do I keep repeating 'two years'? Why do I not say one year or three years, or a few years? I have reasons for it: one is the political situation in Europe, and the other is the Bible prophecy in the Book of Revelation.

#### THE POLITICAL SITUATION IN EUROPE.

The Europeans have already made great preparations for battle. Every one of them preaches peace and prepares for war; and none of them have finished their preparations yet,—if they had, they would be in the thick of it by this time. Each of them declares that its preparations will be finished about the end of 1897. Russia is building war-ships, England is building war-ships, France is building war-ships, and all will be finished about the end of 1897. When all are ready, they will begin. When newspapers write about an immediate European war, I do not believe it. There will be no European war for two years; but after that there is no escape from it,—they have to fight, and will fight. The war-ships will be ready, the cannon will be ready, the guns will be ready, the ammunition will be ready, the soldiers will be ready.

The cunning Sultan knows all this, and is in a hurry to exterminate the Armenians, so that when they start in earnest with guns to reform Armenia, he can say there is no Armenia or Armenians to reform. But that makes no difference for the European powers: Turkey is doomed, and the Turkish Empire will come to an end forever within this century. There will never be any more Turkish Empire or Mohammedan government; all the Mohammedan powers will be under Christian rule.

The second reason is my belief in the Bible prophecies. The close resemblance of the Jews and Armenians will be observed by the reader: both the chosen people of God. The children of Israel were the chosen people before Christ, and as the Armenians became the first Christian nation after Christ, they became the chosen people after Christ. And these chosen people have suffered more than any other nations on the globe; they have had more

martyrs than any other nation, and have been carried into captivity, and finally scattered throughout the world. The Bible lands are Palestine and Armenia, where the first man, Adam, was created, and where Christ was born and crucified; and so these lands after Christ, becoming the first Christian lands, became the Temple of God.

We have a prophecy in the eleventh chapter of Revelation that the court of the Temple will be given unto the Gentiles, and the Holy City shall they tread under foot forty and two months; 'and I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three score days, clothed in sackcloth.' (Rev. xi, 2-3.)

Forty and two months and a thousand two hundred and three score days are just the same thing. Each day in the Bible prophecy is one year. According to this interpretation, which I consider correct, the Holy City will be trampled by the Gentiles on thousand, two hundred and sixty years. Now the question is this, Where is the Holy City, and who are the Gentiles who will trample the Holy City? First, the Holy City is both literally the Holy City before Christ, and spiritually the Holy City after Christ.

Literally, the Holy City is Jerusalem, where the Temple of God was; this is very clear. Spiritually, the Holy City is Christianity; wherever there are Christians, there is the Holy City. But this is very general, and takes the whole world after it is Christian. But before we come to that general Holy City, we find in the third verse of the same chapter the following words: 'I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and three score days, clothed in sackcloth.' So from these statements we find that two especial witnesses in that Holy City, clothed in sackcloth, will testify. Who are these two witnesses? My interpretation is that they are the two chosen peoples of God and Christ. And the two chosen peoples are the Jews and the Armenians. The Jews were the chosen people before Christ, and the Armenians became the chosen people after Christ, as King Abgarus, the Armenian king, believed in Christ before Christ was crucified, and afterwards, in the time of Gregory the Illuminator, the whole Armenian nation became a Christian nation, in 310 A. D. Before Palestine was considered a holy country, Armenia was considered a holy land, because the first man was created there, and Noah's ark rested on Mount Ararat. And as the Armenians became the first Christian nation on the globe, Palestine and Armenia were the holy countries or the Holy City. Although this is so, after all the literal Holy City, Jerusalem, remains a holy city; and she will be after Christ, under the rule of Gentiles one thousand two hundred and sixty years, while the two witnesses will testify there under sackcloth for one thousand two hundred and sixty years.

Now the question is this, How long is it since the city of Jerusalem was

captured by the Gentiles, or more correctly by the 'beast that ascendeth out of the bottomless pit' (Rev. ii. 7), which is the Mohammedan power? The Mohammedan power in different places in Revelation is called the Beast, the Dragon, the Whore or Harlot, and the False Prophet, and it is the Gentile kingdom after Christ. And the time which is given to the Mohammedan power to rule, to destroy, and to kill the Jews and the Christians in Jerusalem or in the Bible lands, is only one thousand two hundred and sixty years. Since the city of Jerusalem was captured by the Mohammedans is 1258 years, and when this present year and the next come to an end in 1897, the Mohammedan power will also come to an end, and the city of Jerusalem will be restored to the Jews, and Armenia to the Armenians.

Towards the end of the Mohammedan power, Mohammedans will begin to kill both Jews and the Armenians for three and a half years (see Rev. xi, 7, 8, 9). Now, for a year and a half the Mohammedans have been killing the Christians,—which the author predicted two or three years ago; and they will kill two years more. 'And the sixth Angel poured out his vial upon the Great River Euphrates and the water thereof was dried up.' (See Rev. xvi, 12.) That means that the people on the shores of the Euphrates were killed, namely the Armenians.

I am not writing a commentary on Revelation, but simply bringing in a few passages to enlighten the mind of the reader about the future of Armenia and the battle of Armageddon.

#### THE BATTLE OF ARMAGEDDON.

(SEE REV. xvi, 13-16.)

The battle of Armageddon is the final and the greatest battle. All the nations will take part in it; but the leaders in the battle will be the ones I have said, and the other will be their followers on the one side or the other. And this battle will settle all the questions which are not settled now. The great Eastern question will be settled, the great question between capital and labor will be settled, all the emperors and czars, kings, and princes will come down from their thrones, and permanent international arbitration will be established. The questions which are asked now will never be asked: What do the emperors say? What do the czars say? What do the Sultans say? Men will ask then, What do the people say? What is the wish of the people?

Then the question comes, where is Armageddon? Armageddon is Armenia. Of course this is entirely a new interpretation to European and American scholars; no one has ever been certain where Armageddon is, but it is generally thought to be somewhere near Jerusalem, a little hill called Mount Megiddo. In the time of Judges, 'The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo.' (Judges v, 19.) But as a native of the Bible lands, and as a native minister, I am

positive about it. The first question is, What does Armageddon mean? It means the High Lands. Is there any higher land in the Bible lands than Armenia? The main land is from 4,000 to 7,000 feet above the level of the sea, and Mount Ararat is about 18,000 feet high. Another question is, What does Armenia mean? It means precisely the high lands, as Armageddon does. Armenia took her name from King Aram or Armenag; both mean high lands, or the possessors of high lands; and Armenia also means the high lands.

Again, what does Ararat mean, which is just in the center of Armenia proper? It means the holy or high land. Now bring all together, Armageddon, Armenia, Ararat, all mean just the same: high lands. Not only high lands, but holy high lands. Long before Palestine was called a holy land, Armenia had the name of Holy land, and the Armenians were called the Highlanders.

In a word, Armageddon is the combination of three different words, Armenia - Garden - Eden: Armageddon.

So the final battle will be fought in Armenia. The nation with the greatest part will have the greatest future. As man fell from grace in Armenia, man will be restored to peace and holiness in Armenia. And before that peace, holiness, and restoration come, the greatest battle will be fought in Armenia. After the fall of man, disgrace and curse went forth from Armenia; so prosperity and blessings will come forth from Armenia. As the first battle in the world was fought in Armenia, between Cain and Abel, and the other battles followed, so the last battle will be fought in Armenia, and the universal peace will come out of it. As the first martyrdom in the world was in Armenia, so the last and greatest martyrdom will be in Armenia. And from the blood of Armenian martyrs everlasting happiness will follow to all nations. And the kingdom of Christ will be established throughout the world.”<sup>14</sup>

Filian's cryptic and remarkably accurate predictions bear the stamp of the crypto-Jewish Zionistic literature which had been published for centuries in England and America. It was a trap meant for the Armenians promising them glory and Utopia if only they would sacrifice themselves for the Jews. The Armenian Christians were being primed for their own genocide for the sake of the Jews. At the same time that the Armenians were being asked to give up their lives for the sake of Jewry, of Christendom and of the new Millennium, the Jews were stabbing them in the back and making secret deals with the Sultan to cover up the atrocities the Jews had covertly caused, in the Jewish controlled international press. The fact that Armenian Christians, but not Jews, were massacred, and that the level of the massacres rose to a genocidal climax under the Jewish-led Young Turks, indicates that it was the Jews who were covertly behind the killings from the start. Armenians not only posed a competitive threat to Jews in the Turkish Empire, but the Armenians in *Russian*

Empire were even more wealthy and influential than those in the Turkish Empire, which is saying a great deal.<sup>15</sup>

The genocidal Zionists attempted to justify their inhuman actions and plans as if divine manifestations of the Jewish Messianic myth of “hevlei Mashiah”, or “the birth pangs of the Messiah”.<sup>16</sup> This madness of self-destruction imposed on Christians by Jewish Zionists and their Cabalistic agents—including Henry More, Isaac Newton (the famous Physicist), Samuel Clarke and David Hartley—has culminated today, after two horrific world wars which they and their progeny planned and brought about—has culminated today in the apocalyptic desires of Dispensationalist Christians, who slavishly promote the evils of Israel and eagerly await a nuclear holocaust they intend to deliberately bring about, which will destroy human life on Earth.<sup>17</sup> These insane dupes of the racist Jewish Zionists have been taught that they will be raptured up into Heaven and that God will create a new heaven and Earth just for them. The racist Jewish Zionists use their media control and wealth to promote these pseudo-Christians in America in order to subvert the American political process and to lead American Christians into World War Three with a dim-witted smile on their faces.

David Hartley was influenced by Isaac Newton’s student and defender, the quasi-Anglican Arian philosopher (Cabalistic Jew) Samuel Clarke. Clarke’s Arianism was in fact Judaic—he, Newton, and later Hartley, would not sign the Thirty-Nine Articles of the Church of England, which would have required them to affirm a belief in the Trinity. Clarke compiled a series of Bible quotations concerning the “restoration of the Jews”.<sup>18</sup> Hartley apparently copied much from Clarke’s *A Demonstration of the Being and Attributes of God And Other Writings*, without any attribution, including Clarke’s space-time theory of 1705,<sup>19</sup> which anticipated the special theory of relativity by two-hundred years, and which had its origins in the Cabalistic space-time theories of Giordano Bruno,<sup>20</sup> Henry More,<sup>21</sup> John Locke,<sup>22</sup> and Isaac Newton—and the *Kabbala Denudata* which inspired all of these pseudo-Christians to destroy Christian society.<sup>23</sup> These men were Cabalists who denied the divinity of Jesus, and who were greatly influenced by prominent and wealthy Jewish mystics, and who also wrote about the “restoration of the Jews” and the conversion of Jews to Christianity which they argued would bring about the Millennium, the destruction of the old world and the creation of a new world.<sup>24</sup> Again, it is important to stress, that we have as their legacy two world wars and a coming third.

Isaac Newton, like Clarke after him, disbelieved in the Trinity, wanted to see the Gentile nations laid to waste, and hoped that the Jews would rule the world from Jerusalem. Newton wrote, among other things (note the “wicked” are the Gentiles),

“For they understand not that ye final return of ye Jews captivity & their conquering the nations <of ye four Monarchies> & setting up a peaceable righteous & flourishing Kingdom at ye day of judgment is this mystery. Did

they understand this they would end it in all ye old Prophets who write of ye last times as in ye last chapters of Isaiah where the Prophet conjoyns the new heaven & new earth wth ye ruin of ye wicked nations, the end of ~~all troubles~~ weeping & of all troubles, the return of ye Jews captivity & their setting up a flourishing & everlasting Kingdom.”<sup>25</sup>

and,

“’Tis in ye last days yt this is to be fulfilled & then ye captivity shall return & become a strong nation & reign over strong nations afar off, & ye Lord shal reign in mount Zion from thenceforth for ever, & many nations shal receive ye law of righteousness from Jerusalem, & they shall beat their swords into plow-shares & their spears into pruning hooks & nation shall not lift up a sword against nation, neither shal they learn war any more; all wch never yet came to pass.”<sup>26</sup>

Stephen Snobelen wrote of Newton,

“Newton had a profound interest in things Jewish. His library alone supplies ample evidence of this.<sup>15</sup> Newton owned five of the works of Maimonides,<sup>16</sup> and makes numerous references to them in his manuscripts. He also possessed Christian Knorr von Rosenroth’s *Kabbala denudata* (1677-84), which shows extensive signs of dog-earring,<sup>17</sup> along with an edition of the first-century Jewish philosopher Philo.<sup>18</sup> His writings reveal that he used the Talmud, the learning of which he accessed through Maimonides and other sources in his library.<sup>19</sup> Although he never acquired a competency in the language, Newton picked up a smattering of Hebrew and armed himself with an array of Hebrew lexicons and grammars.<sup>20</sup> He also owned and used a Hebrew Bible.<sup>21</sup> Much attention is given in Newton’s writings to studies of the Jewish Temple and its rituals.<sup>22</sup> His fascination with these things was motivated in large part by the importance of understanding both the complexities of Jewish ritual and the design of the Temple for the interpretation of prophecy.<sup>23</sup> Newton owned a number of works on these subjects as well.<sup>24</sup> A further testimony to his research on the Temple exists in the physical evidence of his octavo Bible, the pages of which are heavily soiled in the section detailing the Temple of Ezekiel’s prophecy.<sup>25</sup> This study also bore its fruit. Several scholars have pointed to Newton’s appropriation of elements of Jewish theology. John Maynard Keynes famously characterized Newton as a ‘Judaic monotheist of the school of Maimonides.’<sup>26,27</sup>

Cabalistic Jews, Jews who worship evil above good, have long taught Christians false beliefs in an attempt to cajole Christians into committing suicide for the sake of the Jews. Isaac Newton, and his disciple Samuel Clarke, and Clarke's disciple David Hartley, were a few among the many Cabalistic Jews who denied the Trinity, while propagating false beliefs among Christians in an effort to lead Christians to annihilate one another. Hartley wrote in 1749, and his work is but one of thousands of such examples of Jewish Zionist propaganda published by pseudo-Christians,

“PROP . 41.

*The Divine Authority of the Scriptures may be inferred from the superior Wisdom of the Jewish Laws, considered in a political Light; and from the exquisite Workmanship shewn in the Tabernacle and Temple.*

**A**LL these were Originals amongst the *Jews*, and some of them were copied partially and imperfectly by ancient Heathen Nations. They seem also to imply a Knowledge superior to the respective Times. And I believe, that profane History gives sufficient Attestation to these Positions. However, it is certain from Scripture, that *Moses* received the whole Body of his Laws, also the Pattern of the Tabernacle, and *David* the Pattern of the Temple, from God; and that *Bezaleel* was inspired by God for the Workmanship of the Tabernacle. Which Things, being laid down as a sure Foundation, may encourage learned Men to inquire into the Evidences from profane History, that the Knowledge and Skill to be found amongst the *Jews* were superior to those of other Nations at the same Period of Time, *i. e.* were supernatural.

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SECT . II.

*Of the Expectation of Bodies Politic, the Jews in particular, and the World in general, during the present State of the Earth.*

PROP . 81.

*It is probable, that all the present Civil Governments will be overturned.*

**T**HIS may appear from the Scripture Prophecies, both in a direct way, *i. e.* from express Passages, such as those concerning the Destruction of the Image, and Four Beasts, in *Daniel*; of Christ's *breaking all Nations with a Rod of Iron, and dashing them in Pieces like a Potter's Vessel, &c.* and from the Supremacy and universal Extent of the Fifth Monarchy, or Kingdom of the Saints, which is to be set up.

We may conclude the same Thing also from the final Restoration of the *Jews*, and the great Glory and Dominion promised to them, of which I shall speak below.

And it adds some Light and Evidence to this, that all the known

Governments of the World have the evident Principles of Corruption in themselves. They are composed of jarring Elements, and subsist only by the alternate Prevalence of these over each other. The Splendor, Luxury, Self interest, Martial Glory, &c. which pass for Essentials in Christian Governments, are totally opposite to the meek, humble, self-denying Spirit of Christianity; and whichever of these finally prevails over the other, the present Form of the Government must be dissolved. Did true Christianity prevail throughout any Kingdom intirely, the Riches, Strength, Glory, &c. of that Kingdom would no longer be an Object of Attention to the Governors or Governed; they would become a Nation of Priests and Apostles, and totally disregard the Things of this World. But this is not to be expected: I only mention it to set before the Reader the natural Consequence of it. If, on the contrary, worldly Wisdom and Infidelity prevail over Christianity, which seems to be the Prediction of the Scriptures, this worldly Wisdom will be found utter Foolishness at last, even in respect of this World; the Governments, which have thus lost their Cement, the Sense of Duty, and the Hopes and Fears of a future Life, will fall into Anarchy and Confusion, and be intirely dissolved. And all this may be applied, with a little Change, to the *Mahometan* and *Heathen* Governments. When Christianity comes to be propagated in the Countries where these subsist, it will make so great a Change in the Face of Affairs, as must shake the Civil Powers, which are here both externally and internally opposite to it; and the Increase of Wickedness, which is the natural and necessary Consequence of their Opposition, will farther accelerate their Ruin.

The Dissolution of antient Empires and Republics may also prepare us for the Expectation of a Dissolution of the present Governments. But we must not carry the Parallel too far here, and suppose that as new Governments have arisen out of the old ones, resembling them in great measure, subsisting for a certain time, and then giving place to other new ones, so it will be with the present Governments. The Prophecies do not admit of this; and it may be easily seen, that the Situation of Things in the Great World is very different from what it has ever been before. Christianity must now either be proved true, to the intire Conviction of Unbelievers; or, if it be an Imposture, it will soon be detected. And whichever of these turns up, must make the greatest Change in the Face of Affairs. I ought rather to have said, that the final Prevalence and Establishment of Christianity, which, being true, cannot but finally prevail, and be established, will do this. But it may perhaps be of some Use just to put false Suppositions.

How near the Dissolution of the present Governments, generally or particularly, may be, would be great Rashness to affirm. Christ will come in this Sense also *as a Thief in the Night*. Our Duty is therefore to watch, and to

pray; to be faithful Stewards; to give Meat, and all other Requisites, in due Season, to those under our Care; and to endeavour by these, and all other lawful Means, to preserve the Government, under whose Protection we live, from Dissolution, seeking the Peace of it, and submitting to every Ordinance of Man for the Lord's sake. No Prayers, no Endeavours of this Kind, can fail of having some good Effect, public or private, for the Preservation of ourselves or others. The great Dispensations of Providence are conducted by Means that are either secret, or, if they appear, that are judged feeble and inefficacious. No man can tell, however private his Station may be, but his fervent Prayer may avail to the Salvation of much People. But it is more peculiarly the Duty of Magistrates thus to watch over their Subjects, to pray for them, and set about the Reformation of all Matters Civil and Ecclesiastical, to the utmost of their Power. Good Governors may promote the Welfare and Continuance of a State, and wicked ones must accelerate its Ruin. The sacred History affords us Instances of both Kinds, and they are recorded there for the Admonition of Kings and Princes in all future Times.

It may not be amiss here to note a few Instances of the Analogy between the Body Natural, with the Happiness of the Individual to which it belongs, and the Body Politic, composed of many Individuals, with its Happiness, or its flourishing State in respect of Arts, Power, Riches, &c. Thus all Bodies Politic seem, like the Body Natural, to tend to Destruction and Dissolution, as is here affirmed, through Vices public and private, and to be respited for certain Intervals, by partial, imperfect Reformations. There is no complete or continued Series of public Happiness on one hand, no utter Misery on the other; for the Dissolution of the Body Politic is to be considered as its Death. It seems as romantic therefore for any one to project the Scheme of a perfect Government in this imperfect State, as to be in Pursuit of an universal Remedy, a Remedy which should cure all Distempers, and prolong human Life beyond Limit. And yet as Temperance, Labour, and Medicines, in some Cases, are of great Use in preserving and restoring Health, and prolonging Life; so Industry, Justice, and all other Virtues, public and private, have an analogous Effect in respect of the Body Politic. As all the Evils, which Individuals suffer through the Infirmary of the mortal Body, and the Disorders of the external World, may, in general, contribute to increase their Happiness even in this Life, and also are of great Use to others; and as, upon the Supposition of a future State, Death itself appears to have the same beneficial Tendency in a more eminent Degree than any other Event in Life, now considered as indefinitely prolonged; so the Distresses of each Body Politic are of great Use to this Body itself, and also of great Use to all neighbouring States; and the Dissolution of Governments have much promoted the Knowledge of true Religion, and of useful Arts and Sciences, all which seem,

in due time and manner, intended to be intirely subservient to true Religion at last. And this affords great Comfort to benevolent and religious Persons, when they consider the Histories of Former Times, or contemplate the probable Consequences of Things in future Generations.

## PROP. 82

*It is probable, that the present Forms of Church-Government will be dissolved.*

**T**HIS Proposition follows from the forgoing. The Civil and Ecclesiastical Powers are so interwoven and cemented together, in all the Countries of *Christendom*, that if the first fall, the last must fall also.

But there are many Prophecies, which declare the Fall of the Ecclesiastical Powers of the Christian World. And through each Church seems to flatter itself with the Hopes of being exempted; yet it is very plain, that the prophetical Characters belong to all. They have all left the true, pure, simple Religion; and teach for Doctrines the Commandments of Men. They are all Merchants of the Earth, and have set up a Kingdom of this World, abounding in Riches, temporal Power, and external Pomp. They have all a dogmatizing Spirit, and persecute such as do not receive their own Mark, and worship the Image which they have set up. They all neglect Christ's Command of preaching the Gospel to all Nations, and even of going to *the lost Sheep of the House of Israel*, there being innumerable Multitudes in all Christian Countries, who have never been taught to read, and who are, in other respects also, destitute of the Means of saving Knowledge. It is very true, that the Church of *Rome* is *Babylon the Great, and the Mother of Harlots, and of the Abominations of the Earth*. But all the rest have copied her Example, more or less. They have all received Money, like *Gehazi*; and therefore the Leprosy of *Naaman* will cleave to them, and to their Seed for ever. And this Impurity may be considered not only as justifying the Application of the Prophecies to all the Christian Churches, but as a natural Cause for their Downfal. The corrupt Governors of the several Churches will ever oppose the true Gospel, and in so doing will bring Ruin upon themselves.

The Destruction of the Temple at *Jerusalem*, and of the Hierarchy of the *Jews*, may likewise be considered as a Type and Presage of the Destruction of that *Judaical* Form of Rites, Ceremonies, and human Ordinances, which takes place, more or less, in all Christian Countries.

We ought, however, to remark here,

First, That though the Church of Christ has been corrupted thus in all Ages and Nations, yet there have been, and will be, in all, many who receive the Seal of God, and worship him *in Spirit, and in Truth*. And of these as many have filled high Stations, as low ones. Such Persons, though they have

concurr'd in the Support of what is contrary to the pure Religion, have, however, done it innocently, with respect to themselves, being led thereto by invincible Prejudices.

Secondly, Nevertheless, when it so happens, that Persons in high Stations in the Church have their Eyes enlightened, and see the Corruptions and Deficiencies of it, they must incur the prophetic Censures in the highest Degree, if they still concur, nay, if they do not endeavour to reform and purge out these Defilements. And though they cannot, according to this Proposition, expect intire Success; yet they may be blessed with such a Degree, as will abundantly compensate their utmost Endeavours, and rank them with the Prophets and Apostles.

Thirdly, As this Corruption and Degeneracy of the Christian Church has proceeded from the fallen State of Mankind, and particularly of those Nations to whom the Gospel was first preached, and amongst whom it has been since received; so it has, all things being supposed to remain the same, suited our Circumstances, in the best Manner possible, and will continue to do so, as long as it subsists. God brings Good out of Evil, and draws Men to himself in such manner as their Natures will admit of, by external Pomp and Power, by things not good in themselves, and by some that are profane and unholy. He makes use of some of their Corruptions as Means of purging away the rest. The Impurity of Mankind is too gross to unite at once with the strict Purity of the Gospel. The *Roman* Empire first, and the *Goths* and *Vandals* afterwards, required, as one may say, some Superstitions and Idolatries to be mixed with the Christian Religion; else they could not have been converted at all.

Fourthly, It follows from these Considerations, that good Men ought to submit to the Ecclesiastical Powers *that be*, for Conscience-sake, as well as to the Civil ones. They are both from God, as far as respects Inferiors. Christ and his Apostles observed the Law, and walk'd orderly, though they declared the Destruction of the Temple, and the Change of the Customs established by *Moses*. Both the *Babylonians*, who destroyed *Jerusalem* the first time, and the *Romans*, who did it the second, were afterwards destroyed themselves in the most exemplary Manner. And it is probable, that those who shall hereafter procure the Downfall of the Forms of Church-Government, will not do this from pure Love, and Christian Charity, but from the most corrupt Motives, and by Consequence bring upon themselves, in the End, the severest Chastisements. It is therefore the Duty of all good Christians to obey both the Civil and Ecclesiastical Powers under which they were born, *i. e.* provided Disobedience to God be not injoin'd, which is seldom the Case; to promote Subjection and Obedience in others; gently to reform and rectify, and to pray for the Peace and Prosperity of, their own *Jerusalem*.

PROP. 83.

*It is probable, that the Jews will be restored to Palæstine.*

**T**HIS appears from the Prophecies, which relate to the Restoration of the *Jews* and *Israelites* to their own Land. For,

First, These have never yet been fulfilled in any Sense agreeable to the Greatness and Gloriousness of them. The Peace, Power, and Abundance of Blessings, temporal and spiritual, promised to the *Jews* upon their Return from Captivity, were not bestowed upon them in the Interval between the Reign of *Cyrus*, and the Destruction of *Jerusalem* by *Titus*; and ever since this Destruction they have remained in a desolate State.

Secondly, The Promises of Restoration relate to the Ten Tribes, as well as the Two of *Judah* and *Benjamin*. But the Ten Tribes, or *Israelites*, which were captivated by *Salmaneser*, have never been restored at all. There remains therefore a Restoration yet future for them.

Our Ignorance of the Place where they now lie hid, or Fears that they are so mixed with other Nations, as not to be distinguished and separated, ought not to be admitted as Objections here. Like Objections might be made to the Resurrection of the Body; and the Objections both to the one, and the other, are probably intended to be obviated by *Ezekiel's* Prophecy concerning the dry Bones. It was one of the great Sins of the *Jews* to call God's Promises in Question, on account of apparent Difficulties and Impossibilities; and the *Sadduces*, in particular, erred concerning the Resurrection, because *they knew not the Scriptures, nor the Power of God*. However, it is our Duty to inquire, whether the Ten Tribes may not remain in the Countries where they were first settled by *Salmaneser*, or in some others.

Thirdly, A double Return seems to be predicted in several Prophecies.

Fourthly, The Prophets who lived since the Return from *Babylon*, have predicted a Return in similar Terms with those who went before. It follows therefore, that the Predictions of both must relate to some Restoration yet future.

Fifthly, The Restoration fo the *Jews* to their own Land seems to be predicted in the New Testament.

To the Arguments, drawn from Prophecy, we may add some concurring Evidences, which the present Circumstances of the *Jews* suggest.

First, then, The *Jews* are yet a distinct People from all the Nations amongst which they reside. They seem therefore reserved by Providence for some such signal Favour, after they have suffered the due Chastisement.

Secondly, They are to be found in all the Countries of the known World. And this agrees with many remarkable Passages of the Scriptures, which treat both of their Dispersion, and of their Return.

Thirdly, They have no Inheritance of Land in any Country. Their

Possessions are chiefly Money and Jewels. They may therefore transfer themselves with the greater Facility to *Palæstine*.

Fourthly, They are treated with Contempt and Harshness, and sometimes with great Cruelty, by the Nations amongst whom they sojourn. They must therefore be the more ready to return to their own Land.

Fifthly, They carry on a Correspondence with each other throughout the whole World; and consequently must both know when Circumstances begin to favour their Return, and be able to concert Measures with one another concerning it.

Sixthly, A great Part of them speak and write the *Rabbinical Hebrew*, as well as the Language of the Country where they reside. They are therefore, as far as relates to themselves, actually possessed of an universal Language and Character; which is a Circumstance that may facilitate their Return, beyond what can well be imagined.

Seventhly, The *Jews* themselves still retain a Hope and Expectation, that God will once more restore them to their own Land.

C O R . 1. May not the two Captivities of the *Jews*, and their two Restorations, be Types of the first and second Death, and of the first and second Resurrections?

C O R . 2. Does it not appear agreeable to the whole Analogy both of the Word and Works of God, that the *Jews* are Types both of each Individual in particular, on one hand, and of the whole World in general, on the other? May we not therefore hope, that, at least after the second Death, there will be a Resurrection to Life eternal to every Man, and to the whole Creation, which groans, and travails in Pain together, waiting for the Adoption, and glorious Liberty, of the Children of God?

C O R . 3. As the Downfal of the *Jewish* State under *Titus* was the Occasion of the Publication of the Gospel to us Gentiles, so our Downfal may contribute to the Restoration of the *Jews*, and both together bring on the final Publication and Prevalence of the true Religion; of which I shall treat in the next Proposition. Thus the Type, and the Thing typified, will coincide; the First-fruits, and the Lump, be made holy together.

P R O P . 84.

*The Christian Religion will be preached to, and received by, all Nations.*

**T**HIS appears from the express Declarations of Christ, and from many of his Parables, also from the Declarations and Predictions of the Apostles, and particularly from the *Revelation*. There are likewise numberless Prophecies in the Old Testament, which admit of no other Sense, when interpreted by the Events which have since happened, the Coming of Christ, and the Propagation of his Religion.

The Truth of the Christian Religion is an Earnest and Presage of the same

Thing, to all who receive it. For every Truth of great Importance must be discussed and prevail at last. The Persons who believe can see no Reasons for their own Belief, but what must extend to all Mankind by degrees, as the Diffusion of Knowledge to all Ranks and Orders of Men, to all Nations, Kindred, Tongues, and People, cannot now be stopped, but proceeds ever with an accelerated Velocity. And, agreeably to this, it appears that the Number of those who are able to give a Reason for their Faith increases every Day.

But it may not be amiss to set before the Reader in one View some probable Presumptions for the universal Publication and Prevalence of the Christian Religion, even in the way of natural Causes.

First, then, The great Increase of Knowledge, literary and philosophical, which has been made in this and the Two last Centuries, and continues to be made, must contribute to promote every great Truth, and particularly those of Revealed Religion, as just now mentioned. The Coincidence of the Three remarkable Events, of the Reformation, the Invention of Printing, and the Restoration of Letters, with each other, in Time, deserves particular Notice here.

Secondly, The Commerce between the several Nations of the World is enlarged perpetually more and more. And thus the Children of this World are opening new Ways of Communication for future Apostles to spread the glad Tidings of Salvation to the uttermost Parts of the Earth.

Thirdly, The Apostasy of nominal Christians, and Objections of Infidels, which are so remarkable in these Days, not only give Occasion to search out and publish new Evidences for the Truth of Revealed Religion, but also oblige those who receive it, to purify it from Errors and Superstitions; by which means its Progress amongst the yet Heathen Nations will be much forwarded. Were we to propagate Religion, as it is now held by the several Churches, each Person would propagate his own Orthodoxy, lay needless Impediments and Stumbling-blocks before his Hearers, and occasion endless Feuds and Dissensions amongst the new Converts. And it seems as if God did not intend, that the general Preaching of the Gospel should be begun, till Religion be discharged of its Incumbrances and Superstitions.

Fourthly, The various Sects, which have arisen amongst Christians in late Times, contribute both to purify Religion, and also to set all the great Truths of it in a full Light, and to shew their practical Importance.

Fifthly, The Downfal of the Civil and Ecclesiastical Powers, mentioned in the 81st and 82d Propositions, must both be attended with such public Calamities, as will make Men serious, and also drive them from the Countries of *Christendom* into the remote Parts of the World, particularly into the *East* and *West-Indies*; whither consequently they will carry their Religion now

purified from Errors and Superstitions.

Sixthly, The Restoration of the *Jews*, mentioned in the last Proposition, may be expected to have the greatest Effect in alarming Mankind, and opening their Eyes. This will be such an Accomplishment of the Prophecies, as will vindicate them from all Cavils. Besides which, the careful Survey of *Palæstine*, and the neighboring Countries, the Study of the *Eastern* Languages, of the Histories of the present and antient Inhabitants, &c. (which must follow this Event) when compared together, will cast the greatest Light upon the Scriptures, and at once prove their Genuineness, their Truth, and their Divine Authority.

Seventhly, Mankind seem to have it in their Power to obtain such Qualifications in a natural way, as, by being conferred upon the Apostles in a supernatural one, were a principal Means of their Success in the first Propagation of the Gospel.

Thus, as the Apostles had the Power of Healing miraculously, future Missionaries may in a short time accomplish themselves with the Knowledge of all the chief practical Rules of the Art of Medicine. This Art is wonderfully simplified of late Years, has received great Additions, and is improving every Day, both in Simplicity and Efficacy. And it may be hoped, that a few theoretical Positions, well ascertained, with a moderate Experience, may enable the young Practitioner to proceed to a considerable Variety of Cases with Safety and Success.

Thus also, as the Apostles had the Power of speaking various Languages miraculously, it seems possible from the late Improvements in Grammar, Logic, and the History of the human Mind, for young Persons, by learning the Names of visible Objects and Actions in any unknown barbarous Language, to improve and extend it immediately, and to preach to the Natives in it.

The great Extensiveness of the *Rabbinical Hebrew*, and of *Arabic*, of *Greek* and *Latin*, of *Sclavonic* and *French*, and of many other Languages, in their respective ways, also of the *Chinese* Character, ought to be taken into Consideration here.

And though we have not the Gift of Prophecy, yet that of the Interpretation of Prophecy seems to increase every Day, by comparing the Scriptures with themselves, the Prophecies with the Events, and, in general, the Word of God with his Works.

To this we may add, that when Preachers of the Gospel carry with them the useful manual Arts, by which human Life is rendered secure and comfortable, such as the Arts of Building, tilling the Ground, defending the Body by suitable Cloathing, &c. it cannot but make them extremely acceptable to the barbarous Nations; as the more refined Arts and Sciences, Mathematics, natural and experimental Philosophy, &c. will to the more

civilized ones.

And it is in an additional Weight in favour of all this Reasoning, that the Qualifications here considered may all be acquired in a natural way. For thus they admit of unlimited Communication, Improvement, and Increase; whereas, when miraculous Powers cease, there is not only one of the Evidences withdrawn, but a Recommendation and Means of Admittance also.

However, far be it from us to determine by Anticipation, what God may or may not do! The natural Powers, which favour the Execution of this great Command of our Saviour's, to preach the Gospel to all Nations, ought to be perpetual Monitors to us to do so; and as we now live in a more adult Age of the World, more will now be expected from our natural Powers. The *Jews* had some previous Notices of Christ's First Coming, and good Persons were thereby prepared to receive him; however, his Appearance, and intire Conduct, were very different from what they expected; so that they stood in need of the greatest Docility and Humility, in order to become Disciples and Apostles. And it is probable, that something analogous to this will happen at Christ's Second Coming. We may perhaps say, that some Glimmerings of the Day begin already to shine in the Hearts of all those, who study and delight in the Word and Works of God.

PROP . 85

*It is not probable, that there will be any pure or complete Happiness, before the Destruction of this World by Fire.*

**T**HAT the Restoration of the *Jews*, and the universal Establishment of the true Religion, will be the Causes of great Happiness, and change the Face of the World much for the better, may be inferred both from the Prophecies, and from the Nature of the Thing. But still, that the great Crown of Glory promised to Christians must be in a State ulterior to this Establishment, appears for the following Reasons.

First, From the express Declarations of the Scriptures. Thus St. *Peter* says, that the Earth must be burnt up, before we are to expect *a new Heaven, and new Earth, wherein dwelleth Righteousness*; and St. *Paul*, that *Flesh and Blood cannot inherit the Kingdom of God*; the celestial, glorious Body, made like unto that of Christ, at the Resurrection of the Dead, being requisite for this Purpose.

Secondly, The present disorderly State of the natural World does not permit of unmixed Happiness; and it does not seem, that this can be rectified in any great Degree, till the Earth have received the Baptism by Fire.

But I presume to affirm nothing particular in relation to future Events. One may just ask, whether Christ's Reign of a Thousand Years upon Earth does not commence with the universal Establishment of Christianity; and whether the Second Resurrection, the new Heavens, and new Earth, &c. do

not coincide with the Conflagration.

One ought also to add, with St. *Peter*, as the practical Consequence of this Proposition, that the Dissolution of this World by Fire is the strongest Motive to an Indifference to it, and to that holy Conversation and Godliness, which may fit us for *the new Heavens, and new Earth*.”<sup>28</sup>

### **1.3 From Herzl to Malcolm, Zionists Betray the Armenians**

Arch racist-Zionist propagandist Theodor Herzl tried desperately to use the deaths of the Armenians as a blood sacrifice upon which to found the Jewish State. The atrocities in the 1890's also served to help put the Young Turks in power by ruining the reputation of the Sultan. They also helped to provoke the Balkan Wars the Jews wanted in part to create divisions within, and to break apart the Turkish Empire, in part to spark the First World War, and in part to further the Jewish agenda of dividing the empires and creating small, “racially” segregated nations, like the Jewish State the Zionists were desperate to found. In addition, as the Jews used the Turks to murder the Armenians and scapegoated both the Sultan and the Turkish Empire for atrocities that were in fact caused by Jews. They planned to move Jews from Russia into the Armenians' place, and also delighted in the fact that they were killing off their competition in fields like banking, medicine, business, etc. where the Armenians excelled, as Filian noted on pages 339-341 of his book,

“One-tenth of all the Armenians in Turkey are in Constantinople. Many of them are poor, in the nature of things; but the leading bankers, merchants, and capitalists there are Armenians, surpassing even the Greeks and Jews. I give a few representative names: Gulbenkian, Essayian, Azarian, Mosditchian, Manougian, Oonjian. The physicians in largest practice are Armenians: Khorassanjian, Mateosian, Dobrashian, Vartanian, etc. The Sultan's personal treasurer is an Armenian, Portukalian Pasha. The chief counselor in the foreign office in Constantinople is an Armenian, Haroutiune Dadian Pasha. The greatest lawyers are Armenians: Mosditchian, Tinguarian, etc. The chief photographers of the Sultan are Armenians, Abdullah Brothers and Seban, the former considered one of the best photographic firms in the world. The personal jeweler of the Sultan is an Armenian, Mr. Chiboukjian. For all his hate of the Armenians, he has to employ them, for no others are competent or trustworthy. The best musicians are Armenians: Chonkhajian Surenian, Döevletian, and an Armenian young lady named Nartoss, who often plays the piano before the Sultan. The greatest orator in Constantinople is an Armenian and a professor in Robert College, Prof. H. Jejjizian, to my thinking, superior to either Beecher, Wendell Phillips, or Robert Ingersoll, all of whom I have heard. Finally, the Armenians, as a whole, form the best

‘society’ in Constantinople, and their modes of living, dress, houses, and ways are precisely like those of Americans or Europeans. These are Mavroyeni Bey’s ‘Indians’!

Smyrna is a city of 150,000 or more population. About 80,000 are Greeks; you may call it a Greek city. The Armenians there number about 8,000, or one-tenth of the Greeks, but are ten times richer than all the Greeks together. The principal buildings are owned by Armenians; the business is in the hands of the Armenians. The chief business men are well-known in Europe. Mr. Balyivzian owns many steamers which ply on the Mediterranean. Mr. Spartalian is another very rich and very benevolent man; he built a magnificent hospital at Smyrna. In Samsoun, Marsovan, Cesarea, Adana, Amassia, Tocat, Sivas, Harpoot, Mesere, Malatia, Diarbekir, Arabkir, Oorfa, Aintab, Marash, Tarsus, Angora, Erzeroun, Erzinghan, Moosh, Bitlis, Baiburt, Trevizond,—in a word, everywhere it is the same. Go where you like in Turkey, you find the Armenians at the top.

When I say they are the richest, I mean until early in 1894 they were the richest. But now, in many cities of Armenian proper, since the recent atrocities, they have become the poorest.

Leading citizens, and the fathers of families, for the reasons I have mentioned, were specially singled out for vengeance. Their stores, banks, and houses were plundered and then burnt, their money and jewelry taken from them, and then they were murdered wholesale. Now the Turks and the Kurds for a time are rich with Armenian property; wearing the gold watches of Armenian gentlemen, their women wearing the jewelry of Armenian ladies.”<sup>29</sup>

The Jews had long plotted to ruin the Turkish Empire economically, and the Jews scapegoated the Armenians for the actions the Rothschild family took to break apart the Sultan’s Empire by bankrupting it. This is how the Jews were able to provoke the attacks on Armenians. They also led the Turks to fear Christian missionary work in the Empire, and scapegoated the Armenian Christians for it. The Jews desperately wanted to provoke Christians to kill off Moslems and Moslems to kill off Christians. After provoking Turks and Kurds to kill Armenian Christians by scapegoating the Armenians for the woes the Jews had caused them, the Jews then scapegoated the Turks for the massacres the Jews had provoked.

Crypto-Jews who had infiltrated both Christianity and Islam fostered bogus self-destructive interpretations among the followers of Christianity and Islam so as to have them not only welcome their own demise, but to insist upon it. The Jews also artificially created economic hardships so as to create a climate which would enable them to easily foment war and revolution. They did this by means of the press, banks, universities, labor unions, etc. Jews deliberately caused the People hardships, then

scapegoated Gentile government for the hardships Jews deliberately caused, so that the Gentiles themselves would loathe their government and destroy it, thereby doing the Jews' religious work for them. One of the hardships the Jews caused was poverty. The Rothschilds ran the Turks deeply into debt and then offered to fix things for them if the Turks would give the Rothschilds Palestine.

Theodor Herzl proposed that,

“Supposing His Majesty the Sultan were to give us Palestine, we could in return pledge ourselves to regulate the whole finances of Turkey.”<sup>30</sup>

Both sides of this bargain would appear to benefit the Zionist Jews and take from Turkey. The Sultan of Turkey was in a financial crisis bought on by Jewish bankers, just as the Egyptian Khedive Ismail Pasha was in a financial crisis brought on by Jewish bankers when Disraeli purchased shares in the Suez Canal with the Bank of Rothschild.<sup>31</sup> Ultimately, there were many reasons why the Zionists did not simply buy the land and end Turkey's humiliation, as Herzl had proposed at the Zionist Congress of 1897, and as the Rothschilds had proposed long before.<sup>32</sup>

Herzl knew that the Jewish financiers who had caused the Turkish Empire's financial crisis were willing to cure it in exchange for the land of Palestine, and that the Sultan would agree to that deal. The Zionists had additional leverage on the Sultan due to the attacks on Armenian Christians. Though Jewish bankers were ultimately responsible for these attacks, they threatened to inflame the Christian world against the Turks. Herzl promised that he could improve the Sultan's public image, and prevent a Christian backlash against the Turkish Empire, through his contacts in the Jewish press. Herzl pledged that warm Jews in the media would bury the story of the Armenian attacks, and praise the Sultan and the Turkish Empire, if the Sultan would agree to sell Palestine to the Rothschilds. In 1902, an article published in *The American Monthly Review of Reviews* addressed some of the problems facing the Turkish Empire at the time Herzl tried to blackmail the Sultan and cover up the Jewish massacres of Armenians,

#### “WHERE THE SULTAN FAILED.

Corrupt these pashas were. Many had come from low, and some were of ignoble, origin. Their birth was as varied as the races of the empire they administered but did not rule. The weakest Ottoman sultan does that. But they were undeniably able. They have disappeared. They have no successors. Palace has supplanted ministerial rule. Personal secretaries have taken the place of pashas. The grand vizierate has become an empty shade, unless Said Pasha change it. Nor is this likely. Able, shrewd, consummate diplomat, Abdul Hamid, for a decade and more equal to the task of inflicting on the European concert a fatal paralysis, until Austria acted alone in 1897, has

proved unable to organize administration or to depute authority. The army he turned over to Goltz Pasha, and it is efficient, as the Greek war proved. The men are unpaid, but their cartridge-boxes are never empty. They are unshod, but their arms are serviceable. There are few or no ambulances, but the artillery is well horsed. The navy has disappeared. But in civil administration no man is secure. Imperial orders go above, below, and around. Some negro eunuch or palace underling may palsy the administration of a province or bring to disgrace by a secret order the ablest of valis, or provincial governors. Despotism in strong hands may prove both able and beneficent by organizing administration. But personal rule, smitten with a mania of fear of conspiracy, trusting no one, filling the empire with espionage, and selecting as instruments ignorant and ignoble personal attendants was certain to end in the collapse now clear.

For a season it prospered. In 1895, all held Abdul Hamid, doubtless, the subtlest schemer of his long line in generations, but in the broad sense successful. In twenty years, 1879-99, the population of the empire, excluding tributary states, grew from 21,000,000 to 25,000,000—above the average of West Europe. The value of real estate advanced down to 1895 in all Turkish cities. In those with which I am most familiar in eastern Turkey, a fair 25 per cent. increase or more, in twenty years. There was no Turkish city, and I met residents from all, where building was not in progress in this period. All complained of taxes and oppression, and in all population, buildings, and realty values were growing. Imports, 1878 to 1898, rose from (estimated) \$60,000,000 to \$120,000,000, and exports from \$35,000,000 to \$68,750,000, an increase which stands for prosperity. The principal railroad in Asiatic Turkey, Smyrna-Aidin, 318 miles, increased its gross earnings from £140,538 to £354,406 from 1883 to 1893, and later lost its dividends.

But while figures of this character could be multiplied, the government itself was passing from one abyss of bankruptcy to another, if the imperial revenue only, averaging, 1892-95, \$106,500,000—say \$4 per capita—were collected in taxes, the burden would not be heavy. A semi-civilized country can easily raise a pound sterling a head, and a country like the United States averaged \$16 in 1890, and did not feel the burden. But by universal consent, the Turkish revenue is extorted manifold by a system of farming the taxes and official peculation. The old government, by pashas, was ill. The new, by palace favorites, is worse. After wholesale repudiation in 1875,—the Porte compounded with its creditors in 1881,—Iradé, December 8-20, 1881, admitted the bailiff in the shape of a debt commission, and paid 1 per cent. on the unsecured debt. The nominal amount of the debt in 1875 was \$1,200,000,000. It was scaled to \$530,000,000 in 1881. In 1900, it was \$682,000,000,—no great increase as national debts go. It is all held abroad,—77

per cent. in France, 10 per cent, in Germany, 9 per cent. in England, and 4 per cent. in Austria.[*Footnote: London Statist*, October 3, 1896.] The aggregate national mortgage is not large—in all, in 1896, government, railroad, and other stocks, \$792,370,000 at par, \$397,125,000 quoted value, two thirds (67 per cent.) in France, 17 per cent. in Germany, 12 per cent. in England, and 4 percent, in Austria. A fair measure this of time pressure the diplomacy of these lands will on a pinch exert.

The debt commission collected \$12,876,207 in 1900, against \$9,998,230 in 1885—a fairly elastic revenue. An Oriental country whose salt tax receipts grew in fifteen years from \$3,071,502 to \$3,729,721—twice as fast as population—plainly only needs decent administration for a prosperous budget. Instead, time treasury has wallowed for years in irretrievable deficits averaging \$5,000,000 to \$7,000,000, according to Sir Edward Vincent's last report. The treasury, a few weeks ago, borrowed a small sum for the most sacrosanct of all Moslem expenditures, the carpet and its escort, which the Sultan yearly, as caliph, sends to the Kaaba, at Mecca. it is as though the Pope had to raise a floating loan for the wine and wafer of the Easter eucharist. Every inquiry shows how easily the Turkish treasury might be solvent. Every week finds it unable to meet any expenditure.

#### ARMENIAN MASSACRE AND ITS CAUSE.

The Sultan's policy five years ago had, therefore, greatly reduced European interference in Turkish affairs, and greatly increased imperial authority, without securing either a stable budget or an efficient administration. Nothing is, perhaps, so dangerous in the affairs of state as unlimited power joined to none of the machinery which gives certainty to taxation or ordered action to authority. Such prosperity as had come was little felt by Moslems. There is that about the Moslem creed, code, and character which incapacitates for all practical affairs but war and rule. Turkish treasury accounts have always been kept by Greeks and Armenians. If a Turk owns land, some Christian keeps its rent-roll. If he has a business, Christian clerks manage it, If he owns mines or works the richer placer of official extortion, some Christian engineer or scribe manages and manipulates his accounts. Such prosperity as there was through the twenty years of Abdul Hamid's reign, which seemed prosperous, went to Christians. In all the cities where massacre came, it was the Christian and Armenian quarter that was thriving and rising in value. Armenian villages were waxing rich, buying hand and renting it. Armenian bankers were making loans. When massacre fell in one city, not a signature was left known to Constantinople bankers. Western manufactures, which were ruining native handicrafts, were all handled by Armenians. Economic strain and stress produced by this disproportionate prosperity of the small Christian fraction, gaining in wealth, education, and

political aspiration, was a perilous irritant to add to the pride of a ruling and soldier caste and the fanaticism kindled by Moslem renaissance. The match of administrative order, or even administrative suggestion, had only to be touched to these explosive conditions to bring the Armenian massacres.

Into their history, it is no purpose of mine to enter. Beyond all refutation, the Sultan successfully prevented European interference or the punishment that was due. But great crimes of state bring their own inexorable penalty. For five years, since time last of the massacres, the Sultan visibly lost ground. Awful as is massacre, communities recover, if order is restored. Over the Armenian plateau this has never come. In all the empire a blight has fallen on trade. The fall in wool ruined southeastern Turkey and it is estimated there are 40,000,000 sheep between the Black Sea and the Persian Gulf. The silk collapse laid North Syria in ruins, and brought Beirut to beggary. The capital has never recovered from the mere business shock of massacre. The Greek war broke credits on the Levantine coast. From the Greek revolution to Bulgarian independence, 1828-78, the dismemberment of the Turkish empire had been accompanied by the appearance of communities capable of self-government. Even Algeria-Tunis and Egypt, which have passed under foreign control, had not done so until a separate, albeit despotic, autonomy had been gained. Driven back to its Moslem limits, nothing like this has appeared in the empire, in twenty years. Crete is separated, the hardships of its going being a measure of the relatively larger Moslem population. In Turkey proper, neither improvement in the central administration nor provinces capable of autonomy appear. Without either, the empire sinks in the slough of difficulties created by racial and physical problems. For a season these and all reforms were held at bay. Macedonian autonomy, Armenian protection, equitable taxation, improved administration—all these pledges of the Berlin treaty in 1878 remain unperformed through twenty years of Europe and an empire both without initiative, and both controlled by the inertia of events, the fear of a general war, and the address at intrigue of Abdul Hamid.

But the lack of sound government and an honest ruler nothing compensates—not even material prosperity, increasing trade, growing population, schools, museums, revived Islamism, and all the fruits of the reign marshaled by court journals when the quarter-century of the Sultan was celebrated. Instead, when collapse comes, as collapse has, and the powers, one by one, demonstrate the weakness of the empire, problems long postponed appear, as creditors haunt lesser lives in days of disaster.”<sup>33</sup>

The first act of the First Zionist Conference in 1897 was to pass a resolution thanking the Sultan of Turkey, who, at the instigation of Jews and crypto-Jews, was

committing atrocities against the Armenians. Crypto-Jews were the motive force behind the Sultan's atrocities against Armenian Christians. Jewish bankers, and crypto-Jewish bankers posing as Greek and Armenian Christians, managed the Sultan's accounts and led him into bankruptcy, while they, themselves, became immensely wealthy at the expense of the Turkish Empire. Jews prompted the Sultan to retaliate against innocent Armenian Christians, falsely blaming them for the theft, and diverting attention away from the criminal Jews. The willingness of the political Zionists to fund and forgive (with their admitted corruption of the press) Jewish-Turkish atrocities began with their beginning and culminated in the genocide of the Armenians after the Sultan's Government was overthrown by the "Young Turks" in 1915—a group led by crypto-Jewish<sup>34</sup> positivist revolutionaries whose philosophies stemmed from Henri de Saint-Simon and Auguste Comte—philosophies which were popular among Jewish intellectuals, especially in Salonika, Paris, and Vienna; where the Jewish-controlled "Young Turk" and Masonic Lodges were strongest. Thomas R. Bransten wrote in his compilation of David Ben-Gurion's *Memoirs*,

*"No Messiah but nineteenth-century positivism as coupled to Biblical affirmation of the Jews' historical place in the land of Israel prompted their massive return."*<sup>35</sup>

The Armenians are among the most ancient group of Christians—Christians whom some Jews have long sought to destroy. The Armenians were unwise enough to sponsor the Zionist venture in Palestine and publicly endorsed the Balfour Declaration in the hopes that it would protect them from the Turks, not realizing that the Young Turks were massacring the Armenians in the millions at the instigation of their crypto-Jewish leadership. Immensely wealthy Armenian leaders were corrupted by Zionist Jews and betrayed the Armenian People.

Herzl makes clear his evil intentions in his diaries. Herzl's deceit was earlier exposed in the eleventh edition of the *Encyclopædia Britannica* in 1911 in an article on "Zionism". The Zionists had cut a deal with the Sultan through Newlinsky to use their influence in the news media to control public opinion concerning the atrocities the Turks had committed against the Armenians at the behest of the Jews in the Nineteenth Century,

"The most encouraging feature in Dr Herzl's scheme was that the Sultan of Turkey appeared favourable to it. The motive of his sympathy has not hitherto been made known. The Armenian massacres had inflamed the whole of Europe against him, and for a time the Ottoman Empire was in very serious peril. Dr Herzl's scheme provided him, as he imagined, with a means of securing powerful friends. Through a secret emissary, the Chevalier de Newlinsky, whom he sent to London in May 1896, he offered to present the

Jews a charter in Palestine provided they used their influence in the press and otherwise to solve the Armenian question on lines which he laid down. The English Jews declined these proposals, and refused to treat in any way with the persecutor of the Armenians. When, in the following July, Dr Herzl himself came to London, the Maccabaeian Society, though ignorant of the negotiations with the Sultan, declined to support the scheme. None the less, it secured a large amount of popular support throughout Europe, and in 1910 Zionism had a following of over 300,000 Jews, divided into a thousand electoral districts. The English membership is about 15,000. [\*\*\*] Modern Zionism is vitiated by its erroneous premises. It is based on the idea that anti-Semitism is unconquerable, and thus the whole movement is artificial. Under the influence of religious toleration and the naturalization laws, nationalities are daily losing more of their racial character. The coming nationality will be essentially a matter of education and economics, and this will not exclude the Jews as such. With the passing away of anti-Semitism, Jewish nationalism will disappear. If the Jewish people disappear with it, it will only be because either their religious mission in the world has been accomplished or they have proved themselves unworthy of it.”

James A. Malcolm was an influential Zionist in England of Armenian descent, who helped the Jewish Zionists, through the Frankist Zionist Jewish traitor, Supreme Court Justice Louis Dembitz Brandeis, to bring America into the First World War on the side of the British and the Zionists. Malcolm was treacherous to the Americans, and also to the Armenians, who had been betrayed and butchered by the Zionists.

Political Zionist leader Samuel Landman repeatedly confirmed the Germans’ and Austrians’ belief that Zionists had used President Woodrow Wilson to bring America into the war on the side of the Allies in exchange for the Zionist Balfour Declaration. If Germany should win the war, the Zionists would obtain Palestine as a concession to the Jewish bankers for financing the war; and should England win the war, the Zionists still would obtain Palestine as a concession for bringing America into the war on the side of the British. Zionist Jews had no loyalty to either England or Germany. Many Jews delighted in the destruction of both, which many Jews hoped would leave Europe ripe for Jewish Bolshevik revolution. Landman wrote in 1936,

“During the critical days of 1916 and of the impending defection of Russia, Jewry, as a whole, was against the Czarist regime and had hopes that Germany, if victorious, would in certain circumstances give them Palestine. Several attempts to bring America into the War on the side of the Allies by influencing influential Jewish opinion were made and had failed. Mr. James A. Malcolm, who was already aware of German pre-war efforts to secure a foothold in Palestine through the Zionist Jews and of the abortive Anglo-

French démarches at Washington and New York; and knew that Mr. Woodrow Wilson, for good and sufficient reasons, always attached the greatest possible importance to the advice of a very prominent Zionist (Mr. Justice Brandeis, of the US Supreme Court); and was in close touch with Mr. Greenberg, Editor of the *Jewish Chronicle* (London); and knew that several important Zionist Jewish leaders had already gravitated to London from the Continent on the *qui vive* awaiting events; and appreciated and realised the depth and strength of Jewish national aspirations; spontaneously took the initiative, to convince first of all Sir Mark Sykes, Under-Secretary to the War Cabinet, and afterwards Monsieur Georges Picot, of the French Embassy in London, and Monsieur Goût of the Quai d'Orsay (Eastern Section), that the best and perhaps the only way (which proved so to be) to induce the American President to come into the War was to secure the co-operation of Zionist Jews by promising them Palestine, and thus enlist and mobilise the hitherto unsuspectedly powerful forces of Zionist Jews in America and elsewhere in favour of the Allies on a *quid pro quo* contract basis. Thus, as will be seen, the Zionists, having carried out their part, and greatly helped to bring America in, the Balfour Declaration of 1917 was but the public confirmation of the necessarily secret 'gentleman's' agreement of 1916 made with the previous knowledge, acquiescence and/or approval of the Arabs and of the British, American, French and other Allied Governments, and not merely a voluntary altruistic and romantic gesture on the part of Great Britain as certain people either through pardonable ignorance assume or unpardonable ill-will would represent or misrepresent.

Sir Mark Sykes was Under-Secretary to the War Cabinet specially concerned with Near Eastern affairs, and, although at the time scarcely acquainted with the Zionist movement, and unaware of the existence of its leaders, he had the flair to respond to the arguments advanced by Mr. Malcolm as to the strength and importance of this movement in Jewry, in spite of the fact that many wealthy and prominent international or semi-assimilated Jews in Europe and America were openly or tacitly opposed to it (Zionist movement), or timidly indifferent. MM. Picot and Goût were likewise receptive.

An interesting account of the negotiations carried on in London and Paris, and subsequent developments, has already appeared in the Jewish press and need not be repeated here in detail, except to recall that immediately after the 'gentleman's' agreement between Sir Mark Sykes, authorized by the War Cabinet, and the Zionist leaders, cable facilities through the War Office, the Foreign Office and British Embassies, Legations, etc., were given to the latter to communicate the glad tidings to their friends and organizations in America and elsewhere, and the change in official and public opinion as reflected in

the American press in favour of joining the Allies in the War, was as gratifying as it was surprisingly rapid. [\*\*\*] In Germany, the value of the bargain to the Allies, apparently, was duly and carefully noted. In his 'Through Thirty Years' Mr. Wickham Steed, in a chapter appreciative of the value of Zionist support in America and elsewhere to the Allied cause, says General Ludendorff is alleged to have said after the War, that: 'The Balfour Declaration was the cleverest thing done by the Allies in the way of propaganda, and that he wished Germany had thought of it first.' [Footnote: Volume 2, page 392.] As a matter of fact, this was said by Ludendorff to Sir Alfred Mond (afterwards Lord Melchett), soon after the War. The fact that it was Jewish help that brought U.S.A. into the War on the side of the Allies has rankled ever since in German—especially Nazi—minds, and has contributed in no small measure to the prominence which anti-Semitism occupies in the Nazi programme."<sup>36</sup>

Samuel Landman repeated his story in: S. Landman, "Origins of the Balfour Declaration: Dr. Hertz's Contribution", in I. Epstein, J. H. Hertz, E. Levine, and C. Roth, Editors, *Essays in Honour of the Very Rev. Dr. J. H. Hertz, Chief Rabbi of the United Hebrew Congregations of the British Empire, on the Occasion of His Seventieth Birthday, September 25, 1942 (5703)*, E. Goldston, London, (1942); and in: S. Landman, "Balfour Declaration: Secret Facts Revealed", *World Jewry: Independent Weekly Journal*, Volume 2, Number 43, J. H. Castel, London, (22 February 1935).

Concerned that the Jewish Zionist Chaim Weizmann had not recognized James A. Malcolm's<sup>37</sup> leading role in drawing America into the war through the influence of American Jews including the traitorous Supreme Court Justice Louis D. Brandeis, Malcolm Thomson<sup>38</sup> wrote in a Letter to the Editor published as "Origin of the Balfour Declaration" in *The [London] Times Literary Supplement* of 22 July 1949 on page 473, in response to their review of Chaim Weizmann's *Trial and Error*,<sup>39</sup> quoting from Adolf Böhm's *Die Zionistische Bewegung*,

"Mr. Malcolm, President of the Armenian National Committee in London, advised Sir Mark Sykes to influence Wilson through Brandeis, and to guarantee Palestine forthwith to the Jews, in order to gain their support. After discussion with Lord Milner, Sykes begged Mr. Malcolm to put him into touch with the Zionist leaders, because Sir Edward Grey and Mr. Balfour were convinced of the justice of the Zionist demand for Palestine. Through Greenburg, Malcolm made contact with Weizmann.' [\*\*\*] [T]he Foreign Office had sent word to Brandeis and through him had worked on Wilson, in Washington."

“Mr. *Malcolm*, Präsident des Armenischen National-Komitees in London, riet Sir *Mark Sykes*, *Wilson* durch *Brandeis* zu beeinflussen und den Juden, um sie günstig zu stimmen, gleichzeitig Palästina zu sichern. Nach Rücksprache mit Lord *Milner* bat *Sykes* Mr. *Malcolm*, ihn mit den zionistischen Führern in Verbindung zu setzen, da Sir *Edward Grey* und Mr. *Balfour* von der Gerechtigkeit der zionistischen Forderung auf Palästina überzeugt seien. Durch *Greenberg* trat *Malcolm* auch mit *Weizmann* in Verbindung. [Footnote: Über die hier dargestellten Vorgänge siehe den Bericht über die „Balfour-Declaration“ von *S. Landmann*, der von 1917-1922 Sekretär der zionistischen Exekutive war, in „World Jewry“, London, 1935, Nr. 42 und 43.]”<sup>40</sup>

Malcolm Thomson wrote in a Letter to the Editor under the heading, “The Balfour Declaration”, in *The London Times*, on 2 November 1949, on page 5,

“A change of attitude was, however, brought about through the initiative of Mr. James A. Malcolm, who pressed on Sir Mark Sykes, then Under-Secretary to the War Cabinet, the thesis that an allied offer to restore Palestine to the Jews would swing over from the German to the allied side the very powerful influence of American Jews, including Judge Brandeis, the friend and adviser of President Wilson.”<sup>41</sup>

See also: *The Secret History of the Balfour Declaration and the Mandate*, Pamphlets on Arab Affairs, Number 6, Arab Office, London, (1947).

Frank Owen wrote in his book *Tempestuous Journey: Lloyd George: His Life and Times*,

“Enough for a day? No. There was trouble in the House of Lords about Honours. And there was always Ireland. But something—or rather, somebody—else was about to cause still more division in the War Cabinet.

There was another persistent people knocking at the door—and one with a still older history of oppression and exile. The Jews.

For nearly 2,000 years, the Jews had been wanting and waiting to return to the Land of their Fathers. (‘Next Year in Jerusalem’ they toasted at their Passover.) But it was not until about the dawn of the present century that the powerful Zionist Movement had been born, a world-wide organization pledged to restore Palestine as the national homeland of the Jewish people. They were not likely to overlook the possibilities of action opened up by a world war, and when the contemporary tyrant occupier of their ancient country (the Turk) took the side of the Central Powers, the Zionists naturally sought succour from the Allies. One of their leading members was a Russian

Jew named Dr. Weizmann.

The reader has met him already, with Lloyd George one day in 1915 at the Ministry of Munitions, when the brilliant scientist set to work to produce the then vitally-needed acetone. In declining any honour or award to himself for his services, he had told Lloyd George of the national aspirations of his own people. Dr. Weizmann already knew Balfour, and had worked under him at the Admiralty. To him, too, the ardent Zionist confided his dreams, and Balfour had been perhaps more impressed.

Asquith, who was still Prime Minister in those days, had not been so encouraging. He had his good reasons. One was that secret Sykes-Picot Pact of May, 1916, whereby the Allies had agreed to carve up the Turkish Empire in the Middle East into Russian, French and British zones; the proposed Anglo-French dividing line cut right through Palestine. By the autumn of that year, however, a still stronger reason had arisen for revising this arrangement. This was the urgent necessity of winning over the goodwill of American Jewry to the Allied cause. For the Germans had not been idle in courting Zionism, either, notably addressing themselves to the Russian Jews.

So, under a new War Cabinet which included Lloyd George, Balfour and Smuts (another strong sympathizer with the ideas of Zionism), there had gone forth secret assurances to the Zionist leaders that Britain would support their claims, if she could carry her Allies with her. One thus addressed was Justice Brandeis, an outstanding figure of the Movement in the United States, and a close personal friend of President Wilson. A Zionist delegation, which included Dr. Weizmann, Sir Herbert Samuel and Mr. James de Rothschild, M.P., had journeyed to Paris, and there secured the agreement of the French Government.

Throughout the summer of 1917, Balfour kept up his talks with the Zionists, and on 3 September, he laid before the War Cabinet the draft of a public statement to be made by the British Government endorsing and proclaiming all that had been promised in private.

But not everybody was pro-Zionist, and perhaps the least unanimous (in fact, they were about equally divided) were the people most concerned. Within the War Cabinet itself two more meetings were required before a bridge could be built to span the differences, and in public life, outside, the rifts long remained. Fiercest opposition of all came from wealthy Jews, who feared that if a Jewish National State were established they might lose their own status as citizens of the countries where they and their forbears had long dwelt and prospered. Lloyd George's own old friend, Sir Charles Henry, M.P., was foremost among these Anti-Zionists, and he did not delay any longer to found an anti-Zionist newspaper, *The Jewish Guardian*, to express his views.

In the War Cabinet, the new Secretary of State for India, Edwin Montagu, led the Anti-Zionist party. In a stormy meeting on 4 October, 1917, Balfour warned of a new German drive to capture the Zionist forces for the enemy side, and he claimed that though some rich Jews in Britain might oppose the idea of Zionism, it was enthusiastically backed by those in America and Russia. On whose side were those influential people to be ranged? There was no inconsistency whatever in having a Jewish National Home and Jews being members of other States. The French Government were sympathetic to the idea, and so, as he personally knew, was President Wilson.

Edwin Montagu rose. He most strongly objected to a 'National Home' for Jews, insisting that the Jews were really only a religious community and that he was himself a 'Jewish Englishman'. He turned to Lloyd George. 'All my life,' he said, 'I have been trying to get out of the Ghetto. You want to force me back there!'

Curzon was opposed to the proposal on other grounds. Ah! well did he recollect a journey he had made through the Promised Land, many years ago now. Alas! It was a barren land, with little cultivation even on the terraced slopes, and watered by all too few streams. How could this place of stone and sand become a home for millions more Jews? Moreover, what about the Moslems already living there?

Milner interposed to declare himself in favour of the National Home for Jews—provided nothing was done to prejudice the civil and religious rights of the non-Jews in Palestine, or the political status of Jews elsewhere.

The Prime Minister ruled that the War Cabinet had heard enough for one day. There was still a war on. Resolved: to hear the further views of Zionists, Anti-Zionists, Non-Zionists, and President Wilson.

The days passed. A week. Three weeks.

The Jews (at any rate, the pro-Zionist Jews) were getting restive. In particular, Lord Rothschild, the Head of his House. He had been in correspondence with Balfour since mid-July, and was beginning to wonder if anything was going to happen in the War Cabinet or not? Because, decidedly, something was happening in Palestine.

The British Army was marching in.

After three years' hold-up, 80 per cent of it by Turkish bluff (the considerable contribution of British Army Intelligence in accepting it must not be entirely overlooked), our far more powerful forces in Egypt had begun to take the offensive against a war-weary enemy, who now counted as many deserters as troops remaining on his battle strength.

'Jerusalem by Christmas!' Lloyd George had demanded of General Allenby, in appointing him to the Egypt Command in the summer of 1917. Now Allenby had crossed the desert from Egypt, turned the weak Turkish

line at Gaza by a brilliant manœuvre and was moving on the Holy City. This he would take, entering humbly on foot a fortnight before Christmas Day.

At a third War Cabinet, 31 October, 1917, Balfour once more brought up the question of the National Home. How could its establishment possibly prejudice Jews elsewhere? Surely, on the analogy of a European immigrant in the United States, it would help that they had a recognized land of origin? As for the present poverty of Palestine, the scientific development of her resources might yet make it a land flowing with milk and honey.

Curzon followed. He delivered another reminiscent address on his travels in the Middle East, which the Prime Minister this time interrupted to ask if he agreed with some expression of sympathy? Resolved:

‘His Majesty’s Government view with favour the establishment in Palestine of a National Home for the Jewish People, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.’

Next day, Lloyd George presented this draft to the leaders of British Jewry. Of eight of them, four accepted it, including the Chief Rabbi, Dr. Hertz, one was neutral and three were hostile. Thus, the famous Balfour Declaration was delivered to the world. Next year, France, Italy and the United States all declared their accord with this policy.

But what *was* the policy? Lloyd George himself, in later years, insisted that what he had meant was that Jews should be free to go to Palestine and settle there in such strength as the land could support—or be made to support. Then, in due course, they should set up their own autonomous Jewish Administration. By no means all Jews would go there, any more than all the Irish-born return to Ireland.

It did not work out that way. The Jewish Question, like the Irish Question, had been too long part of History to be dismissed from it overnight. But the troubles this generation has known were far ahead in October, 1917. [\*\*\*] There was also a new row raging between the Zionist and the anti-Zionist Jews. His Foreign Secretary, Balfour, was no Jew, but he was the foremost and certainly the most famous Christian Zionist.’<sup>42</sup>

William D. Rubinstein argues that one of the drafts of the Balfour Declaration was written by a crypto-Jew named Leopold Charles Moritz Stennett Amery.<sup>43</sup> Amery’s family feigned conversion to Protestantism. His mother was perhaps the child of Frankist Jews who fled Hungary after the revolution of 1848, who eventually settled in England by way of Constantinople—many Jews and crypto-Jews emerged from Turkish *Dönme* training grounds to become prominent Zionist spokesmen and

leaders, as well as revolutionaries who sought to subvert the societies into which they moved.<sup>44</sup> Perhaps beginning with Bohemia, Poland, Salonika and Paris, these crypto-Jewish *Dönmeh* have established subversive groups around the world. Amery was a leading force in unseating Chamberlain's government and installing longtime Zionist Winston Churchill as Prime Minister. Leopold Amery's son John, outwardly an anti-Semite and a Fascist—like so many Jewish Zionists of the period—betrayed England and helped the Zionist Nazis to chase the Jews of Europe toward Palestine. He was hanged for treason after the war. A typical Zionist leader of his time, Leopold Amery, together with Chaim Weizmann, also helped betray a million, by his own account, Hungarian Jews to death.

Benjamin Harrison Freedman wrote of the treacherous Armenian (crypto-Jew?) James A. Malcolm,

“Mr. James A. Malcolm was an Oxford-educated Armenian who had been appointed to take charge of Armenian interests during and after the War. In his official capacity as advisor to the British Government on Eastern affairs. . . he had frequent contact with the Cabinet Office, the Foreign Office, the War Office and the French and other Allied embassies in London and made visits to Paris for consultation with his colleagues and leading French officials.

He was passionately devoted to an Allied victory. While his home in London was being bombed by the Germans in 1944, he prepared the following account which speaks for itself. Mr. Malcolm feared he would not survive, and prepared the following which he deposited in the British Museum for the benefit of posterity. It has become one of the most important documents explaining how the United States was railroaded into World War I, and follows here:

During one of my visits to the War Cabinet Office in Whitehall Gardens in the late summer of 1916 I found Sir Mark Sykes less buoyant than usual. . . I enquired what was troubling him. . . [H]e spoke of military deadlock in France, the growing menace of submarine warfare, the unsatisfactory situation which was developing in Russia and the general bleak outlook. . . [T]he Cabinet was looking anxiously for United States intervention. . .

[H]e had thought of enlisting the substantial Jewish influence in the United States but had been unable to do so. . .

[R]eports from America revealed a very pro-German tendency among the wealthy American-Jewish bankers and bond houses, nearly all of German origin, and among Jewish journalists who took their cue from them. . . I inquired what special argument or consideration had the Allies put forward to win over American Jewry. . . Sir Mark replied that he made use of the same argument as used elsewhere, viz., that we shall eventually

win and it was better to be on the winning side. . .

I informed him that there was a way to make American Jewry thoroughly pro-Ally, and make them conscious that only an Allied victory could be of permanent benefit to Jewry all over the world. . . I said to him, ‘You are going the wrong way about it. . . do you know of the Zionist Movement?’ . . . Sir Mark admitted ignorance of this movement and I told him something about it and concluded by saying, ‘You can win the sympathy of the Jews everywhere in one way only, and that way is by offering to try and secure Palestine for them’ . . . Sir Mark was taken aback. He confessed that what I had told him was something quite new and most impressive. . .

He told me that Lord Milner was greatly interested to learn of the Jewish Nationalist movement but could not see any possibility of promising Palestine to the Jews. . . I replied that it seemed to me the only way to achieve the desired result, and mentioned that one of President Wilson’s most intimate friends, for whose humanitarian views he has the greatest respect, was Justice Brandeis of the Supreme Court, who was a convinced Zionist. . .

[I]f he could obtain from the War Cabinet an assurance that help would be given towards securing Palestine for the Jews, it was certain that Jews in all neutral countries would become pro-British and pro-Ally. . . I said I thought it would be sufficient if I were personally convinced of the sincerity of the Cabinet’s intentions so that I could go to the Zionists and say, ‘If you help the Allies, you will have the support of the British in securing Palestine for the Jews’ . . .

[A] day or two later, he informed me that the Cabinet had agreed to my suggestion and authorized me to open negotiations with the Zionists. . . the messages which were sent to the Zionist leaders in Russia were intended to hearten them and obtain their support for the Allied cause. . . other messages were sent to Jewish leaders in neutral countries and the result was to strengthen the pro-Allied sympathies of Jews everywhere. . .

[A] wealthy and influential anti-Zionist Jewish banker there was shown the telegram announcing the provisional promise of Palestine to the Jews. . . he was very much moved and said, ‘How can a Jew refuse such a gift?’ . . .

[A]ll these steps were taken with the full knowledge and approval of Justice Brandeis, between whom and [Zionist leader] Dr. Weizmann there was an active interchange of cables. . . [A]fter many anxious weeks and months, my seed had borne fruit and the Government had become an ally of Zionism. . . the Declaration is dated 2nd November, 1917, and is known to history as the Balfour Declaration. . . its obligation to promise British help for the Jews to obtain Palestine.”<sup>45</sup>

The *Jewish Daily Bulletin* allegedly wrote on 30 October 1934, on page 3,

“The New Germany persists toward the complete extermination of the Jew

because it was Jews who instigated the United States to enter the World War, accomplishing the defeat of Germany, and who later caused the inflation in Germany, Herr Richard Kunze, a leading Nazi Parliament figure, declared at a mass meeting in Magdeburg yesterday.”<sup>46</sup>

Winston Churchill told William Griffin in August of 1936 in an interview published in the *New York Enquirer*,

“America should have minded her own business and stayed out of the World War. If you hadn’t entered the war, the Allies would have made peace with Germany in the spring of 1917. Had we made peace then there would have been no collapse in Russia followed by Communism, no breakdown in Italy followed by Fascism, and Germany would not have signed the Versailles Treaty, which has enthroned Nazism in Germany. If America had stayed out of the war, all these ‘isms’ wouldn’t today be sweeping the continent of Europe and breaking down parliamentary government, and if England had made peace early in 1917, it would have saved over one million British, French, American and other lives.”<sup>47</sup>

Zionist<sup>48</sup> British Prime Minister David Lloyd George wrote in 1939,

“The Germans were equally alive to the fact that the Jews of Russia wielded considerable influence in Bolshevik circles. The Zionist Movement was exceptionally strong in Russia and America. The Germans were, therefore, engaged actively in courting favour with that Movement all over the world. A friendly Russia would mean not only more food and raw material for Germany and Austria, but fewer German and Austrian troops on the Eastern front and, therefore, more available for the West. These considerations were brought to our notice by the Foreign Office, and reported to the War Cabinet.

The support of the Zionists for the cause of the Entente would mean a great deal as a war measure. Quite naturally Jewish sympathies were to a great extent anti-Russian, and therefore in favour of the Central Powers. No ally of Russia, in fact, could escape sharing that immediate and inevitable penalty for the long and savage Russian persecution of the Jewish race. In addition to this, the German General Staff, with their wide outlook on possibilities, urged, early in 1916, the advantages of promising Jewish restoration to Palestine under an arrangement to be made between Zionists and Turkey, backed by a German guarantee. The practical difficulties were considerable; the subject was perhaps dangerous to German relations with Turkey; and the German Government acted cautiously. But the scheme was by no means rejected or even shelved, and at any moment the Allies might

have been forestalled in offering this supreme bid. In fact in September, 1917, the German Government were making very serious efforts to capture the Zionist Movement.

Another most cogent reason for the adoption by the Allies of the policy of the declaration lay in the state of Russia herself. Russian Jews had been secretly active on behalf of the Central Powers from the first; they had become the chief agents of German pacifist propaganda in Russia; by 1917 they had done much in preparing for that general disintegration of Russian society, later recognised as the Revolution. It was believed that if Great Britain declared for the fulfilment of Zionist aspirations in Palestine under her own pledge, one effect would be to bring Russian Jewry to the cause of the Entente.

It was believed, also, that such a declaration would have a potent influence upon world Jewry outside Russia, and secure for the Entente the aid of Jewish financial interests. In America, their aid in this respect would have a special value when the Allies had almost exhausted the gold and marketable securities available for American purchases. Such were the chief considerations which, in 1917, impelled the British Government towards making a contract with Jewry.”<sup>49</sup>

Sigmund Freud and William C. Bullitt wrote in 1932,

“Balfour had replaced Grey as British Foreign Secretary. He came to America in April 1917 to inform Wilson that the condition of the Allies was desperate, that Russia was more than likely to withdraw from the war, that the morale of France was collapsing, that the financial condition of England threatened calamity and that the United States would have to carry a war burden enormously greater than either Wilson or anyone else in America had anticipated. He was prepared to reveal to Wilson some at least of the secret treaties of the Allies and to discuss war aims, assuming naturally that Wilson would insist on defining the precise aims for which he must ask the people of the United States to pour out a flood of blood and wealth.

Wilson wished to settle the question of war aims with Balfour definitely and at once. At that moment he might have written his own peace terms and might possibly have turned the war into the crusade for peace which he had proclaimed. The Allies were completely at his mercy. But House persuaded him not to demand a definition of war aims from Balfour by the argument that the discussion which would ensue would interfere with the prosecution of the war. Both Wilson and House overlooked the fact that all the warring powers had discussed their peace terms in detail while prosecuting the war with notable efficiency. House also inserted in Wilson’s mind the picture of

a Peace Conference at which England would loyally cooperate with the United States in establishing a just and lasting peace. And Wilson, always anxious to ‘dodge trouble,’ let slip this opportunity to avoid the terms of the Treaty of Versailles and secure the just peace of which he dreamed. Both the President and House seem to have misunderstood totally the sort of respect that the governments of Europe had for Wilson. For the President as wielder of the physical strength of America, they had the greatest respect; for Woodrow Wilson as a moral leader, they had no respect. So long as the physical assistance of the United States was vital to the Allies they had to defer to the President of the United States; but Woodrow Wilson was never able to make any European statesman ‘drunk with this spirit of self-sacrifice.’

Balfour mentioned the existence of some of the secret treaties to Wilson and promised to send them to Wilson; but he never sent them and, having arranged for the utmost physical assistance from the United States, went home happy.”<sup>50</sup>

Many revisionists have argued that the great debts the Allies had accrued caused Wilson to enter the war in order to ensure that America could recover its loans.<sup>51</sup> This argument does not seem plausible for the simple reason that America incurred more expenses by going to war and making additional loans to the Allies, than the total monies it stood to lose if England and France were to default on their initial loans. America could not recover these internal expenses and America itself was financed by its own citizens, who invested large sums in bonds.

Prior to the close of World War I, Germany had provided Jews with more opportunities than any other nation on Earth. In return, Germany benefitted from Jewish contributions in Mathematics, the Arts and Sciences, the professions, high finance, and from Jewish educators. Many of the most prosperous of the Americans of Jewish descent had emigrated to America from Germany and promoted German businesses and culture in America—until the political Zionists began to smear the Germans, who had done so much to help Jews throughout the world. Then, Germany became a pariah nation in the American press. Germans and those of German descent, including German-Jewish immigrants, were resented and persecuted in America, and America entered the war on England’s side. Many Germans knew that the British then issued the Balfour declaration (actually drafted by Zionists) to Rothschild in fulfilment of a contract with Zionists to win the war for England in exchange for Palestine by bringing in America on the Allies’ side:

“Foreign Office.  
November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty’s

Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

‘His Majesty’s Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.’

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.”

The British had no lawful authority to make this declaration. The British did not control Palestine, and even if they had, they would have had no right to offer it up to the Jews for settlements. Henry Morgenthau pointed out that leading Jews misrepresented the precise language of the Balfour Declaration, which did not offer to give Palestine to the Jews, but merely expressed support for the idea that Jews might wish to live there under the rule of the indigenous population,

“It is worth while at this point to digress for a moment from my main argument, to point out that the Balfour Declaration is itself not even a compromise. It is a shrewd and cunning delusion. I have been astonished to find that such an intelligent body of American Jews as the Central Conference of American Rabbis should have fallen into a grievous misunderstanding of the purport of the Balfour Declaration. In a resolution adopted by them, they assert that the declaration says: ‘Palestine is to be a national home-land for the Jewish people.’ Not at all! The actual words of the declaration (I quote from the official text) are: ‘His Majesty’s Government views with favor the establishment *in Palestine of a national home for the Jewish people.*’ These two phrases sound alike, but they are really very different. I can make this obvious by an analogy. When I first read the Balfour Declaration I was temporarily making my home in the Plaza Hotel. Therefore I could say with truth: ‘My home is in the Plaza Hotel.’ I could not say with truth: ‘The Plaza Hotel is my home.’ If it were ‘my home,’ I would have the freedom of the whole premises, and could occupy any room in the house with impunity. Quite obviously, however, I would not venture to trespass in the rooms of my friend, Mr. John B. Stanchfield, who happened at the same time also to have found ‘a home-land in the Plaza,’ nor in the private quarters of any other resident of that hostelry, whose right to his share in it was as good as mine, and in many cases of much longer standing.”<sup>52</sup>

The Armenian Christians had for a long time been persecuted by the Jews

through the Turks. The Young Turks, led by crypto-Jews<sup>53</sup> who carried out a revolution against the Sultan which had been planned for centuries by the *Dönme* Jews, and who pretended to be Moslem, slaughtered the Armenians. The Jews committed the Armenian genocide. The Armenian people were largely blind to the fact that it was the Zionists who had caused the persecutions. Their well-paid leaders, who worked for the Zionists, betrayed them. *The New York Times* issued a report on 19 November 1917, on page 5, giving evidence of the cooperation of the Armenian leadership with the Zionists, in spite of the fact that Zionist Theodor Herzl had secretly conspired with the Sultan of Turkey to cover up the persecution of Armenians, and the Young Turks under crypto-Jewish leadership mass murdered them,

### “JOIN ZIONIST MOVEMENT.

#### Enlistment of Two Rothschilds Reported in London Dispatch.

The Jewish Morning Journal published the following yesterday as a special dispatch from London:

‘At a reception held in Princess Hall, Piccadilly, London, given by Lord Rothschild, the head of the Rothschild family in England, in celebration of the official declaration by the British Government in favor of a Jewish home land in Palestine, Lord Rothschild announced that his younger brother, Charles, and Baron Edmund De Rothschild of Paris, head of the French branch of the Rothschild family, had joined the Zionist movement.

‘The reception was attended by all the Zionist leaders in England as well as by prominent Jews and gentiles. One of the latter, a priest, presented Lord Rothschild with a handsome volume of suitable texts relating to the return of the Jews to Palestine.

‘The prevailing opinion in well-informed Zionist circles in London is that Russia will urge the interallied conference, to be held soon in Paris, to give its approval to Zionism. The Armenian Consul in London congratulated the Zionist leaders on their excellent prospect of getting Palestine, and expressed a hope that the Jews would prove good neighbors.

‘Lord Swaythling, Lucien Wolf, the publicist, who is the foreign editor of the London Daily Graphic, and Sir Philip Magnus, a Member of Parliament, formed a league of British Jews to combat the view that the Jews form a nation, as manifest by the Palestine declaration of the British Government. This league, however, expresses the readiness to facilitate the settlement of the Jews in Palestine.

‘The German newspaper, Germania, organ of the German Catholic Party, urges the German Government to take steps against the alliance of Great Britain and the Zionists.’”

*The New York Times* reported on 10 December 1917, on page 4,

“ARMENIANS FAVOR ZION.  
London Association Sends Resolutions  
to Justice Brandeis.

The Provisional Zionist Committee yesterday announced that Justice Louis D. Brandeis of the United States Supreme Court has received a letter of congratulation from the Armenian United Association of London on the British declaration in favor of the establishment of a national Jewish home in Palestine, to which the Cabinet promises that ‘his Majesty’s Government will exert its best endeavors.’

The resolution accompanying the letter follows:

The council of the Armenian United Association of London, having read in the press that the British Government had now formally expressed its sympathy with the project for the reconstruction of Palestine as the national home of the Jewish people, at their meeting held on Nov. 10, 1917, at the offices of the association,

Resolved, To record their unalloyed gratification and to convey their cordial congratulations and sincere and neighborly greetings to the President, Dr. C. F. Weitzman, committee and members of the Zionist Federation of Great Britain, and through them to all other Zionist leaders and Zionist organizations, and especially those in the United States, Russia, France, Italy, Poland, and Rumania, upon the recognition of Jewish nationality and their righteous, inalienable claim to the historic soil and country of their ancestry.

Resolved, further, to request the Honorary Secretary to send copies of this resolution to Chief Rabbi, Dr. Weitzman, to Lord Rothschild, to Baron Edmond de Rothschild, to Mr. Nahoum Sokolow, to Dr. Tschlenow of Moscow, to Judge Louis D. Brandeis of the United States Supreme Court, and to the press.”

*The New York Times* reported on 14 December 1917,

“The Jews of Russia, he predicts, will have an important influence. The capture of Jerusalem by the British, he says, will be a weighty factor in the situation.”<sup>54</sup>

In the 1840's, the Rothschilds considered buying Palestine from the Turkish Empire. The real difficulties the Rothschilds faced did not come from the Turks, but rather from the Arabs, especially the Egyptians, and from the Christians, especially the Catholics. The Jews feared that the Arabs would swarm over them if the Jews took over Palestine, which had been managed by the Egyptians. The Jews expected that a Jewish migration *en masse* to Palestine, and especially to Jerusalem, and most especially if followed in short succession by the anointment of a Jewish King—no doubt a Rothschild—and the destruction of the Dome of the Rock and Al Aqsa

Mosque in order to “rebuild” the Jewish Temple and reinstitute ritual sacrifices, as Jewish prophecy demanded, would provoke the Moslems to attack the Jews and wipe them out.

The reason the Rothschilds did not move more aggressively on Palestine, though they had the financial might to buy it, was that whenever they tested the world’s reaction to their designs, they discovered that the Jews did not want to go, that the Arabs opposed them (as opposed to the Turks), and that the Catholics thought of them as the Anti-Christ. The Rothschilds feared that the Christians would recognize the Biblical implications of Jewish financiers using their corruptly gotten gains to purchase Jerusalem, as the manifestation of the Anti-Christ. The Jewish financiers feared that the Christians would join forces with Islam to crush the Anti-Christ and the Jews, that is to say smite the Rothschilds and sack the Jews. I *John* 4:2-3 states:

“2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is *that spirit* of antichrist, whereof ye have heard that it should come; and *even* now already is it in the world.”

*Hosea* 8:14 states:

“For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.”

*Matthew* 5:9 states:

“Blessed *are* the peacemakers: for they shall be called the children of God.”

*Matthew* 10:16-18 states:

“16¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.”

*Matthew* 12:30 states:

“He that is not with me is against me; and he that gathereth not with me scattereth abroad.”

*Matthew 21:43-45* states:

“43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.”

*Matthew 23:31-39* states:

“Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the LORD.”

*Matthew 27:25* states:

“Then answered all the people, and said, His blood be on us, and on our children.”

*John 7:1* states:

“After these *things* Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.”

*John 7:13* states:

“Howbeit no *man* spake openly of him for fear of the Jews.”

*John 8:37-40* states:

“37 I know that ye are Abraham’s seed; but ye seek to kill me, because my word hath no place in you. 38 I speak *that* which I have seen with my Father: and ye do *that* which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.”

*John 8:44-45* states:

“Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not.”

*John 10:19-38* states:

“19 There was a division therefore again among the Jews for these sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? 22¶ And it was at Jerusalem *the feast of* the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. 29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. 30 I and *my* Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye *of him*, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know,

and believe, that the Father *is* in me, and I in him.”

*John 19:38* states:

“And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.”

*John 20:19* states:

“Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.”

In contradiction to Christian Zionists, who pretend to know the dates of “End Times” prophecy and who collaborate with Israel to artificially and deliberately bring them about, *Acts 1:6-7* states:

“6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know *the* times or *the* seasons, which the Father hath put in his own power.”

*Galatians 3:16-29* states:

“16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

*Philippians 3:2-3* states, in reference to Judaizers:

"2 Beware of dogs, beware of evil workers, beware of the concision. 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

I *Thessalonians 2:14-16* states:

"For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."

*Revelation 2:9*:

"I know thy works, and tribulation, and poverty, (but thou art rich) and I *know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan."

*Revelation 3:9*:

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Jewish financiers realized that it would be a enormous risk to finance the Zionist endeavor, which would likely end up in a holy war they could not win. Though they prodded and probed over the course of many centuries, Jewish financiers made no move into the desert until the Holocaust of the Second World War primed the pump by making the Jews appear to be meek victims and no threat to the world in the form

of the Anti-Christ.

The Rothschilds decided to pit the Christians against the Moslems and have them destroy each other, which would leave the Jews standing in Palestine, and eventually Greater Israel. The Jewish genocide of the Armenians was one of the first of the major massacres in this Jewish-led slaughter. The Iraqis and Turks, at the behest of Jewish leaders, have mass murdered Kurds. Americans, at the behest of Jewish leadership, have mass murdered millions of Iraqis and will soon attack Iran and Syria.

The Jews have scripted their puppet Mahmoud Ahmadinejad to play the role of the Persian King who foreshadows the rise of Armilus, the anti-Jewish false Messiah the Jews prophesied would take over the world and battle against the Jews. The Jews want to destroy Syria, and especially Damascus, because they believe that Armilus, the leader of the prophesied mass attack against them as told in the myth of *Sefer Zerubbabel* (*Book of Zerubbabel*), *The Wars of King Messiah* and the writings of Rabbi Simon Ben Yohai—Armilus will rise in Damascus as heir to the Jews' ancient enemy Antiochus IV, who forced the Jews to sacrifice pigs in the Jewish Temple to pagan gods, and who suppressed Judaism. The Syrians and Iranian will pay a dear price for these racist and genocidal Jewish myths. The Jews will attempt to exterminate them, just as they sought to exterminate the Armenians, whom the Jews call "Amalekites".

#### **1.4 "Blotting Out" the Armenian Amalekites—The Motive**

Jews have wanted to exterminate the Armenians for a very long time. Jews are taught that God commands them to kill every man, woman and child of the Jews' most ancient "racial" enemy, the Amalekites, whom the Jews claim descended from the mythical character Esau, and ultimately Cain, and who are said to have spawned the mythical character Haman and the Armenians. Jews believe that the Armenians are the Amalekites—the perpetual genetic enemy of the Jews, and that if the Jews fail to kill off every last Armenian—to blot out every last trace of Armenian blood—God will kill off the Jews.

In its article entitled "ARMENIA", *The Encyclopedia Judaica*, Volume 3, The Macmillan Company, Jerusalem, (1971), cols. 472-476, at 473; states,

"Armenia is also sometimes called Amalek in some sources, and Jews often referred to Armenians as Amalekites. This is the Byzantine term for the Armenians."

In its article entitled "ARMENIA" by Isaak Markon, *The Universal Jewish Encyclopedia*, Volume 1, The Universal Jewish Encyclopedia, Inc., New York, (1939), pp. 482-483, at 483; states:

“Since the Armenians are considered descendants of the Amalekites, they are called among the Jews of the Orient also *Timheh* (‘Thou shalt blot out,’ *Deut.* 25:19, referring to the Amalekites).”

Amalek (*Genesis* 36:9-12) was first to wage war on Israel, and therefore the first to expose the vulnerability of the Jews. Amalek was the grandson of Esau, twin brother of Jacob. Esau symbolizes the alleged genetic hatred of Gentiles to the Jews, who consider themselves to be the Jews’ God’s chosen people, Jacob. The Jews’ God obliged the descendants of Jacob—Israel, to utterly destroy the seed of Amalek (*Sanhedrin* 20b. P188L *Dvarim* 25:19)—obliged Israel to exterminate the Armenians. This Jewish commandment to genocide is repeatedly stated in the Jewish Torah, and throughout the Hebrew Bible. The Jewish book of *Deuteronomy* 25:17-19 states,

“17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; 18 How he met thee by the way, and smote the hindmost of thee, *even* all that were feeble behind thee, when thou *wast* faint and weary; and he feared not God. 19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.”

The Jewish book of *Exodus* 17:14-16 states,

“And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi: For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.”

The Jewish book of *Numbers* 24:17-20 states,

“17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. 18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. 19 Out of Jacob shall come *he* that shall have dominion, and shall destroy him that remaineth of the city. 20 ¶ And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever.”

The Jewish book of I *Samuel* 15:1-35 states:

“Samuel also said unto Saul, The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. 2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt. 3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. 4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. 5 And Saul came to a city of Amalek, and laid wait in the valley. 6 ¶ And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. 7 And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that *is* over against Egypt. 8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. 9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that* was good, and would not utterly destroy them: but every thing *that* was vile and refuse, that they destroyed utterly. 10 Then came the word of the LORD unto Samuel, saying, 11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. 12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. 13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD. 14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? 15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. 16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. 17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel? 18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. 19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? 20 And Saul said unto Samuel, Yea,

I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. 22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams. 23 For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king. 24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. 25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. 26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. 27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. 28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou. 29 And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent. 30 Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. 31 So Samuel turned again after Saul; and Saul worshipped the LORD. 32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. 33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. 34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. 35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.”

The Jewish book of *Malachi* 1:1-14 states,

“1 The burden of the word of the LORD to Israel by Malachi. 2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob’s brother? saith the LORD: yet I loved Jacob, 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. 4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will

throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever. 5 And *your* eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel. 6 A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? 7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible. 8 And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. 9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts. 10 Who *is there* even among you that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. 11 For from the rising of the sun even unto the going down of the same my name *shall* be great among the Gentiles; and in every place incense *shall* be offered unto my name, and a pure offering: for my name *shall* be great among the heathen, saith the LORD of hosts. 12 But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible. 13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. 14 But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.”

The Jewish Cabalistic book of the *Zohar*, Volume I, 25a-25b, states that peoples other than the Jews will be exterminated when the Jews form a state in Palestine,

“But as ‘*tohu* and *bohu*’ gave place to light, so when God reveals Himself they will be wiped off the earth. But withal redemption will not be complete until Amalek will be exterminated, for against Amalek the oath was taken that ‘the Lord will have war against Amalek from generation to generation’ (Ex. xvii, 16).”<sup>55</sup>

The Jewish *Zohar*, Volume I, 28b-29a, states,

“At that time the mixed multitude shall pass away from the world [\*\*\*] The

mixed multitude are the impurity which the serpent injected into Eve. From this impurity came forth Cain, who killed Abel. [\*\*\*] for they are the seed of Amalek, of whom it is said, ‘thou shalt blot out the memory of Amalek’ [\*\*\*] Various impurities are mingled in the composition of Israel, like animals among men. One kind is from the side of the serpent; another from the side of the Gentiles, who are compared to the beasts of the field; another from the *mazikin* (goblins), for the souls [29a] of the wicked are literally the *mazikin* (goblins) of the world; and there is an impurity from the side of the demons and evil spirits; and there is none so cursed among them as Amalek, who is the evil serpent, the ‘strange god’. He is the cause of all unchastity and murder, and his twin-soul is the poison of idolatry, the two together being called Samael (lit. poison-god). There is more than one Samael, and they are not all equal, but this side of the serpent is accursed above all of them.”<sup>56</sup>

Rabbi Shlomo Yitzhaki’s (Rashi’s) *Commentary on the Pentateuch*, Exodus 17:14-16, states,

“**14. Write this (for) a memorial** that Amalek came to battle against Israel prior to all the (other) nations. **And rehearse (it) in the ears of Joshua** who will bring into the land, that he should command Israel to recompense him (Amalek) for his deed. Here it was hinted to Moses that Joshua would bring in Israel to the land. **For I will utterly blot out** Therefore I admonish you thus, for I desire to blot them out. **15. And he called the name of it** (I. e.,) of the altar. Adonai-nissi (lit., the Lord is my banner (or miracle). The Holy One Blessed Be He wrought for us here a ‘miracle’. It is not that the altar was called ‘Lord’ but (that) he who mentioned the name of the altar would recall the miracle which the Omnipresent wrought: ‘The Lord He is our miracle.’ **16. And he said** (I. e.,) Moses, **The hand upon the throne of the Lord** The hand of the Holy One Blessed Be He was raised to swear by His throne that there would be for Him war and hatred against Amalek forever. And why is (it written) (throne) and not stated [\*\*\*]? Is then the (Divine) Name also divided in half (i. e.: [\*\*\*] instead of the full name)? The Holy One Blessed Be He swore that His name will not be whole (i. e., [\*\*\*] instead of the full name) nor His throne whole (i. e. [\*\*\*]) instead of [\*\*\*] until there will be blotted out the name of Amalek utterly. And when his (Amalek’s) name will be blotted out (then) will the (Divine) Name be whole, and it is stated (Ps. 9.7): ‘O thou enemy, the waste places are come to an end forever’ this refers to Amalek, regarding whom it is written Amos 1.11): ‘And his anger he kept forever,’ ‘And the cities which thou didst uproot Their very memorial is perished’ (Ps., *ibid.* 7). What does (Scripture) state after this? ‘But the Lord is enthroned forever’ (verse 8)—behold the (Divine) Name is whole

(expressed in full); ‘He hath established His throne for judgment’ (*ibid.*)—behold his throne is whole [\*\*\*].”<sup>57</sup>

Jewish historian Louis Ginzberg stated in his *The Legend of the Jews*,

“Although Amalek had now received the merited punishment from the hands of Joshua, still his enterprise against Israel had not been entirely unavailing. The miraculous exodus of Israel out of Egypt, and especially the cleaving of the sea, had created such alarm among the heathens, that none among them had dared to approach Israel. But this fear vanished as soon as Amalek attempted to compete in battle with Israel. Although he was terribly beaten, still the fear of the inaccessibility of Israel was gone. It was with Amalek as with that foolhardy wight who plunged into a scalding-hot tub. He scalded himself terribly, yet the tub became a little cooled through his plunge into it. Hence God was not content with the punishment Amalek received in the time of Moses, but swore by His throne and by His right hand that He would never forget Amalek’s misdeeds, that in this world as well as in the time of the Messiah He would visit punishment upon him, and would completely exterminate him in the future world. So long as the seed of Amalek exists, the face of God is, as it were, covered, and will only then come to view, when the seed of Amalek shall have been entirely exterminated.

God had at first left the war against Amalek in the hands of His people, therefore He bade Joshua, the future leader of the people, never to forget the war against Amalek; and if Moses had listened intently, he would have perceived from this command of God that Joshua was destined to lead the people into the promised land. But later, when Amalek took part in the destruction of Jerusalem, God Himself took up the war against Amalek, saying, ‘By My throne I vow not to leave a single descendant of Amalek under the heavens, yea, no one shall even be able to say that this sheep or that wether belonged to an Amalekite.’

God bade Moses impress upon the Jews to repulse no heathen should he desire conversion, but never to accept an Amalekite as a proselyte. It was in consideration of this word of God that David slew the Amalekite, who announced to him the death of Saul and Jonathan; for he saw in him only a heathen, although he appeared in the guise of a Jew.

Part of the blame for the destruction of Amalek falls upon his father, Eliphaz. He used to say to Amalek: ‘My son, dost thou indeed know who will possess this world and the future world?’ Amalek paid no attention to this allusion to the future fortune of Israel, and his father urged it no more strongly upon him, although it would have been his duty to instruct his son

clearly and fully. He should have said to him: ‘ My son, Israel will possess this world as well as the future world; dig wells then for their use and build roads for them, so that thou mayest be judged worthy to share in the future world.’ But as Amalek had not been sufficiently instructed by his father, in his wantonness he undertook to destroy the whole world. God, who tries the reins and the heart, said to him: ‘O thou fool, I created thee after all the seventy nations, but for thy sins thou shalt be the first to descend into hell.’

To glorify the victory over Amalek, Moses built an altar, which God called ‘My Miracle,’ for the miracle God wrought against Amalek in the war of Israel was, as it were, a miracle for God. For so long as the Israelites dwell in sorrow, God feels with them, and a joy for Israel is a joy for God, hence, too, the miraculous victory over Israel’s foe was a victory for God.”<sup>58</sup>

The Judaic religious doctrine of the genocide of the seed of Amalek is alive today. Yehoshafat Harkabi wrote in his book *Israel’s Fateful Hour*,

“Some nationalistic religious extremists frequently identify the Arabs with Amalek, whom the Jews are commanded to annihilate totally (Deuteronomy 25:17-19). As children, we were taught that this was a relic of a bygone and primitive era, a commandment that had lapsed because Sennacherib the Assyrian king had mixed up all the nations so it was no longer possible to know who comes of the seed of Amalek. Yet some rabbis insist on injecting a contemporary significance into the commandment to blot out Amalek.”<sup>59</sup>

In more recent times, the Jews have used the Kurds as a human sacrifice to discredit the governments the Jews control in the Middle East. The Jews have promised the Kurdish People that after a series of terrible, genocidal massacres, the Kurds will at long last be given the land of Kurdistan to rule as their own. The Jews have also promised the Kurds that Greater Israel—the “promised land” from the Nile to Euphrates—that a greatly expanded Jewish State will secure the Kurds from future attack. The Jews have duped the Kurds into helping them destroy Iraq, Turkey, Iran and Syria, on the false promise that Israel will enlarge its borders and secure the land of Kurdistan for the Kurds as an independent nation. In reality, if the Jews succeed in their plan to pit Moslems against Moslems, they will wipe out the Kurds after having severely weakened them through their controlled opposition in the form of the Jewish puppet governments led by Saddam Hussein and Mahmoud Ahmadinejad. Jews have used and massacred Kurds, just as Jews used and massacred Armenians. The Jews are not yet done with the Kurds, or the Armenians. The Jews have planned far worse genocidal massacres—nuclear massacres.

Some Jews to this day celebrate the genocidal destruction of their enemies and their hatred of Gentiles once a year at the festival of Purim; which commemorates the

execution of Haman and the genocidal mass murder of “enemies of the Jews”. Haman is said to have descended from Amalek through Hammedatha the Agagite,<sup>60</sup> and was allegedly the archenemy of the Jews and sought to exterminate them (*Esther* 3)—it is clear that the story of Esther, itself a fabrication in its entirety, fabricates the pretext of a Haman conspiracy in order to justify the Jewish genocide of the “Amalekites”. In the story the crypto-Jew Esther and Mordecai wormed their way into power under false pretensions, concealing the fact that “Esther” was Jewish. The name “Esther” means “that which is hidden”.<sup>61</sup> Her true Jewish name was Hadassah. She was one of the first “crypto-Jews”, Jews who conceal their identity in order to corrupt societies and betray those who trust in them. Jews annually celebrate the genocidal mass murder Mordecai and Esther supposedly committed. It is the most beloved of all the Jewish holidays. Jews wear costumes which conceal their identity in celebration of the crypto-Jew who exterminates Gentiles.

### **1.5 Jews, Crypto-Jews, and Freemasons—The Means**

An examination of the Jewish involvement in the Armenian Genocide of 1915 must include the prehistory of previous Jewish attacks on “Eastern Christians” which were committed in the name of the Turkish Empire. An article entitled, “The Modern Jews”, *The North American Review*, Volume 60, Number 127, (April, 1845), pp. 329-368, at 337-339, stated, among other things,

“Since the last conquest of Constantinople, Turkish policy has inclined to tolerate the Jews; and the consequence has been a great increase of their numbers in that city. They are often bankers for the grandees, and custom, acquiring the force of law, has established them as collectors of the customs and purveyors for the seraglio. Their taxes are not greater than those paid by other races in a similar condition. ‘The Jews,’ says Judge Noah, ‘are at this day the most influential persons connected with the commerce and monetary affairs of Turkey, and enjoy important privileges; but hitherto they have had no protecting influence.’<sup>62</sup> [\*\*\*] In Syria, the Jews are in a state of real servitude, and no change of masters has bettered their condition. Mohammedans and Christians alike hate and maltreat them; and this hatred is heartily returned, as the latter find, whenever any circumstance gives their enemies a temporary advantage. When the Turkish succeeded the Egyptian troops in Damascus, a few years ago, they were stirred up by the Jews to persecute the Christians of every sect. When the Greeks rose against the Turks in 1822, the Jews eagerly joined against the Christians, especially in Constantinople; while the Greeks, in revenge, murdered all the Jews on whom they could lay their hands.”

An article entitled “The Jews”, *The Knickerbocker; or New York Monthly Magazine*, Volume 53, Number 1, (January, 1859), pp. 41-51, at 50-51, wrote,

“Of all Mussulmans the Egyptians doubtless regard the Jews with most aversion. In the year 1844 a young man belonging to a respectable family in Cairo, suddenly disappeared. Several of the resident Consuls, moved by the solicitations of the wretched mother, requested of the Viceroy a searching investigation into the circumstances of the case. It could only be discovered that the young man had gone to the Jews’ quarter, from which no one had seen him return. He had been missed a few days before the feast of the Passover, and the terrible accusation was laid upon the Jews of having offered the blood of a human victim as a holocaust, instead of the blood of the paschal lamb.

Had the Israelites not been protected by the Austrian Consul, it is probable that the infuriated and bigoted populace would have razed their quarter of the city level with the ground. Four years previous a similar event had occurred at Damascus. The Père Thomas, a Christian priest, greatly beloved by the people, was treacherously murdered in the house of an opulent Jew named Daout-Arari. The affair created much excitement even in Europe. Two celebrated French advocates were sent to Egypt to plead the cause of the accused before Mohammed Ali, then master of Syria. The intrigues of the Austrian Consul and other secret influences brought to bear, procured, an acquittal of the accused. But during the judicial investigation, several important revelations were obtained. Seven Israelites confessed the crime, and turned Mussulmans in order to claim the clemency of the Cadis. From them it was learned that a Jewish barber had murdered the Père Thomas in the house of Daout-Arari, and that the blood of the priest had been mixed with the unleavened bread. The same year the Jews of Rhodes were charged with a like offence. Similar accusations have been brought against the Israelites living in Germany and Hungary.

The Greeks of Constantinople affirm that heretofore the Jews have been in the habit of purloining children, in order to sacrifice them as paschal lambs. This sacrilege was universally talked of and generally believed a few years ago in Pera and the Fanar, when the traditional enmity of the Jews and Greeks was at its height. During the Greek Revolution the Israelites assisted the Turks against the Hellenes; and when the venerable Greek Patriarch was hanged by the Moslems, the Jews volunteered to drag his corpse through the streets to the sea.”

Soon after the Masonic Jews of Salonika perpetrated their “Young Turk” revolution in 1909, the crypto-Jewish descendants of the Shabbataian-Russo sect of

Salonika Jews took advantage of their control of the Turkish Empire to mass murder their Armenian Christian neighbors. The atrocities these Jews perpetrated against Christians were then the worst genocide human beings had ever committed. Soon after the Armenian genocide, crypto-Jews committed their genocide of the Slavic Peoples, followed by their genocide of their own, which was followed by the genocide of many other Asian peoples under the guise of “Communist Revolution” to liberate the “working class”. When crypto-Jewish Bolshevists committed their atrocities in Russia, many well meaning persons around the world called upon the Jews of the Western World to repudiate the Jewish atrocities. This also happened when Jews and crypto-Jews committed against Christians in the garb of the “Young Turks”. In both instances, the warning not only went largely unheeded, but Jewish leaders lied and ridiculed those who were trying to protect all Jews from a backlash.

Well intentioned people suspected that there would be a backlash against all Jews should Jews in general fail to condemn the actions of their brothers in the Turkish Empire. As would happen with the Bolshevik Revolution, leading Jews failed to heed this warning and instead stepped forward and shamelessly lied and denied what their Jewish brothers had done. Jews have always had a bad reputation for producing such bald-faced liars—and in abundance.<sup>63</sup> The predictions of a Christian backlash against Jews were correct. Jewish Bolshevik atrocities in Russia, the Ukraine, Hungary, and elsewhere, were used to motivate the public to hate the Jews in the Nazi Holocaust of Europe’s Jewry. Many claim that Great Britain and France failed to prepare for the Second World War, because they hoped that Hitler would hold the line against the Jewish Bolsheviks of the Soviet Union and save Western Europe, as the Polish Catholics had done shortly after the First World War.

Even before the Jewish genocide of Armenian Christians in 1915, many persons warned Western Jews to repudiate the massacres Jews were perpetrating against their Christian neighbors. *The London Times* wrote on 11 July 1911, on page 5 (note especially the third section of the article under the heading, “The Salonika Committee”),

“JEWS AND THE SITUATION  
IN ALBANIA.  
AN APPEAL FOR THEIR  
INTERVENTION.

(FROM OUR OWN CORRESPONDENT.)

VIENNA, JULY 10.

I am indebted to the editor of the *Zeit* for an advance copy of an important article entitled ‘Torgut Shevket’s Methods of Warfare, by a non-Albania eyewitness,’ which that journal will publish to-morrow. I have reason to believe the competence of the author to be beyond question.

In order to exterminate all the Catholic highland clans, comprising about 100,000 souls, says the writer, Torgut Shevket drove those whom he could not catch in his military noose over the frontier into Montenegro, and thereupon drew a strong cordon of troops from the Adriatic to Gusinje. As soon as the cordon had been formed, he caused all the peaceful Albanians who were earning a livelihood as labourers at Skutari to be expelled from the hills. Before the expulsion, Torgut Shevket had solemnly declared that only the Malissori clans properly so-called were considered as rebels. No sooner had the expelled labourers, who belonged mostly to the Shala and Slaku clans, reached their villages than the Shala clansmen were also declared to be rebels, and their supplies of food—*i. e.*, maize, front Skutari—cut off. As the food supply in the Shala country sufficed only for a few weeks, and the inhabitants knew that after they had surrendered their weapons Torgut Shevket would have them maltreated and bastinadoed, as he did last year, they replied to his demand for their arms, ‘Come and take them’; and, to escape starvation, began to slaughter their flocks, which form their only capital. Thus Torgut Shevket will, in any case, have ruined some 8,000 Albanians (not 3,600 as Turkish journals pretend) and will have compelled them to emigrate. He himself triumphantly reported last week that their provisions were almost exhausted. The fight of the Shala people at Traboina on Friday was nothing but a desperate attempt to break through the Turkish cordon in order to bring back from Montenegro bread for their starving women and children.

#### THE BREGUMATIA.

Yes! In comparison with the refined cruelty of Torgut Shevket’s behaviour towards 16,000 pacific Malissori in the Bregumatia, or marshy littoral, his treatment of the Shala people, continues the writer, is anodyne. Nearly one-half of the highland clans have been accustomed from time immemorial to descend every autumn with their flocks and families into the Bregumatia, and to winter there; but as in June veritable clouds, not merely swarms, of mosquitoes make the littoral uninhabitable, they return to the hills early in summer. On their way down in autumn they are obliged to pass through Skutari, and at the Drin bridge, guarded by soldiers, they are made to pay a tax of 8d. per head for every sheep (worth 11s. 4d.) and to give up all weapons. An insurrection among the clans in the Bregumatia being thus out of the question, and their destruction *manu militari* therefore unjustifiable, Torgut Shevket forbade them at the beginning of summer to return to the hills. Malaria is already raging among them, their flocks must perish from drinking the foul water of the now stagnant marshes, and Torgut Shevket is near the attainment of his object. A superior Turkish official of Skutari, Ibrahim Effendi Kjori, has declared publicly that the Ottoman Government intends to let the Malissori in the Bregumatia ‘die like swine in

a bog.’ ‘If European diplomacy does not soon bestir itself on behalf of the North Albanian Catholics,’ concludes the writer, ‘it will very quickly be able to boast of having by its Notes lent a hand to the murderous work of the Imperial Ottoman Generals Torgut Shevket Pasha.’

THE SALONIKA COMMITTEE.

The author, who in his indignation invokes diplomatic aid for the perishing Albanians, overlooks the circumstances which, in this instance, must render diplomatic action ineffectual or belated. Diplomats can appeal only to the Ottoman Government, but not to the unofficial, intangible Salonika Committee, whose behests Torgut Shevket executed in his ill-treatment of the Albanians last year—ill-treatment that provoked the present revolt—and whose secret programme he is now attempting to carry out. To be efficacious influence must be brought to bear upon the Committee from quarters which the Committee will respect, or at least fear. These quarters are the honest and humanitarian Jews of England, the United States, Italy, and other countries.

It is a well-known fact that the Salonika Committee was formed under Masonic auspices with the help of the Jews and Donmehs, or crypto-Jews of Turkey, whose headquarters are at Salonika, and whose organization took, even under Abdul Hamid, a Masonic form. Jews like Emmanuel Carasso, Salem, Sassun, Fardji, Meslah, and Donmehs or crypto-Jews, like Djavid Bey and the Baldji family, took an influential part both in the organization of the Committee and in the deliberations of its central body at Salonika. These facts, which are known to every Government in Europe, are also known throughout Turkey and the Balkans, where an increasing tendency is noticeable to saddle the Jews and Donmehs with responsibility for the sanguinary blunders which the Committee has made. To apportion responsibility justly is at present impossible. It appears unquestionable that the Jews supplied the brains for the Committee movement, and it is equally certain that, if and when the movement ends in disaster, they will be made to incur the odium for events like the Adana massacres, the beatings of Bulgarian peasants last autumn, and the present Albanian operations, which have shed so sorry a light upon the Young Turkish *régime*.

The enlightened and humanitarian Jews in England and other countries—those who did not fear to organize Jewish committees for the purpose of combating the white slave traffic carried on chiefly by their depraved co-religionists abroad—have assuredly no notion of the situation that is developing throughout the Near East, nor of the weapons that are being put into the hands of every palliator of Pogroms. Frank and fearless inquiry would reveal to their eyes a state of things of which diplomatists and statesmen have been whispering for months past, and to which sporadic but

necessarily obscure allusions have been made from time to time in the European Press. Now, in view of the position in Albania, reticence would be misplaced.

There is reason to believe that a direct appeal from the humanitarian Jews of the Western world to the Jewish organizations in Turkey would do more to stay the hand of Torgut Shevket and to prevent the development of a catastrophe in the Near East than all the notes or injunctions which European diplomacy can indite and address to the Golden Horn.

REPORTED RISING IN THE SOUTH.

A telegram to the *Neue Freie Presse* reports, on the basis of Montenegrin official information, that some Tosk clans of Southern Albania have risen. Troops have been ordered thither from Alessio.”

It was not long before a dishonest Jewish leader stepped forward to deceive the public with outright lies in order to cover up Jewish misdeeds. This Chief Rabbi undoubtedly and mistakenly believed that he could intimidate anyone who knew the truth, with the threat of labeling them anti-Semites for daring to expose the facts. Jews have always used this tactic to chill debate, and too many Jews lack the moral integrity necessary to limit themselves to the truth. Jews are taught in the Hebrew Bible, the Jewish Talmud and in Jewish Cabalistic writings, to be loyal only to the Jewish tribe, and they are further taught that it is their “moral obligation” to deceive the Goyim (non-Jews) with knowing lies and misrepresentations, lest the Gentiles discover the Jewish plan to exterminate all non-Jews. Jews are taught to put Jews, not moral principles, first when dealing with Gentiles. Jews are taught that Gentiles are subhuman pagan cattle, who must be exterminated so that God can restore order to World.

Dr. Moses Gaster, who was Chief Rabbi of the Sephardic Jewish Communities of England (many Jews of England and Turkey were Sephardic descendants of Jews who had emigrated from Spain and Portugal—Sephardic Jews considered themselves to be racially superior to Ashkenazi Jews) and Vice President of the Anglo-Jewish Association, immediately sent off a litany of lies in a Letter to the Editor of *The London Times*, which was published on 27 July 1911, on page 5 (note that many of these lies were contradicted in an obituary for Emmanuel Carasso published in *The London Times* on 8 June 1934, on page 19; and Gershom Scholem,<sup>64</sup> Prof. Dr. Yalçin Küçük,<sup>65</sup> and others have written extensively on the involvement of the Jews in the Young Turk Revolution and other nefarious affairs),

“JEWS AND THE SITUATION  
IN ALBANIA.  
TO THE EDITOR OF THE TIMES.

Sir,—Messrs, Carasso, Farhi, Mazlum, and even Djavid Bey will rub their eyes with astonishment and will feel not a little indignant at the fanciful picture drawn or reproduced by your Correspondent in to-day's issue of *The Times* of their influence and importance in the Salonika Secret Committee, and of the share which is imputed to them in the acts of violence alleged against the Young Turks. These men are inoffensive lawyers and merchants, and would shrink at the idea of blood being shed at their instance. Your Vienna Correspondent and the diplomats who whisper and never venture to raise their voices must know better the inner organization of the Young Turks and how insignificant a part the few Jews, and the still less numerous Donmäh, a mere handful, are playing in the Council of the Committee in Salonika and elsewhere. It is an insult to the Committee and there is not an atom of truth in it.

The whole organization is a purely military one, and the principal civil Turkish element are men who have spent a good deal of their life in forcible exile in Western Europe during the reign of Abdul Hamid; there they have learnt the system of secret organization which has nothing whatsoever to do with Freemasonry except the forming of secret societies by the Committee. They have also learnt the principle of the State resting on homogeneous nationality, and forcible nationalization of different elements in the Empire. [This was a fundamental principle of political Zionism.—CJB.] The Jews of Turkey have just as little to do with it as, perhaps, the Armenians or the Greeks, of whom a few are also in the Committee. To suggest that the unfortunate massacres of Adana, started by an Armenian butcher, as has since been verified, and the reprehensible retaliation on Bulgars by Turks, exasperated through the excesses of the Commitagees encouraged from Bulgaria, should have in the remotest degree been inspired by Jews in the Council of Salonika is as extraordinary a suggestion as was ever penned by your Correspondent, who evidently draws his information from sources to whom Jews and Freemasons are an object of equal detestation.

As for the Albanians, they are a brave, noble-hearted fine people, whose word is a word, and on whose loyalty one can place implicit confidence and trust, possibly the finest race in the Balkan Peninsula. I have known the Albanians from my early youth and have loved them for their bravery and uprightness, and without boasting I may claim to have in my library perhaps more Albanian books than in any other private library outside the British Museum. The Albanians have also been caught by the same fever of nationality, and there are now various religious and political agencies at work to stir up and to mislead these poor brave people. If I remember aright, the Battle of Letters, Greek, Latin, Turkish—which means far more than lies on the surface—has once been graphically described in the columns of *The*

*Times*. But Europe is being misled. The far larger number of Mahomedan and Orthodox Albanians, like Ghegs, Tosks, Miridits, &c., have not shown any sign of revolt. The Catholic Malissori, only a small fraction of the Albanian nation, have been egged on to fight, and these poor people are used as a pawn in the unavowed game played by other Powers behind the scenes. To suggest that the Jews of the Committee should have had anything to do with it, or with any violent action against Albania, is almost ludicrous.

Jews have never yet been credited with acting like arrant fools, and it would be the height of folly, nay, a political crime, were the Jews to lead the Turks to European intervention and their own undoing. You may rest assured that if we Jews could do anything to influence the Turkish authorities and induce them to grant liberties to the Albanians compatible with the integrity of the Turkish Empire, we would not wait for any appeal from your Correspondent; but the appeal must go in another direction. Let those forces that are at work stay their hand and peace will soon reign in Albania. It is only bare justice to the Jews in the Committee of Salonika to repudiate with indignation the insinuations and suggestions of your Correspondent and to protest against the disingenuous way in which a scapegoat is sought in a few and inoffensive Jews, for the sins of others whom, for obvious reasons, one is afraid to mention. It is in complete accordance with the approved methods of medieval and modern Jew-baiting. The Jews may have given brains to the Committee, but they have not placed a sword in their hand, nor would they ever do so.

I am yours obediently,

M. GASTER.

July 11.”

The deceitful Rabbi surely knew that Zionist Jews had been planning to provoke a world war, starting with the tensions between Great Britain, Russia and the Turkish Empire over the trade routes passing through the Middle East and over the “Eastern Question” first involving Greece, the Balkans, etc. This planned war centered on a racist perspective on nationality that Jews could exploit to artificially generate a war between pan-Islam, the British Empire, pan-Germanism and pan-Slavism, while masking the hidden hand of pan-Judaism, which behind the scenes was fomenting the racist nationalism of the others. Jewish leaders hoped that they could petition for a “Jewish State” in Palestine after the disastrous war they intended to cause, by provoking other “races” of people to make like petitions for national independence and territory at a planned peace conference following the war—which war had not yet begun and which war would destroy the Empires the Jews wanted to destroy.

Jewish religious mythology calls upon Jews to ruin all Gentiles Kingdoms and the Jews wanted to break up the Empires which were leading to Jewish assimilation.

Jews also wanted to break up the Empires so that other peoples would ask for independent nations with borders drawn along “racial” lines, which would afford the Jews an opportunity to make a like petition for the land of Palestine, after the Jews had successfully destroyed the Turkish Empire that owned this land—destroyed it financially, militarily and politically. Jewish leaders were successful in these plans, though they failed to convince large numbers of Jews to emigrate to Palestine. Jewish leaders then placed Adolf Hitler in power in the hopes that he would chase the Jews of Europe into Palestine.

*The London Times* published the following Letter to the Editor on 19 July 1911, on page 5, which debunked Dr. Gaster’s false assertions,

### “THE JEWS AND YOUNG TURKS.

TO THE EDITOR OF THE TIMES.

Sir,—In your much-esteemed paper of to-day’s issue you publish a letter by Dr. Gaster, who strongly repudiates the allegations reported by your able Vienna Correspondent against the Jews of Salonika and their confederates the Committee of Union and Progress. I am afraid Dr. Gaster, in his fervent and natural desire to defend his co-religionists, has been led to make some misstatements. Firstly, he says that a few Greeks are in the all-powerful Committee. Could he state a single instance of a Greek being in this Committee?

Secondly, he states that only the Malissori have revolted, and that the Tosks and Mirdites have not risen. Well, this is contrary to the truth. The Nirdites have risen last month, and if they keep still now it is that they have not sufficient arms, and as to the Tosks, it appears that they are quite restless, so much that the Government has despatched thither troops. The Jews of Turkey have not placed a sword in the hands of the Committee, but have placed, as Dr. Gaster says, brains—and he is perfectly right. But this is worse than a sword, for they have placed pernicious brains. It is not my purpose to shift the responsibility which lies on the shoulders of the short-sighted Committee of Union and Progress on the Jews; but there are some cases where they appear to be responsible. It is a *secret de Polichinel* that it is the Jews or German-Jews of Salonika who were the instigators of the stupid boycott against the Greek shipping and commerce; which boycott, although profitable to the Jews of Salonika, undoubtedly does not facilitate Young Turkey’s heavy task, because it necessarily alienated from them the sympathies of one-fifth at least of the inhabitants of the Turkish Empire. And the Turks proper have no shipping or commerce with which to replace the Greek. The pretext that it was a measure of retaliation for the Cretan question cannot be now seriously advanced. So in this case at least the brains they have given were good for the attainment of their private ends, but not for the

good of the so-called Constitutional Turkey, which can only steady itself by seeking the friendship of its neighbours and adopting the policy of political decentralization.

I am, Sir, your obedient servant,

M. A. SYRIOTIS.

Common Room, Gray's Inn, July 12.”

The Jewish bankers of Salonika came to their own defense and openly lied in order to cover up their involvement in mass murder. Jews are taught to scapegoat others and the scapegoat is a part of Jewish religious mythology.<sup>66</sup> The following letter by the Jewish Salonika banker Modiano<sup>67</sup> appeared in *The London Times* on 4 August 1911, on page 11,

### “JEWS IN TURKEY.

TO THE EDITOR OF THE TIMES.

Sir,—After Dr. Gaster of London, we also, the Israelite Community of Salonika, request permission to refute, in the columns of your esteemed journal, the utterly incorrect assertions contained in an article which appeared in *The Times* of the 11th July—an article borrowed from the *Zeit* by your Vienna Correspondent—and in a letter from Mr. A. Syriotis, published by you on the 19th inst. These documents constitute a formal act of accusation against the Jews and the Young Turks.

We have no authority to speak in the name of the Committee of Union and Progress, which is the sole judge of its own actions; it is no business of ours to defend it against the accusations put forward by your Correspondent. But what we can boldly affirm is that the Committee, which is composed of the heroes who have given to Turkey Liberty and the Constitution, of persons devoted to the country, of enlightened and intelligent men, of noble hearts, has no need of Jewish heads or of Jewish intelligence. It is an additional insult to the Committee to suppose it incapable of thinking and acting for itself.

Of the five Israelites incriminated by your Correspondent as principal leaders, directing heads, of the Committee, one, Mr. Salem, being of foreign nationality, never could have been a member. Among the four others, the deputies Emmanuel Carasso, Mazliah, Faraggi, and Sasson, some have been, and perhaps may still be, members of the Committee of Union and Progress; but not one of them, so far as we know, is a member of the Salonika Central Committee. Even if they were, their presence in the midst of a group of high-class people would not necessarily imply their participation in the management of affairs. Besides, even if such were the case, these gentlemen are too honourably known for the legend, created from beginning to end by

their detractors, to gain credence in this country. The accusation brought against the Jews of playing a preponderating and sinister part in the affairs of Turkey is therefore a pure invention, a base calumny. And to seek to attribute to the Jews and Deunmes any influence whatsoever on the policy of this country is simply an attempt to sow discord among the different elements which compose the population of the Ottoman Empire.

Again, were your Correspondents not bound, by the most elementary honesty, to verify these grave accusations before publicly formulating them? If their authors, instead of insinuating that statesmen and diplomatists hold whispered conversations on the meddling of the Jews in Turkish policy, had taken the precaution to make inquiries of the Salonika Consulates or of the Constantinople embassies, they would certainly have been spared the annoyance of finding themselves ranked among the number of ‘those who extenuate or excuse the pogroms.’ But it is crying in the wilderness to reason with irreconcilable adversaries like the contributor to the *Zeit* and Mr. A. Syriotis, who reproach the Jews with the massacres of Adana, the suppression of the Bulgarian insurrection, the present situation in Albania, and, better still, the boycotting of Greek merchandise. We indignantly protest against the calumnious imputations thus laid to the charge of our co-religionists and we ask Mr. A. Syriotis to show in what respect this boycott has been profitable to the Jews of Salonika. Has he ever heard of Jewish steamship companies or of Jewish shipowners whose existence might explain the interest they would have had in getting up the boycott? Is he unaware of the fact that the Jews of Salonika are for the most part traders and that, far from fomenting trouble, they wish, were it only for the sake of their commerce, to see peace reigning in the country?

Once more, we cannot convert the sworn enemies of Israel; if we have taken the trouble to call attention to their prejudiced allegations, we have done so, in the first place, out of regard for justice and truth, and, in the second place, for the honour and good name of *The Times*.

Thanking you in anticipation for the hospitality which we feel sure you will extend to this letter,

We are, Sir,  
THE ISRAELITE COMMUNITY OF SALONIKA,  
(For the Community, The President,  
S. D. MODIANO.)

Salonika, July 28.”

Note that just as today anyone who criticizes any Jew or the nation of Israel of anything is apt to be accused of causing the Holocaust, the Jewish banker Modiano laid the guilt of the pogroms on Syriotis for daring to reveal the Jewish role in the

intrigues of the time. Jews have always attempted to silence their critics with the charge of anti-Semitism. This cowardly and corrupt practice predates the Nazi Holocaust by thousands of years.<sup>68</sup>

The sophistry of Modiano's letter was typical of the type of lies Jews often told to defend their interests. It did not matter to them if their lies were transparent to anyone familiar with fundamental logical principles and the facts of the matter at hand, because such persons already knew the truth and were not likely to be persuaded by lies in any event. Rather, the sophistry of these Jewish liars was meant to appeal to those who were uninformed and not overly bright—to the masses who could easily be won over with falsehoods and sophistry. These Jewish dissimulators depended upon the fact that their control of the press would enable them to effectively silence those who would expose their lies and illogic. A few letters to the editor by well intentioned dissenters cannot overcome the force of the Jewish controlled book publishing industry, which power also includes most venues of book review; Jewish controlled academia, which is noteworthy for its lack of integrity having long been subject to the censure of the Church and the influence of corrupt Cabalistic Jews, and which also hides behind the Jewish control of the press; and the ability world Jewry has to spread lies, smears and rumors around the globe through numerous venues from comedians, to journalists, to authors, to political advisors, to bankers, to the man on the street. Jewish bankers like the Modianos had the power to shut down whole empires, and they used it to terrible effect.

Syriotis responded to Modiano in *The London Times* on 25 August 1911, on page 3,

## “THE JEWS AND YOUNG TURKS.

TO THE EDITOR OF THE TIMES.

Sir,—In *The Times* of the 4<sup>th</sup> inst. you published a letter from the ‘Israelite Community of Salonika,’ in which they strongly protest against your Vienna Correspondent, the editor of the *Zeit*, and myself for the statements I made in my letter which you were good enough to publish in your much-esteemed paper of July 19 last.

As I do not want to trespass on you valuable space, I shall deal very briefly with the points they raise, and restrict myself to the part concerning me personally.

I believe the ‘Israelite Community of Salonika’ took great offence at my specific charge, which they rightly qualify as a ‘formal act of accusation against the Jews and Young Turks,’ because I have touched *la corde sensible*. But, instead of adducing any evidence to rebut my statement and corroborate their undefendable case, they ask me sophisticated questions and betake themselves to personal abuse, and refer to me as a ‘sworn enemy of Israel,’ a ‘calumniator,’ and ‘one of those who extenuate or excuse the pogroms.’ Are

all the writers who have contributed in the present discussion, and all those who have written on the subject in the same sense with us, also 'sworn enemies of Israel' and 'irreconcilable adversaries'? I believe, Sir, that your readers would rather think that they are sworn friends of truth, and truth alone. They say:—

(1) It is a base calumny to assert that the Jews in Turkey have given any brains to Young Turkey. This is absolutely false; and I refer the 'Israelite Community of Salonika' to the letter of your Constantinople Correspondent (pp. 4, 5), which you published in *The Times* of the 9th inst., the contents of which I heartily endorse. So on this simple point they are found out making a gross misstatement of facts.

(2) They ask me to show 'in what respect this boycott has been profitable to the Jews of Salonika.' This question is quite characteristic. They also ask me if I am 'unaware of the fact that the Jews of Salonika are for the most part traders.' I shall answer these two questions together, for they are related as cause and effect. I am not unaware of this fact, and that is why I asserted that the Jews or German Jews and Donmehs of Salonika instigated the boycott against Greek trade and shipping, for they had every interest *auri sacra fames* to ruin their chiefest competitors, as they only could replace the ruined Greeks. Salonika, where the commerce is greater and the Jews more numerous than in any other town of the Greek Archipelago, would naturally profit by this more than any other place.

And again I venture to affirm, and I speak advisedly, when I say that the Governments of all the European Powers have received reports from their Diplomatic and Consular Agents in Turkey assuring them that the boycott against Greek commerce was mainly engineered and directed by those Jewish traders who encounter the competition of Greek commercial genius as the one adversary whom they fail by other means to overcome in the Levant.

I need not insist upon the fact that, apart from the difficulty of tracing the actual parties benefiting, owing to the complexity of commercial interests, in such cases it is next to impossible to cite particular names, but everybody in the Near East and the Turks themselves admit the fact. As I said in my previous letter, it is a *secret de Polichinelle*.

But even if they did not profit to the extent they anticipated, this is not to be attributed to the want of desire on the part of the Jews of Salonika, but merely to the Greeks themselves.

(3) They ask me also if I 'ever heard of Jewish steamship companies and Jewish shipowners.' This question is not only childish, but wide of the mark, and is begging the question.

Nevertheless, the sweeping denial is far from tenable. Lloyd's Register will give you the names of Jewish shipowners, and I can say that it is a fact

that since that insensate boycott started many steamers were bought for Turkey, the purchasers being mostly Jews or Crypto-Jews. The 'Israelite Community of Salonika' must really have a poor opinion of other people's mental faculties to put such a question.

I am loth, Sir, of abusing so much of your kind hospitality, but as the 'Israelite Community of Salonika' has challenged the truth of my statements, I had no other course open to me but to make this brief rejoinder, and answer by facts, not questions, their sophistical arguments and show what is their 'regard to justice and truth.'

Thanking you in anticipation,

I remain, Sir, your obedient servant,

M. A. SYRIOTIS.

Common Room, Gray's Inn, Aug. 21."

The Chief Rabbi Gaster's blatant lies were easily refuted. The Rabbi's attempt to silence the truth with the shrill cry of "Jew-baiting" failed. *The Times'* Vienna Correspondent responded with a Letter to the Editor, which was published in *The London Times* on 27 July 1911, on page 5,

## "JEWS AND THE SITUATION IN ALBANIA.

TO THE EDITOR OF THE TIMES.

Sir,—May I ask for space briefly to dissect the main misstatements contained in the letter addressed to you in regard to my despatch of the 11th inst. by Dr. Moses Gaster, the *Haham* or Chief Rabbi of the Sephardic Jewish Communities of England and Vice-President of the Anglo-Jewish Association?

1. Dr. Gaster describes the Salonika Committee Jews and Donmehs, like Emmanuel Carasso and Djavid Bey, as 'inoffensive lawyers and merchants,' but does not explain in what mercantile capacity Carasso joined the Committee Commission (which consisted, if I remember rightly, of only three or four individuals) that deposed Abdul Hamid; nor in what legal capacity Djavid Bey became Minister of Finance as a Committee nominee. As Dr. Gaster well knows, these men are influential politicians and, as such, bear their part of responsibility for the doings of the political organization with which they are prominently associated.

2. Since Dr. Gaster admits that a 'few Jews and the still less numerous Donmeh, a mere handful,' are playing a part 'in the Council of the Committee at Salonika and elsewhere,' what ground has he to declare offhand that the suggestion that they may be playing an important part is 'an insult to the

Committee' in which 'there is not an atom of truth'? Can he truthfully deny that the principal Salonika Lodge of 'Macedonia,' of which Emmanuel Carasso was in 1907-8, and maybe still is, master, was one of the two earliest, if not the earliest, meeting place of the Committee and that the members of the Committee met there as Masons? Is it or is it not the case that in Masonic and cognate secret organizations, the greatest influence is wielded by a 'mere handful of men' holding high rank? Should Dr. Gaster deny either the important part played by Jews in Salonika Freemasonry or the intimate connexion between the Salonika Lodges and the Committee, evidence can be adduced from official Masonic publications to confute him.

3. This being the case I confess inability to understand Dr. Gaster's statement that the 'system of secret organization' adopted by the Young Turks 'has nothing whatever to do with Freemasonry except the forming of secret societies by the Committee.'

4. 'The principle of the State resting on homogeneous nationality, and forcible nationalization of different elements,' which Dr. Gaster declares the Young Turks to have learned in 'Western Europe,' might have been better studied by them in Eastern Prussia, Russia, and Hungary. In neither of these countries has its application been attended by such success as to justify its adoption by the far less homogeneous Turkey. In Hungary, where its application receives, unfortunately, the support of the overwhelmingly Jewish Press and of many Jewish Freemasons, professors, and politicians, striking analogies to the blunders of the Salonika Committee might be found.

5. Such assurances as that the 'unfortunate massacres of Adana' were 'started by an Armenian butcher, as has since been verified,' might have been left by Dr. Gaster to Turkish official apologists. Impartial Anglo-Saxon philanthropists, who detest neither Jews nor Freemasons, have verified on the spot, to their own astonishment, evidence to the effect that the massacres were prepared by the local Committee Press, tolerated by the Young Turkish authorities, and carried out in part with the help of troops sent from Salonika. The 'Armenian butcher' theory bears a family resemblance to Torgut Shevket's theory that the absent Malissori wrecked their own churches and burnt their own houses. Dr. Gaster may rest assured that the full truth about the Adana massacres and their object will one day be revealed.

6. Dr. Gaster's many Albanian books might at least have taught him not to classify the Mirdites, the strongest Albanian Catholic clan, among the 'Mahomedan and Orthodox Albanians'; and not to speak of the Ghegs and Tosks—*i. e.* the Northern and Southern Albanians in general—as though they were like the Mirdites and the Klementi, Hoti, &c., clans by themselves. And if, as he says, no Ghegs (Northerners) nor Tosks (Southerners) have shown 'any sign of revolt,' how does he explain away last year's revolt among the

Musulman Ghegs of the North-East, the present revolt among the Catholic and Musulman Ghegs of the North-West, and the incipient revolt among the Musulman and Orthodox Tosks of the South?

7. In referring to the 'unavowed game' played behind the scenes by 'other Powers' whom he believes to have egged on the Catholic Malissori to fight, does Dr. Gaster mean to suggest that these 'other Powers' induced the Young Turks to cause the revolt by burning the homes and inflicting the bastinado upon the Musulman and Catholic Malissori after they had submitted and received an official promise of 'justice and clemency'? Or does he merely mean that 'other Powers' are striving to profit by the sanguinary blunders which the Ottoman authorities have made under the influence of the Salonika Committee?

8. 'Jews,' writes Dr. Gaster, 'have never yet been credited with acting like arrant fools, and it would be the height of folly, nay, a political crime, were the Jews to lead the Turks to European intervention and to their own undoing.' Yet the fact is that the Committee, in which Jews and Donmehs have from the first held influential positions and from whose misdeeds they have never dissociated themselves, has, by its Albanian policy, led the Turks to the verge of European intervention. My own Jewish friends, who are many both among the Sephardim and the Askhenazim, recognize among the chief failings of their race a tendency to what I may perhaps term 'brainglory,' that is, a certain Oriental pride of intellect that forgets to take account of the interests and intelligence of others. Some such failing seems now to be noticeable among the Jews and Donmehs of Turkey and to be blinding them to the perils to which they are exposing themselves and Jewish communities elsewhere. What those perils are may be judged from incendiary appeals like the following, which a Salonika Musulman recently addressed to his fellow Moslems, and which was published here by the Conservative *Vaterland* on June 13 last:—

Oh! Ye Moslims! Have ye heard, since the Constitution was introduced, that any Jew has complained as the other peoples of Turkey complain? The Turks, the Armenians, the Bulgars, the Arabs, the Albanians, the Greeks—all feel themselves gripped as in a deadly embrace. The Patriarch of Armenia, the Bulgarian Exarch, the Greek Patriarch complain, and even the Sheikh-ul-Islam, who as a true Turk plaintively uttered a few truths, was deprived of his office. Why has the Arch-Haham, the Chief Jew, no cause to complain? What has befallen you that ye are so blind when even the darkest peoples of the Sudan are awakening? Why give ye ear to them of the *Itahat ve Fereki* (Committee for Union and Progress) in Salonika? Are they true Moslims who work for you or Pan-Islam? Since they put the Constitution before you, rising has followed rising, Moslim has raged against Moslim, while the Jew has looked on with folded arms. The journals of Europe set Jewish wisdom before their readers when they gossip of Progress in Turkey. How indeed could their Jewish writers work against the plan of their race-brethren at

Salonika—to eat away the power of the Turkish Empire and on its ruins to erect a new Zion!

The state of mind which such language represents is, to my knowledge, widespread in the Near East. Hence my attempt to direct the attention of the enlightened and humanitarian Jews of England and the West to the danger it involves. Dr. Gaster denounces my effort as being ‘in complete accordance with the approved methods of medieval and modern Jew-baiting,’ *Quos Deus vult perdere, prius dementat!* [Those whom God wishes to destroy, He first renders insane!]

I am, Sir,  
YOUR VIENNA CORRESPONDENT.”

A somewhat similar series of exchanges would later take place when numerous persons attempted to warn Jews in England that they should disassociate themselves from the Bolsheviks. Yet again Jewish liars stepped forward and led their flock toward the Holocaust, a holocaust against which they were specifically warned.<sup>69</sup> Today, disloyal and treasonous Jews known as “neo-Conservatives” are destroying America. There is likely to be a backlash against them for their treachery and treason. Few Jews heed the warnings that this backlash is almost inevitable, and that racist Jewish leaders want it to happen in the hopes that it will force more Jews to move to Israel against their will.

Not one to have his lies so easily dismissed, the Rabbi responded and indulged himself with another lying Letter to the Editor of *The London Times*, which was published on 1 August 1911, on page 11,

## “JEWS AND THE SITUATION IN ALBANIA.

TO THE EDITOR OF THE TIMES.

Sir,—May I in fairness crave the indulgence of a few lines to reply to your Vienna Correspondent, who does not adduce one single statement whereby to weaken the accuracy of the facts mentioned by me in my last letter under the above heading? I will not follow him *seriatim*. No one denied that Messrs. Carasso and Djavid Bey were members of the Committee, but that does not mean that these two men wield any perceptible influence over that Committee, which consists of a far larger number than believed by your Correspondent. No one denied furthermore that at the beginning some of the members of the Young Turks Committee may have found it advisable to meet in a Masonic Lodge, but that does not mean that the Committee consists of Freemasons, and that their work is carried out in the name of Freemasonry. As I stated, they borrowed merely the form and established secret

organizations for their propaganda. It is immaterial how far West some of the Young Turks have gone to learn the lesson of forcible nationalization, whether they learned it in Germany, or in Austria, or in Hungary; it may be a mistaken policy, which no doubt it is, but it has nothing to do with the Jews. Neither Messrs. Carasso, Djavid Bey, Muzlum, nor any other Jewish member is known to have lived in the West for any length of time to learn the new principle of homogeneous nationality; as Jews they could not even be a party to it, as it would destroy their own nationality.

As for the Albanians, the forcible disarmament a year or two ago, together with the introduction of a new system of administration and taxation, has caused no doubt great dissatisfaction and local ebullition among all the Albanians. But they have easily been put down. The indiscretion of the Hungarian Deputy underlined by the *Novoe Vremya* has told the world who it was that armed the Malissori, and the curious neutrality of Montenegro, which instead of disarming rebels crossing the frontier puts weapons in the hands of unarmed refugees and allowed them to fight the Turks from behind the border, shows what forces are at work. The poor Malissori, who knows nothing of European guarantees, does not understand in his honesty and simplicity how he can give up to the Turks arms which belong to the King of Montenegro, and your Correspondent still shifts responsibility on Jewish shoulders, forsooth.

As for the massacres in Adana, the facts related to me by people on the spot who have no political axes to grind are briefly as follows: After the abdication of Abdul Hamid an armed butcher refused to allow in the Armenian Church the prayer for the new Sultan to be read, and insisted that the name of the Armenian Patriarch should be substituted for that of the Sultan. A great hubbub ensued; the police were called in to quell the disorder. When leaving the Church the Armenian shot down two police at the very door, and of course was in turn shot down himself. This was the spark which set on fire the inflammable material gathered in Adana. The reports of the foreign representatives may be good for Blue Books, and even your own Correspondent does not seem to believe in them.

I sincerely trust that the whole truth will, as he states, be one day made known. The circular of the 'Musulman' reproduced from the *Vaterland* will not frighten even babies. One has seen and read similar articles in a Turkish paper whose editor has also gone to the same school of journalism for his education as the correspondents of a certain section of the European Press. May I ask whether before the advent of the Young Turks such a thing as a 'Red Sultan' existed, whether Europe has not been horrified from time to time in years gone by, by massacres in Armenia on a large scale and Bulgarian atrocities which shocked the conscience of Europe? Had Jews

anything to do with them? And why should they be now charged with oppressions and acts insignificant compared to the scale on which atrocities were then committed? Why, if the Jews really have any influence, how is it that the Jews are even now not allowed free entrance in Palestine? The red ticket has not been abolished, and difficulties are placed in the way of larger colonization of Jews in any part of the Turkish Empire. Your Correspondent's contributions are not calculated to bring peace to the Albanians or create concord among the various nationalities in Turkey.

I am, yours obediently.

July 27

M. GASTER."

Note the Chief Rabbi's line, "Neither Messrs. Carasso, Djavid Bey, Muzlum, nor any other Jewish member is known to have lived in the West for any length of time to learn the new principle of homogeneous nationality; as Jews they could not even be a party to it, as it would destroy their own nationality." The Rabbi reveals that he was a segregationist and believed that Jews formed their own nation wherever they happened to live. He contradicts himself, however, because Jews were very much involved in the idea that the empires must be broken up in order for segregated racist nations to form, in order for the "Jewish State" to form in Palestine.

In the same issue of *The London Times*, on 1 August 1911, on page 11 immediately below Gaster's dishonest response to the *Times*' Vienna Correspondent, a Letter to the Editor from George Frederick Abbott (author of several philo-Semitic books about Jews and the Turkish Empire) appeared,

"TO THE EDITOR OF THE TIMES.

Sir,—When, a fortnight ago, the letter from Dr. Gaster, denouncing your Vienna Correspondent, appeared in your columns I felt strongly tempted to write and point out the unfairness and confusion of thought—based upon a remarkably inadequate knowledge of the subject—which it revealed. But I resisted the temptation, reflecting that your Vienna Correspondent was quite capable of defending himself. I am very glad to see from his admirable letter in your issue of to-day that my confidence was not misplaced. Nevertheless, as a diligent student of Turkish politics and also as a recognized friend of the Jews, I beg leave to endorse, from personal knowledge, the absolute correctness of every one of your Correspondent's statements and to associate myself with him in the grave and timely warning which he addresses to the Jews of Turkey, in the first instance, and to their co-religionists in the West, in the second. There cannot be the slightest doubt in my mind that the Jews of Salonika, actuated partly by political 'swollen head,' partly by hatred of the Eastern Christians, and partly by a shortsighted appreciation of their own interests in the commercial struggle which they carry on with them, have

done their worst to encourage, if not to inspire, the most rabid among the Young Turk Nationalists in the blind and blood-thirsty policy which is now yielding its first fruits in Albania, and which will yield more and bitterer fruit to-morrow in Macedonia and elsewhere.

I am, Sir, yours faithfully,

G. F. ABBOTT.

Royal Societies Club, St. James's-street, S.W.,

July 27.”

H. Charles Woods wrote in defense of the Vienna Correspondent, and Woods' Letter to the Editor was published in *The London Times* on 3 August 1911, on page 4,

## “THE ADANA MASSACRES.

TO THE EDITOR OF THE TIMES.

Sir,—As a reader of your Vienna Correspondent's letter which appeared in your issue of July 27 and which deals with the misstatements contained in Dr. Gaster's letter upon the situation in Turkey, will you allow me space briefly to add my testimony in support of your Correspondent's statements concerning the Adana massacres.

I visited the Cilician Plain a few months after the awful outbreak in that district. As a traveller who detests neither Jews nor Freemasons I feel absolutely convinced that the massacres were tolerated, if not actually furthered, by Djevad Bey and by Mustafa Remsi Pasha, who were respectively the Governor-General and the Military Commander-in-Chief of the Adana Vilayet under the Young Turk Central Government at the time of the massacres. Neither of these officials received that punishment which was merited by their acts of omission, if not actually of commission. Again, Ihsan Tikri, the editor and proprietor of the *Iktidal* newspaper, published at Adana, for some 'mysterious' reason was only sentenced to be exiled from Adana for two years—I believe to Baghdad. When this man escaped from exile he was not even punished for so doing.

Without entering further into details I am convinced that your Correspondent is right in saying that the Salonika troops, who arrived from Roumelia between the two massacres, actually took part in the second slaughter at Adana. At Tarsus, too, the leader of the mob which seized rifles and ammunition from the Government barracks on Friday, April 15, 1909, was a well-known Young Turk, at that time said actually to be an important member of the local Committee of Union and Progress.

I am, Sir, yours faithfully,

H. CHARLES WOODS.

Royal Societies Club, S. W., July 29.”

The Vienna Correspondent published the following rejoinder in *The London Times* on 8 August 1911, on page 5,

“JEWS AND THE SITUATION  
IN ALBANIA.  
A REJOINDER.

TO THE EDITOR OF THE TIMES.

Sir,—The letter published on August 1 from Mr. G. F. Abbott, the philosemitic author of ‘Israel in Europe,’ almost relieves me of any obligation to make further rejoinder to the effusions of Dr. Moses Gaster. Unlike Dr. Gaster, Mr. Abbott writes with knowledge. His endorsement of my statements and his recognition that the warning I ventured to address to the Jews of the West was ‘grave and timely’ constitute in themselves a sufficient vindication of my action.

Yet, though no facts I can bring forward are likely to shake Dr. Gaster’s flamboyant confidence in his own misstatements, chronology has a modest claim to consideration. In regard to the Adana massacres Dr. Gaster is informed that ‘after the abdication of Abdul Hamid, an armed butcher refused to allow in the Armenian church the prayer for the new Sultan to be read and insisted that the name of the Armenian Patriarch should be substituted for that of the Sultan. A great hubbub ensued; the police were called in to quell the disorder. When leaving the church the Armenian shot down two peace at the very door, and of course was in turn shot down himself. This was the spark which set on fire the inflammable material gathered in Adana.’

Now, Sir, it is a fact that the general massacre began at Adana not later than April 14, 1909, and earlier in some other Cilician centres, whereas Abdul Hamid was only dethroned and the new Sultan proclaimed on April 28! Would Dr. Gaster have us admit the argument *ante hoc, ergo propter hoc* as a new dialectical principle? Before the deposition of Abdul Hamid the Committee troops sent from Europe to ‘restore order’ at Adana were busily engaged in perpetrating the second series of massacres (April 25-27).

Dr. Gaster asks whether such a thing as a ‘Red Sultan’ did not exist before the advent of the Young Turks, and whether Europe has not been horrified in years gone by by massacres of Armenians on a large scale. ‘Had Jews anything to do with them?’ he inquires further. A ‘Red Sultan’ certainly existed and his record in procuring assassination and massacre was unique in modern history until it was equalled if not surpassed by the Young Turks. Many Turkish critics of the Salonika Committee are, to my knowledge,

convinced that one of the objects of the Adana massacres—the ground for which, be it remembered, was prepared by the agitation of Ihsan Fikri, editor of the local Committee organ *Itidal*—which were tolerated by the Young Turkish Vali, was precisely to exploit European detestation of the ‘Red Sultan’s’ methods in order to facilitate his dethronement for presumptive complicity in the massacres. The so-called ‘Counter-Revolution’ at Constantinople (April 13) interfered, however, with this alleged calculation and provided another pretext for the dethronement. Ihsan Fikri was subsequently ‘punished’ by exile, but went to Egypt where, if I am rightly informed, he made an indiscreet speech incriminating the Salonika Committee. Thence he had the hardihood to return to Constantinople, knowing that the Young Turkish authorities would not venture to arrest him. Although an ‘exile’ *en rupture de ban*, he demanded and obtained an interview with the Minister of the Interior and was instructed to take up his residence at Konia—where he ‘died suddenly’ shortly after arrival!

Whether Jews had anything to do with previous massacres under Abdul Hamid I am unable to say from personal knowledge or inquiry. But Dr. Gaster’s first letter to *The Times* brought me, from a well-informed Protestant Englishman who has lived for several years in Turkey, a letter from which I quote the following passage :—

There is nothing antecedently improbable in the idea that Jews should have helped Moslems to oppress or slaughter Christian competitors—*e. g.*, the participation of the Jews of Damascus in the massacre of 1861, and the marking of Armenian houses at the time of the Constantinople massacres in 1896 by the Jews of Haskeui, many of whom helped the Kurds, Turks, &c., to loot. Dr. Gaster does not appear to know that nothing ever has been ‘verified’ as to what ‘started’ the massacre of Armenians at Adana. A Parliamentary Commission composed of Agop Bey, an Armenian M. P., and of Yusuf Kemal, a Turkish Deputy, went to Adana to investigate the affair. Their report was never published. Agop died very suddenly on August 1, the day after he had arrived at Constantinople. Yusuf Kemal, a lawyer of some standing, sought and obtained leave to resign his Deputyship; he then went to France to study law, and since then has not returned. In consequence of the receipt of the (unpublished) official report, the Government proclaimed the innocence of the Armenians. Who then committed the massacre of April 25-27? Had proofs of Abdul Hamids complicity been discovered does any one suppose that the Ottoman Chamber would not have advertised the fact? Again, does Dr. Gaster know that there are good reasons for believing that strong pressure was brought to bear on the Ottoman Government by members, Moslem and Jewish, of the Committee with the object of settling Russian Jews at Adana after the massacres, and that rumour ascribed the failure of this scheme, which would have proved the ruin of many Armenian widows and orphans deprived of their title-deeds, to objections on the part of the British Embassy? There is reason to believe (adds my correspondent) that this is the cause of the bitter hostility shown towards the British

Embassy at Constantinople by Jewish journalists in Turkey and elsewhere, including London.

If the Jews really have any influence, asks Dr. Gaster, 'how is it that the Jews are even now not allowed free entrance in Palestine? The red ticket has not been abolished, and difficulties are placed in the way of larger colonization of Jews in any part of the Turkish Empire.' In writing thus Dr. Gaster really presumes too far upon the ignorance of the British public. Careful readers even of British reports of Turkish Parliamentary proceedings are aware that the unrestricted entrance of Jews into Palestine is one of the points on which the Committee has had to be most careful not to challenge too openly Moslem feeling; and that the revolt of Moslem feeling against the schemes attributed to cosmopolitan capitalists for the colonization by Jews of parts of the Turkish Empire was one of the chief elements in the movement of opinion that caused the fall of Djavid Bey from power. This revolt is spreading, and the state of mind which inspires it was drastically revealed in the Musulman appeal against the Jews, quoted from the *Vaterland* in my first reply to Dr. Gaster. Dr. Gaster, who now lives in England, contemptuously declares that this appeal 'will not frighten even babies.' Did he know from how influential a Musulman quarter it really proceeded he would perhaps feel some anxiety regarding the position of his co-religionists who have remained in the East. The object of my action was to render that position less perilous by urging the humanitarian Jews of the West to inquire frankly into and to use their influence to check the development of a deplorable situation. If Dr. Gaster's intervention has contributed to prevent the attainment of that object the responsibility is not mine.

I am, Sir,

YOUR VIENNA CORRESPONDENT.

Vienna, Aug. 5."

Note the accusations that Jews wanted to eliminate their Christian competition and to take their land. Armenians are well-known for their business acumen and posed direct competition to Jewish interests. One further notes that Jews were notorious in the Soviet régime for "denouncing" their neighbors in order to take over their property and/or positions. This was easier for Jews, because a grossly disproportionate number of Jews held high positions as State officials in the Soviet régime, and because of the racist tribal loyalty Jews tend to show one another, and further because the Jewish religion not only approves of such murderous treachery towards Gentiles, the Jewish religion encourages Jews to kill off their Gentile neighbors, and encourages the use of treachery. The Jews also wanted to unseat the Sultan, and it is well known from Theodor Herzl, that he sought to pressure the Sultan through atrocities to help the Zionists, by informing the Sultan that the Jews

controlled the press and could help or hurt the Empire depending upon whether the Sultan helped or hurt the Zionists. Note the date of 1896, which is the year Theodor Herzl published his Zionist book *The Jewish State*. The early atrocities, instigated by Jews, allowed Jews to discredit and blackmail the Sultan. The same type of tactics are often used to control politicians, who are encouraged to commit some illegal act, and then can be blackmailed by the threat of exposure, or thrown out of office by the exposure of their illegal or otherwise embarrassing acts. In addition, the early atrocities which were encouraged by Jews served to discredit the Turkish Empire in the eyes of the West, which was useful to the Jews who wanted to destroy the Empire. Beyond this, they caused dissensions within the Turkish Empire between Christians and Moslems, fomenting and prompting the Balkan Wars which the Jews wanted to cause as a prelude to the First World War the Jews wanted to cause.

Zionists had no compunctions about mass murdering Christians, especially when it forwarded their agenda. Jews had been pitting Christians against Moslems and Moslems against Christians for many centuries. Jews loved to defame their victims in the press—one notes that the Jews so viciously defamed the Catholics in the *Kulturkampf*, that even the Protestants were offended by the Jewish attacks.

Jews would encourage a government to commit atrocities or engage in war. Jews would incite atrocities and war, and/or deliberately cause atrocities and war, and then would blame the government involved in doing the Jews' bidding for the actions the Jews had taken. We have a recent example in today's press where Jews blame the American Government for the unprovoked attack the Jewish State of Israel made on defenseless Lebanon.

Jews were motivated to slaughter Christians so as to provoke World War I, and were quite successful in generating the wars they sought over the "Eastern Question" and succeeded in their goals to destroy the Empires in the First World War and to win themselves the Balfour Declaration. The Christian and Moslem blood they spilled was an added bonus for them. The genocide of the Armenians the Jews committed through the Turkish Empire was also intended to create a *casus belli* in the western world against Islam. The Jews are to this day using the genocide of the Armenians as a weapon to agitate tensions between Europe and Turkey so that they kill off more Christians and Moslems.

On 9 August 1911, on page 3, *The London Times* published a Letter to the Editor from *The Time's* Constantinople Correspondent, followed by the Chief Rabbi's closing comments on the matter,

“JEWS AND THE SITUATION  
IN ALBANIA.  
A RÉSUMÉ OF FACTS.  
TO THE EDITOR OF THE TIMES.

Sir,—Will you permit me to point out some remarkable inaccuracies contained in Dr. Gaster's letter of the 1st inst. under the above heading?

1. As for the Adana massacres, the first outbreak took place on April 12, 1909. Serious street fighting began on April 14. After four days' fighting, during which the Armenians held their own, the local authorities called a truce. The Armenians, owing mainly to the representations of his Britannic Majesty's Consul at Adana, before whom the leading Moslems of the town swore to observe the truce, gave up their arms. On April 23 troops detached from the Adrianople contingent of the Macedonian 'Army of Operations' and shipped to Adana from Rodosto, fell upon the now helpless Armenians, and killed some 2,000 of them with the aid of the city mob. Meantime massacres of Armenians and other Christians had taken place in other parts of Cilicia and in Northern Syria. *The proclamation of the new Sultan took place on April 28, 1909.* It is not easy to understand how Dr. Gaster's informants, who were or are 'on the spot,' and have 'no political axes to grind,' could have described an incident which, if it ever occurred, must have occurred after April 28, as having been the cause of massacres and disturbances which began on April 12 and lasted till April 25. So much for Dr. Gaster's Armenian Butcher. Should the learned doctor discover that some other Armenian tradesman, a baker or candlestick maker perhaps, was the real cause of the massacre, may I remind him that the Turkish Government has officially exculpated the Armenians of all responsibility for the massacres?

2. No Blue-book has been published concerning the Adana massacres. Our 'official representatives' in the Turkish provinces, whose reports form the basis of most Blue-books, are British gentlemen, to whose honour many a Young Turk was not afraid to trust in the days of the old *régime*. The Levant Consular Service is the last to deserve Dr. Gaster's covert sneers.

3. Dr. Gaster asks why the Jews should be charged 'with oppression and acts insignificant compared to the scale on which atrocities were . . . committed'—*i. e.*, under the old *régime*. The scale of the Cilician massacres, 18,000 Armenians and other Christians killed, and from 2,000 to 3,000 women and children abducted or violated, is large enough for most of us. As for the connexion of the Jews with former massacres, is Dr. Gaster aware that a number of Jews were executed for complicity in the Damascus massacres of 1860, and that many of the Jews of the Haskeui Quarter marked Armenian houses during the Constantinople massacres of 1896, and took part in the looting of some Armenian quarters? I record these facts merely with the object of proving that some Oriental Jews are as capable of committing fanatical excesses on occasion as are some Orientals of other creeds. Further, is Dr. Gaster aware that shortly after the Adana massacres a proposal for the colonization of Cilicia by Jewish immigrants was mooted in Judæo-Turkish

circles? This scheme, which might have entailed considerable hardship on the many Armenian widows and orphans who had lost their title deeds, was finally dropped, partly owing to fear of Armenian opposition, partly, it is believed, to the unofficially expressed disapprobation of a foreign Embassy or of members of the Embassy. The said Embassy has since that date been a mark for the attacks of certain Jewish journalists both in Turkey and nearer home.

4. As for Jewish influences in the Committee of Union and Progress, the writer has not forgotten how foreign Jewish publicists and native Jewish journalists enlarged on the great services rendered by Jews to the Young Turks during and since the Revolution. Now that the new *régime* has not fulfilled all expectations Dr. Gaster would have us believe that Jewish influences have been grossly exaggerated. If that is so, it is the fault of a school of Jewish journalists and politicians who have been, until comparatively recently, the mouthpieces, or rather the megaphones of the new *régime*. I will merely mention the part that a section of the Jews and Dönmés have played in organizing and promoting the anti-Hellenic boycott, which has done no good to anybody but themselves. In my humble opinion the Jews to whom I refer have rendered a great disservice to the Young Turks and to their peaceful co-religionists in Turkey by exaggerating the Chauvinist and *doctrinaire* tendencies of the new *régime* and by indulging in the most unfair attacks on all who have criticized its errors. Strongly represented in the Ottoman Press and assured in advance of the somewhat indiscriminating support of the many journals controlled by their co-religionists elsewhere, they have contributed to the continuance of that conspiracy of silence in Central and Western Europe, which has done more harm to the new *régime* than any amount of candid criticism could have done.

5. Dr. Gaster's views concerning Freemasonry in Turkey do not coincide with those held by many Moslems. I need only mention Colonel Sadik Bey and the Committee insurgents, and Sheikh Rashid Ridha. Heaven forbid that I should express an opinion as to which is right. I will merely remark that, according to information which I have received from genuine Freemasons, the majority of the lodges founded under the auspices of the Grand Orient of Turkey since the revolution were, at the outset, avatars of the Committee of Union and Progress, that they have not yet been recognized by British Freemasonry, and that the first 'Supreme Council' of the G. O. of Turkey appointed in 1909, contained three Jews (Carasso, Cohen, and Faraggi) and three Dönmés (Djavid Bey, S. Kibar, and Osman Talaat). At present there is talk of the depoliticizing and 'purification' of the lodges, which have gone into æstivation.

6. There are many other points in Dr. Gaster's letter which I should like

to criticize, but considerations of space oblige me to confine myself to three:—(a) There has been a general and, I believe, a well-founded, belief that Djavid Bey's influence in the Committee was considerable. Carasso's influence was at one time great enough to cause him to be appointed to the Parliamentary deputation which informed Abdul Hamid of his deposition. (b) Can Dr. Gaster tell us of how many men the governing body in the Committee consists? The Central Executive of Salonika numbers six or seven at most. The Committee Congress of 1910 was not attended by over 40 delegates. (c) The fact that the 'Red passport,' designed to prevent Zionist immigration into Palestine, has not been abolished, proves nothing. To Arab and 'insurgent' Turkish opposition to its abolition must be added that of an appreciable number of Ottoman Jews who fear nothing so much as Zionism.

I am, Sir, yours faithfully,

YOUR CONSTANTINOPLE CORRESPONDENT.

Constantinople, Aug. 4. \_\_\_\_\_

TO THE EDITOR OF THE TIMES.

Sir,—Allow me a short and last rejoinder to the remarks of your Vienna Correspondent in to-day's issue of *The Times*. He does not deny the accuracy of any single fact adduced by me concerning the Adana massacre, except a mistake in the dates given by me. My information evidently confused the day of the counter-revolution with that of the abdication of the Sultan, both stirring events in local history. A mistake thus easily accounted for. All the rest stands unshaken.

Mr. Abbott, the editor of *Macedonian Folklore*, has not left the realm of fairy tales.

Lieutenant Wood's testimony on the massacres in Adana would have been invaluable had he been on the spot at the time of the massacres and not a fortnight after.

The anonymous 'Protestant Englishman who has lived many years in Turkey,' and from whose letter your Correspondent gives a long abstract, shows the influence which Oriental fantastical story-telling can have on the sober mind of an Englishman.

If my intervention has had any result it has probably contributed to bring peace to the Albanians, a consummation evidently not wished for by your Correspondent; and as for my own people, Haman has never finally succeeded.

I remain yours obediently,

August 8.

M. GASTER."

On 9 August 1911, *The London Times* published the following editorial on page

9,

**“The Jews and the Young Turks.**

We publish to-day some further letters on the curious controversy which has arisen out of a despatch of our Vienna Correspondent in which he earnestly exhorted the ‘enlightened and ‘humanitarian Jews’ in England and elsewhere to appeal to their co-religionists in Turkey on behalf of the Albanians. There is no country in the world in which Jews enjoy and deserve so high a position socially and politically as in our own. They are Englishmen like the rest of us, and we look upon them in all respects as we do upon other Englishmen. They have a high reputation amongst us for enlightenment and humanity, and it is doubtless because they possess that well-deserved reputation that our Correspondent prayed them to exert their influence on the side of wisdom, of mercy, and of peace. He stated as a well-known fact that the Jews and crypto-Jews of Turkey had taken a leading part in the organization of the Committee of Union and Progress under Masonic auspices, and in the deliberations of its central body at Salonika. That, we should have supposed, was a matter of common knowledge. Many Jews and Jewish organs, as our Constantinople Correspondent reminds us in a letter to-day, boasted of the great services Jews rendered to the Young Turks during and after the Revolution. Our Vienna Correspondent justly observed that it is at present impossible to apportion responsibility for the acts of the Committee, but he pointed out that the Jews are widely credited with having supplied the brains of that body—a belief which in view of the wonderful abilities of that people seems probable enough. He warned them at the same time that throughout Turkey and the Balkans there exists a growing tendency to saddle them with responsibility for the blunders of the Committee, and he named amongst such blunders the Adana massacres, the beatings inflicted upon Bulgarian peasants last autumn, and the present operations in Albania. To the existence of this tendency other letters which we have published, and that which our Constantinople Correspondent send us to-day, bear sufficient witness. There can be no doubt that it constitutes a possible source of danger to the Jewish community in the East.

We cannot think that either this community or his responsible co-religionists in England have cause to be grateful to DR. GASTER for the construction which he has thought fit to place upon our Correspondent’s communication, or for the temper in which he has conducted the correspondence to which he adds his last rejoinder to-day. DR. GASTER and ‘the ‘Israelite community of Salonika’ treat our Correspondent’s appeal to their brethren in England and in other Western countries as an insult. His statements, they affirm, constitute a fanciful picture, and his allegation that

the ‘few Jews’ and the handful of Donmehs or crypto-Jews on the Council of the Committee play any part but one which is quite insignificant, are devoid of truth. The Jewish members are inoffensive lawyers and merchants, we are assured—men who would shrink from the idea of blood. All they have learnt from Freemasonry is the organization of secret societies, and the suggestion that they inspired in the remotest degree either the Adana massacres or the ill-treatment of Bulgarians or Albanians is declared to be mythical. DR. GASTER admits that the Jews may have given brains to the Committee, but he would exculpate them from responsibility for any of the sanguinary blunders, which could hardly have been perpetrated without the Committee’s countenance and support. An unfortunate mistake of date into which he has fallen as to the sequence of events at Adana must tend to throw doubt upon DR. GASTER’S competence as a judge of evidence, and the flippant fashion in which he refers to-day to the comments made upon his former letters by several correspondents will not add to his authority with serious students. Our readers must judge for themselves how far the suspicion of complicity in the Adana massacres which weighs upon the Committee, and therefore upon those who are the brains of the Committee, is justified by our present imperfect knowledge of the facts. Whatever conclusion they may come to upon that point, they will generally agree, we imagine, that there exists strong reason to believe in the influence of Jews over that body, and that our Vienna Correspondent was abundantly justified in begging their Western brethren to seek to direct that influence aright.”

A number of rebuttals to the blatant lies Jewish leaders were telling the public appeared in *The London Times* on 11 August 1911, on page 3,

## “THE JEWS AND THE SITUATION IN ALBANIA.

TO THE EDITOR OF THE TIMES.

Sir,—Since writing a letter upon the above subject which was published in your issue of August 3 I have read Dr. Gaster’s second letter, which appeared in *The Times* for August 1, and also your Vienna Correspondent’s reply to it published to-day.

With regard to Dr. Gaster’s story concerning an Armenian butcher having prevented the recital of a prayer for the new Sultan at Adana I can only say that during my stay in that city it (the story) was never told to me by either Turk or Christian. Your Correspondent, too, is perfectly correct in stating that the first massacre actually broke out in Adana on April 14, 1909. As a matter of fact even as early as April 8 such was the state of unrest in the city that

shots were heard and an Armenian was actually killed on Sunday, April 11. Again on Sunday, April 25, it seems certain that the Salonika troops opened fire upon the Armenians and joined in attacking the Christian quarter of Adana. As your Correspondent rightly suggests the cause of these events could hardly have been in any way connected with the accession of the new Sultan, who did not ascent the Throne until April 27.

Whilst in Constantinople in November, 1909, I was told by more than one well-informed personage that Ihsan Fikri, during his sojourn in Egypt, to which your Correspondent refers, stated to a newspaper correspondent in Cairo that:—

‘The members of the Adana Court-martial did not even ask him a single word on the subject of the publications made against the Armenians in the *Iktidal* newspaper because they (the Court-martial) knew very well that all the publications which had appeared in his paper were drawn up by the Secretary of the Government at Adana and sent to be published under his signature, and that he was compelled to act in consequence.’ Ihsan Fikri stated at the same time that he considered that ‘the local Governor [nominally a Young Turk but probably in reality a supporter of the old *régime*] knew very well that the massacre would take place and that if the case arose he would prove the truth of what he said from documents which he possessed.’ It certainly looks as if the Young Turkish authorities did not venture to arrest Ihsan Fikri, for when he escaped from exile during my stay in the Turkish capital, and returned to Constantinople, he was actually allowed to spend some days in Stamboul before being hustled off to Konia—a town possessing the advantage of being off the beaten track of European journalists.

The Protestant Englishman quoted by your Vienna Correspondent is certainly right in saying that ‘nothing has been ‘verified’ as to what ‘started’ the massacre of Armenians at Adana.’ Although, too, the report of the Parliamentary Commission sent to Adana to investigate the causes of the massacre was never published there is reason to believe that the official circular drawn up in August, 1909, by a Commission composed of the Ministers of Finance, Public Works, and Justice, which entirely exonerates the Armenians from all blame and condemns the governmental authorities at Adana was in fact based upon the unpublished report of the Parliamentary Commission. Surely, too, it is obvious, as this Protestant Englishman states, that ‘had proofs of Abdul Hamid’s complicity been discovered’ the Turkish authorities would have published them in order to clear themselves of all suspicion of being in any way responsible for this the greatest existing stain upon the Government of the new *régime*.

I am, Sir, yours faithfully,

H. CHARLES WOODS.

Royal Societies Club, S. W., Aug. 8.

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TO THE EDITOR OF THE TIMES.

Sir,—As one who knows something of political conditions in Turkey, and who has had the opportunity of estimating and appreciating the substantial accuracy of all that your Vienna and Constantinople Correspondents have written you on the above subject, may I add a word of protest against Dr. Gaster's suggestion of their anti-Semitic prejudice?

It would be difficult to exaggerate the value, to those interested in Near Eastern political questions and controversies, of the remarkably able and well-informed correspondence sent you from Vienna and Constantinople.

As one closely connected with Jewish interests, I deprecate Dr. Gaster's no doubt sincere but misinforming interposition in a matter upon which it is vitally important that Western Jewry should be exactly and dispassionately enlightened.

Yours obediently,

SYDNEY SCHIFF.

Grand Hotel, Eastbourne. Aug. 9.

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TO THE EDITOR OF THE TIMES.

Sir,—Having read with amazement Dr. Moses Gaster's letters regarding the Adana massacres, I refrained from troubling you with any comment because I know too well the accuracy of your talented and fair-minded Vienna Correspondent in all his literary work. Permit me, however, to state that I have in my possession a letter written from an American resident at Adana corroborating the information quoted by your Vienna Correspondent; that I have from the Minister of the Interior a declaration that the Imperial Government was satisfied of the innocence of the Armenians; and that those who have read the Adana report (never published) assured me that the reason for its remaining confidential was the opinion of the Council of Ministers that, in the grave state of affairs in Turkey, its publication was politically inexpedient at that time.

Yours truly,

A CITIZEN OF LONDON.

August 8."

On 19 August 1911, *The London Times* published the following Letter to the Editor on page 3,

## “THE JEWS AND ALBANIA.

TO THE EDITOR OF THE TIMES.

Sir,—Permit me to express briefly my unreserved concurrence in the views maintained by your Vienna and Constantinople Correspondents regarding the influence exercised by Jews and crypto-Jews on recent developments in the Near East. The tendency of that Chauvinism in the repression of the subject nationalities; at the same time every effort has been made to conceal from the outer world the violent methods by which that repression has been carried out. With this object a concerted silence has been maintained in that large portion of the Press which is now directly or indirectly under Jewish control, and the public has to a great extent been kept in the dark as to the real state of affairs in the European and Asiatic provinces of Turkey.

So successful has been this conspiracy of silence that for many months the outer world knew nothing of the cruelties attending the disarmament of the subject populations during the summer of last year, and many of the terrible details have never been published in England. The first fruits of that series of crimes have revealed themselves in the Albanian revolt of this year, which in all probability will prove a prelude to more serious events in Macedonia. To such an extent has the general public been kept in the dark that some three months ago—at a moment when the Arabian and Albanian revolts were at their height—Professor Margoliouth of Oxford, in his address to the Eastern Question Association, felt justified in declaring that there was no longer any Eastern question inasmuch as the Young Turks had put an end to it for ever!

The Judæo-Turkish Alliance is nothing new; there are many who will remember the great part which it played in the Eastern crisis of 1876-7 and the influence which exerted upon British policy at that time. Broadly speaking, the Jew will always prefer the Mahomedan to the Christian. There are historic reasons for this attitude, which from many points of view is a natural one, and to-day there are financial and political reasons as well. It is important, however, that the British public should know whither it is being led, and also that the Young Turks should realize that those who are endeavouring to screen them from honest outside criticism are rendering them a very dubious service—and, indeed, are conducting them to their ruin.

YOUR CORRESPONDENT IN THE BALKAN  
PENINSULA.”

1. G. Scholem, *Kabbalah*, New American Library, New York, (1974), pp. 330-331.
2. G. Scholem, "The Holiness of Sin", *Commentary* (American Jewish Committee), Volume 51, Number 1, (January, 1971), pp. 41-70; reprinted: G. Scholem, "Redemption Through Sin", *The Messianic Idea in Judaism and Other Essays on Jewish Spirituality*, Schocken Books, New York, (1971), pp. 78-141; **and** *Sabbatai Sevi: The Mystical Messiah, 1626-1676*, Princeton University Press, (1973); **and** *Kabbalah*, New American Library, New York.
3. H. Finch, *The Worlds Great Restauration. Or the Calling of the Ievves and (With Them) of All the Nations and Kingdomes of the Earth, to the Faith of Christ*, William Gouge, London, (1621).
4. J. Milton, *Paradise Regained*, Printed by J.M. for John Starkey, London, (1671).
5. J. Collet, *A Treatise of the Future Restoration of the Jews and Israelites to Their Land: with Some Account of the Goodness of the Country, and Their Happy Condition There, till They Shall Be Invaded by the Turks : with Their Deliverance from All Their Enemies, When the Messiah Will Establish His Kingdom at Jerusalem, and Bring in the Last Glorious Ages*, Printed for J. Highmore, M. Cooper and G. Freer, London, (1747).
6. J. Eyre, *Observations upon the Prophecies Relating to the Restoration of the Jews: with an Appendix in Answer to the Objections of Some Late Writers*, Printed for T. Cadell, London, (1771).
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